

NATIONAL YOUTH DAY 2015
FORMATION PROGRAM



*Blessed are
the pure in heart,
for they shall
see God.*

[Mt 5:8]

Catholic Bishops' Conference of the Philippines
EPISCOPAL COMMISSION ON YOUTH

*Mapalad ang mga may malinis na puso,
sapagkat makikita nila ang Diyos.*

Bulahan ang putli ug kasingkasing
kay makakita sila sa Dios!

*Nagasat dagiti nadalus ti
panagpuspusoda,
ta makitadanto ti Dios.*

Bulahan ang mga tawo nga
matinlo ang ila tagipusuon,
kay makita nila ang Dios.

*Paladan an mga malinig an puso,
huli ta mahihiling ninda an Dios!*

Blessed are the pure in heart,
for they shall see God.



EPISCOPAL COMMISSION ON YOUTH
Catholic Bishops' Conference of the Philippines

MESSAGE

My dear young people!

It is with great joy that I, together with my brother Bishops in the Episcopal Commission on Youth, greet you all a happy and blessed National Youth Day!

In my welcome message to Pope Francis last January 18, when he met with you, young people, at the University of Santo Tomas, I said, *“We thank you, Holy Father, for believing in [the youths’] energy and eagerness, their honesty and hope! They are gifts of the Church and treasures of the world. Some of them experience different forms of poverty: the lack of basic needs, food, shelter and clothing, becoming victims of abuse, calamities and conflicts. They see in you as their Father, who listens to their crises, their hopes and their dreams... Amidst the different crosses they bear, they remain religious, faithful and loving sons and daughters of Holy Mother the Church.”*

With the same sentiment, I welcomed everyone who came to our national celebration of the National Youth Day 2015, generously hosted by the Archdiocese of Tuguegarao! Let me take this opportunity to express again my heartfelt gratitude to the whole NYD2015 Organization! I salute **Most Rev. SERGIO L. UTLEG, DD**, Archbishop of Tuguegarao, and his auxiliary **Most Rev. RICARDO L. BACCAY, DD** for their generous hosting, along with the People of God in the whole host-archdiocese, especially the youth ministers! I thank my brother Bishops for their prayers, presence and support in my first national NYD celebration as Chairman of our Episcopal Commission on Youth!

As we prepare to celebrate the NYD2015 in our own communities, i.e. dioceses, parishes, BEC's and other settings, I echo Pope Francis'—and Mother Church's—confidence in you!

I affirm you as gifts and treasures: sometimes unappreciated, or perhaps even wrongly or inadequately valued. But still precious and loved, despite difficulties and evils which undermine or even attack your dignity.

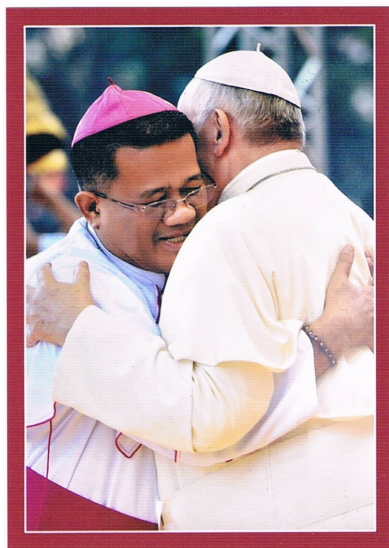
And like Pope Francis, whose message for the World Youth Day 2015 we are taking as our guiding light for the NYD2015, I wish to be father, a shepherd, a youth minister to you, ready to listen to your voices and to rekindle your hope. This same wish is shared by the rest of the Church; that is why we have the National Youth Day!

Even in these local celebrations, let us come together—your Bishops, your priests and religious brothers and sisters, your lay elders, with you, our dear youth—to ponder on the joy of being blessed, to pause in our faith adventure in order to resume it with greater passion, and to pray to become more and more pure, seeking God alone.

I recognize with joy that each one of us has the desire for happiness. In your local celebration, I pray that God may shower His abundant grace upon us to be able to see Him in everyone, in every activity. Let us open our hearts in order to come into a personal encounter with Jesus, who alone makes our hearts burn with mercy and compassion, purifying it, enabling us to gaze at the Divine: *“Blessed are the pure in heart, for they shall see God.”*

Happy NYD2015! May the spirit of Advent help us live our theme in a most special way, making our Christmas celebration within the extraordinary Jubilee of Mercy and our own Year of the Family and the Eucharist more meaningful.

+ **LEOPOLDO C. JAUCIAN, SVD, DD**
Bishop, Diocese of Bangue
Chairman,
CBCP-Episcopal Commission on Youth



National Youth Day 2015 | CONCEPTUAL PLAN

Theme

“Blessed are the pure in heart, for they shall see God” [Mt 5:8]—
This is the heart of the Message of His Holiness Pope Francis to the youth on the occasion of the 30th World Youth Day (WYD) 2015.

Rationale

In the Philippines, the Church observes the NYD as a special day for her great treasure, the youth. Traditionally set every December 16, this becomes an occasion for activities and events which highlight the Church's preferential love for the youth.

The youth ministries in the dioceses as well as ecclesial organizations spearhead the programs and undertakings in this regard, including the setting aside of the Mass collections during this day for youth ministry.

The CBCP-Episcopal Commission on Youth prepares a formation program that is both formative (mainly with elements of catechesis, fellowship and worship) and festive, and proposes it for the use at the level of dioceses, as well as organizations, parishes, schools and other settings, in their celebration.

Vision and Objectives

The NYD2015: A Christ-centered celebration of happiness and blessedness by the Church and her young people.

As a revolutionary experience of happiness brought about by purity of heart, the NYD2015 aims to offer its participants:

1. A deeper understanding on the teachings of our Lord on true happiness and purity of heart
2. An encounter of God in the sacraments of Reconciliation and the Eucharist, also in personal and communal prayer
3. Reflection on their relationships and situations of unhappiness, bringing the light of the pure in heart in these
4. Commitment to become “Christian revolutionaries” of true happiness and purity of heart in their local churches

Time Element

The full program is designed for 3 days. Its different sessions and/or elements may be implemented via a series of meetings, with the last session as the culminating activity, or main celebration of the NYD2015.

Mode of Celebration

Target date of implementing this program is 2015 December 16, or on dates near it.

This 2015 celebration was first implemented at the national level, hosted by the Archdiocese of Tuguegarao; the succeeding implementation will be in local levels, i.e. dioceses, vicariates, parishes, schools, youth organizations, etc.

The program may also be adapted in the celebration of other youth events, such as Diocesan Youth Day. In this case, it may be necessary to orient the participants about the NYD.

Youth Ministry Awareness Week (YMAW)

The week preceding the NYD (i.e. December 09-15) is celebrated as YOUTH MINISTRY AWARENESS WEEK, cf. Resolution of the National Youth Coordinating Council (NYCC) 2003. The animation of this weeklong celebration is entrusted to the REGIONAL YOUTH COORDINATING COUNCILS.

Sessions

The program unfolds via the following sessions:

OPENING DAY* Arrival and Welcome
 Opening Mass and Welcome Program

DAY 1 SUB-THEME: ***The desire for happiness***

Morning Prayer
Preliminaries: Animation, Recap and Orientation
Getting-To-Know-You Activity
Activity: Happiness Assessment

Theatrical Presentation: Happiness as perceived by the young
Plenary Talk: "The desire for happiness"
Personal Reflection and Sharing
Culmination: Happiness Statement (Group Slogan)
Holy Mass
[Evening Prayer with Foster Families]

DAY 2 SUB-THEME: **Blessed are the pure in heart**

Preliminaries: Animation, Recap and Orientation
Morning Prayer: (Modified) Seven-Step Gospel Sharing
Plenary Talk: "Blessed are the pure in heart"
Deepening: Personal Activity, Small Group Activity, Culmination
Station Walk: Praying our Being in Relationship
Community Penitential Rite and Sacrament of Reconciliation
Eucharistic Adoration, culminating with the Holy Mass
[Parish Night]

DAY 3 SUB-THEME: **For they shall see God**

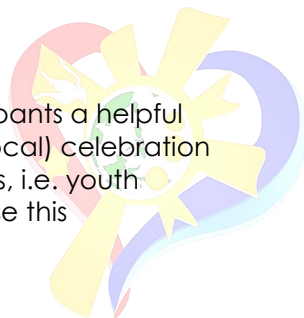
Holy Mass
Preliminaries: Animation, Recap and Orientation
Talk Show: "For they shall see God"
Learning Tracks
[Grand Festival Night]

CLOSING DAY* Closing Mass
 Submission of Evaluation Forms and Departure

**The content for the Opening and Closing Days is entrusted to the organizing youth ministry office. It is possible to hold the welcome for participants before the first activity of Day 1, and to integrate the closing of the celebration into the last activity of Day 3.*

Pre-NYD2015 Program

The pre-NYD2015 program aims to supply participants a helpful and interactive experience to prepare for the (local) celebration of the NYD2015. Organizers of these celebrations, i.e. youth ministry offices, are highly encouraged to propose this preparatory session to their invited participants.



On the ORGANIZERS, LOGISTICS and PARTICIPANTS

1. Organizers: This Formation Program is ideally run by a **team of youth ministers**, with the following roles and responsibilities:

+ **Main Facilitator:** A youth minister who spearheads the implementation of the entire program. He/She steers the entire Organizing Team towards providing the participants a meaningful experience of the NYD2015; for example, at the level of the diocese, this role is suitable for the Diocesan Youth Director.

+ **Organizing Team:** Composed of youth ministers and leaders who, together with the Main Facilitator, takes on the mission of implementing the NYD2015 Formation Program. Each of them works on specific areas connected to the program, such as training of facilitators, animation, preparation of materials, etc.

+ **Emcees:** Youth ministers or leaders who guide the participants during plenary sessions, including those parts of the program which are outside the modules, e.g. assembling, welcoming, break times, etc. They should be equipped with facilitating skills.

+ **Group Facilitators:** Youth ministers or leaders who, as needed, take charge of sessions in small groups.

Note in Selecting Facilitators

When choosing facilitators, it is helpful to consider some important skills. Facilitators should have good communication skills to be able to give clear instructions to the participants, and should be able to have a clear grasp of the program, to contextualize it to the participants and to make it flow in a logical way. They should also be capable of engaging and leading the participants to full and active participation in the activities.

2. Logistics: Overall, this formation program requires the following:

+ A suitable venue, spacious for moving around and for small group sharing, with smaller venues where the stations for the Station Walk can happen

+ Audio-visual equipment (sound system, microphones, LCD projector, computer, etc.) to address and communicate to a large assembly

+ Other materials needed per session are indicated in the modules.

If writing materials (i.e. pen, journal and some pieces of paper) will not be provided for the participants, it is important, when they are invited to this gathering, that they be informed to bring their own.

3. Number of Participants: Young people are welcome to participate; this is for them! However, to facilitate the flow of the program, and perhaps, also to consider the size of the venue, the number of participants needs to be limited to a maximum of 500 persons; more than this number may require a simultaneous program to be held at another venue, or on a separate day.

Other Notes for the Organizing Team

Though the roles in the Organizing Team are varied and distinct, it is important that each one in the Team has a full grasp of the program. Following are concrete proposals as guide in assuming these critical roles in this program:

a. Know the WYD2015 Message by heart, and make it your own.

It is beneficial for you to read and reflect on the Holy Father's Message. Consider it personally addressed to you. Keep it present in your mind and heart everywhere and at all times. This will surely lead you to effectively carry out your role/s in this program.

b. Go through the whole process of each session over and over again.

Have a good grasp of the session objectives and the flow by which the session aims to achieve them. Practice what you are going to say. Write down your thoughts if necessary.

c. Be constantly present.

As you would notice, there are sessions or moments in a session where you may not have a direct task. However, it is helpful to be constantly present, actively participating in the activities, listening to the inputs and sharings. Be open to assist your

teammates as needed, e.g. distributing handouts, animating, etc.

d. Pray.

It is God's work that you partake in this NYD2015 celebration, so remain always connected to Him. Pray to the Holy Spirit to guide you, the rest of the Organizing Team, and the participants, along a meaningful NYD2015 journey.

Pope Emeritus Benedict XVI tells us, in his WYD2015 message, "Find in the Eucharist the wellspring of your life of faith and Christian witness, regularly attending Mass each Sunday and whenever you can during the week. Approach the sacrament of Reconciliation frequently."

Make available the Sacrament of Reconciliation during the NYD celebration, or encourage the participants to go to confession before coming to the NYD as part of their preparations.

It is furthermore suggested that the NYD2015 Formation Program conclude with a Closing Eucharist to celebrate as a community of faith, as well as to make it as a send-off for the participants to commit to live the Holy Father's invitation to become "Christian revolutionaries".



Preparatory Session

Each group participating in a local NYD2015 celebration (e.g. a parish delegation attending the diocesan celebration) is highly encouraged to gather at least once before the event. For groups going on a trip, there is generally a marked difference between a group where camaraderie and a shared purpose for the trip are already established as compared with a group where either or both are absent, or perhaps weak. This group encounter is of course upon the responsibility of the group leader; the following guide is offered for his/her use.

At the end of the NYD2015 Preparatory Session, the participants are expected to have:

1. Read and reflected together on the WYD2015 message of Pope Francis as spiritual guide in preparing for the event,
2. Acquired a shared knowledge and understanding about the NYD2015, and
3. Committed to actively and faithfully participate in the NYD2015 celebration.

Additional tips:

+ Announce the schedule as early as possible; make sure all participants are enabled to attend.

+ Hold the session in a venue which is best for everyone; for example, if the parish has a parish youth center, have it there, where the parish priest and/or PPC leader can even meet the parish delegation.

+ In preparing for this session, involve, as needed, other youth ministers and even selected participants.

FLOW:

1. Opening Prayer

2. Welcoming and Orientation

Coming from the prayer, begin the session in a welcoming spirit and in an effort to come to a shared conviction regarding the importance of the gathering. If you will use the liturgical text provided here, then you will see it includes this segment.

3. Group Dynamics

According to your assessment of the group, engage them in an activity which will break the ice, further their acquaintance with one another, and celebrate everyone's presence and person.

4. Activity: “Pope Francis Guides Us”

This session hopes to help the participants to read and understand the Scripture theme of the NYD2015, the same theme of the World Youth Day 2015 which Pope Francis deepened in his message.

Materials:

Copies of the message of the Pope Francis to the WYD2015

Heart-shaped strips of paper

Writing materials (which each delegate can be asked to bring)

Sound system, music conducive for reflection

4.1. Introduction

As we prepare ourselves for the upcoming National Youth Day celebration, it is very good and fitting that we begin reflecting and taking to heart the theme of this celebration.

The Scripture theme, ‘Blessed are the pure in heart, for they shall see God’, is taken from the Gospel of Matthew, chapter 5, verse 8. This is the Scripture theme chosen by our Holy Father, Pope Francis, for this year’s World Youth Day. We have all been touched by his visit to our country early this year, right? He already proposed that the WYD themes starting last year until next year be taken from the Beatitudes, as a way of guiding young people to attain blessedness or true happiness in life. Thus, let us allow our Holy Father to guide us spiritually in our journey towards the NYD2015 as we read and reflect on his message for the WYD2015.”

4.2. Reading of the Message of Pope Francis for the WYD2015

Each participant receives a copy of the of the WYD2015 message. Ask the assembly who among them have read the message; affirm those who have. Whether one has read or not, invite everyone now to participate in the activity.

The following will be observed as flow of the activity, which may run for 15-20 minutes:

- a. The participants divide themselves into small groups, with around 4-5 in a small group so that the sound to be generated from the reading will not be too loud. They are invited to do brief self-introduction as necessary.
- b. In their respective groups, they take turns in reading aloud, in a reflective way, each paragraph of the WYD2015 message, until the end.

c. As they listen to their groupmates read the message, they are invited to highlight or underline the striking words/ phrases/ sentences in the reading. It will be better to highlight intelligently, i.e. omitting the spaces or non-essential words; otherwise, we might fall into the unhelpful fate of highlighting a whole lengthy paragraph or even page!

4.3. Reflection and Sharing

After the group reading, the facilitator invites everyone to a period of reflection, using the following questions:

- + How did you feel while reading the WYD2015 message?
- + What part of the message struck you most?
- + How does the message encourage you to prepare well for the NYD2015?

After some time of quiet, ask everyone to turn to their small groups and invite them to share their answers there. Provide around 10-15 minutes for this.

5. Closing

As a fruit of their personal reflection and sharing, participants are invited to create, by small group, a prayer expressing in 1-2 sentences what they commit themselves to do as part of their spiritual preparation for the NYD2015. Heart-shaped strips of paper will be given them where they will write their group prayer.

When all groups are ready, the facilitator invites everyone to form one big circle. At his/her leading, each group will proclaim their group prayer. After every 1 or 2 group prayers, everyone responds with the chant 'Spiritu ni Kristo (Taizé; music: J. Berthier):

Spiritus Jesu Christi

♩ = 58

'Spi - ri - tu ni Kris - to, 'Spi - ri - tu ng pag - i - big, pag -

-ti - ba - yin ang pu - so! Pag - ti - ba - yin ang pu - so.



National Youth Day 2015—General Schedule

OPENING DAY

Arrival of Participants
Opening Mass and Welcome Program

Day 1 SUB-THEME: *The desire for happiness*

08:00 Morning Prayer
08:30 Animation, Recap and Orientation
09:00 Getting-To-Know-You Activity
10:00 Break
10:30 Happiness Assessment
12:00 Lunch
13:30 Assembly, Animation
13:45 Theatrical Presentation
14:15 Plenary Talk: "The desire for happiness"
14:45 Personal Reflection and Sharing
15:10 Culmination: Group Slogan
15:30 Break
16:00 Preparation, Holy Mass
17:30 Return to accommodations [Encounter and Evening Prayer with Foster Families]

DAY 2 SUB-THEME: *Blessed are the pure in heart*

08:00 Animation, Recap and Orientation
08:45 Morning Prayer
10:00 Break
10:30 Plenary Talk: "Blessed are the pure in heart"
11:00 Personal Activity
11:20 Small Group Activity
11:40 Culmination

12:00 Lunch
13:00 Assembly, Orientation, Mood-Setting
13:30 Station Walk
16:00 Community Penitential Rite
Sacrament of Reconciliation
16:45 Eucharistic Adoration
17:30 Holy Mass

DAY 3 SUB-THEME: *For they shall see God*

08:00 Holy Mass
09:00 Animation, Recap and Orientation
09:30 Talk Show: "For they shall see God"
10:30 Break
10:50 Assembly
11:15 Learning Tracks
12:15 Lunch
13:30 Continuation of Learning Tracks
15:30 Break
16:00 Continuation of Learning Tracks
17:30 Assembly
18:00 Dinner, Grand Festival Night

CLOSING DAY

Holy Mass, Acknowledgments
De-Registration, Submission of Evaluation Forms, Departure

Introductory Session

Before going through the main sessions, it will be helpful to provide an introductory session where the participants get to know one another, to receive orientation about the National Youth Day, and to motivate them towards active participation.

Materials:

- Handout: What is the National Youth Day?
- PowerPoint: Input/Presentation

1. Animation (15 minutes)

The whole day formation program starts with an animating activity, e.g. animation of the NYD2015 Theme Song, or of another song everybody already knows, which primarily aims to enable participants to know one another and make them comfortable with one another. This activity should also set the proper mood, i.e. a relaxed atmosphere conducive to learning for the participants.

2. Welcome (5 minutes)

A leader of the community (depending on the setting of the celebration, e.g. the Bishop, if the celebration is at the diocesan level) welcomes the participants to this formation program via a short message.

3. Orientation (20 minutes)

The Main Facilitator provides an orientation on why the Church celebrates the National Youth Day (see next page).

Then, agreements are also set with the participants, to enable everyone to make the most of the celebration:

Be on time: Be mindful of the time. Be at the assembly area before the session begins. Let the emcees assist you in managing the time, etc.

Listen: Be attentive to the emcees when they are giving instructions. Listen well to the speakers who provide input. Listen well to your groupmates during sharing moments. Allow yourself to be enriched by the things that you will hear.

Gadget Mamaya Na: Put your mobile phones on silent mode during sessions; use them only during break time. We are here to participate, and not to document; do not be too preoccupied with taking pictures/ selfies/ groupies during the activities; let the Documentation Team capture the meaningful moments for you.

Furthermore, should you wish to post your pictures/ insights/ realizations on FB, Twitter, etc. do this only during break time.

New Evangelization: Let us share the experience, particularly on social media through the following hashtags:

#NYD2015

#BlessedAreThePureInHeart

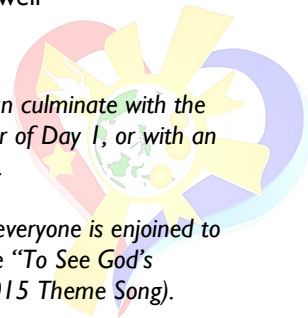
#ForTheyShallSeeGod

100%: Give your best in everything, and surely you will gain 100% as well

4. Closing

This session can culminate with the Morning Prayer of Day 1, or with an Opening Mass.

In conclusion, everyone is enjoined to sing and dance "To See God's Face" (NYD2015 Theme Song).



What is the National Youth Day (NYD)

In the Philippines, the NATIONAL YOUTH DAY (NYD) is an event where the Church in the Philippines expresses, in very concrete ways, her great love for the young.

In 1986, the Catholic Bishops' Conference of the Philippines, as a way of concretizing its preferential apostolate for the youth, approved the annual celebration of the National Youth Day (NYD) every December 16, the first day of the Misa de Gallo or Simbang Gabi. It is a day assigned by the Church as a special day for her great treasure, the youth. This becomes an occasion for activities and events which highlight the Church's preferential love for the youth, for young people to celebrate and deepen their faith, and for the whole Christian community to come together for the welfare of the youth, united in a journey towards intimacy with Christ.

Celebrating the NYD

Yearly, the ECY prepares the NYD conceptual plan and proposes activities for its celebration in various levels (regional, diocesan, parish) and settings (schools, youth groups, and others). Adaptation of the plan, to suit local contexts, depends largely on the creativity and possibilities of the organizing youth ministry office.

The youth ministries in the dioceses and organizations spearhead the programs and undertakings in the local celebration of the NYD, including the setting aside of the Mass collections during this day for youth ministry.

In some years, the NYD is also

celebrated through a national gathering. It is usually on a date near December 16. When celebrated this way, the local host of the celebration assists the ECY in the planning and execution of the NYD events, like what happened for the national celebration last November 11-15, hosted and co-organized by the Archdiocese of Tuguegarao.

NYD activities are centered on the theme offered by the Holy Father for the yearly celebration of the World Youth Day (WYD).

Youth Ministry Awareness Week

The week preceding the NYD (i.e. December 09-15) is celebrated as Youth Ministry Awareness Week*. This celebration is spearheaded by the respective Regional Youth Coordinating Councils.

* The NYCC 2003 Resolutions, which was unanimously approved by the ECY, provides for the celebration of the Youth Ministry Awareness Week.

National Youth Day 2015

Taking place within the transition between our Year of the Poor and the Year of the Family and the Eucharist in the Philippines and in the context of the extraordinary Jubilee of Mercy, this year's celebration will be at the national and local levels, i.e. November 11-15 in the Archdiocese of Tuguegarao, and then in the dioceses and national youth organizations and in their networks of parishes, schools, local units, etc.

It follows the WYD2015 theme:

“Blessed are the pure in heart, for they shall see God” [Mt 5:8].

The Desire for Happiness

Day I

Materials Needed:

Stage decoration

LCD projector and laptop

PPT, e.g. Morning Prayer, floor plan for the small groups, Free W.I.F.I. instructions, Happiness Assessment, Plenary Talk, reflection guides, etc.

Sound system

Music, e.g. “To See God’s Face” (NYD2015 Theme Song), soft instrumental music, other animation songs, etc.

Handout: Happiness Assessment

Theatrical Presentation: props and costumes

Per small group: cartolina paper and marker pens

Masking tape, stapler and staple wires, plastic strings (for posting of slogans)

The day begins with a prayer that introduces the sub-theme in focus.

I. Call to Prayer

The bell/gong maybe rung to signify the beginning of the prayer. Then, the leader, after a brief silence, invites everyone for the prayer.

Leader: Let us remember that we are always in the loving embrace of God, our Father. The Lord reigns, let the earth be glad.

All: We praise Your presence among us.

Leader: By Your word all things were created, each in its allotted space and time. You breathed life through Your Spirit, and in the whisper of the wind, we are reminded of Your Spirit's continual presence. The Lord reigns, let the earth be glad.

All: We thank You for Your blessings.

Leader: The whole of creation declares Your glory, Lord. A symphony of sound and color surround us, if we will for a moment stand with eyes and ears attuned. The Lord reigns, let the earth be glad.

All: We worship You forever.

Leader: The whole of humankind declares Your glory, Lord. Each precious son or daughter a unit of love in the currency of your family. The Lord reigns, let the earth be glad.

All: Direct our feet to You.

Leader: Now in our worship, we declare Your glory, Lord. Proclaim Your Kingdom to the ends of the earth, Your love to the highest mountain, Your forgiveness to the depths of the sea. The Lord reigns, let the earth be glad.

All: Direct our lives to Your Son Jesus.

Leader: God of creation and blessings, we see You both in the spectacular and in the ordinariness of life. In the beauty of a sunset and in the selfless giving of time to one in need; in the tranquility of the dawn chorus and the roar of a lion. Open our eyes...

All: That we might see.

Leader: Our skills, our knowledge, our wisdom: All have their origins with You. Open our minds...

All: That we might understand.

Leader: Our creativity, our art, our poetry, our visual expressions are reflections of Your creativity, Your Spirit working in us and around us. Open our imaginations...

All: That we might explore our own creativity.

2. Enthronement of the Bible

The Bible carried by the priest and accompanied by candlebearers will now be brought in procession and enthroned at an altar designated at the stage. While this happens, a suitable hymn is sung. After having enthroned the Bible, the priest stands at the ambo to preside the prayer.

3. Hymn: Canticle of the Sun (Marty Haugen)

Refrain: The heavens are telling the glory of God,
And all creation is shouting for joy.
Come dance in the forest, come play in the field,
And sing, sing to the glory of the Lord!

Praise for the sun, the bringer of day,
He carries the light of the Lord in his rays;
The moon and the stars who light up the way unto Your throne!

Praise for the wind that blows through the trees,
The seas' mighty storms, the gentlest breeze;
They blow where they will, they blow where they please: to please the Lord!

Praise for the rain that waters our fields,
And blesses our crops so all the earth yields;
From death unto life her mys'try revealed, springs forth in joy!

Praise for the fire who gives us his light,
The warmth of the sun to brighten our night;
He dances with joy, his spirit so bright; he sings of You!

Praise for the earth who makes life to grow,
The creatures You made to let Your life show;
The flowers and trees that help us to know the heart of love!

Praise for our death that makes our life real,
The knowledge of loss that helps us to feel;
The gift of Yourself, Your presence revealed to bring us home!

4. Prayer

Priest: (+) In the Name of the Father and of the Son and of the Holy Spirit.
R.: Amen.

Priest: God of all, we were not all born to be rich or famous, but we were all born with the potential to become the people whom You would have us be.

All: Help us to see the potential within the lives of others, especially those who are excluded and neglected. Help us to become the people You would have us be. Help us realize our true potential.

Priest: May the God of peace draw us close to each other here today; old and young, weak and strong, wise and simple. Together we are the body of Christ in this place. Together we are strong, bound together by the bonds of Your love. Together we can explore the wonder that is humankind: our own uniqueness, our own self-worth.

All: May the Holy Spirit grant us the wisdom to see the potential in each one, to understand that all humankind has its origins in the God of life and the understanding that His love extends to all that He has created.

5. Proclamation of the Word

The presider takes the Bible, raises it in procession until he reaches the ambo and proclaims the reading. A suitable hymn is sung:

Thy Word is a lamp unto my feet and a light unto my path.

When I feel afraid, I think I lost my way, still You're there right beside me.
And nothing will I fear, as long as you are near.
Please be near me to the end.

A reading from the book of Genesis
[1:1-31; 2:1-4]

The Word of the Lord.

All: Thanks be to God.

After the reading, the priest carries the bible and returns it to the altar. The hymn sung earlier may still be sung to usher this movement. A moment of silence follows right after, for a brief meditation.

6. Meditation

The Catechism [CFC345] teaches us that God's special providence relative to man's social nature is especially evident today in the common thrust toward unity—despite all the tragic obstacles impeding its accomplishment. Vatican II stresses this basic unity of the human family under God: All peoples form a single community; their origin is one, for God made the whole human

race to dwell over the entire face of the earth. In the creation story, we hear how God put all things in order, and provided the needs of man—the crowning glory of God’s creation. God’s providence to man’s needs therefore is God’s way to enable man to find the fullness of life in the entire creation and in God His Creator.

The congregation is invited to ponder on the message of this video clip. The video, “Look at the World”, shows the beauty and harmony of the creation which God has planned: creation, the beginning of all happiness. The participants are led to answer the reflection questions in the light of this presentation.

How do I see my place in the creation of God?
Why am I created differently and special from the rest of creation?
Do I find my worth/happiness in this truth?

7. The Lord’s Prayer

Priest: Animated by the Spirit, trusting in God, we lift our intentions to God our Father, in the prayer Jesus himself has taught us.

8. Closing Prayer

Priest: Let us pray.

Creator God, may we join with the whole of Your creation in praising You, our Creator, through the fragrance and melody of our lives. We thank You for this world, Your creation, a gift-wrapped in love given to us. We meet together bound together by Your love. May this be a time of joy, a time for growing, a time for strengthening, a time for loving, quality time together. Grant this through our Lord Jesus Christ Your Son, Who lives and reigns with You and the Holy Spirit one God, forever and ever.

R. Amen

Priest: The Lord be with you.

R. And with your Spirit.

Priest: And may almighty God bless you
the (+) Father and the Son and the Holy Spirit.

R. Amen.

Priest: Go in peace.

R. Thanks be to God.

08:30-09:00 PRELIMINARIES

The emcees joyfully welcome the participants for the day. They invite everyone to sing and dance the NYD2015 Theme Song.

After the animation, the recap of the previous day (if there is) is delivered.

Following the recap, the emcees give the participants an orientation on the day's program. Afterwards, the group facilitators distribute the evaluation forms for the day to the participants, while the emcees encourage them to answer it as the events unfold, and inform the group leaders to collect the evaluation forms of their participants at the end of the day and to submit these to the organizing team.

09:00-10:00 GETTING-TO-KNOW-YOU ACTIVITY

The emcees, with the important participation of the group facilitators, guide the participants in an acquaintance activity consisting in forming small groups, where each one shares something about him/herself. The aim is to discover their connectedness with one another.

I. First Part: Free W.I.F.I.

This begins with the emcees instructing the participants to form groups according to the number indicated on their ID. The small group facilitators are stationed around the venue, holding signage of a particular group number. The participants go to their assigned group number to meet their facilitator and fellow members.

The emcees see to it that the participants are able to group themselves as quickly as possible, i.e. not more than five (5) minutes.

The emcees ask the groups to sit down once they are formed as groups.

The emcees give the following instructions for the activity called "Free W.I.F.I. (Wow! Instant Friendship Ito)... Connect Ako Riyan!" which the groups will do by themselves.

I.1. Each one in the group should introduce him/herself, stating one's name, origin and involvement in youth ministry. Then s/he adds three (3) things which are still about her/himself (that s/he feels comfortable for others to know).

The rest of the group should listen attentively to the details being shared, carefully finding any connection to what the person shared.

For example: "I am Juan dela Cruz from the Parish of Christ the King, where I am a member of the parish choir. I love music, I am adventurous, and it is my first time to attend the NYD."

1.2 After one person finishes his/her self-introduction, someone else should follow, by introducing her/himself using his/her name, origin and youth ministry involvement and by stating his/her point of connection to the previous person who shared. He/She then gives two (2) additional information about him/herself.

For example: "I am Maria Reyes, a delegate of the campus ministry group of our school. Connected ako kay Juan kasi it's also my first time to join the NYD! I really, really like the color pink. Mahilig din akong kumain."

1.3 Step 2 is done by the rest of the members until everyone in the group is able to introduce themselves and find connection with one another. When this happens, everyone in the group joins hands at the center and shouts together: "FREE WIFI! CONNECTED NA KAMI!" Then they sit down in a circle.

The emcees remind the participants to keep their self-introduction concise yet interesting. Each small group facilitator should also see to it that his/her group is able to follow the instructions.

A maximum of 15 minutes is allotted for this game.

2. Second Part: Group Sharing

In the second part, the emcees invite the participants to continue getting to know their groupmates by sharing their answers to this question:

When was the time you felt truly happy? What happened? What made you say you were truly happy at that time?

They are given 20 minutes (maximum) to do this.

After the sharing, the emcees acknowledge everyone for their active participation. Then, the emcees link this sharing to the next session where they will be invited to identify more experiences of happiness in their life.

Then, the emcees announce the break; they are ready to give instructions related to this (food distribution, etc.).

After the break, the emcees gather everyone for the next session, possibly using the NYD2015 theme song for singing and dancing by the assembly.

After the animation, the emcees tell the participants that they will continue their session, which is about happiness, through an assessment activity.

1. Personal Assessment

This assessment aims to help the participants to recall different moments in their lives where they have experienced happiness, compare these experiences, and create a personal definition of happiness.

Each participant receives an assessment handout (cf. Happiness Assessment, next page). The emcees give the following detailed instructions:

1.1 Looking at your life for the past five (5) years, recall moments where you felt happy, or perhaps even extraordinarily happy.

1.2 On the lower part of the handout, write each specific experience in the form of a short title; you may even use codes, e.g. “Family Vacation”, “First Trip Abroad”, “College Retreat”, etc. You can write as much as ten (10), but not lower than five (5). Label each one from “A” to “J” (maximum) for easier referencing—this is not to rank the experiences, but merely to label them.

NOTE: Some experiences identified may be recurring experiences, e.g. annual reunion, monthly recollection, etc. Help these participants clarify if the level of happiness every time this periodic event takes place can be considered similar each time; if not, then identify only that time where the felt joy was extraordinary.

1.3 Assess each experience according to how happy you felt, with 10 as the happiest.

1.4 On the table found at the upper half, write the letter on the column of the year and month when each experience happened, and on the row corresponding to the level of happiness.

One of the emcees shares his/her accomplished assessment on screen, as an example, and as a way of deepening rapport with the audience. Afterwards, and as necessary, s/he checks for clarity (“Is it clear?”).

Participants are given between 10-15 minutes for the activity. Small group facilitators should be ready to be of assistance as needed.

2. Sharing in Small Groups

After accomplishing the assessment, the participants are invited to share their output to their group mates. Small group facilitators manage this moment in the group; they offer the following questions as guide:

- 2.1 What kind of experiences were on the top level (possibly 7-10)? Can you identify and briefly describe these?
- 2.2 Were there experiences rated/ assessed as 4 and below? Can you identify and briefly describe these?
- 2.3 Compare the two kinds of experiences, if any. Then, focus on the higher rated experiences: can you find similarities? What are these? How can you now describe those experiences which made you happiest?
- 2.4 How, now, would you define happiness? Make a short statement expressing your personal meaning of happiness. Write this on the topmost part of the handout (beside the title).

Small group facilitators invite their respective participants first to pause for a moment of reflection (around 3 minutes) to answer the guide questions; then, they invite them to share (around 20-30 minutes); the emcees manage the time accordingly.

3. Sharing in the Assembly

At the appointed time, the emcees call the attention of everyone back to the plenary. Then, they ask for some participants to volunteer in sharing their personal output. Depending on the time available, the emcees determine how many volunteer sharers will be accommodated.

4. Synthesis

The emcees acknowledge the sharers and then the rest of the assembly for their active participation in this activity. They also point out the common insights given by those who shared in the assembly, which they use as springboard for the synthesis:

The session helped us think, be aware, of what made us very happy! We also saw how we all value happiness; it is something very dear to us. So far, we have shared our own experiences and understanding of happiness coming from personal reflection, assessment and sharing; now, let us go deeper into the meaning of happiness—this time, along with the perception of other young people, and then through and in the light of our faith. Carrying our realizations and insights so far, let us now try to discover how do other young people find happiness? Then, if we look at Jesus, what does He teach us about happiness? And more importantly, how did He live and experience it, setting a model and inspiration for us?

As needed, the emcees provide additional announcements and/or reminders to prepare the participants for the afternoon session.

13:45-14:15 THEATRICAL PRESENTATION: HAPPINESS AS PERCEIVED BY THE YOUNG

Connected to the previous session, a theatrical drama about the day-to-day experiences of young people in their encounter of happiness is presented. The storyline revolves on their understanding or perception of happiness today.

After the skit, the emcees invite everyone to acknowledge the performers (by a round of applause), and then introduces the speaker who will build on what was performed, and deliver the input which is mainly on “The Desire for Happiness”.

14:15-14:45 PLENARY TALK: THE DESIRE FOR HAPPINESS

The speaker may begin by engaging the audience in processing what they have seen (the theatrical performance). From there, s/he delivers the input in a lively and interactive way, with the following guiding points:

From the WYD2015 Message, “The Desire for Happiness”

1. The meaning of “happiness” as taught and lived by Jesus in the Gospel
2. The desire for happiness is inherent in every person, who is a child of God.
3. Sin breaks our relationship with God, with others, with nature, and with ourselves; it blinds us from seeing Him, and consequently, we see everything else in a distorted fashion.
4. Encourage the young to build their happiness in our Lord, who alone fulfills every desire for happiness.

14:45-15:10 PERSONAL REFLECTION AND SHARING

After the Plenary Input, the emcees thank the speaker (possibly awarding the certificate and token, if any, and taking care to maintain the reflective atmosphere), and then lead the participants to a moment of personal reflection (10 minutes).

Guide Questions:

1. What struck you most from the input?
2. Does the input resonate with your personal understanding of happiness? How?
3. How will you live the happiness you have discovered today?

After the time for personal reflection, the emcees give instructions for participants to gather in their small groups for group sharing (within 20 minutes), where their group facilitators will assist them.

15:10-15:30 CULMINATION: HAPPINESS STATEMENT

In their respective groups, the group facilitators accompany their members in forming a group slogan, which sums up and expresses their belief about happiness, as shaped by their faith in Jesus (expounded in the input, and personalized in their reflection). Each group slogan is written on a large piece of cartolina paper, making sure it can be read from afar, as this will be posted around the venue.

The group facilitators should take care of collecting the slogans of their respective groups. They submit these to the Main Facilitator, who will coordinate with them the posting around the plenary hall before the program begins the next day.

16:00-16:30 PREPARATION FOR THE HOLY MASS

The emcees motivate the participants to prepare for the Holy Mass, where they are requested to continue to be seated with their groups.

The in-charge for the liturgy orients the assembly about the celebration, particularly on any specific initiatives. As time permits, it also engages the assembly in song practice, possibly with the emcees, who already have rapport with the assembly.

16:30-17:30 HOLY MASS

Proposed intention: For the Universal Father of the Church, the Pope (Votive Mass for the Pope)

Readings: May be selected according to the theme of the day

Before the end of the Mass, at an appropriate time, the commentator/ emcees remind the participants about the following:

1. To answer the evaluation forms, and to submit these to their group leaders, who in turn should submit these to the Main Organizers
2. To bring one's personal Bible and rosary for the next day (as much as possible, using the Bible in smartphones/ tablets is discouraged, as this can be distracting)
3. To be mindful that registration for the Learning Tracks on Day 3 will be open starting tomorrow at the daily registration, will close once the sessions start and open again during breaktimes (lunch and snacks). Registration will close by the end of the program of the day in the plenary hall (after the Mass).

If participants in this NYD2015 celebration are housed in foster families, then it will be beautiful to spend this (first) evening in a meaningful way: for prayer and sharing of life and faith. This is also a significant occasion aligned to the Year of the Family and the Eucharist, which the year 2016 is for in the Church in the Philippines.

In the preparations for the celebration, particularly in signing-up and orienting foster families, information about this evening should be included. Families are to be encouraged to devote time for this, with its members complete as much as possible, and to do this at home (instead of a restaurant or outside venue), where everyone will be freer to interact.

Everyone partakes of the food for dinner. [After dinner, everyone helps out in aftercare: washing the dishes, keeping the leftovers, etc.]

In front of the home altar, everyone gathers.

1. Gathering

The family members and the NYD participants gather before the altar and begin the celebration with a word of welcome from the head of the household (the father and/or mother).

2. Opening Hymn: As We Gather (or any other suitable song)

As we gather, may Your spirit come within us.
As we gather, may we glorify Your name.
Knowing well that as our hearts begin to worship,
We'll be blessed because we came. We'll be blessed because we came.

The steadfast love of the Lord never ceases.
His mercies never come to an end.
They are new every morning. new every morning.
We'll be blessed because we came.
We'll be blessed because we came.

2. Proclamation of the Word

Reader: A reading from the Holy Gospel according to Luke
[Lk 1:39-42]

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

After the reading of the Gospel text, everyone is invited to a moment of silence to meditate on the Gospel.

3. Sharing

After the period of silent reflection, sharing of reflections follows. Everyone is encouraged to share. Sharing may dwell on the joy of coming together, knowing each other, the families' feelings/emotion being visited, and the participants' experience of dwelling with them.

Guide for sharing:

3.1. A more detailed sharing of personhood by all family members and the NYD participant.

3.2. Sharing of their thoughts in attending/participating in the NYD2015: their expectations about the event, their contributions to make it a meaningful and successful encounter, etc.

3.3. What do they look forward to after the NYD2015? How is this of help to them in terms of their development as an individual, a member of the family, society and the Church?

The sharing may conclude with a message from the participants to the foster family as a sign of gratitude for having been part of their lives; the giving of token may follow.

4. The Lord's Prayer

Leader: Let us join our hands together and pray the prayer Jesus himself has taught us.

5. Closing Prayer: Prayer for Families

O dear Jesus, we humbly implore You
to grant Your special graces to our family.
May our home be the shrine of peace, purity, love, labor and faith.
We beg You, dear Jesus, to protect and bless all of us,
absent and present, living and dead.

O Mary, loving Mother of Jesus, and our Mother,
pray to Jesus for our family, for all the families of the world,
to guard the cradle of the newborn,
the schools of the young and their vocations.

Blessed Saint Joseph, holy guardian of Jesus and Mary,
assist us by your prayers in all the necessities of life.
Ask of Jesus that special grace which He granted to you,
to watch over our home at the pillow of the sick and the dying,
so that with Mary and with you,
heaven may find our family unbroken in the Sacred Heart of Jesus.
Amen.

6. Closing Hymn: Give Thanks (or any other suitable song)

Give thanks with a grateful heart.
Give thanks to the Holy One.
Give thanks because He's given Jesus Christ, His Son.

And now, let the weak say, "I am strong!"
Let the poor say, "I am rich!"
Because of what the Lord has done for us.

All: May the Lord bless us, protect us from all evil and bring us to
everlasting life. Amen.

(+) In the name of the Father and the Son and the Holy Spirit. Amen.



Blessed are the pure in heart...

Day 2

Materials Needed:

Altar decoration onstage

LCD projector and laptop

Video, e.g. Recap of Day 1, “When God Ran”

PPT, e.g. Guide for the Gospel Sharing, songs for the Gospel Sharing, input of the Plenary Speaker, reflection guides, orientation for the Station Walk, etc.

Bible and rosary (for the facilitators and participants)

Sound system

Music, e.g. “To See God’s Face” (NYD2015 Theme Song), “O Hesus, Hilumin Mo”, soft instrumental music, other animation songs, etc.

Handout, e.g. Reflection on My Relationships, Preparation for Confession, etc.

Call to action written on small pieces of paper

Basket/jar

Per group: cartolinas (several pieces), marker pens

Image of Jesus (or Jesus with young people)

Big statue of the Blessed Virgin Mary

SILENCE placards

Signage for the groupings

Chairs for the priests and penitents

Monstrance (for the Eucharistic Adoration)

Vestments

Mass kit

For the Station Walk: Set-up, other materials per station

08:00-08:45 PRELIMINARIES

The emcees joyfully welcome the participants for the day. They invite everyone to be in their designated groups together with their group facilitators.

The joyful mood is set as everyone joins in singing and dancing the NYD2015 Theme Song. Recap of Day 2 follows after the animation.

Following the recap, the emcees give the participants an orientation on the day's program. Afterwards, the group facilitators distribute the evaluation forms for the day to the participants, while the emcees encourage them to answer it as the events unfold, and inform the group leaders to collect the evaluation forms of their participants at the end of the day and to submit these to the organizing team.

After this orientation (which may include other items as needed, but taking care not to take too much time), the participants prepare themselves for the Morning Prayer.

08:45-10:00 MORNING PRAYER

The morning prayer will take the form of Gospel sharing (modified seven-step sharing). The emcees serve as the prayer leaders.

The emcees explain the detailed flow of the prayer, where they also check participants and their personal Bibles. As time permits, the assembly learns the song/s to be used for the prayer.

The small group facilitators accompany their respective groups in the process.

I. Opening Song: Come and fill our hearts with Your peace

D Bm D A
 Come and fill our hearts with your peace. You a-lone, O Lord, are ho-ly.
 Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.

Em C Em A D
 Come and fill our hearts with your peace. Al - le - lu - ia!
 Con - fi - te - mi - ni Do - mi - no. Al - le - lu - ia!

2. Proclamation of the Word [Mark 7:14-22]

2.1 In plenary

The Gospel text is proclaimed for the first time to the assembly from the stage, by a selected person. Alternatively, it may be proclaimed by one boy and one girl, who may alternately read the verses of the selected text.

2.2 In small groups

For the second time, the same Gospel passage is proclaimed in each small group. The emcees invite one volunteer from each small group to proclaim, in a voice audible enough to the group, the same passage, while the others follow quietly with their own copies.

After the passage is read aloud in the small groups, the emcees then announce that from this step onwards, the group facilitators will take over until before the last two (2) steps.

3. Sharing of meaningful verse/s from the Gospel text

Once the same passage is proclaimed within the group, the group facilitator invites the members to choose a word or phrase which struck them, proclaim this three times prayerfully with a pause in between. Then, the facilitator opens the floor for anyone to start, to be followed by anyone else (no fixed sequence).

The facilitator is sensitive to close this round of proclamations when everyone, or almost everyone, has proclaimed. S/He should also be encouraging, preferably in a non-verbal way, if there would be a long lull in the group. S/He should also be careful to maintain the prayerful atmosphere, especially since this moment is a prelude to the moment of silence.

4. Silence

The facilitator opens the moment of silence: “At this point, let us enter into a prayerful moment of silence, and let us allow our Lord to speak to us, possibly through the word or phrase which has struck us. Once more, I invite everyone to enter into, respect and savor this moment of silence.”

The moment of silence goes for around five (5) minutes. The facilitator enters into this silence as well, serving not only as good example to the members but also for his/her personal growth. Discretion is left to him/her when to move to the next step.

5. Sharing

Gently, the facilitator invites the group: “At this point, let us share about the message we have received from the Lord in the moment of silence. We shall have 15 minutes for everyone to be able to share; as needed, please allow me to manage the time, so that everyone will be able to share. I strongly encourage everyone to listen carefully to the person speaking; this is a time for sharing and not for debate, preaching or counselling. As we share, let us own what we share by using ‘I’, ‘my’, ‘me’, instead of ‘You’, ‘we’, ‘us’.”

As the sharing goes on, the group facilitator should be extra keen on situations where a brief and clear intervention may be necessary, e.g. a sharing that is turning violent (call for an usher, or call for a member of the Security Team), or heretical (respectfully ask him/her to bring the discussion to a later time), etc.

6. Call to Action

To signal to the emcees that everyone in the group is finished sharing, the facilitator raises the group number, and instructs one member to approach the stage. The emcees pay attention to these instructed members, and ask each of them to pick a piece of paper from a container.

Once the emcees have seen that all the group facilitators have raised their group number, they check if all groups were able to send a member to the front, and that these members have already taken a piece of paper.

The piece of paper contains an act or action rooted in the Gospel reading which everyone in the group will be invited to commit to do. The following are some options:

- 6.1. Go to confession before the Holy Year of Mercy begins (2015 December 08)
- 6.2. Avoid bad conversations. Keep your chats along wholesome topics and discussions. Redirect conversations turning foul.
- 6.3. Listen to Jesus: Devote 10 minutes of personal prayer everyday.
- 6.4. Visit only wholesome sites, and share these through your social media. There are lots of bad links shared; do your part in countering this by sharing links to sound, helpful, life-giving sites.
- 6.5. Take care of your body, e.g. eat well, do regular exercise, get enough sleep, etc.
- 6.6. Devote personal time for Bible reading; begin by spending a regular time on Saturdays to read, study and pray the Sunday readings.
- 6.7. Train yourself to avoid your favorite curse word for one whole month, until it is flushed out of your system. Then, go to your second favorite, then to your third, until only harmless and beneficial speech comes out of you.

6.8. Gossips? Make no room for it! Pope Francis says, “The person who gossips is like a terrorist who throws a bomb and walks away, destroying; they destroy with their tongue, they don’t make peace.” Do not engage in conversations where you will only talk about other people’s lives.

At the signal of the emcees, all group facilitators read aloud the text on the piece of paper to their respective groups. They invite their members to write the act/ action on their own journals so that they will remember.

7. Closing Prayer

Afterwards, the emcees invite everyone in each group to stand in a circle, to place their Bibles near their hearts with the right hand, and their left hand over the right shoulder of the person on their left. They spend this time in quiet prayer.

As appropriate, the closing song, “O Hesus, Hilumin Mo”, is played, to which everyone may sing along.

10:00-10:30 BREAK: REGISTRATION FOR THE LEARNING TRACKS

During the break, the emcees remind everyone that the registration for the Learning Tracks on the following day is open, and will open only during the time for breaks (snacks and lunch); it will close after the Mass. Participants unable to register will be assigned to Tracks with slots still available by the time registration is closed.

As needed, the emcees give directions where the registration for the Learning Tracks is taking place. They also encourage the participants to choose their learning track according to their learnings and realizations from the previous days of the NYD2015. Throughout this day, the list of Learning Tracks and their descriptions should be available to the participants.

10:30-11:00 PLENARY TALK: BLESSED ARE THE PURE IN HEART

After the break, the emcees gather everyone for the next session, possibly using the NYD2015 theme song for singing and dancing by the assembly.

Then, the emcees set the mood for the next session, where the participants will listen to a plenary input. They introduce the speaker who will deepen on the sub-theme “Blessed are the pure in heart”.

The speaker provides a lively and interactive input on the day's sub-theme guided by the main points for emphasis:

From the WYD2015 Message, "Blessed are the Pure in Heart"

1. Review of what "blessed" is according to the Lord Jesus (possibly contrasting it with other perspectives): to advance together with Jesus on the road that leads to true happiness (may be linked with input from the previous day)
2. The heart as the human being in his/her totality as a unity of body and soul, in his/her ability to love and to be loved.
3. Purity as *katharos*: to be clean and undefiled: ...the things that come out of a man are what defile him [cf. Mk 7: 15, 21-22, the Gospel passage used for the morning prayer]
4. We need to protect the purity of what is most precious of all: our heart and our relationships (not only personal but communitarian). This will help us breathe the pure air that comes from beauty, from true love, and from holiness.

11:00-11:20 PERSONAL ACTIVITY

After the Plenary Input, the emcees thank the speaker (possibly awarding the certificate and token, if any, and taking care to maintain the reflective atmosphere), and then lead the participants to a moment of guided reflection (20 minutes).

Guide Questions:

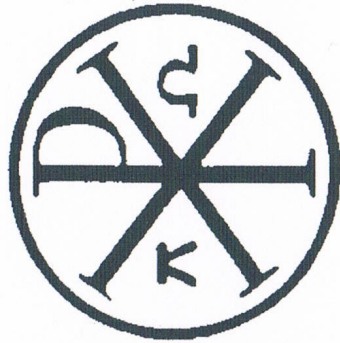
1. What are the relationships that I have in my life? Who are the people that I relate to in my life? (e.g. family, friends, teachers, classmates who are bully/ies, etc.)
2. Which of these relationships/who among these people lead me or take me away from the greatest relationship I could ever have, which is with God?

The emcees encourage the participants to journal their answers. After around a minute or two of reflection, they ask the facilitators to distribute the handout (see next page).

The emcees instruct the participants on how to fill in the handout:

At the center of the handout is a picture of Jesus (or a symbol of Him, e.g. Chi-Rho, Sacred Heart). Using their answers to the guide questions, participants write the names of the people they are in relationship with, or the relationships themselves, on the space around Jesus, writing them near His image if the relationship leads them closer to Christ, and far if it blocks them from Christ or leads them away from Him.

MY RELATIONSHIPS IN LIFE



“Blessed are the pure in heart, for they shall see God” [Mt. 5:8]
NATIONAL YOUTH DAY 2015

11:20-11:40

SMALL GROUP ACTIVITY

After the time for personal reflection, the emcees call on everyone to go back to their small group circles and listen to the next instructions to be given by their group facilitators.

This next activity is facilitated by the small group facilitators. The facilitator invites his/her groupmates to think of/ recall social realities or situations, especially those affecting their communities, but conscious also of national and global situations (social, meaning involving or affecting people, not just an individual person).

Some expected answers:

1. Lack of educational facilities
2. Human trafficking
3. Parish election involvement
4. Peer counseling
5. True Love Waits Movement

Each item is to be written on a placard; the group can come up with at least five (5). Then, they judge each reality/ situation, whether it honors our communitarian/ ecclesial relationship with God, or hinders or disrespects it.

For example:

1. Lack of educational facilities – This hinders our relationship with God.
2. Human trafficking – This hinders our relationship with God.
3. Parish election involvement – This honors our relationship with God.
4. Peer counseling – This honors our relationship with God.
5. True Love Waits Movement – This honors our relationship with God.

The facilitator provides the group with the materials needed for this activity.

11:40-12:00

CULMINATION

At this time, the emcees call the attention of all the groups, to gather for the closing ritual of the morning session.

The emcees ask the groups to refer to their placards. Then, they invite everyone to turn to the large image of Jesus posted prominently in the venue (preferably in front). In a moment, representatives from each group will be asked to approach this image and to post around it their group placards, placing those which honor our relationship with God closer/ around the image, while those which dishonor or hinder it, farther from the image.

Once all the placards have been posted, the emcees invite the assembly to turn their

gaze to the image, and to the placards around it. Then, as culmination to the session, they call on everyone to pray as a community to the Lord, asking for the grace that they may become people who continues to honor our relationship with the Lord, and who are committed to help bring others closer to Him.

As closing song, everyone may sing and dance the NYD2015 theme song.

Afternoon	PRAYING OUR BEING IN RELATIONSHIP
13:30-16:00	Reflecting on Jesus, the Man of Relationship (station walk with the rosary)
16:00-17:30	Reconciling ourselves with God and with one another (community penitential celebration with individual confession; Eucharistic adoration)
17:30-18:30	Celebration of the Eucharist

13:00-13:30 **ORIENTATION**

Once the emcees have gathered the participants, they give the instructions on how they are to group themselves for the afternoon, i.e. the whole assembly divided into five (5) big groups. Facilitators assist them for the grouping.

This morning, we began our day with the Word of God. We listened to Jesus who instructs us about what defiles us and makes us unclean.

We also received inspiration through the input given by (name of the speaker), where we were reminded about what Pope Francis taught us: how blessedness comes about through purity of heart, and how the heart stands for our totality as persons in our ability to love and be loved (cf. WYD2015 message, no. 2).

We were led to reflect about this and ourselves, both individually and as part of others, in different levels, and sought to ask ourselves: Do these different relationships honor or hinder our relationship with God, the greatest good in our lives?

This afternoon, we will bring all of these in prayer. We will pray our being in relationship. In the spirit of the “Blessed are the pure in heart”, we shall reflect on Jesus who is the Man of relationship, our model in being in relationship, to reconcile ourselves with God and with others where there is brokenness, hurt or indifference, and to find renewal in the healing mercy of the Father, in the welcoming love of our Lord, and in the transforming power of the Holy Spirit.

In the first part of our afternoon, we will reflect on the Person of our Lord Jesus, the Man of relationship, by pondering on five selected episodes in His life as written in the Gospels. Using the beautiful prayer tradition of the rosary, we will walk with our Blessed Mother in reflecting on her Son, our Lord, who will teach us about being fully human, which is being in relationship. While the traditional rosary, which is contemplating the life of our Lord in its joyful, luminous, sorrowful, and glorious mysteries, for today we will use a special set, looking at selected episodes in the life of Jesus, seeing Him as our standard for our relationships, learning from Him in these episodes about our own being in relationship, and encountering the example of a saint, a person like us, who strove to imitate our Lord in this area of relationship.

We are divided into five (5) big groups, with each group going from station to station in designated areas within our venue for each of these five (5) moments in Jesus' life. In each station, there will be a station animation team, who will facilitate the reflection, prayer and ritual there. The flow will generally be:

- A Announcing the area of relationship to be reflected upon,
- B Reading a portion from Pope Francis' message to us young people,
- C Looking at Jesus at one selected moment in His life and ministry, and then at the example of a saintly person—still a person like all of us—whose life sheds light on the area of relationship,
- D Praying the Our Father, 10 Hail Mary's, and Glory,
- E Ritualizing the inspiration we have received, and
- F Moving to the next station, while singing the chant "Spiritu ni Kristo"

The emcees then explain where Big Group 1 will go first, where Big Group 2 will go first, etc., and then, also how the movement from one station to the next will go.

We shall begin this prayer here in plenary and, after all the big groups have gone through all the five (5) stations, we shall also culminate here in plenary, from where we will move to the next part of the afternoon: Reconciling ourselves with God and with one another, through a community penitential celebration and individual confession. We will begin with a communitarian ritual, alongside which individual confession will be offered.

Invite priests present/ participants to make themselves available as confessors:

May we solicit the loving support of our priests present to make themselves available for the Sacrament of Reconciliation, mindful of the reminder from Pope Francis about the priestly task "to bestow it generously upon the brethren. To bestow this grace. A priest who does not foster this aspect of his ministry, both in terms of the amount of time he dedicates to it and in terms of its spiritual quality, is like a shepherd who does not take care of lost sheep; he is like a father who forgets

his lost son and neglects to wait for him. But mercy is the heart of the Gospel!" (Pope Francis, 2014 March 28) We trust that our priests will make themselves available for this sacrament at the appointed time later, by going to (show the direction where confessors should go) when the signal is given by the emcees later. For all of us, we are lovingly encouraged to avail the sacrament.

Let us take this opportunity to be a most beautiful occasion to live the spirit of the extraordinary Jubilee of Mercy, which started at the universal Church last December 08.

As a way of thanking the Lord for His grace of mercy and forgiveness, time for Eucharistic adoration will be spent. This will take place preceding the Holy Mass, which will be the final moment of our whole afternoon of prayer and reflection.

We strongly encourage everyone to participate actively and help maintain the prayerful mood all throughout this afternoon, reminding ourselves how blessed the pure in heart are.

As needed, the emcees engage the assembly in learning/ reviewing the songs to be used, particularly for the station walk, also to help set the mood for the start of the activity. It may be wise for the emcees to remind everyone to recite the prayers consciously, avoiding the tendency to rush through them, or to rattle off the words.

13:30-16:00 REFLECTING ON JESUS, THE MAN OF RELATIONSHIP (Station Walk with the Rosary)

1. Opening Song: Awit sa Ina ng Santo Rosaryo
2. Recitation of the Apostle's Creed, Our Father, 3 Hail Mary's (for increase in the virtues of faith, hope and charity), and Glory
3. Walk to respective first stations

The emcees then ask each big group to go to their respective first stations, while singing the chant "Spiritu ni Kristo", which they intone. Facilitators, and possibly other volunteers, should be available to accompany these big groups to their designated first stations.

Each of the five stations should be in areas which can receive the big groups in a prayerful setting (not cramped, not too big), where an altar is set up to serve as focal point for the assembly.

The station animators should be ready to welcome the big groups which will go to their stations. They should be mindful that the station movement will move in a simultaneous, and not successive (i.e. not from 1 to 5), order.

Station 1 We Are All In Relationship

The station is arranged with an altar in front, to serve as focal point for the big group, with the crucifix (medium or large size) placed prominently (if this is not possible, an open Bible may be enthroned), along with the portrait of St. Francis of Assisi.

After the station animator welcomes everyone, s/he announces:

Let us ponder on the reality that WE ARE ALL IN RELATIONSHIP.

A From the WYD2015 Message

“In what, then, does the happiness born of a pure heart consist? ... We need to show a healthy concern for creation, for the purity of our air, water and food, but how much more do we need to protect the purity of what is most precious of all: our heart and our relationships. This “human ecology” will help us to breathe the pure air that comes from beauty, from true love, and from holiness.”

Let us LOOK AT JESUS, the Person of relationship, in the event where He healed a paralytic person.

B Scripture text: The healing of a paralytic [Lk 5:17-26, NABRE]

It is preferred that the text be read from a Bible (not from a printout or others).

Linking: We see in this Gospel passage different people: the Lord Jesus, Pharisees and teachers of the law, the crowd, the paralytic, and his friends. We are edified by how the friends of the paralytic were concerned and focused on bringing the paralytic and placing him before the presence of Jesus. We are disturbed by how the scribes and Pharisees were focused on their way of thinking and not on the sick and needy person before them. We are amazed and touched by how Jesus acknowledged the faith of the paralytic’s friends, how he brought healing and forgiveness to the paralytic, and how he challenged the teachers of the law concerning their paradigms which tended to focus on laws and rules rather than on people and their needs. We would like to highlight the collective decision and action of the paralytic’s friends to bring their sick friend to Jesus, and our Lord affirmed their faith in Him which impelled them to act out of concern for their friend.

Here, we are reminded how we are connected to one another, and our faith teaches us to act compassionately because of this relationship. We must not only be focused on ourselves or even on other things, but be concerned about others and to be moved to respond to them, because we are all in relationship.

St. Francis of Assisi is a beautiful example for us. He used to live in his own comforts, but he allowed himself to be touched by our Lord, left behind a self-centered existence, and became a channel of Christ's transforming, healing love to others, especially the poor.

C Icon: St. Francis of Assisi

Francis is a saint whose heart was purified and cleansed from worldly desires. Growing up, he used to enjoy a very rich and easy life because of his father's wealth and the permissiveness of the times. He was easy to like because of his family background and personality: he was constantly happy and charming, a born leader. If he had faults, people found it easy to dismiss them.

Bent on pursuing his father's ambition for him, Francis did very well in business, but he also wanted more--to be a noble, a knight. That time, battle was the best place to win the glory and prestige he longed for. He had this chance in a battle between his town of Assisi and nearby Perugia, but they lost, and he was taken prisoner, only to be ransomed thanks to their family's wealth. This defeat prodded him to seek further glory; thus he ambitioned to join the Fourth Crusade. But God, in a dream, indicated to him he had it all wrong, he had to return home. He was so moved by this dream that he returned home even without even getting far into battle; thus, the boy who was well liked was laughed at and called a coward, and raged at by his father for the great resources he invested on his son, now all wasted.

The conversion of Francis did not happen overnight. Years went by as he learned to pray more and more, to spend time in reflection where sometimes God's grace overwhelmed him, moving him to tears of joy. A highlight of his turning towards God happened one day while he was riding at the countryside. Francis, who greatly admired beauty and fineries, who was picky about food, who despised deformity, came face to face with a leper. Repelled by the appearance and the smell of the leper, Francis nevertheless jumped down from his horse and kissed the hand of the leper. When his kiss of peace was returned, Francis was filled with joy. As he rode off, when he turned for a last wave, he saw that the leper had disappeared. He viewed the experience as a sort of testing which God allowed, and which he passed.

Francis stripped himself of possession--literally. As he began living a very



Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically... who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.

~Pope Francis, *Laudato Si'*, 10

simple life, others were attracted and began to follow him, both men and women (among the women was St. Clare of Assisi). His companions came from all walks of life; he practiced true equality by showing honor, respect and love to every person, whether a beggar or bishop, and he thought of what he was doing as showing God's welcoming love offered to everyone.

Francis' brotherhood included all of God's creation. Years of poverty and wandering had made him ill, and he began to go blind, and the pope ordered his eyes to be operated on, which meant cauterizing his face with a piece of hot iron (there were no technological machines then). Francis pleaded with "Brother Fire", and he reported Brother Fire had been so kind that he felt nothing at all.

His conversion and deep friendship with the Lord included being in deep friendship with others, the poor and the nobles, Christian and non-Christian, and to other creatures. *Laudato Si'*, the title of Pope Francis' second encyclical, is taken from St. Francis' "Canticle of the Creatures", where the saint expresses his relationship with creation in praising God.

Let us allow St. Francis' example to inspire us to empty our hearts of self-centeredness and other possessions, in order to be fully connected to God, others and all of creation.

D Our Father, 10 Hail Mary's, Glory...

E Closing Ritual: Emptying ourselves

The station animator invites the participants to reflect:

How am I self-centered? What forms of self-centeredness are present in my life, which I am called to empty myself of in order to fill my heart with God and others?

After some time of silence, s/he asks everyone to write one personal form of self-centeredness on a piece of paper.

Let us now offer to the Lord our different ways and acts of self-centeredness. Before Him who emptied Himself in order to reconcile everyone and everything to Himself, (who is the Eternal Word made flesh and chose to dwell among us,) to be Emmanuel, God with us, let us surrender what makes us close in on ourselves so that we can become open to Him and to others, and therefore living our full humanity. Let us accompany this prayerful offering with the song..

The participants will approach the altar to offer their pieces of paper, placing them in a container on the altar, while singing a popular version of “Lord, have mercy” or another suitable song (e.g. Pananagutan: stanza 1 and refrain) which can be sung by many (if not all).

F Movement to the next station while chanting

Station 2 Our Relationship with God

The station is arranged with an altar in front, to serve as focal point for the big group, with a large image of the Divine Mercy along with a portrait of St. Faustina Kowalska

After the station animator welcomes everyone, s/he announces:

In this station, let us ponder on OUR RELATIONSHIP WITH GOD.

A From the WYD2015 Message

“The greatest good we can have in life is our relationship with God. Are you convinced of this? Do you realize how much you are worth in the eyes of God? Do you know that you are loved and welcomed by him unconditionally, as indeed you are? Once we lose our sense of this, we human beings become an incomprehensible enigma, for it is the knowledge that we are loved unconditionally by God which gives meaning to our lives.”

Let us LOOK AT JESUS, the Person of relationship, as He encounters the rich young man.

B Scripture text: The encounter with the rich young man [Mk 10:17-22, NABRE]

It is preferred that the text be read from a Bible (not from a printout or others).

Linking: We find a young person, whom we later discover as rich and wealthy, who eagerly came to Jesus, acknowledged Him as “Good Teacher”, and asked Him a very important question: “What must I do to inherit eternal life?” Jesus in turn acknowledged this person by engaging him in dialogue. We discover how this young man, a young person like you and me, showed deep interest in the things that truly matter. In fact, we are told Jesus looked at him with love, and then invited him to what was still lacking in his life: a relationship with God that is stripped of the non-essentials, that embraces the poor, and that follows Jesus.

Sadly, he was not up to it. But, unlike him, there were many who embraced the challenge, who accepted the invitation of Jesus to personalize one's relationship with God, and not merely related to Him because of culture, of convention. One of them is St. Faustina Kowalska, an apostle of the "Divine Mercy".

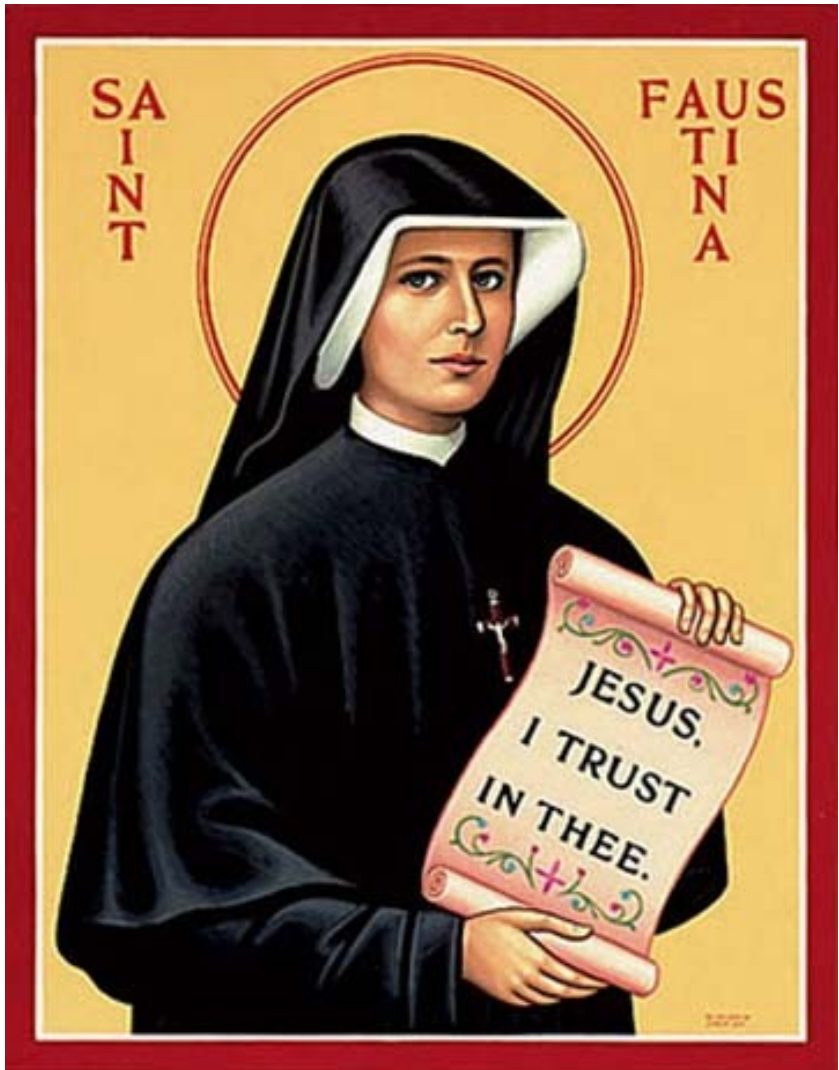
C Icon: St. Faustina Kowalska

Unlike the man from the Scripture passage we just read, Faustina, who was baptized Helena, was born into a Catholic peasant family. Since childhood, she had distinguished herself by devotion, love for prayer, hard work, obedience, and an enormous sensitivity to human misery. She later wrote in her diary, *"From the age of seven, I experienced the definite call of God, the grace of a vocation to the religious life. It was in the seventh year of my life that, for the first time, I heard God's voice in my soul; that is, an invitation to a more perfect life. But I was not always obedient to the call to grace. I came across no one who would have explained these things to me"*.

At 16, she left her home for nearby city of Aleksandrów, and then moved to Łódź, where she worked as a servant to support herself and to help her parents. During this period the desire to join a convent was gradually growing inside her, but her parents were against it, and so young Helena tried to deaden God's call. Years later, she reminisced about this in her diary:

"Once I was at a dance with one of my sisters and while everybody was having a good time, my soul was experiencing internal torments. As I began to dance, I suddenly saw Jesus at my side, Jesus racked with pain, stripped of his clothing, covered with wounds, who spoke these words to me, 'How long shall I suffer and how long will you keep deceiving Me?' At that moment the charming music stopped, and any company vanished from my sight; there remained Jesus and I. I took a seat by my dear sister, pretending to have a headache to hide what had taken place in my soul. After a while, I slipped out unnoticed, leaving my sister and all my companions behind, and made my way to the Cathedral of Saint Stanislaus Kostka (Łódź). It was almost twilight; there were only a few people in the cathedral. Paying no attention to what was happening around me, I fell prostrate before the Blessed Sacrament and begged the Lord to be good enough to allow me to understand what I should do next.

Then I heard these words, 'Go at once to Warsaw (Poland), you will enter a convent there'. I rose from prayer, came home, and took care of things that needed to be settled. As best I could, I confided to my sister what took place within my soul. I told her to say goodbye to our parents, and thus, in one dress, with no other belongings, I arrived in Warsaw" (Diary, 9-10)."



Conversion to God always consists in discovering His mercy, that is, in discovering that love which is patient and kind as only the Creator and Father can be; the love to which the "God and Father of our Lord Jesus Christ" is faithful to the uttermost consequences in the history of His covenant with man; even to the cross and to the death and resurrection of the Son... always the fruit of the "rediscovery of this Father, who is rich in mercy... Authentic knowledge of the God of mercy, the God of tender love, is a constant and inexhaustible source of conversion, not only as a momentary interior act but also as a permanent attitude, as a state of mind... in a state of being continually converted to Him.

~Pope John Paul II, *Dives in misericordia*, 13

Helena entered the Congregation of the Sisters of Our Lady of Mercy, and took on the religious name “Sister Maria Faustina of the Most Blessed Sacrament”. She left everything to follow Christ with an undivided heart, who chose her to be the “secretary of My most profound mystery”, i.e. the Divine Mercy, the Christocentric devotion which we have received through her. However, she was careful to acknowledge that the mystical experiences and extraordinary graces “do not in fact constitute sanctity. In her Diary she wrote: *Neither graces, nor revelations, nor raptures, nor gifts granted to a soul make it perfect, but rather the intimate union of the soul with God. These gifts are merely ornaments of the soul, but constitute neither its essence nor its perfection. My sanctity and perfection consist in the close union of my will with the will of God (Diary I 107).*”

Through the intercession of St. Faustina, let us ask for this most important grace: the intimate union of our person with God, that our will may be in close union with God’s will, that we may be merciful just as our Father is merciful.

D Our Father, 10 Hail Mary's, Glory...

E Ritual: Receiving Jesus' loving gaze

We have before us the image of Jesus, Lord of Divine Mercy, part of the private revelations which St. Faustina received from our Lord.

For the next few moments, let us look at Jesus, represented in this image, and let us allow Him, who looked with love on the young man in the Gospel, to also look upon each of us with love. Let us allow this loving gaze of Christ, the most important gaze we can ever have, to accompany us not only the rest of this NYD2015, but throughout life.

Allow for some seconds of silence.

Before we go to the next station, I encourage each one to journal whatever message or inspiration you have received from your eye to eye, heart to heart, encounter with Jesus.

F Movement to the next station while chanting

The station is arranged with an altar in front, to serve as focal point for the big group, along with the portrait of St. Josephine Bakhita.

After the station animator welcomes everyone, s/he announces:

Let us ponder on OUR RELATIONSHIP AS HUMAN BEINGS.

A From the WYD2015 Message

“Youth is a time of life when your desire for a love which is genuine, beautiful and expansive begins to blossom in your hearts. How powerful is this ability to love and to be loved! Do not let this precious treasure be debased, destroyed or spoiled. That is what happens when we start to use our neighbors for our own selfish ends, even as objects of pleasure. Hearts are broken and sadness follows upon these negative experiences. I urge you: Do not be afraid of true love, the love that Jesus teaches us and which Saint Paul describes as ‘patient and kind’.”

Let us LOOK AT JESUS, the Person of relationship, as He tells us who our neighbor is, and how we should treat our neighbor.

B Scripture text: The greatest commandment, and who is my neighbor? (The parable of the Good Samaritan) [Lk 10:25-37]

It is preferred that the text be read from a Bible (not from a printout or others).

Linking: Our Lord Jesus affirms that the greatest we can be is to be loving--towards God with all our heart, with all our being, with all our strength, and with all our mind, and towards our neighbor as we are to ourselves. In the parable he then recounted, Jesus addresses the questions "Who is my neighbor?" and "Who was neighbor to the victim of the robbers?"

The Lord teaches us who our neighbor is: it is not only those who have the same color of skin as ours, the same language spoken by us, the same food, music, fashion that we like, and definitely not only those who share our own opinion or beliefs. “To love your neighbor as yourself”—here Jesus opens the word “neighbor” to mean everyone, including those who traditionally or culturally are not compatible, such as the Jews and Samaritans. Consequently, we are “neighbor” to others if we show mercy and compassion to them. We can see in the life of Josephine Bakhita not only how we ought to be neighborly to each other and to other persons, but also how we should not behave to one another as human beings.

C Icon: St. Josephine Bakhita

The name “Bakhita”, in Arabic, means “fortunate”. It was a name given to Josephine by her captors when she was too terrified to remember her own name after being kidnapped as a child and sold as a slave.

Her life as a slave was a total contradiction to the name given to her. She had gone through violent tortures by her various owners, who branded her, beat her, and cut her. There was one terrifying moment when one of her masters cut her 114 times and poured salt in her wounds to ensure that the scars remained.

It was amazing that she bore all her suffering valiantly and courageously, despite the fact that at that time, she had no knowledge about God. Deep within her, however, she felt there is Someone great and powerful, who created the world, and she longs to know Him.

After being sold a total of five times, Bakhita was sold to an Italian master, who later on took Bakhita to Italy to work as a nanny to another master named Augusto Michieli. He, in turn, sent her to accompany his daughter to a school in Venice run by the Canossian Sisters.

Her encounter with this group of sisters became a turning point in her life. Bakhita felt called to learn more about God and the Church, and was baptized with the name “Josephine Margaret”. She was eventually recognized a free woman, because in Italy, slavery was not recognized as well as in Sudan (her native country) where, even before she was born, it has already been outlawed. She joined the Canossians, and dedicated her life to assisting her community and teaching others to love God.

It was scandalous that among Bakhita's captors and masters were people who professed to be Christian, and yet treated her inhumanely. There may also be other people, Christians, who met her and yet were indifferent to her plight. Thanks to the witness of the Canossian sisters, she received treatment befitting her dignity as a human being, as a daughter of God.

It was beautiful that she was reported to have said, *“If I were to meet the slave-traders who kidnapped me and even those who tortured me, I would kneel and kiss their hands, for if that did not happen, I would not be a Christian and Religious today.”*

But how much more beautiful, how affirming to our shared humanity if the human beings she encountered treated her as a fellow human being, of equal dignity, not for her usefulness and not for selfish ends.



Anyone who needs me, and whom I can help, is my neighbour. The concept of “neighbour” is now universalized, yet it remains concrete. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now... “As you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). Love of God and love of neighbour have become one: in the least of the brethren we find Jesus himself, and in Jesus we find God.

~Pope Benedict XVI, *Deus caritas est*, 15

Let us pray, with St. Josephine Bakhita, for the grace to live fully our being human through our relationship of mercy and compassion with other human beings, especially to those whose dignity is disrespected or who are treated inhumanely.

D Our Father, 10 Hail Mary's, Glory...

E Ritual: Our Shared Humanity

Other station animators will go around the station with containers, from where each delegate will pick out a piece of paper.

On each strip is written a description of human beings; some examples:

Muslim	Parlorista	
Sex worker	Abused child	
Child in conflict with the law (CICL)	Sacada worker	
Seminarian	Fisherman	
Farmer	Company president	
Housewife	Billionaire	etc.

Once everyone has a strip of paper, the station animator asks them to write at the back of the strip of paper the answer to this question: What do you have in common with this person? Write just one or two words only.

After everyone has written, the station animator asks for three to four volunteers to share, i.e. just to read aloud what s/he has written (no need to explain). From these shares, lead the whole group to the realization that the basic characteristic we share with these people is our humanity (being human). This is the neighbor we are called to love as ourselves.

I would like to invite everyone to keep this strip of paper, pray for this person and others who are like them, and remember that this person is the answer to the question, "Who is my neighbor? Who am I called to love as I love myself?" As we move to the next station, let us consider Jesus' response in the Gospel as His very own invitation to us: "Go and do likewise."

F Movement to the next station while chanting

The station is arranged with an altar in front, to serve as focal point for the big group, along with the portraits of Blessed Francisco Castello y Aleu and St. Maria Goretti. The area should also be spacious, to allow movement for the closing ritual.

After the station animator welcomes everyone, s/he announces:

Let us reflect on OUR HUMAN RELATIONSHIP AS MEN AND WOMEN.

A From the WYD2015 Message

“In encouraging you to rediscover the beauty of the human vocation to love, I also urge you to rebel against the widespread tendency to reduce love to something banal, reducing it to its sexual aspect alone, deprived of its essential characteristics of beauty, communion, fidelity and responsibility. Dear young friends, “in a culture of relativism and the ephemeral... they say that it is not worth making a life-long commitment, making a definitive decision, ‘forever’... I ask you, instead, to be revolutionaries, I ask you to swim against the tide; yes, I am asking you to rebel against this culture that sees everything as temporary and that ultimately believes you are incapable of responsibility, that believes you are incapable of true love. I have confidence in you and I pray for you.”

Let us LOOK AT JESUS, the Person of relationship, as He meets a woman caught in sin, and how He frees her through forgiveness, and challenges everyone regarding our relationship as men and women

B Scripture text: A woman caught in adultery [Jn 8:3-11]

It is preferred that the text be read from a Bible (not from a printout or others).

Linking: St. John Paul II, in his apostolic letter about the dignity and vocation of women, explains this episode in Jesus’ life: “To the leading question ‘In the law Moses commanded us to stone such. What do you say about her?’, Jesus replies: ‘Let him who is without sin among you be the first to throw a stone at her’. The power of truth contained in this answer is so great that ‘they went away, one by one, beginning with the eldest’. Only Jesus and the woman remain. ‘Woman, where are they? Has no one condemned you?’ ‘No one, Lord’. ‘Neither do I condemn you; go, and do not sin again’.”

From this passage, Pope John Paul II affirms that Christ is the one who knows what is in the human person [cf. Jn 2:25], in both man and woman, and the human dignity inherent in both, our worth in God’s eyes. Jesus’ attitude to

the women whom he meets in the course of his Messianic service reflects the eternal plan of God, who, in creating each one of them, chooses her and loves her in Christ [cf. Eph 1:1-5]. When God entered our history in the Person of Jesus, the concrete and historical situation of women is weighed down by the inheritance of sin, which still remains very true today; for instance, we can see this in the habitual discrimination against women in favor of men, something also rooted within women. From this, the episode of the woman "caught in adultery" is very striking. Yes, Jesus says to her: "Do not sin again", but first He evokes an awareness of sin in the men who accuse her in order to stone her, thereby revealing His profound capacity to see human consciences and actions in their true light. Jesus seems to say to the accusers: Is not this woman, for all her sin, above all a confirmation of your own transgressions, of your "male" injustice, your misdeeds? And our Lord continues to raise this challenging question to us today. How often do we hear of situations where a woman is left alone, exposed to public opinion with "her sin", while behind "her" sin there lurks a man—also a sinner, guilty "of the other's sin", indeed equally responsible for it. And yet his sin is brushed aside: he does not appear to be responsible for "the other's sin"! Sometimes, forgetting his own sin, he even makes himself the accuser, as in the case described. How often, in a similar way, the woman pays for her own sin (maybe it is she, in some cases, who is guilty of the "other's sin", the sin of the man), but she alone pays and she pays all alone!

Jesus Christ brings us back to the original design of the Creator, to the mystery of the "beginning", when the human person was created male and female, and woman was entrusted to the man, and man to the woman—a relationship of mutuality, of being responsible for each other. The dignity and the vocation of women, as well as those of men, find their eternal source in the heart of God. Each woman must look within herself how she relates with the man, and how she allows man to relate with her. Each man too must look within himself to see whether she who was entrusted to him as a sister in humanity, as a spouse (a suitable partner, as written in Genesis), has not become in his heart merely an "object: an object of pleasure, of exploitation.

cf. John Paul II, Mulieris Dignitatem, 13-14

C Icons: Bl. Francisco Castello y Aleu and St. Maria Goretti

Let us look at Blessed Francisco Castello y Aleu. Bl. Francisco was a young martyr during the Spanish Civil War, where hundreds of priests, religious and lay people gave up their lives for the faith. The life of Francisco shows us not only steadfast commitment to the Christian faith especially in times of persecution, but also a beautiful example of how a Christian man should treat woman.



Beato FRANCISCO CASTELLO Y ALEU

For every individual is made in the image of God, insofar as he or she is a rational and free creature capable of knowing God and loving him. Moreover, we read that man cannot exist "alone" (cf. Gen 2:18); he can exist only as a "unity of the two", and therefore in relation to another human person. It is a question here of a mutual relationship: man to woman and woman to man... In the "unity of the two", man and woman are called from the beginning not only to exist "side by side" or "together", but they are also called to exist mutually "one for the other".

~Pope John Paul II, *Mulieris dignitatem*, 7

A chemist who was hired as an engineer in a chemical fertilizer company, Francisco was actively involved in the Church through the Federation of Christian Youth in Catalonia. With Catholic Action, he sought to catechize young people and engage them in the apostolate of the Church, particularly in the evenings after work. It was through the Catholic Action that Francisco met Maria Pelegrí, a young woman whose piety was on a level with his own, and who will be his girlfriend. Despite their differences their mutual attraction developed, and eventually, they fell in love with each other. Francisco loved Maria with a pure heart, devoid of any sensual interest. *“Our weapon is purity,”* he reminded his girlfriend. Many years later, Maria related how Francisco paid so much attention to her, loving her with undivided devotion and sweet tenderness.

On the 24th of May 1936, feast of Mary Help of Christians, Francisco and Maria became engaged, sharing a similar spirit of prayer and seeking holiness. Their relationship remained chaste: *“We never had anything to confess in that area,”* María would be able to affirm. His mother, who died when he was only 15, steadfastly maintained the virtue of chastity in his heart; his sisters would declare: *“As far as purity, he was rightly uncompromising... He did not hesitate to protest verbally, even in a bus or a waiting room. He advised us, especially concerning dress, by showing us that we could be an occasion of sin.”*

Because of the war, Francisco was drafted to serve the military, only to be captured by the enemy forces, who labeled him “fascist”, which was only an alibi because they did not want anyone to be labeled a martyr, dying for the faith. Even while in prison, Francisco encouraged those who were jailed with him, even helping some to go to confession to priests who were also imprisoned. Before he was killed in a firing squad, he forgave his executioners and shouted, *“Long live Christ the King!”*

Truly, Francisco sought to make Christ King over his life: not only in his experience of persecution and in his apostolate to the poor, but also in his relationship with his girlfriend. His life shows us the beauty of an integrated life as a man in Jesus.

Let us now look at St. Maria Goretti. As you may already know, Maria Goretti was killed because she refused the lustful advances of their neighbor. At age 11, she suffered fourteen (14) stab wounds because she resisted her attacker, and even managed to forgive him before she breathed her last.

Maria lost her father at a young age; she helped her mother, who worked in the fields, by taking care of her younger siblings. Because of extreme poverty, their family had to share one house with the Serenelli's. One of the



...from the very beginning, man has been created "male and female" (Gen 1:27)... even though man is surrounded by the innumerable creatures of the created world, he realizes that he is alone (cf. Gen 2:20). God intervenes in order to help him escape from this situation of solitude: "It is not good that the man should be alone; I will make him a helper fit for him" (Gen 2:18). The creation of woman is thus marked from the outset by the principle of help: a help which is not one-sided but mutual. Woman complements man, just as man complements woman... Womanhood expresses the "human" as much as manhood does, but in a different and complementary way.
~Pope John Paul II, Letter to women, 1995

Serenelli's, Alessandro, was already making inappropriate, even explicitly lustful advances to Maria, who possessed such innocent beauty at her young age; all these advances she vehemently rejected even if he threatened her, which seemed to have made her more desirable. However, on the 5th of July 1902, Alessandro arranged things so that he could be alone with Maria; he locked her in a room and tried to force himself upon her. She could have consented, but her love for God and holy purity was too great, she fought against him, shouting, "*No! It is a sin! God does not want it!*" and warning him that what he is doing is a path towards hell. When Maria declared that she would rather die than submit to this sin, Alessandro angrily grabbed her and stabbed her 14 times with a knife.

Maria was found bleeding to death and rushed to the hospital. As she lay dying, she forgave Alessandro for the crime he had committed against her, saying, "*Yes, for the love of Jesus I forgive him... and I want him to be with me in Paradise.*" Even from Paradise, she extended this mercy: Alessandro, who was imprisoned and yet was unrepentant for the crime, reportedly had a dream where he was in a garden with Maria, who gave him flowers. This became his moment of conversion. He finished his jail term, and upon release after 27 years, went directly to Maria's mother to beg her forgiveness, which she gave: "*If my daughter can forgive him, who am I to withhold forgiveness?*"

This young girl, little in the eyes of the world at age 11, teaches us in a powerful way what the relationship between men and women should be—not a relationship of exploitation or domination or violence. And even if we should find ourselves in a society where exploitation, domination and violence are tolerated, or even admired, she teaches us to live firmly in our beliefs while also extending mercy and compassion.

Let us pray, together with Blessed Francisco and St. Maria, for the restoration of the original relationship between men and women, according to the loving design of God, and that we become instruments rather than obstacles, to this.

D Our Father, 10 Hail Mary's, Glory Be

E Closing Ritual: "Salubong" (Encounter)

The station animator invites everyone to an experience of genuine, life-giving encounter between men and women.

As a meaningful way of closing our experience in this station, I would like to ask everyone—for the male participants to go to our female participants, and for the female participants to go to our male participants—to come to an encounter that mirrors the restoration and renewal of our relationship as men and women.

May I ask each male participant to go to one female participant; they face each other, and they place their right hand over the left shoulder of each other. Silently, they pray for each other in the spirit of humility, forgiveness, and openness. After a few seconds, they greet each other, "Peace be with you." Then, the male participant looks for another female participant, and vice versa. This may go on as many times as possible within the time frame, and in the spirit of prayer, in the peace which our Risen Lord won and shares with us.

The station animator may have, in front, volunteers who can demonstrate to the assembly how it should be done. Also, when the ritual is going on, it will be important to help maintain a serious, prayerful mood; for instance, the ritual will be meaningful only when it is done between male and female participants. Take care to guide participants who may, unintentionally or intentionally, confuse the process.

F Movement to the next station while chanting

Station 5 **We are part of the big relationship of the Church,
the Body of Christ**

The station is arranged with an altar in front, to serve as focal point for the big group, along with the portrait of St. Pedro Calungsod.

After the station animator welcomes everyone, s/he announces:

Let us ponder on the reality of OUR RELATIONSHIP AS CHURCH.

A From the WYD2015 Message

"You young people are brave adventurers! If you allow yourselves to discover the rich teachings of the Church on love, you will discover that Christianity does not consist of a series of prohibitions which stifle our desire for happiness, but rather a project for life capable of captivating our hearts."

Let us LOOK AT JESUS, the Person of relationship, who washed the feet of His disciples, and who tells us how everyone will know we are His family, we are His Church.

B Scripture text: Washing of the feet [Jn 13:1, 3-8, 12-15, 34-35, NABRE]

It is preferred that the text be read from a Bible (not from a printout or others).

Linking: In the Gospel, Jesus tells us how we will be known as His disciples, how we will be recognized as His Church: "if you have love for one another."

But what kind of love? This too, our Lord and Master showed the example. We have all witnessed how He washed His disciples' feet. At that time, foot washing was reserved to slaves--the lowest kind among slaves. We could imagine the surprise and astonishment of the disciples when Jesus, Teacher and Lord, stooped down and washed their feet, they who are His disciples. This, Jesus told them, as He also tells us: "You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet."

With this kind of love, we ought to love one another as fellow disciples of Jesus, as His Church. A fellow Filipino youth, Pedro Calungsod, strove to show this kind of love for the Church, the Body of Christ. Let us be inspired by his committed and generous response to our Lord's invitation to be a living part of His Church, and to be faithful to her until the end.

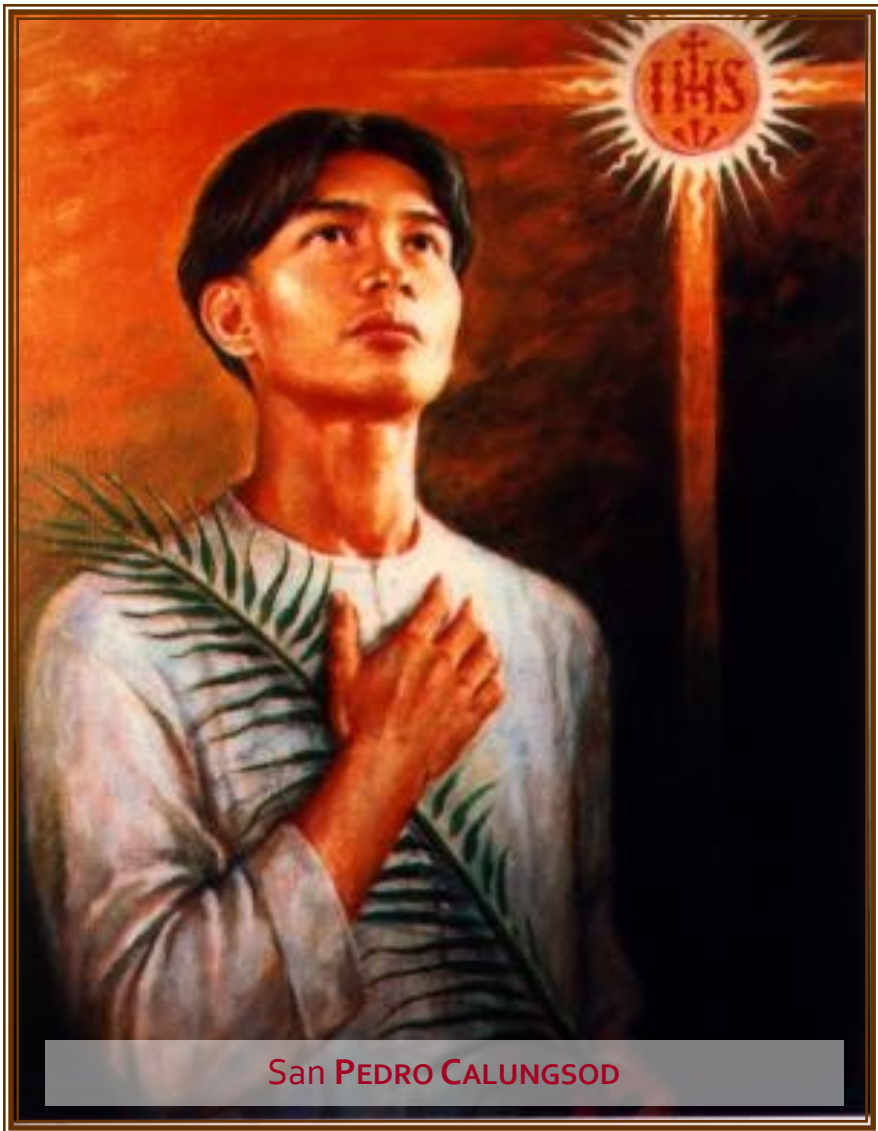
C Icon: St. Pedro Calungsod

At around the age of 14, St. Pedro Calungsod was among the exemplary young catechists chosen to accompany the Jesuits in their mission to the Ladrone Islands (or "Isles of Thieves"; these are now called Marianas Islands in honor of the Blessed Virgin and of Queen Mary, who sponsored the mission there). He went to Guam with the Jesuit Fr. Diego Luis de San Vitores to catechize the native Chamorro's.

Missionary life was difficult as provisions did not arrive regularly, the jungles and terrain were difficult to traverse, and the islands were frequently devastated by typhoons. Furthermore, there were also natives who did not accept their teaching, even to the point of despising their missionary work. Despite all these, the mission persevered, and it was able to convert a significant number of locals.

True enough, danger came when a Chinese merchant named Choco spread rumors that the baptismal water used by the missionaries was poisonous, pointing it as the reason why some sickly Chamorro infants who were baptized eventually died. Many believed the story and held the missionaries responsible.

This hostility between the missionaries and the locals reached a peak when Mata'pang, the village chief, got furious: he learned that Fr. de San Vitores, accompanied by Pedro, baptized his daughter. Mata'pang used to follow the Catholic teachings, but he came to believe the rumors made against the



San PEDRO CALUNGSOD

The Church is Christ's. We who are only stewards, not master builders, must return to the spiritual value of kneeling for prayer and stooping for feet washing. The mandate the Lord gave on Holy Thursday to "Do as I have done" is a daily obligation we must fulfill with humility, with joy, with faith, with love.

~"Let us kneel before the Lord who made us." (Psalm 95:6), CBCP Pastoral Exhortation for the Jubilee of Mercy and the Year of the Family and the Eucharist

missionaries. His fury led him to attack the priest, whom Pedro tried to defend. Mata'pang summoned Hirao, who was initially hesitant but eventually connived with him, to kill the two missionaries.

Instead of running away or defending himself, Pedro faced the danger and risk; the Jesuit priests inculcated in the young catechists the values of non-violence and love, which included not bringing any weapon because it contradicted the message of the Gospel. Despite his agile moves, Calungsod was hit in the chest by a spear and he fell to the ground, then Hirao immediately charged towards him and finished him off with a machete blow to the head. Fr. de San Vitores was able to absolve Pedro before he too was killed.

The brutality did not stop there: Mata'pang took the priest's crucifix and pounded it with a stone while blaspheming God. Both assassins then denuded the corpses of Pedro and Fr. Diego, tied large stones to their feet, brought them out to sea on their boats, and threw them into the water.

Pedro, with his youthfulness and agility, could have easily killed the other men or left the Jesuit priest alone, but he never intended to; he was willing to show his love--first, to his enemies through non-violence, and second, to Fr. Diego through his faithfulness, even if it meant giving up his life.

St. Pedro Calungsod has shown through his young life what it means to be connected, related to the Church--offering not only his youth but his whole person for the proclamation of the Good News, living according to what he taught, and showing love for a fellow Christian and even for enemies until the very end. Let us pray for the same commitment as young people in our own relationship with the Church today.

D Our Father, 10 Hail Mary's, Glory...

E Closing Ritual: Praying for the Universal Church

Before us are various realities and situations affecting members of the Body of Christ, our sisters and brothers in the faith. Perhaps some of these, we ourselves are experiencing, or we know fellow Christians who are affected by these. Let us show our love for them, for one another as fellow members of the Church, by extending our hands over them and praying silently for them who are experiencing these situations, many of which are difficult or even dangerous for them. We hope that this also opens our eyes and hearts to our Church, which not only includes fellow Filipinos, but people from different races and cultures--all of us part of the one Body of Christ.

Some realities and situations (you may add those which would be more relevant to your context/ participants):

Persecution of Christians	ISIS
America for Same-Sex Marriage	Trafficking in persons
Sexual trafficking	Climate change
Natural calamities	Terrorism
Syrian refugees	Reproductive Health Law
Weak faith formation	Migration
Unfair labor practices	Unemployment
Family separation	Unjust discrimination in the Church
Financial poverty	Disrespect for ancestral domain
Unsustainable tourism	Political dynasties
Inadequate socio-political involvement as Christians	etc.

F Movement to the next station while chanting

4 Closing in Plenary

The emcees are ready on stage (whether this is done where the opening assembly was made, or in another area) for the coming together of the five (5) big groups, encouraging them as they enter to maintain the prayerful atmosphere. When all groups have arrived, they invite everyone to offer a song to the Blessed Mother, “Mother of All, Mary Most Holy”.

As we sing and do the prayerful gestures of this song, let us ask for the motherly help of our Blessed Mother to become, like her Son, authentic persons of relationship, becoming a spark of hope, a chance to start again in areas where we discovered we are broken or weak, and a love that guides us on our way to becoming like Jesus.

Song animators are positioned on stage and at other strategic areas in the plenary venue, to help participants imitate the prayerful gestures of the song.

After the song and dance, the emcees ask everyone, still maintaining the prayerful atmosphere, to sit down for instructions about the next segment.

16:00-17:30

RECONCILING OURSELVES WITH GOD AND WITH ONE ANOTHER (Community Penitential Celebration with Individual Confession; Eucharistic Adoration)

I Instructions/ Orientation

The emcees deliver the following instructions to commence the next part of the prayer experience:

Our prayerful afternoon continues. After reflecting on Jesus, the Person of relationship, side by side our own relationships as human beings—that we are all in relationship, with God, with other human beings, between men and women, and with the Body of Christ, the Church—we bring our need for healing, for reconciliation, to the throne of Mercy.

As we are in the extraordinary Jubilee of Mercy, we ask God to restore us, to renew our relationships, our being human. We shall do this in and through the Sacrament of Reconciliation.

a Let us prepare ourselves for this sacrament: Later, each of you will receive a handout where a set of questions is offered to help you prepare for confession.

b Priests are available to hear our confession; they will be located in (*state the location of the confessionals*).

At this point, give instructions to the priests who will serve as confessors, if this has not yet been done, first of which is to tell them where to go and/or who to look for.

c Your personal snacks is already with you, given earlier during lunch break. You are asked to consume this at an appropriate time and in an appropriate way; for example, let us not take snacks while waiting in line for confession, or in this area where the Blessed Sacrament will be exposed for prayer and adoration later. Please be mindful of keeping the Eucharistic fast for our Holy Mass at around 5:00 PM.

d After confession, we encourage everyone to spend time for personal prayer and thanksgiving. In a little while, the Blessed Sacrament will be exposed. Let us come before Jesus with our prayer of thanks for giving us His mercy which restores us and our relationships.

e We your emcees, your group facilitators and other NYD2015 volunteers will be ready to assist you at this time for any concerns or needs that you

may have. Please approach us quietly, careful to keep the prayerful atmosphere.

f In relation, we encourage all participants to enter into the spirit of this moment of prayerful renewal. Avoid becoming a source of disturbance for your fellow participants. Let us help one another remain in prayerful silence, for it is in silence where we hear the Lord.

Let us now set our hearts to receive the grace of God’s mercy and forgiveness through the Sacrament of Reconciliation. Let us allow this video presentation to help in our preparation.

2 Opening Presentation: “When God Ran”

After the video is played, the emcees signal the start of receiving the Sacrament of Reconciliation, possibly using the following exhortation:

“At the acceptable time I have listened to you, and helped you on the day of salvation.” Behold, now is the acceptable time; now is the day of salvation. [2 Cor 6:2] The Lord is pouring out on us the grace of His mercy and love right at this very moment. Let us receive His grace with humble and contrite hearts; let us allow Him to cleanse our hearts and purify our souls. He alone can transform us and make us new.

3 Preparation for Confession

Reflective music is now played in the plenary hall to help maintain the prayerful atmosphere and motivate the participants to prepare for confession. Volunteer facilitators/ Ushers are stationed around the venue to help maintain the prayerful mood, as well as assist the participants, as necessary. They make available the handout for preparing for confession (see next page).

While the distribution is taking place, the emcees or another person may read aloud in a reflective way the contents of the handout.

At the end, s/he declares an open invitation: Let us now feel free to approach any of our confessors for the Sacrament of Reconciliation.

After we have received God’s healing forgiveness in the sacrament, let us remain in the spirit of prayer. After confession, we encourage you to make a prayer-response to Him by journaling your prayer of thanksgiving, by writing a letter to Jesus, creating a poem, making a sketch, etc.—all expressing what is in your heart after confession.

While confessions are ongoing, the following may be done:

A *Flash (on the screen) Scripture verses related to God's mercy and human contrition; below are some of them:*

"I have loved you with an everlasting love; I have drawn you with unfailing kindness." [Jer 31:3]

"For God so loved the world that he gave his only Son, so that everyone who believes in Him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him." [Jn 3:16-17]

"God shows his love for us in that while we were still sinners, Christ died for us." [Rom 5:8]

"I came so that you might have life and have it more abundantly." [Jn 10:10]

"For you were once darkness, but now you are light in the Lord. Live as children of light." [Eph 5:8]

"Love must be sincere. Hate what is evil; cling to what is good." [Rom 12:9]

"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." [2 Cor 5:17]

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." [Gal 2:20]

"Make your face shine on your servant; save me in your steadfast love!" [Ps 31:16]

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." [1 Jn 1:9]

"Create in me a clean heart, O God, and renew a steadfast spirit within me." [Ps 51:10]

"Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow." [Ps 51:7]

"And everyone who has this hope fixed on Him purifies himself, just as He is pure." [1 Jn 3:3]



“Blessed are the pure in heart...” [Mt. 5:8]

NATIONAL YOUTH DAY 2015

PREPARATION FOR CONFESSION

Recall the stories of the six holy men and women who serve as models of authentic being in relationship in various areas of our being human, of purity of heart. Allow their stories to guide you in your prayer. You may use the space provided for your thoughts and reflections.

A WE ARE ALL IN RELATIONSHIP

*Do I value the truth that God created me to be in relationship with Him and with all of His creation?
Do I let material things or possessions shift my focus from building my relationship with God and His creation?*

*Am I conscious of taking care of God's creation in my own way, and not disrespecting or wasting it?
Am I more concerned of the needs of others than my own?*

B OUR RELATIONSHIP WITH GOD

*Is God my most important treasure at this point in my life?
Do I give quality time for Him: for example, in preparing for and attending the Sunday Mass, in my daily prayers, in my time for reading, studying and praying His Word, etc.?
Do I strive to discover, understand and follow His will for me?
Do I let my gaze remain upon Jesus, and do I let Him look at me with love?*

C OUR RELATIONSHIP AS HUMAN BEINGS

*Do I treat other people as neighbor, of equal dignity as me, and not as objects, as less human than me?
Have I said or done things which hurt and reject other people?
Am I honest in my relationships with the people around me?
Do I forgive those who have sinned against me, and also ask forgiveness from those I have done wrong?*



“Blessed are the pure in heart...” [Mt. 5:8]

NATIONAL YOUTH DAY 2015

D OUR RELATIONSHIP AS MEN AND WOMEN

(For male participants)

As a man, how do I look at women?

Do I respect and treat my own body as created male by God, as temple of His Holy Spirit?

(For female participants)

As a woman, how do I look at men?

Do I respect and treat my own body as created female by God, as temple of His Holy Spirit?

(For both male and female participants) Do I strive to look at men and women according to God’s original and loving design?

Do I cause other people to destroy the relationship between men and women through sin (e.g. sexual activity outside marriage, homosexual activity, “green jokes”, use of pornography, masturbation, etc.)?

E OUR RELATIONSHIP AS A CHURCH

Do I love the Church and so strive to learn more about her and her life, mission and teachings?

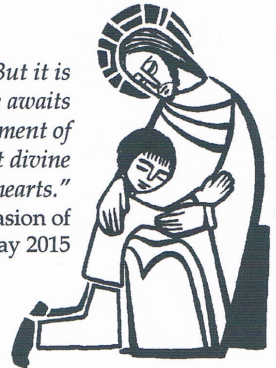
Do I generously offer myself (time, talent, treasure, etc.) in serving the Church?

Do I cause conflict and/or division with my fellow youth in the parish/ diocese/ organization/ etc.?

Do I strive to show love for my fellow Christians, not only in my parish, not only in the Philippines, but elsewhere around the world?

“We are all sinners, needing to be purified by the Lord. But it is enough to take a small step towards Jesus to realize that he awaits us always with open arms, particularly in the sacrament of Reconciliation, a privileged opportunity to encounter that divine mercy which purifies us and renews our hearts.”

~ Pope Francis, message on the occasion of World Youth Day 2015



“Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” [Rom 12:2]

“Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry... Put on then, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another.” [Col 3:5, 12-13a]

“However, as it is written: What no eye has seen, what no ear has heard, and what no human mind has conceived — the things God has prepared for those who love him.” [1 Cor 2:9]

“Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.” [Jas 1:27]

“So submit yourselves to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds.” [Jas 4:7-8]

“How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” [Heb 9:14]

“Come now, and let us reason together,” says the LORD, “Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool.” [Is 1:18]

“If we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.” [1 Jn 1:7]

B Play meditative songs (Taizé chants, etc.) to help maintain the quiet atmosphere.

C Encourage participants to spend time in prayerful reflection as they read and reflect again on the encounters of Jesus and on the stories of the icons they encountered in the Station Walk.

D Station facilitators around the venue to help maintain the prayerful mood, as well as assist the participants who are waiting for confession.

IMPORTANT: For the emcees

Depending on the situation, the participants in your site may need some encouragement about going to confession; it may even be that there is need for more priests to make themselves available. The following excerpt from Pope Francis' general audience last 2014 February 19 may be helpful.

“One might say: I confess only to God. Yes, you can say to God “forgive me” and say your sins, but our sins are also committed against the brethren, and against the Church. That is why it is necessary to ask pardon of the Church, and of the brethren in the person of the priest. “But Father, I am ashamed ...”. Shame is also good, it is healthy to feel a little shame, because being ashamed is salutary. In my country when a person feels no shame, we say that he is “shameless”; a “sin verguenza”. But shame too does good, because it makes us more humble, and the priest receives this confession with love and tenderness and forgives us on God’s behalf. Also from a human point of view, in order to unburden oneself, it is good to talk with a brother and tell the priest these things which are weighing so much on my heart. And one feels that one is unburdening oneself before God, with the Church, with his brother. Do not be afraid of Confession! When one is in line to go to Confession, one feels all these things, even shame, but then when one finishes Confession one leaves free, grand, beautiful, forgiven, candid, happy. This is the beauty of Confession! I would like to ask you — but don’t say it aloud, everyone respond in his heart: when was the last time you made your confession? Everyone think about it ... Two days, two weeks, two years, twenty years, forty years? Everyone count, everyone say ‘when was the last time I went to confession?’. And if much time has passed, do not lose another day. Go, the priest will be good. Jesus is there, and Jesus is more benevolent than priests, Jesus receives you, he receives you with so much love. Be courageous and go to Confession!

Dear friends, celebrating the Sacrament of Reconciliation means being enfolded in a warm embrace: it is the embrace of the Father’s infinite mercy. Let us recall that beautiful, beautiful parable of the son who left his home with the money of his inheritance. He wasted all the money and then, when he had nothing left, he decided to return home, not as a son but as a servant. His heart was filled with so much guilt and shame. The surprise came when he began to speak, to ask for forgiveness, his father did not let him speak, he embraced him, he kissed him, and he began to make merry. But I am telling you: each time we go to confession, God embraces us. God rejoices! Let us go forward on this road. May God bless you!”

4 Eucharistic Adoration (at around 16:45)

Taking the Holy Father's invitation to imitate Jesus, the Person of relationship, and His pure heart, and looking at the example shown to us by our saints, we have seen it is not impossible. Just now, Jesus paved the way for us to attain a pure heart through the Sacrament of Reconciliation. He constantly gives us the chance to renew our hearts and our lives through this Sacrament. And so we are deeply grateful to Him for constantly loving us this way. Filled with the grace of His mercy, we now gather ourselves to worship and adore Him; to thank Him, our Lord, our Savior, our Friend.

After all have assembled and settled, a priest wearing cope and humeral veil, brings the Blessed Sacrament to the altar in a monstrance, a song may be sung. He may be accompanied by altar servers with candles.

4.1. Exposition of the Blessed Sacrament

All kneel.

Opening Hymn: O Salutaris Hostia

O salutaris Hostia Uni trinoque Domino
Quae caeli pandis ostium Sit sempiterna gloria:
Bella premunt hostilia Qui vitam sine termino,
Da robor fer auxilium. Nobis donet in patria. Amen.

The Blessed Sacrament is placed on the altar. The presiding minister then kneels before the altar and incenses the Blessed Sacrament. The opening song is concluded and a period of silent prayer follows.

4.2. Prayer of Praise

Presider: O Sacrament most holy, O Sacrament divine,
R. All praise and all thanksgiving be every moment Thine.

Presider: Praised be the God and Father of our Lord Jesus Christ, source of every perfect gift, who has bestowed on us in Christ, every spiritual blessing in the heavens. "God chose us in him before the world began to be holy and blameless in his sight." [cf. Eph 1:3-11]
R. Blessed be God forever!

Presider: Praised be Jesus Christ, wellspring of every blessing. "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being

born in the likeness of men.” [cf. Phil 2:6-7]

R. Blessed be God forever!

Presider: Praised be the Holy Spirit, Lord and giver of life, who helps us in our weakness, for we do not know how to pray as we ought. “He makes intercessions for us with groaning that cannot be expressed in speech.” [cf. Rom 8:26-27]

R. Blessed be God forever!

All: You have come to meet us on the paths of life. You have not left us to ourselves and in our own solitude. Lord Jesus, we thank You for having been a pilgrim with us and all the young people of this country. You have challenged us with Your inspiring and demanding Gospel. But above all, You have entered into our hearts. You have revealed to us the secret of God which is concealed in the Scriptures. You have walked beside us as a patient friend. You have sealed our friendship by breaking bread with us. You have made our hearts burn because we have recognized You as the Messiah, the Savior of all. By doing this, You have entered into us, asking us to share in Your work. And now we ask You to remain with us. You are always with us, even though we do not always remain near You, even if we do not always abide in You.

All sit for silent adoration.

Stay with Me. Remain here with Me:
Watch and pray, watch and pray.

4.3. Proclamation of the Gospel

All stand. The Gospel is acclaimed with a sung Alleluia or other suitable song.

The Lord be with you.

R. And with your Spirit

A reading from the Holy Gospel according to John

R. Glory to you, O Lord

Jesus said to his disciples:

I am the vine; you are the branches.

If you remain in me and I in you, you will bear much fruit;
apart from me you can do nothing.

If you do not remain in me,

you are like a branch that is thrown away and withers;

such branches are picked up, thrown into the fire and burned.

If you remain in me and my words remain in you,
ask whatever you wish, and it will be done for you.
This is to my Father's glory, that you bear much fruit,
showing yourselves to be my disciples.
As the Father has loved me, so have I loved you. Now remain in my love.
If you keep my commands, you will remain in my love,
just as I have kept my Father's commands and remain in his love.
I have told you this so that my joy may be in you
and that your joy may be complete.
[John 15:5-11]

The Gospel of the Lord.

R. Praise to you Lord Jesus Christ.

All sit for personal meditation.

4.4. Response

"I Love the Lord" (Arnel Aquino, SJ)

I love the Lord; He is filled with compassion.
He turned to me on the day that I called.
From the snares of the dark, O Lord, save my life; be my strength.

Gracious is the Lord and just. Our God is mercy, rest to the weary.
Return my soul to the Lord our God who bids tears away. I love the Lord.

How can I repay the Lord for all the goodness He has shown me?
I will raise the cup of salvation and call on His name. I love the Lord.

I shall live my vows to You; before Your people, I am Your servant.
I will offer You my sacrifice of praise and of prayer. I love the Lord.

After a brief silence, the participants recite altogether the prayer of thanksgiving:

Merciful Lord, with a pure heart.
I thank You for taking away my sins.
Let Your Holy Spirit guide my life
so that my soul may bear the fruit of love, joy, peace, patience,
kindness, goodness, trustfulness, gentleness, and self-control.
Renew my desire to be Your faithful friend and servant,
increase my loving dependence on You,
and grant me that joy and peace of heart
which comes from doing Your holy will.

Through Christ our Lord. Amen.

4.5. The Lord's Prayer

All stand.

Presider: Let us offer together the prayer our Lord Jesus Christ taught us.

4.6. Closing Prayer

All kneel.

Presider: Let us pray.

After a brief period of silence, he continues:

Most merciful Father, You continue to draw us to Yourself through the Eucharistic Mystery. Grant us fervent faith in this Sacrament of love, in which Christ the Lord Himself is contained, offered and received. We make this prayer through the same Christ our Lord.

R. Amen.

The Benediction and Divine Praises are omitted since the Mass will follow right after. The reposition of the Blessed Sacrament then follows right after the prayer.

4.7. Reposition of the Blessed Sacrament

After the prayer, the Blessed Sacrament is removed from the monstrance and brought to the place of reservation.

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine,
Be every moment Thine.

Right after the reposition of the Blessed Sacrament, all are seated in silence in preparation for the Mass.

17:30-18:30

Celebration of the Eucharist

The Mass for this day is aligned to the sub-theme for Day 3 the NYD2015: “Blessed are the pure in heart.” This youth gathering, on this specific day, will be for the Church intention of increase in vocations among young people; that, through God’s help, they may be able to respond to His invitation to become laborers in His vineyard. Thus, the Mass for Vocations from the New Roman Missal will be used.

In the Liturgy of the Word, it will be meaningful that the first reading be proclaimed by a religious sister, and the responsorial psalm be led by a seminarian/ formand.

For the prayers of the faithful, it will be thematic to formulate prayers to fit the occasion and the specific theme for the day without neglecting the essential elements the intercessory prayers. It will be meaningful to ask a married couple to read the intentions one after the other.

As thanksgiving prayer after communion (before the post-communion prayer), the “Prayer for Vocations” will be recited by the assembly.

Evening

PARISH NIGHT

As another way of celebrating the joy and thanksgiving which are fruits of God’s mercy, and the healing and wholeness, both individually and as a community, which His love makes possible, the participants celebrate at the end of the day not only together but with others, i.e. with the parish communities (or other communities) where they are staying for the NYD2015 celebration.

The following guide is proposed for as program for this evening:

1. Opening prayer
 2. Animation
 3. Roll call of participating groups
 4. Welcome message (by the Parish Priest)
 5. Dinner
 6. Intermission number (by the host-parish)
 7. Presentation from the participants
- Various ways: e.g. skit, song, interpretative dance, etc.
8. Closing remarks

9. Night Prayer

9.1. Call to Prayer

The leader invites everyone to a moment of silence, then begins the prayer.

Leader: (+) In the name of the Father and the Son and the Holy Spirit.

R. Amen.

9.2. Opening Chant

In the Lord, I'll be ever thankful. In the Lord, I will rejoice.

Look to God, do not be afraid!

Lift up your voices, the Lord is near. Lift up your voices, the Lord is near.

9.3. Prayer

Assigned prayer leaders, i.e. 1 representative from the participants, 1 in behalf of all foster families, and 1 for the parish, will now say a prayer. To conclude each prayer, s/he says: ... Let us pray to the Lord.

And the congregation responds with this short song:

Salamat, salamat sa Diyos! Salamat, salamat sa Diyos!

9.4. The Lord's Prayer

Leader: Let us all join our hands together and pray the Our Father.

9.5. Sign of Peace

Leader: Let us all share with one another a sign of peace.

This can be done with a handshake, an exchange of kiss, an embrace, or other meaningful and appropriate gestures.

Leader: Let us end our prayer glorifying God as we declare: Glory to the Father and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and will be forever. Amen.

Leader: (+) In the name of the Father and the Son and the Holy Spirit.

R. Amen.

All: May the Lord bless us, protect us from all evil, and bring us to everlasting life. Amen.





Jesus, I Trust in You

...for they shall see God.

Day 3

Materials Needed:

Stage decoration

LCD projector and laptop

Video: Recap of Day 2, “Hesus na Aking Kapatid”, Recap of the whole NYD2015 (for the closing program), etc.

PPT: Talk Show spiels, videos (as needed), songs for the Praisefest, etc.

Sound System

Music: NYD2015 Theme Song, other animation songs, etc.

Altar decorations (for the Mass)

Mass kit

Vestments

Stage decoration: Sofa set (for the Talk Show)

Per Learning Track: Materials needed

List of participants

Signage: Track groupings

08:00-09:00 HOLY MASS

The Mass for this day is aligned to the theme of the day. This specific day will be dedicated to the Blessed Virgin Mary, Mother and Model of the Church, to seek her intercession with God so that the young people encounter God in the different situations of their lives, and respond with their own fiat, as she has done.

Thus, the Mass in honor of Mary from the New Roman Missal will be used. If in the locality there is a revered Marian devotion, then it will be significant to have this Marian image in the sanctuary, to be enthroned before the Mass.

The final song of the Mass will be the NYD2015 theme song, which will also serve as an animating moment.

09:00-09:30 PRELIMINARIES

The emcees joyfully welcome the participants for the day. Then, the recap of the previous day is delivered.

Following the recap, the emcees give the participants an orientation on the day's program. Afterwards, the group facilitators distribute the evaluation forms for the day to the participants, while the emcees encourage them to answer it as the events unfold, and inform the group leaders to collect the evaluation forms of their participants at the end of the day and to submit these to the organizing team.

After this orientation (which may include other items as needed, but taking care not to take too much time), the participants prepare themselves for the next activity.

09:30-10:30 TALK SHOW: “FOR THEY SHALL SEE GOD”

The Talk Show serves as a platform to discuss and deepen the sub-theme of the day, and also to explore the NYD2015 theme along with the themes of family, Eucharist and mercy—how these enable us to see and experience God.

After looking at our personal understanding of happiness on Day 1, and the happiness which comes from our relationships with Jesus and with others on Day 2, this Talk Show on Day 3 would like to help the participants see different situations, paramount among which is the family, where they are invited or even challenged to transmit and share the happiness brought by their encounter with God. From the invitation and challenge of these situations, they will listen to how other young people are responding to these realities, in the hope that these will lead them to discover how they themselves can become Christian revolutionaries of true happiness and purity of heart in the face of these situations.

The Talk Show aims to:

1. Get the participants to listen to stories of struggles, challenges and hope from the youth guests who are experiencing situations of “unhappiness”
2. Guide the participants to reflect on how these difficult situations are also true in their own context
3. Encourage the participants to take the role as “Christian revolutionaries” who will serve as “new seeds of hope” in our Church and in the society, especially the family

Prior to the Talk Show, the hosts and the guests meet together to prepare themselves for the discussion. Questions for the talk show are presented to the guests to help them organize their thoughts for the sharing of their experiences.

Hosts: The emcees may serve as the hosts. However, it may be better to have other persons for this role, who can prepare especially for this activity.

Guests: Around 4-5 young people from varied situations are needed. Prior selection, preparation and rehearsal would seem necessary. It will be good to give strong consideration to the following background or themes: family relationship, education and other social issues that are particularly strong in the locality of the NYD2015 celebration (e.g. armed conflict, rising criminality, parental absenteeism, HIV-AIDS, trafficking, agrarian reform, road safety, etc.).

1. First Segment

- 1.1. The hosts open the show by joyfully welcoming everyone.
- 1.2. They provide an overview of what the talk show is about, establishing its link from the events of the previous days of the NYD2015.
- 1.3. The hosts give a brief introduction on each of the guest.
- 1.4. They establish rapport with the guests through some pleasantries before proceeding with the interview.

The hosts invite the participants to listen attentively to the interview and discussion. They also encourage them to write their questions/comments, if any, to be addressed to the guests. Pieces of paper are provided to the participants. The questions/comments will be collected later on to be read by the hosts during the open forum.

2. Second Segment: Interview Proper

2.1 Present Situation

- Family/Community background
- What issues/struggles/difficulties do you experience in the community?
- How do you feel about your present situation?

2.2 Facing their Situation

- How did you face your concerns/issues in the community?
- How much are the young people involved in addressing your concerns?
- Where did you get strength and support in facing these issues?

2.3 Dreams and Inspirations

- What are your dreams for yourself? For your family? Community?
- Is there anyone who serves as your inspiration in facing your present reality?

2.4 Seeing and Experiencing God's Presence

- How do you see God in your present situation?
- How do you see the Church helping your community in your situation?
- What do you feel God is telling you in the midst of your struggle?

3. Third Segment: Open Forum

The hosts open the floor for the audience to write their questions/ comments to the guests. Volunteers collect these from them, to be sorted by a team designated for this task, selecting the good questions/ comments to be addressed to the guests. This will also help maximize the time allotted for the talk show.

4. Fourth Segment: Conclusion

4.1. Guests' final message/ invitation to their fellow youth

4.2. Synthesis

The emcees give emphasis on the Lord's invitation to encounter Him in whatever place or situation of apparent unhappiness we find ourselves in.

The stories of the invited guests call us to identify the different situations of unhappiness in the life of the young and challenge us to help them overcome these situations with a life of true blessedness and purity of heart. Pope Francis says, "We must recognize that we are poor with the poor".

4.3. Acknowledgments

The emcees once again thank the guests for giving their time to share their experiences to their fellow young people, in the hope of inspiring the participants to become “Christian revolutionaries” of happiness and purity of heart in the midst of present difficulties and challenges.

They invite the participants to acknowledge again the guests by giving them a round of applause.

4.4. Closing Song: NYD2015 Theme Song

10:50-11:15 **ORIENTATION ON THE LEARNING TRACKS**

Emcees gather the participants in plenary after the break. As an introduction to the next activity, the video “Hesus na Aking Kapatid” is shown. While the song plays, various pictures depict situations around us which call us to become bearers of true happiness springing from our hearts purified by our Lord.

Afterwards, the emcees give participants a final orientation on their Learning Tracks, as well as instructions. They orient them on the rationale of these Learning Tracks: to understand and respond to the invitation to see and encounter God, especially in situations of unhappiness (e.g. poverty, exploitation, corruption, environmental degradation, greed/ selfishness, etc.), and to make a concrete response to it as committed “Christian revolutionaries”, as encouraged by Pope Francis.

At the appointed time, participants go to their assigned Learning Track. The list will be posted in a prominent area. Group facilitators, who will also serve as Learning Track assistants, guide the participants to their assigned venues.

11:15-17:30 **LEARNING TRACKS (SIMULTANEOUS)**

The tracks serve as learning events that will guide the participants to:

- 1. Reflect together and understand a specific topic pertaining to a situation of unhappiness affecting the young;*
- 2. Equip them to see the situation in the eyes of faith, learning from Christ's example and teaching; and*
- 3. Empower them to become Christian revolutionaries whose hearts are made pure by becoming “poor with the poor”*

Resource persons, invited beforehand because of their competence and integrity and prepared accordingly, will serve as facilitators of these learning tracks.

The topics of the learning tracks are determined by the needs of the youth, the

prevalent social issues in the locality of the celebration and of the participants, and the topics and themes relevant to the journey of the Church, whether in the local level (diocese), national (e.g. results of the National Filipino Catholic Youth Study 2014; the Year of the Family and the Eucharist; Live Christ, Share Christ; etc.), and universal (e.g. extraordinary Jubilee of Mercy, etc.). Depending on the demand and availability of resources (human and material), certain learning tracks may be given twice or thrice simultaneously.

The following were the topics of the Learning Tracks held in the NYD2015 celebration in November 11-15 in the Archdiocese of Tuguegarao:

Basic Integrated Theater Arts Workshop (BITAW), a popular theatre movement based in the Archdiocese of Tuguegarao

Bullying

Climate change

Fasting

Gender sensitivity

Kabataang Bayani: Youth for H.O.P.E., a formation program on the elections sponsored by the CBCP-Episcopal Commissions on Social Action, Justice and Peace (ECSA-JP) and on Youth (ECY)

Live Pure, a movement and way of life on chastity and purity, for young people

On indigenous peoples

Personhood

Taizé: Towards A New Solidarity

The 4P Paradigms addressing human trafficking

Tithing for young people

Vocation

Youth and the BEC (basic ecclesial communities)

Participants are challenged to make a concrete response to the topic they have reflected upon, and commit themselves to do this back in their own settings. They make their commitment in a prayerful way.

Group facilitators, who will also serve as Learning Track assistants, are tasked to:

1. Be ready with animation strategies (e.g. icebreaker, a short game, unfreezer, etc.), and lead the group when requested by the Learning Track Facilitator;
2. Provide assistance in the process of the Learning Track, e.g. distribute handouts, collect outputs, etc.; and
3. Award the certificate and token to the Learning Track Facilitator before the end of the session.

19:00-21:00

GRAND FESTIVAL NIGHT

All participants assemble at the designated venue for the Grand Festival Night, celebrating together the joy and dynamism of being young and the grace of having encountered Christ in the NYD2015. This hopes to be a thanksgiving night for all the great experiences and meaningful learnings they have received in this event. This can also serve as the culminating activity of the event.

Proposed program is as follows:

1. Arrival of the participants, dinner
2. Welcome, animation, roll call of participating groups
3. Pambansang Awit
4. Cultural Presentation/s
5. Opening Message
6. Recap of the NYD2015
7. Performance/s
8. Recognition of Host Parish/es and awarding of plaque/s
9. Message from an NYD2015 participant/s
10. Introduction of the artist-performer/s
11. Concert
12. Praisefest (which also serves as Night Prayer)
13. Announcements and reminders (if any)
14. Culmination: Singing and dancing the NYD2015 Theme Song



Post-NYD2015

After their NYD2015 experience, the participants are expected to continue living in the spirit of the NYD2015, especially as we observe 2016 as “Year of the Family and the Eucharist” in the Church in the Philippines, and the extraordinary Jubilee of Mercy in the universal Church.

In particular and concrete ways, the participants are expected to put into action their personal and community commitment, i.e. those discussed and planned in the Learning Tracks.

The organizers of this program, through the youth ministry councils and offices, are encouraged to make a follow-up on the plans within six (6) months after their implementation of this NYD2015 Formation Program: not only to assess how the program is bearing fruit, but also to explore how they can sustain the commitment of their young people to live the spirit of the Beatitudes, specifically that of being pure in heart, in our relationships, and of becoming “Christian revolutionaries”.

Also, the organizers are kindly requested to accomplish a report about their implementation of the program. The form for this report is sent together with this program; it is also available by request from the ECY Secretariat, which you may contact through any of the following:

Email	secretariat@cbcp-ecy.ph
Website	www.cbcp-ecy.ph
Facebook	www.facebook.com/CBCPECY

Other contact details are available at the back cover.

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Image of the Divine Mercy

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"Canticle of the Sun"

https://www.youtube.com/watch?v=IE_Ei6JRI1o

"Look at the World"

<https://www.youtube.com/watch?v=Rb0g-npfVcl>

"To See God's Face" (NYD2015 Theme Song)

https://www.youtube.com/watch?v=4ApIj_taf_I

"When God Ran"

https://www.youtube.com/watch?v=4JC_jHMbRIk

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New American Bible, Revised Edition (NABRE)

KA-LAKBAY: Directory for Catholic Youth Ministry in the Philippines, CBCP-Episcopal Commission on Youth

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To See God's Face

Theme Song of the National Youth Day 2015 (Archdiocese of Tuguegarao)

Lyrics by Girlie Arao, Aristotle Gonzales; Music by Rufo Castellano

In the beginning,
everything was empty.
God created all things
to make people happy.
But time flies
and our world is now wasted
With all the earthly desires
that humanity had tasted.

Refrain

Then young people were called
Given the mission
to rebuild our world.
Chosen by God to move forward,
To be an instrument of God's love
and live in His Word.

Chorus

Be one with the Father, Son
and the Holy Spirit
To nurture young people's faith
To restore the purity of hearts
As we grow in age, wisdom and grace
We will be all Christian missionaries
To see God's face.

From diff'rent islands
and diff'rent groups
Coming together in communion
to give a hope
Young people, clergy and religious
Joining hands, reaching the needy,
True happiness we feel.

Refrain

Then young people were called
Given the mission
to rebuild our world.
Chosen by God to move forward
To be an instrument of God's love
and live in His Word.

Chorus twice

Be one with the Father, Son
and the Holy Spirit
To nurture young people's faith
To restore the purity of hearts
As we grow in age, wisdom and grace
We will be all Christian missionaries
To see God's face.

Coda

As we grow in age, wisdom and grace
We will be all Christian missionaries
To see God's face.
We will be all Christian missionaries
To see... God's... face!



CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES EPISCOPAL COMMISSION ON YOUTH

CBCP Building, 470 General Luna Street, Intramuros, Manila

Tel. (02) 5279567 | Telefax (02) 5279566

Mobile (0917) 8536792

Email secretariat@cbcp-ecy.ph

Websites www.cbcp-ecy.ph

Facebook CBCP-Episcopal Commission on Youth