

**(DOC. 5) 4 CATECHETICAL THEMES of 500 YOC- 2019-2021
and each Faith Storyline.**

**MAIN THEME: CHRISTIAN FAITH: CALL, GIFT,
MISSION
(gIFTED TO gIVE)**

For 2019

The Call to Faith and Be a Church: Its Beginning and Growth

Faith Storyline

**I. The Call to Faith and Be Church, God's Family in the Philippines
(December 30, 2018 - March 2, 2019)**

1. The Philippines received from the Almighty Triune God the **gift of Faith** on the arrival of Magellan and a group of missionaries from Spain. These planted the Cross of Christ as the first Eucharist was celebrated on Easter Sunday, 31 March 1521, in the island of Limasawa. The sacrament of Baptism was administered for the first time to Humabon, the kinglet of Cebu and his wife Juana on 14 April 1521. Together with them some 800 people were also baptized.

2. By the work of the Holy Spirit the Christian faith grew strong among the Filipinos, especially upon the return of the Spanish missionaries in the expedition of Legaspi in ***. Catholicism spread and **parishes** and dioceses were established.

3. The **Sacrament of the Eucharist** was given much importance as churches were built where the Mass was celebrated worthily by the Filipino Catholics together led by the Spanish priests and friars.

4. With Faith strongly entrenched among the Filipinos through Sunday Eucharist, catechism, celebration of baptisms and other sacraments, in particular Holy Matrimony, and the daily life revolving around the parish churches, Catholic **Filipino Families** also began to flourish.

5. To the families numerous children were born and they grew up as **youth**. Today a number of Filipino children and youth are active in the parishes. Some go to Catholic schools.

II. The Call to Be Church of Different States in Christian Life and Ministries (Family Movements/ Church Movements) (March 3, 2019 – December 14, 2019)

6. To the Filipino Catholic families, the gift of vocation was given abundantly. Hence there were many who became part of the **Filipino clergy**. Local Women congregations were established in the 19th century and they still are active in enriching the Church of the Philippines today. They are a living proof of the fruitfulness of the **consecrated life** in the Philippines.

7. The Filipino Catholic **Laity** have also been active in preserving the Catholic faith grow and making it grow, especially through their numerous popular devotion to Jesus, to Mary and the saints.

III. The Call to Be a Church of the Poor (December 15, 2019 – January 25, 2020)

8. “The poor you will always have.” “Blessed are the poor....” These words of the Lord are very true in the Church in the Philippines since the Catholic faith was planted 500 years ago. Both country and Church recognize the presence of the **poor**, and the Church in the Philippines has always been of the side of the poor.

IV. The Call to be a Church in Dialogue and Mission (January 5, 2020 – April 25, 2021)

9. As the Church in the Philippines approaches its 500th year of Evangelization, She looks into entering into a more meaningful and significant **ecumenical dialogue** with their sisters and brothers belonging to the other Christian traditions and an **interfaith dialogue** with those belonging to the other world religions.

10. By the year 2021, the Church in the Philippines envisions to **share the gift of faith** in the spirit of gratitude to Triune God’s merciful love in choosing our nation to be Catholic and Christian.

Doc. 6: CATECHETICAL OUTLINES OF THE 20 MAIN TOPICS

I. Integral Faith Formation (Dec. 30, 2018 – Jan. 5, 2019)

WEEK. 1: TOPIC 1: God Reveals Himself to the Filipinos

In His goodness and wisdom, God continually reveals Himself to the Filipino people, who have accepted the gift of Catholic Faith 500 years ago on the arrival of Magellan and a group of missionaries from Spain on 16 March 1521. These planted the Cross of Christ as the first Eucharist was celebrated on Easter Sunday, 31 March 1521, in the island of Limasawa. The sacrament of Baptism was administered for the first time to Humabon, the kinglet of Cebu and his wife Juana on 14 April 1521. Together with them some 800 people were also baptized.

By this revelation, the invisible God, in and through the Person of Jesus Christ, from the fullness of His love, addresses us, as His friends and moves among us in order to invite and receive us in His own company.

God's revelation, "*saKanyangKagandahang-loob, Siya'ynagbukas-loob*", is God's reaching out to us in friendship, so we get to know and love Him as His people.

Only in relation to God do we become our full selves. Only in coming to know God do we grow to the full stature of our true selves. (*cf: CFC 61, 63, 101 & DV2*)

We respond to God's gift of faith as we strive to love with His love and to live with His life. Every Sunday as we gather to celebrate the Eucharist that began on March 16 *** we proclaim with gratitude the Nicene Creed or the Apostles' Creed.

Word of God

Ephesians 1:8-9 God revealing His plan of goodness

Values/Attitude:

Gift of self

Friendship

Kagandahang-loob

Pagbubukas-loob

Gratitude

Doctrine

In God's goodness and wisdom, He reveals Himself fully in and through Jesus Christ in order to invite and receive us Filipinos in His own family.

Moral

We, as Filipinos are called to reveal the loving face of Jesus by uttering His words to others, to love with His love and to live with His life.

Worship

We express our gratitude and recognition of God's self-revelation by proclaiming our faith – ***"I believe"...*** (*Nicene Creed/Apostle's Creed*) every Sunday in the Eucharistic celebration.

Faith Realities in Local Context

Name or describe the quality of life of faith in the parish or diocese. Describe experiences of the community's sensitivity to the presence of God.

Faith Response

Affirmation / Conviction

#ako ay sa 'Yo, isinilang para sa 'Yo!
sakagandahang-loob, nagbukas ng loob
minahal, nagmamahal
mahalagaako, MAY HALAGA AKO!

Action / Commitment

1. What concrete actions can I do to reveal the loving face of Jesus to my family, friends, the people who do not know and acknowledge God in their lives?
2. Am I a revelation of God's loving presence to the world?

Celebration / Prayer

Prayer Service on the Renewal of our Baptismal Promises

WEEK 4: TOPIC 2: God's Gift of Life and Human Dignity:((Jan 20-26, '19)

Human life is God's gift to us. Its basic value and dignity comes from God Himself who made man in His image and likeness and gave Him the breath of life. This already dignified human life was raised even higher when God sent His Son, Jesus Christ, who became man through Mary, who received the Word of God in her heart and in her body and gave Life to the world. (*cf: LG 8*) Jesus accepted to live like us so that through Him "*we may have life and have it to the full*" (*Jn10*). This He fulfilled when He offered His own life in order to save us from death that we may attain eternal life.

Human life, therefore, is sacred. It belongs to God and no one has the right to destroy directly an innocent human being for whatever reason. The fifth commandment, "*You shall not kill*" is given to protect human life and physical integrity. We obey this commandment by being responsible stewards of God's gift of life.

We thank God for His gift of life and glorify Him in the way we live. We express our gratitude to God for the gift of life with Mary whom we honor as Mother of Life, for through Her human life and dignity was raised higher by the gift of her Son, we

Word of God

Gn 1:26-31 The creation of the human person unto the image of God

Values / Attitude

Respect for God's gift of life and the dignity of every person
Sense of gratitude for the gift received
Sensitivity to the needs of others

Doctrine

Human life is God's greatest gift to us. Its basic value and dignity comes from God Himself who made man in His own image and likeness and gave Him the breath of life.

Moral

Life is sacred. It belongs to God and no one has the right to destroy directly innocent human beings. Thus the fifth commandment, “*You shall not kill*” enjoins us to protect human life and physical integrity.

Worship

We glorify God in the way we live and honor Mary, through whom human life and dignity was raised by the gift of her Son, Jesus Christ.

Faith Realities in Local Context

Discuss issues on respect for life, human dignity and human rights prevailing in the community in the light of the Christian Message.

Faith Response

Affirmation / Conviction

- # LIVE LIFE! SHARE LIFE!
- # *mahalagaka! mayhalagaka!*
- # *huwagkangpapatay*

Action / Commitment

- What do I do with the life God has given me?
- Had I been a responsible steward of God’s gift of life?
- What can I do to enhance the quality of my life and those of others?
- How can I be a responsible steward of God’s gift of life?
- What can I do to enhance the quality of my life and those of others?
- How can I glorify God with my life?
- What concrete action can I do to “share life” to others?

Celebration / Prayer

Prayer Service

Reading: Gen 1:26-27

Reflection

Song: *Sino Ako?* (or other appropriate song)

WEEK 7: TOPIC 3: The Filipino Catholic Faith & its Four Pillars: (Feb. 10-16, '19)

Faith as a personal decision, involves the whole person: head, faith as believing – having conviction of the truth; hands, faith as doing – an active obedience and commitment to God’s will; heart, faith as trusting – a filial trust shown in prayer and worship.

Our Catholic faith, as a personal decision, is our total “YES” to God’s gift of self in Christ, a response of “*utangnaloob*” (gratitude) to God’s “*kagandahang-loob*”, (goodness) and “*tuloypo kayo*” (welcome) to Christ who stands at the door and knocks.

The act of faith must be our own act through which we, as a Filipino, personally decides to accept the person of Christ and His message, and commit ourselves to Christ’s person and work within the Christian community. (*cf. NCDP # 193*)

Mary is our model of faith. We are a “pueblo amante de Maria.” Our devotion to Her, expressed in various ways, strengthens our faith in God as She brings us to Her Son Jesus.

Word of God

Hebrews 11:1 Faith is confident assurance concerning what we hope for, and conviction about the things we do not see.

Values / Attitude

Obedience
Commitment

Filial Trust
Gratitude

Doctrine

Christian faith is responding to God’s self-revelation through Jesus Christ in the Holy Spirit which brings about a way of life that embraces the conviction of the Gospel truths “I know whom I have believed”, the active commitment to obey God’s holy will, and the personal trust and self-offering of Christian worship. (*cf. NCDP # 199*)

Moral

As Filipino believers, like Mary – the model of faith, we are challenged to live out our “Fiat” to God, in all the realities of ordinary, daily living; in family crises; in moments of uncertainties and inability to understand, and in times of distress, worry, anguish and suffering.

Worship

As a “*Pueblo Amante de Maria*”, we celebrate our Filipino Catholic faith through various devotions to the Virgin Mary – the “exemplar of faith” for Filipinos. (*cf. NCDP # 204*)

Faith Realities in Local Context

Describe the Marian devotion existing in the community / parish / diocese. Evaluate how this Marian devotion helps them grow in faith and their respect for life, human dignity and human rights.

Faith Response

Affirmation / Conviction

the more i know, the more i love
nananampalataya, nagmamahal
i know whom i have believed!

Action / Commitment

Compose your own Personal Creed based on the Apostles’ Creed, expressing what you believe in as a Filipino

Celebration / Prayer

Marian Celebration, honoring the Blessed Virgin Mary as the Mother of the Risen Christ. **For Parish / BECs (April – May)**

WEEK 10: TOPIC 4: The Church in the Philippines: A Reflection of the Church as Christian Community (Mar. 3-9, '19)

By the work of the Holy Spirit the Christian community was born on the Philippine soil through the work of evangelization by the Agustinian missionaries who came with Legaspi in 1565. They settled first in Cebu and had their first convert the niece of Tupas, the kinglet of Cebu. In 1568 Tupas himself was baptized. In 1571, the city of Manila was established and in 1579 Manila was established as the first diocese of the Philippines. 'Missions' were set up even beyond Manila. Parishes were established as the Christian faith grew strong among the Filipinos. Soon Manila was erected as an archdiocese in 1595 with three suffragan dioceses: Nueva Segovia (Vigan) and Caceres in Luzon and Cebu in the Visayas.

Pentecost Day, when the Holy Spirit descended on the Apostles and other followers of Jesus, was the birth of the Church as community of believers in Christ. Through the Holy Spirit Christ called the early Christians and calls today the baptized to form a Christian community and be “a community of faith, hope and charity” (LG 8); a “communion of life, love and truth” (LG 9). The first Christian community expressed this in their own lives, they formed a community of which they devoted themselves to the teachings of the Apostles and to the communal life, to the breaking of the bread and to the prayers (Acts 2:42).

The development of the Catholic Church in the Philippines gives witness to Christ who founded his Church to continue his saving mission on earth. Animated by the grace of the Holy Spirit, as baptized disciples of Christ Filipino Catholics performed this mission in the service of the Kingdom of God. There are variety of services and levels of ministerial activities in the church but both calls for unity upon all the Filipino baptized. Indeed, there has been diversity of the ministry of the pastors and the ministries of the lay faithful, exercised in conformity of their specific lay vocation which is different from that of the sacred ministry. (CFC 1421)

Word of God

Acts 2:1-13

Acts 3: 42-47

The Coming of the Spirit and the Birth of the Church

The Communal Life

Values /Attitudes

Faith
Sense of Community
Service
Sharing of Gifts / Talents

Doctrine

Christ founded the Christian community. On Pentecost Day the Spirit came upon the apostles and the Blessed Virgin Mary and gave life to the Church. Christ wants the Church to be a communion of life and a community of faith, hope and charity.

Moral

Animated by the Holy Spirit, the community of the baptized participates and exercises in the different ministries of the Church as their expression of service and charity to one another, like the first christian community.

Worship

As Christian community devoted to the teachings of the Apostles and to communal life, the Christians were gathering for prayer and on Sundays for the breaking of the bread.

Faith Realities in the Local Context

Know the history of your parish and diocese. Know the people who are considered the founders or pioneers of the parish and diocese. Appreciate the growth that the parish and diocese underwent and the blessings of the present Christian community. Note as well the areas that need improvement for the deepening of faith.

Faith Response

Affirmation / Conviction

As members of the Church, what is your vision of a Christian community in your place?

Action/Commitment

What can you do to become a truly Church in your place?

Celebration/Prayer

In the celebration of the Holy Eucharist, the Christian community is strengthened and sustained.

WEEK 13: TOPIC 5: The Church in the Philippines: its Present Context (March 24-March 30, '19)

In 1992 the Second Plenary Council of the Philippines (PCP II) envisioned the Church in the Philippines to be a community of disciples whose members live in communion and participate in the mission of Christ as a Prophet, King and Priest and as the Church of the Poor. (CFC 1382)

- As a prophetic people, we give witness to Christ by our understanding of the Faith and the grace of speech.
- As a kingly people, we share in the power of Christ the King who came to serve and give his life as a ransom for many.
- As a priestly people by reason of our Baptism, Confirmation and nourished by the Eucharist, we, Christians, offer spiritual worship for the glory of God and the salvation of men.

Our vision of the Church as communion, participation and mission is today finding expression in one ecclesial movement: this is the movement to foster Basic Ecclesial Communities (BEC), which become centers for Christian formation and missionary outreach. BEC also become means for effectively spreading the Gospel values, and for bringing out the eschatological dimension of daily life.

BEC as a means of communion, communion describes relationship among the members of the Church characterized by unity, solidarity and sharing which is based on a common faith which is celebrated in the breaking of the bread and which is concretely expressed in the sharing of material goods, what is shared is not only the Word of God or the Eucharistic Bread but also the material goods and resources. BEC are true expression of communion and a means towards deeper communion. (RM 51)

Word of God

Acts 4:32-35

Life in the Christian Community

Values/Attitude:

community
participation
solidarity
communion

Doctrine

The Church is a community of disciples sharing in the mission of Christ of being a prophet, king and priest. The Church as communion, participation and mission find expression of renewal towards forming the Basic Ecclesial Community.

Moral

In the BECs, the members are committed like the disciples to build communion among themselves with their pastors. Poverty and their faith urge their members towards solidarity with one another, action for justice (PCP II 139)

Worship

Sharing of the Word of God and celebrating and the Breaking of the Bread are means to establish the BECs and foster communication among the members.

Faith Realities in the Local Context

Discuss the status of BECs in your parish and how communion is fostered among the members. If there are no BECs discuss how to start organizing BECs in your parish.

Faith Response:

Affirmation / Conviction

In what way we can share in the mission of Christ?

Action/Commitment

What can we do to deepen our being a community of disciples?

Celebration/Prayer

Simple Bible-Sharing

III. THE EUCHARIST

WEEK 17: TOPIC 6: KatawanniKristoNagpapanibagong Tao (Deepens Faith) (April 21-27, '19)

Churches in the missions were built. The Sacrament of the Eucharist was given much importance. The normal way of evangelization in the Philippines was for all the baptized to go to Mass on Sundays and feast days. According to the historians of early Christianity in the Philippines, the missionaries catechized the Filipinos Christians such that they matured in the religious life and were shining examples to the rest of the faithful. (Archdiocese of Manila: A Pilgrimage of Trust:1565-1999, vol I [1999], pp. 114-115)

In early Philippines, religion touched all aspects of life. Christianity was to be inserted into the culture of people. Today known to be “meal oriented” we Filipinos, meager as it may be, try our best to offer something to our guests with our traditional greeting “Tuloypo kayo at kumainmunatayo.” This cultural trait easily connects us Filipino Catholics to the Eucharist, And so, we feel naturally “at home” in breaking bread together with Jesus. PCP II’s “spirituality of social transformation finds in the Eucharist not only its full nourishment but also its total prayerful communion with the Lord. (CFC 37-38)

The Eucharist, the greatest sacrament that Jesus Christ gave the Church, is His sacramental presence. He gives Himself as food that sustains unto eternal life. “I myself am the living bread come down from heaven; if anyone eats this bread he shall live forever” (Jn. 6:51, 54-57).

In the Eucharist, the sacrament of Christ the living Bread, Filipino Catholics find strength for their spiritual lives, nourishment for their faith, hope and love to respond to the deepest hungers of life, both personal and communal. The basic hungers for acceptance and love, understanding, purpose in life and, justice and peace are met and satisfied in the Eucharist.

Sharing the Bread of Life in the Eucharist relates each Filipino communicant with every son/daughter of the Father, even with a “love of preference for the poor,” calling Filipino Catholics to a radical conversion based on the formation of a social conscience, inspiring a spirituality of social transformation which fosters social justice and peace (CFC 1708-1711).

Like Christ who gave Himself as Bread broken and shared, Filipino Catholics, who receive Him in the Eucharist, are being sent as bread, broken and shared to others (*PCNE 5*).

Word of God

John 6:35 Jesus the Bread of Life

Values / Attitude

- Food / Life
- Hunger / Thirst
- Humility and Acceptance of the need for constant renewal
- Gift of self / Sacrifice
- Communion
- Community
- Friendship / Love

WORSHIP:

The Eucharist is the sacramental presence of Christ Himself where we receive His Body in the form of consecrated bread and His Blood in the form of consecrated wine. With the Eucharist our spiritual lives are renewed, our faith, hope and love are nourished, and we are able to respond to the deepest hungers of our lives, both personal and communal.

DOCTRINE:

The Eucharist is the sacrament of Christ, the Living Bread who came down from heaven. Christ is not merely present but gives Himself as food that sustains those who receive unto eternal life. Christ is the host, the food, and the guest in the celebration of the Eucharist. (CFC 38)

MORAL:

The Eucharist challenges Filipino Catholics to a radical conversion based on the formation of a social conscience, inspiring a spirituality of social transformation that fosters social justice and peace. (CFC 1708-1711)

Through the Eucharist we gradually transform our everyday activities and works into meaningful service of God and our neighbor, (cf. CFC 1667-1668), inviting us to be ourselves bread broken for and shared with others (PCNE 5), even with a “love of preference for the poor.”

Faith Realities in the Local Context

Tell stories of the Eucharistic life and spirituality existing in the parish or diocese. Discuss how to make the Eucharist a meaningful experience of communion with Jesus and with each other in the community. Note what and how to avoid making the Eucharist cheap and superstitious activity in the parish.

Faith Response

Affirmation / Conviction

How are you being renewed by your reception of the Eucharist?

What particular hunger in your life do you need the Eucharist to respond?

How does the Eucharist help transform your daily activities into meaningful service of God and neighbor?

Action/Commitment:

What concrete action can you do as a response to Jesus’ sending us as “bread broken and shared” to others?

Have devotion to the Holy Eucharist by receiving the Body of Christ as often as possible to be constantly renewed by Him.

Celebration/Prayer

Song: Only in Jesus

In this age, where a call can only take seconds to reach home
In this age, where some homes reach the sky.
Yet my neighbor just beside me never really feel at home
And the homeless just become like the sand in our eye.
Where are we heading right now?
How can we move to a meaningful life?

Refrain:

Only in Jesus do we move
Only in Jesus we are changed
Only in Jesus' love, we can heal the world's pains.
Let His life tell the story:
Love that conquers sin and shame.
Come and see, share the mys'try!
Now it's our mission to reveal to all His face.
Only in Jesus, all things are made new,
Only in Jesus.

**WEEK 20: TOPIC 7: “Christ in Us, Our Hope of Glory” (Col. 1: 24-29)
(May 12-18, '19)**

“Christ is always present in His Church, especially in her liturgical celebrations.” In the Eucharist, Christ is present to continually bring people to communion with Himself and to fellowship with one another. In the person of the minister, in their gathering together, in the proclamation of the Word, and in the Eucharistic species of Bread and Wine, Christ continues to unite, to forgive, to teach, to reconcile, to offer Himself for our redemption, and therefore, to give us life and hope.

By the mystery of His dying and rising, His Paschal Mystery, Christ has indeed become our hope and glory. For the Holy Spirit whom He handed over as He breathed His last on the Cross (cf. Jn 19:30) brought forth “the wondrous sacrament of the whole Church” (Cf. Prayer after the 7th Reading of Easter Vigil) so that just as Christ was sent by the Father, so also does He send His Church, the community of His disciples, to continue proclaiming His work of redemption.

Thus, “Christ in us, hope of glory” is revealed to us as no other than the whole saving plan of God realized in the Paschal Mystery of Jesus, a plan that continues to be present in the world, in the life of the Filipino people, through the elements of time and history for 500 years now, but which will be accomplished when Christ shall consign the Kingdom of the Father. It is precisely for this that He instituted the Eucharistic sacrifice of His Body and Blood – to be the embodiment and realization of the plan of salvation that culminated in the sacrifice of the Cross, to be a living memorial of His saving death and resurrection. (Source Theological Basic Text on the 51st International Eucharistic Congress pages 7, 48)

Christ in the Eucharist becomes truly our hope in glory as we Filipino Catholics strive to recognize Christ in the poorest (CCC 1397) and cultivate “social love” by which we and we give preference over the common good than our own individual desires. (CFC 1736)

Word of God

Matthew 26:26-30

The Lord’s Supper

Values/Attitudes:

Sense of Communion
Fellowship
Sense of Sacrifice
Forgiving
Sense of Gratitude

Worship

In the Eucharist, Christ's presence continually brings people to communion with Himself and to fellowship with one another. In the person of the minister, in their gathering together, in the proclamation of the Word, and in the Eucharistic species of Bread and Wine, Christ in and through us, continues to unite, to forgive, to teach, to reconcile, to offer Himself for our redemption, and therefore, to give us life and hope. As the Church constantly comes together to celebrate the Paschal Mystery in the Holy Eucharist She is constantly built up into a sacrament of communion and oneness with the Paschal Mystery of Jesus Christ.

Doctrine

In the Eucharist the Paschal Mystery or Jesus Christ's sacrifice of His Body and Blood and His rising to new life is renewed. The Eucharist is the embodiment and realization of the plan of salvation that culminated in the sacrifice of the Cross and resurrection. By the mystery of His dying and rising, Christ has indeed become in us our hope of glory.

Moral

In the Eucharist Christ becomes truly our hope in glory as we Filipino Catholics strive to recognize Christ in the poorest (CCC 1397) and cultivate "social love" by which we and we give preference over the common good than our own individual desires. (CFC 1736)

Faith Realities in the Local Context

Narrate events in the parish or diocese that demonstrate the close connection of the Eucharist with social action, with the works of charity, with the poor and marginalized.

Faith Response

Affirmation / Conviction

#i become what I eat
#no greater love than to lay one's life for a friend
#Christ in us, our hope of glory
#i am loved with a great love

Action/Commitment

Help prepare a sponsored “Kasalan Ng Bayan” with a community Eucharistic celebration.

Celebration/Prayer

OFFICIAL PRAYER OF THE 51st INTERNATIONAL EUCHARISTIC CONGRESS

Lord Jesus Christ, our hope of glory, You are the fulfillment of the Father’s plan to save all humanity. You are the mystery hidden from the ages and from generations past now manifested to us. You abide in your Church in the most holy sacrament of the Eucharist. As we celebrate the Holy Eucharist and receive your Body and Blood, grant us the awareness that your presence in us urges us to continue your saving mission in the world. Send us your Holy Spirit that he may lead us to walk humbly with the poor and the marginalized, in the company of Mary, your most holy mother and ours. O Lord in the Most Blessed Sacrament, to you be all honor and glory and praise in the unity of the Father and the Holy Spirit. One God, forever and ever.
Amen.

Play the song...

Christ In Us, Our Hope Of Glory
By Jay-arr F. Librando
51st International Eucharistic Congress
<https://youtu.be/c9AFhlFptTc>

[Intro]

EbAbBbEbAbEbAbEbFmC#Bb

[Verse]

EbAb

We felt your word burning within us

EbAb

Your word unlocked the hardness of our hearts

G7CmGm

And opened our eyes that we may see You

FmC#Bbsus4Bb7

Hidden in the broken bread

[Chorus]

EbAb

Lord You laid down Your life

BbEb

as bread and wine we see

EbAb

Gave strength to our hearts

F7Bb

and made us shout with glee

CmAb

When we eat the bread

BbEb

and drink the cup of wine

FmBb

We believe that Christ in us

Ab

is our hope of glory

[Verse]

EbAb

You brought our ray of light

EbAb

And You rekindled our hope

G7CmGm

And led our hearts to yearn for Your love

FmC#Bbsus4Bb7

For in you is our hope of glory

[Chorus]

EbAb

Lord You laid down Your life

BbEb

as bread and wine we see

EbAb

Gave strength to our hearts

F7Bb

and made us shout with glee

CmAb

When we eat the bread

BbEb

and drink the cup of wine

FmBb

We believe that Christ in us

Ab

is our hope of glory

[Verse]

AbGm

Through your own flesh

FmBbEb

Now made li----ving

AbGm

And by the spirit

FmBbEb

Made life gi----ving

FmAbBbsus4Bb7

You offered life to us

AbGm

And as your sweat became

EbAb

Gave strength to our hearts

F7Bb

and made us shout with glee

CmAb

When we eat the bread

BbEb

and drink the cup of wine

FmBb

We believe that Christ in us

Ab

is our hope of glory

[Verse]

AbGm

Through your own flesh

FmBbEb

Now made li----ving

AbGm

And by the spirit

FmBbEb

Made life gi----ving

FmAbBbsus4Bb7

You offered life to us

AbGm

And as your sweat became

FmBbEb

Like drops of blood

AbGmFmBbEb

Falling down upon the ground

FmAbBb

You shared Your blood for us

Csus4C7

Amen

[Chorus]

FBb

Lord You laid down Your life

CF

as bread and wine we see

FBb

Gave strength to our hearts

G7C

and made us shout with glee

DmBb

When we eat the bread

CF

and drink the cup of wine

GmC

We believe that Christ in us

Bb

is our hope of glory

GmC

We believe that Christ in us

Bb

is our hope of glory.

WEEK 23: TOPIC 8: Mary and the Eucharist in the Church's Mission (June 2-8 '19)

“Asian Christians, especially the Filipino Catholics living in “pueblo amante de Maria, have a great love and for Mary revering her as their own Mother and the Mother of Christ” (EA, 51).

As in Mary's virginal womb, the Son of God took on human nature that made Him the Sacrament of the Father's love, so in the Eucharist, Christ continues to be Sacrament of the Father through the sacramentality of the Church. “The body given up for us and made present under the sacramental signs in the Eucharist, was the same body which Mary had conceived in her womb!” (John Paul II, Ecclesia de Eucharistia)

The Blessed Virgin Mary is the model of the Church in its mission of evangelization because of how she closely cooperated in the saving work of her Son (SC, 103) and because she exemplifies the missionary journey that the Church has taken and continues to take. By her special relationship with the Eucharist, Mary leads us towards this most sublime sacrament to find in it the source and goal of the Church's evangelizing mission.

The Filipino Catholic Church can learn from the school of Mary, the “Woman of the Eucharist”, the necessary and proper interior disposition to fruitfully celebrate and live out the mysteries of redemption: attentive, contemplative and active presence, generous concern for the rest of the world and humanity, and openness to the fulfillment of the eternal destiny, all of us hope for.

“Do whatever He tells you!” With these words Mary continues to tell her Son's Church to take heed of his bidding to do what he did at the Last Supper and on Calvary “in memory of Him.” She also summons the Church to commitment to this most sublime Mystery by her quiet but active engagement in its apostolic mission.

(Source Theological Basic Text on the 51st International Eucharistic Congress pages 42, 46)

Word of God

Luke 2:15-20

The Visit of the Shepherds

Values/Attitude

Sense of Mission

Creativity

Sense of Accountability

Sense of Sacrifice

Worship

As in Mary's virginal womb, the Son of God took on human nature that made Him the Sacrament of the Father's love, so in the Eucharist, Christ continues to be Sacrament of the Father through the sacramentality of the Church. "The body given up for us and made present under the sacramental signs in the Eucharist, was the same body which Mary had conceived in her womb!"

Doctrine

The Blessed Virgin Mary is the model of the Church in its mission of evangelization. By her special relationship with the Eucharist, Mary leads us towards this most sublime sacrament to find in it the source and goal of the Church's evangelizing mission

Moral

"Do whatever He tells you!" With these words Mary continues to tell her Son's Church to take heed of his bidding to do what he did at the Last Supper and on Calvary "in memory of Him." She also summons the Church to commitment to this most sublime Mystery by her quiet but active engagement in its apostolic mission.

Faith Realities in the Local Context

Discuss how the Marian devotion in the parish or diocese helps in the deepening of the Filipino Catholics' love and reverence for the Eucharist.

Faith Response

Affirmation / Conviction

#kasangkot, nakikisangkot
#do whatever HE tells you!
#I COMMIT!
#in memory of HIM
#makilaho! makisangkot!

Action/Commitment

Plan and organize a "Birhensa Barangay" (An image of the BVM visiting houses and families in the Barangay) activity.

Celebration/Prayer

Sponsor a Barangay Eucharistic celebration.

IV. FAMILY (June-July)

WEEK 26: TOPIC 9: The Sacrament of Holy Matrimony and the Holy Family: Model of All Families (June 23-29, '19)

While the gift of faith became strongly entrenched among the Filipinos through Sunday Eucharist, catechism, celebration of baptisms, the missionaries had difficulty in introducing to the early Filipinos the sacrament of Holy Matrimony. This was due to the practice of polygamy and divorce as well as the custom of paying bride-price or rendering bride-service, very deeply rooted in the Filipino culture. However, with the constant evangelization of the missionaries a new standard premarital and marital morality was set up. This represents one of the most enduring achievement of the Spanish religious.

Today many discern a growing weakening of Filipino marriage and family brought by secularizing modernization and the breakdown of traditional moral and religious values. (CFC 1878) At a deeper level, some are concerned with the apparent gap between official Church teaching on marriage and the family, and what appears to be the common mind and practice of many ordinary Filipino Catholics.... (CFC 1879)

All seem in agreement that what is needed is an effective catechesis—down to the grassroots level—of Christian marriage. This would build on and strengthen traditional Filipino family values, and make them more effective and operative in the daily life of Filipino society today. (PCP II Decrees, art. 46)

The sacrament of marriage is the specific source and original means of sanctification for Christian married couples and families. It takes up again and makes specific the sanctifying grace of Baptism. (FC 56) Even though the analogy between the human couple of husband and wife, and that of Christ and his Church, is 'imperfect', it inspires us to beg the Lord to bestow on every married couple an outpouring of his divine love (AL 73).

Neither of the spouses will be alone in facing whatever challenges may come their way. Both are called to respond to God's gift with commitment, creativity, perseverance and daily effort. They can always invoke the assistance of the Holy Spirit who consecrated their union, so that his grace may be felt in every new situation that they encounter (AL 74).

Marriage is 'a gift' from the Lord (AL 61). Christ the Lord 'makes himself present to the Christian spouses in the sacrament of marriage' and remains with them (AL 67). The gift of Jesus Christ is not exhausted in the actual celebration of the sacrament of marriage, but rather accompanies the married couple throughout their lives (FC 56).

“ . . . the Church encourages us to look to the Family of Jesus, Mary and Joseph for inspiration, example and encouragement. They were a model family in which both parents worked hard, helped each other, understood and accepted each other, and took good care of their Child so that He might grow up not only in human knowledge but also as a Child of God. The Feast of the Holy Family reminds us that, as the basic unit of the universal Church, each family is called to holiness.” *(Pope Francis’ homily, Feast of the Holy Family, December 28, 2017)*

Word of God

Mark 10: 1-12 Marriage and Divorce

Values/Attitude

Communion
Sacrifice

Fidelity
Self-giving

Worship:

The sacrament of marriage is the specific source and original means of sanctification for Christian married couples and families. It takes up again and makes specific the sanctifying grace of Baptism. (FC 56) Married couples can always invoke the assistance of the Holy Spirit who consecrated their union, so that his grace may be felt in every new situation that they encounter (AL 74).

Doctrine

Marriage is a gift from the Lord (AL 61) sanctified in the Sacrament of Holy Matrimony. Christ the Lord ‘makes himself present to the Christian spouses in the sacrament of marriage’ and remains with them (AL 67). The gift of Jesus Christ is not exhausted in the actual celebration of the sacrament of marriage, but rather accompanies the married couple throughout their lives (FC 56).

Moral

Married couples are called to respond to God’s gift with commitment, creativity, perseverance and daily effort. They are called to live a life of holiness looking to the family of Jesus, Mary and Joseph for inspiration, example and encouragement.

Faith Realities in the Local Context

Describe the situation of the families making up a neighborhood or BEC in the parish. Identify the blessings and problems on marriage and family experienced in the parish.

Describe positive and negative practices related to marriage that are done in the parish. Discuss ways to promote the positive and correct the negative practices.

Faith Response

Affirmation / Conviction

- The married couple affirms the sacredness of marriage as a gift from the Lord.
- ***“One man plus one woman equals Three”***

Action/Commitment

Married couples commit themselves to follow a life of holiness as exemplified by Mary and Joseph. *(What actions can you do to be like Mary and Joseph in your marriage and family life?)*

Celebration/Prayer

Renewal of marriage vows of married couples *(What sustains your life of marriage?)*

WEEK 29: TOPIC 10: The Christian Family: The Church at Home: (July 24-20,'19)

“A man and a woman who are married to each other form, together with their children, a family” (YCAT 368). Parents have the responsibility for the education of their children in the faith, prayer and all the virtues. They have the duty to provide as far as possible for the physical and spiritual needs of their children. (CCC 2252) Children owe their parents respect, gratitude, just obedience and assistance. Filial respect fosters harmony in all family life. (CCC 2251)

“God himself, in the depths of the Trinity, is communion. In the human sphere, the family is the primordial image of communion. The family is the unique school of living in relationships . . . faith grows in the family, too; the family is, the Church tells us, a miniature church, a ‘domestic church’, the radiance of which should invite others into this fellowship of faith, charity, and hope” (YCAT 368).

The family as the domestic church draws her strength from the Eucharist to be missionary disciples of the Lord. The Christian family’s sanctifying role is grounded in Baptism and has its highest expression in the Eucharist, to which Christian marriage is intimately connected (FC 57).

“Jesus becomes truly present in the parish Church through the Sacrifice of the Holy Mass. Similarly, Jesus becomes truly present in a family when all the members live in the Christian spirit of sacrifice... “(*Pope Francis’ homily, Feast of the Holy Family, December 28, 2017*)

Word of God

Colossians 3:18-21 The Christian Family

Values / Attitudes

Communion
Sacrifice
Responsibility
Fidelity
Obedience
Love

Moral

“A man and a woman who are married to each other form, together with their children, a family” (YCAT 368). The family is called to bear witness to the love of God and to live the life of communion. (AL 63) Both parents and children have their

duties to each other that they need to faithfully observe so that harmony and love prevail in their family. Christian families strive to reflect the communion in the Blessed Trinity.

Doctrine

The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit. (CCC 2205) The Christian family is the domestic Church or Church at home.

Worship

The family as the domestic church draws her strength from the Eucharist to be missionary disciples of the Lord. In the celebration of the Eucharist, the family partakes in the prayer and sacrifice of Christ. (CCC 2205)

Faith Realities in the Local Context

Discuss the issues affecting families in the parish: broken families, families with OFW members, depression, financial difficulty, etc. Discuss how the community gifted with the Christian faith can face these issues and help in finding some solutions.

Faith Response

Affirmation / Conviction

- The Christian family affirms as the image of God, who is a communion of persons.
- *“A family that prays together stays together.”*

Action/Commitment

Every family member commits to live the Christian spirit of sacrifice.
(As a family member, what concrete actions can you do to live out the Christian spirit of sacrifice?)

Celebration/Prayer

The Christian family celebrates actively in every Sunday Eucharist.
(How does the Sunday Eucharist help you become another Christ in the family?)

V. THE YOUTH: (August-September)

WEEK 32: TOPIC 11: The Youth's Call to Greatness is the Joy and Hope of the Catholic Church (August 4-10, '19)

The Catholic Church expresses the love, joy and the hopes of the Church for the Filipino youth. Jesus Christ who loves the young people, encourages the Filipino youth, as Christian citizens of this country, to offer themselves passionately and honestly to the great work of renewing the society and helping to build a better world. The Filipino youth are called, to set a good example, to live a life of integrity, which is the gift of the Holy Spirit.

Nurtured by daily prayer and drawing strength from sharing in the Eucharist, the Filipino youth will be able to achieve that moral greatness to which Jesus calls them.

Word of God

1 Tim 4:12 "Let no one have contempt for your youth, but set an example for those who believe,
in speech, conduct, love, faith, and purity."

Values/Attitudes:

Integrity
Sense of Responsibility
Holiness
Courage
Perseverance

Doctrine

Jesus Christ who loves the young people, encourages the Filipino youth, as Christian citizens of this country, to offer themselves passionately and honestly to the great work of renewing the society and helping to build a better world. The Filipino youth listen to Jesus telling them: "As the Father loves me, so I also love you." (Jn 15:19)
[Concept Paper for the Year of the Youth]

Moral

The Filipino youth are called, to set a good example, to live a life of integrity. They accept the challenge Jesus gave to the rich young man in the Gospel. They are called to follow Jesus and they realize that following Jesus entails letting go of possessions so that they can give themselves to Him and attain fullness of life. [Concept Paper for the Year of the Youth]

Worship

Nurtured by daily prayer and drawing strength from sharing in the Eucharist, the Filipino youth will be able to achieve that moral greatness to which Jesus calls them. During the Year of the Youth they commit themselves to pray meaningfully everyday the Angelus, and personally a Hail Mary. [Concept Paper for the Year of the Youth]

Faith Realities in the Local Context

Read the “Open Letter of the Filipino Youth to the Catholic Church in the Philippines” the Concept Paper for the Year of the Youth 2019 from the Episcopal Commission on Youth (ECY). Invite the youth in the community, parish or diocese to assess their present situation guided by “the dialogue between the Filipino Youth and Jesus in the concept paper.

Faith Response

Affirmation / Conviction

#march on, we're with you
#do what's "right", not "easy"
#what a journey it has been!
#i am next in line
#you're important, we need you
you are on the front lines, showing us the way, fighting for a better world for all of us.

Action/Commitment

Organize the youth in the community and join in the L³ project during the Year of the Youth. [See Concept Paper for the Year of the Youth.]

Night of Heroes

Take a look around ... it's easy to see that this generation needs modern day heroes and saints. Where are they going to come from? The heroes and saints may not look like the ones we see on the big screen. In fact they are not fictional at all. **YOU can be that hero and saint!**

God is looking for young men and women to step up and make an impact on their generation. Not with high-tech shields, powers and costumes... but with the superpowers of faith, courage and a willingness to serve.

As Filipino youth, you'll learn about your true identity in Christ, through how you can begin living for Him right now and how His word empowers you to be world-changers, "a new kind of young person" – one committed to the highest ideals and eager to build the civilization of love. Be those young persons! Never lose your idealism! Be joyful witnesses to God's love and the beautiful plan He has for you, for this country and for the world in which we live. (Pope Francis' Address to Young People in Manila Jan. 18, 2015)

Celebration/Prayer

To the Blessed Mother, of Nazareth, the Church entrusts the many young people in our country. At a time in their lives, when, like the young Jesus, the Filipino youth of today are being formed to grow "in wisdom, age and grace before God and people, are discovering themselves and discerning their particular calling in the Church and in the world.

We entrust to the Blessed Virgin Mary of Nazareth, all the Filipino youth, whom God beheld lovingly, so she might take their hands and guide them to the joy of fully and generously responding to God's call with the words: "Here I am" (Lk. 1: 38).

Play the song... **Hail Mary, Gentle Woman**
<https://youtu.be/RERoQ1biLdE>

Hail Mary, full of grace
The Lord is with you
Blessed are you among women
And blest is the fruit of your womb, Jesus.
Holy Mary, Mother of God
Pray for us sinners now
And at the hour of death
Amen.

Refrain:

Gentle woman, quiet light
Morning star, so strong and bright
Gentle Mother, peaceful dove
Teach us wisdom; teach us love.
You were chosen by the Father
You were chosen for the Son
You were chosen from all women
And for woman
Shining one.

Refrain:

Gentle woman, quiet light
Morning star, so strong and bright
Gentle Mother, peaceful dove
Teach us wisdom; teach us love.
Blessed are you among women
Blest in turn all women, too
Blessed they with peaceful spirits
Blessed they with gentle hearts.

Refrain:

Gentle woman, quiet light
Morning star, so strong and bright
Gentle Mother, peaceful dove
Teach us wisdom; teach us love.

WEEK 35: TOPIC 12: The Youth: Ready and Empowered to Respond to the Church's Call to Mission (August 25-31, '19)

God's words to Abraham: "Go from your country and your kindred and your father's house to the land that I will show you" (Genesis 12: 1), invite the Filipino youth "to go", "to set out towards a future which is unknown but one which will lead to fulfillment, a future towards which God Himself accompanies them.

The Catholic Church invites the Filipino youth to hear God's voice resounding in their hearts through the breath of the Holy Spirit. Despite the noise and confusion seemingly prevalent in the world – God's call continues to resonate in the depths of the youth's heart so as to open it to joy and hope in its fullness.

The Church in the Philippines puts her confidence in the Filipino youth to raise the social consciousness not only of their peers but also of their elders. [PCP II 384 quoted in the Concept Paper for the Year of the Youth]

In the world of today, the Filipino youth are called to serve and to lead. There is a call to something bigger than themselves. Even though it seems like a daunting task, God calls them to live boldly everyday. Thankfully, God does not expect the youth to do it alone. He is ready to empower them to live a life of greatness.

Word of God

Jer. 1:8 "Do not be afraid... because I am with you to deliver you."

Values/Attitudes

Audacity
Creativity

Sense of
Responsibility
Obedience

Resiliency
Openness
Empowered

Doctrine

Jesus tells the Filipino youth: "Rise, and do not be afraid" (Mt. 17:7b). [Concept Paper for the Year of the Youth] God's voice resounds in the hearts of the Filipino youth through the breath of the Holy Spirit, inviting them "to go", "to set out towards a future which is unknown but one which will lead to fulfillment, a future towards which God Himself accompanies them.

Moral

Jesus sends the Filipino youth to be His missionary disciples and promises to be with them: “Go into the whole world and proclaim the gospel to every creature” (Mk 16:15); “And behold, I am with you always, until the end of the age” (Mt 28:20). [Concept Paper for the Year of the Youth]

Thus, the Filipino youth are called to serve and to lead. God calls them to live boldly everyday. He empowers them to live a life of greatness. Through Pope Francis, they are challenged to be “revolutionaries... to swim against the tide... to rebel against this culture that sees everything as temporary and that ultimately that the youth are incapable of responsibility, incapable of true love. [Concept Paper for the Year of the Youth]

Worship

Jesus accompanies the Filipino youth with His Presence in the Eucharist and in the depths of their hearts as they listen to His voice in living their life of prayer.

Faith Realities in the Local Context

Gather the youth in the community and discuss how their present situation reflects the theme for the Year of the Youth “THE FILIPINO YOUTH IN MISSION: BELOVED, GIFTED AND EMPOWERED” and how can they translate it from a slogan to a way of life (spirituality).

Faith Response

Affirmation / Conviction

Testimonies of the youth’s journey of faith and service in the Catholic Church

Action/Commitment

Organize the youth in the parish for an experience of Pastoral Immersion.

Celebration/Prayer

Play the song... Born for You
[David Pomeranz](https://youtu.be/XUagVeD5bm4)
(<https://youtu.be/XUagVeD5bm4>)

Too many billion people running around the planet
What is the chance in heaven that you'd find your way to me
Tell me what is this sweet sensation
It's a miracle that happened
Though I search for an explanation
Only one thing it could be
That I was born for you
It was written in the stars
Yes, I was born for you
And the choice was never ours
It's as if the powers of the universe
Conspired to make you mine until the day I die
I bless the day that I was born for you
Too many foolish people try to come between us
None of them seem to matter when I look into your eyes
Now I know why I belong here
In your arms I found the answer
Somehow nothing would seem so wrong here
If they'd only realize that
I was born for you and that you were born for me
And...

PRAYER FOR YOUTH

We offer to you, Loving God, the gifts and needs of youth.
Bless them with your guiding grace as they face the challenges and opportunities in their lives.

Touch their hearts with the gentleness of your love, that they may know they are valued and valuable beings. Send your spirit of hope to their lives, that they may believe in themselves and know they are needed in this world.
Grace them with the gift of joy that they may celebrate life through laughter and tears alike.

Guide us, as we continue to grow in appreciation of the many gifts of young people, in the ministry opportunities we offer to them, in the journey of faith we walk with them, in our shared mission as a community called to discipleship in the world.
We ask this in Jesus' name. Amen.

For Clergy / Consecrated Persons: September-November 2019

Spanish missionaries, many of who had been missionaries in Mexico evangelize the Philippines. The Augustinian friars who arrived with Legaspi in 1565 were the pioneers and the only missionaries in the Philippines until the arrival of the Franciscans in 1578. The process of evangelization accelerated. On 7 September 1581, the Jesuits came to the Philippines together with the first Dominicans, Domingo de Salazar the first bishop of the Philippines, and his personal secretary, Cristobal de Salvatierra. However it was after 6 years, on 21 July 1587, that fifteen Dominicans arrived in Manila to join in the work of evangelization. The last major order to arrive in the Philippines and also had an important role in evangelization was the Recollects who arrived in Cebu in May 1606, and a month later they were in Manila. All these groups of missionaries built a convent and a church in Manila and then spread out to the remotest and most isolated islands of the archipelago. Each religious order was given a section of the archipelago to evangelize.

Women also contributed to the religious life of the Filipino Catholics in the early evangelization: Mother Geronima de la Asuncion of the Monastery of Sta Clara in Manila established in 1621, Mother Francisca del Espiritu Santo, born in Manila, founded the first Beaterio in the Philippines, Sta. Catalina de Sena de las Hermanas de Penitencia de la Tercera Orden, (Dominican Sisters of Siena today) formally inaugurated on 26 July 1696. Another two beaterios for Filipina women came up later: the Beaterio de la Compañía (RVM Sisters today) founded by a Filipina from Binondo, Mother Ignacia del Espiritu and the "Beaterio de San Sebastian de Calumpang" (now the Congregation of the Augustinian Recollect Sisters), founded in 1719 by the Talangpaz sisters, Dionisia & Cecilia Rosa from Calumpit, Bulacan

Instead, the seminary for native Filipino clergymen was opened only in 1705 because of the opposition of the religious orders doing the work of evangelization and the civil authorities, though the king of Spain already mandated the construction seminaries for the native Filipinos who wanted to become priests. Once the seminaries were established, local candidates were slowly and steadily ordained in greater numbers.

Thus God abundantly gave to the Church in the Philippines the gift of vocation for which the families were fertile seedbeds.

Today, the Filipino Catholic Families are considered the “Domestic Church” that value Vocation. From the vocation of the Family sprouts the individual family member’s vocation to priesthood and religious life. Thus the seed of vocation

sprouted into a big tree that grew to become the Catholic Church of the Philippines.

Vocation is an invitation to love and this love becomes the response of those who were being called. The Church in the Philippines is rich in vocations to priesthood and consecrated persons who have become missionary evangelizers who succeeded the early Spanish missionaries.

The first missionaries showed a life of holiness and witnessing. From the first missionaries, vocations to the ordained priesthood and consecrated life continuously came up and helped in furthering the first missions into local communities or parishes and dioceses.

Like the Blessed Virgin Mary in the joyful mystery of Visitation the Church in the Philippines is grateful for the gift of vocation. She is the first missionary disciple and the model for those embracing the life of the clergy and the consecrated.

WEEK 38: TOPIC 13: The First Evangelizers of The Church in the Philippines: the Consecrated and the Secular Clergy (Sept. 15-21,'19)

Word of God

Mt. 4: 18-22

The Call of the First Disciples

Attitudes/Values

Gratitude

Faithfulness

Doctrine

The gift of faith was preserved and spread throughout the Philippine archipelago since 1565 by the first missionaries who were from 4 religious orders from Spain. Spanish and Filipina women also helped in the growth of the religious life of the Filipinos. When the seminaries were established, young Filipinos responded to the call for the ordained ministry and became the first members of the secular clergy in the Philippines.

MORALS

When faith is lived out in the families and in the parishes, vocations to the life of the clergy and consecrated increase.

WORSHIP

Through family prayer, communal liturgical celebrations and through enhancement of popular religiosity, the Church in the Philippines continues to express its gratitude to God for the gift of vocations to priestly ministry and consecrated life.

Faith Realities in the Local Context

Know the history of the foundation of the parish, the parish priests who served, and possibly parishioners who became priests and members of the consecrated life in the course of the parish history.

Faith Response

Affirmation/Conviction

Memorialization of the early missionaries in the Church of the Philippines

Retelling the stories of the first missionaries (c/o Diocese)

Action/Commitment

Organize a simple tribute honoring the clergy and missionaries who served in the Church in the Philippines, in the diocese and the parish as a way to memorialize the early missionaries of the Church in the Philippines.

Celebration/Prayer

Celebrate the Holy Eucharist as Thanksgiving of the parish community for the gift of vocation to priesthood and consecrated life.

WEEK 41: TOPIC 14: Vocation: an Invitation to Love (Oct. 6-17, '19)

Word of God

Jn 21:15-19 Jesus & Peter, Feed my lambs

Attitudes/Values

Fidelity
Commitment
Docility

Doctrine

Vocation is the term given to God's invitation to love, to holiness and to eternal life and happiness for each person created unto His image. Each person can also be called more specifically to the priesthood or to consecrated life; to married or to single life, as well as to a particular profession or service. (from the glossary of USCCA)

Morals

Through a life of consecration to God and service to the Christian community in various apostolates, the clergy and consecrated persons express their love for God and neighbor.

Worship

In Baptism the universal call of God for every human person assumes Christian dimension, as God's call becomes an invitation to follow His Son Jesus Christ intently as His disciples through the power of the Holy Spirit. So a baptized Catholic is called to live a life of holiness and witnessing to the Triune God.

Faith Realities in the Local Context

Discuss how vocations are nurtured in the parish or diocese. Study how to develop vocation promotion or campaign in the parish.

Faith Response

Affirmation/Conviction

#serviceisloveinaction

Action/Commitment

Organize vocation campaigns.

Celebration/Prayer

Celebration of the Eucharist (c/o of the Diocese) for vocations and during the Eucharist the Renewal of baptismal commitment may be done as a recall of God's vocation given in the sacrament of Baptism

**WEEK 43: TOPIC 15: Whispering Hope: Clergy & Consecrated Persons
Servant Leaders For New Evangelization (Nov. 3-9, '19)**

Word of God

John 13: 1-16

The washing of the feet

Attitudes/Values

Commitment

Faithfulness

Doctrine

The clergy and consecrated persons as Pastoral agents of New Evangelization are called to become servant leaders of the Church.

Morals

Servant leaders are called to live a life of integration, faith and action.

Worship

We glorify God for the gifts of clergy and consecrated persons as servant leaders of the Church.

Faith Realities in the Local Context

Know the life and activities of the religious congregation or community of consecrated persons in the parish or diocese. Listening to their vocation stories. Discover ways of helping them in their pastoral activities in the community.

Faith Response:

Affirmation/Conviction

Appreciating the presence of the Clergy and Consecrated Persons in the World, to die for one's faith giving oneself wholeheartedly

Action/Commitment

Give support, respect and promote the lives of the clergy and the consecrated persons

Celebration/Prayer

Pray for good and holy vocations.

VII. THE LAITY (November – December 2019)

*Today the Filipino Catholic laity are very much encouraged to be empowered and engaged in the life of their parish and diocese. During the early evangelization, lay empowerment was very alive in the *fiscales*. Making the *fiscales* involved in the work of evangelization was a practice in Mexico and brought to the Philippines. The *fiscales* were native men who had a perfect knowledge of the local language and culture more than the Spanish missionaries. As they were children of the *datus* (some were *datus* themselves) they enjoyed political and social ascendancy and they were considered natural leaders of the people. They were true agents of conversion, evangelization and profound catechetical instruction. They used their leadership both to rule their own people and to implant the Christian faith in them. They lived a Christian life of sacrifice, dedication and heroic charity. They were the silent workers in the vineyard of the Lord and they planted well the new seed of the Christian faith into the fertile fields of the Philippine archipelago.*

Having received baptism, the Filipinos shared in the common priesthood of Christ and in the three-fold office of Jesus. Today the Filipino Catholic lay faithful are invited to become partners of the Church in building the Kingdom of God on earth. They are called to be collaborators in the Church's journey toward the New Evangelization. They, however, need to undergo continuous formation. The covenanted/mandated organizations and those involved in the various ministries of the parish and diocese are among the first to undergo Missionary Laity Formation.

The Filipinos look up to the Blessed Virgin Mary as a spiritual mother and they believe that the Philippines is a *Pueblo Amante de Maria*. They express their love to the Mother of God with their devotion to the Holy Rosary just it was also prayed at all times by the early Filipino Catholics. The love for Mary of the Filipino Catholics should also be seen in their imitation of her virtues and in valuing confraternities or groups devoted to her, such as the Legion of Mary. Their vibrant Marian devotion should also be expressed in their commitment to share their faith to others, as Mary brought Jesus to Elizabeth and to the world.

WEEK 45: TOPIC 16: Laity: Share in the Common Priesthood (Nov. 17-23,'19)

Word of God

Lk 10: 1-12 The Mission of Seventy-Two

Attitudes/Values

Fidelity
Commitment
Docility

Doctrine

The Laity as baptized share in the common priesthood of Christ through the priestly, prophetic and kingly functions.

Morals

As missionary disciples and collaborators in the Church's work toward the New Evangelization, the laity undergo continuing formation in faith and in ministry. In particular those in the mandated religious organizations, ministries and religious movements are to be engaged in sharing the Faith to others.

Worship

The Filipino Catholic Laity are to preserve the praying of the Rosary as a sign of their great devotion to Mary, the first evangelized and evangelizer. Through their constant reception of the Holy Eucharist, regular confession and spiritual direction the Laity can deepen their faith in God.

Faith Realities in the Local Context

Know the various lay organizations in the parish or diocese, their history, development and involvement in the community.

Faith Response

Affirmation / Conviction

#Empowered Laity, Holy Community

Action/Commitment

Parish Involvement (active participation) / Building Communities of Faith

Celebration/Prayer:

Celebration of the Eucharist, Reconciliation (c/o of the Diocese)

**WEEK 47: TOPIC 17: Church Entrustment: Empowerment of the Laity
(Dec. 1-7, '19)**

Word of God

Rm 8: 14-17 Children of God through adoption

Attitudes/Values

Co-responsibility
Openness

Doctrine

The Laity is empowered as active co-responsible evangelizers and leaders of social transformation.

Morals

The Laity actively participates in the formation of the mandated/religious organizations or Church's Ministries.

Worship:

We praise God through the renewed appreciation of the Sacrament of Confirmation. We ask the maternal protection of Our Lady.

Faith Realities in the Local Context

Describe how the laity in the community, parish or diocese are empowered and involved in its pastoral administration and mission.

Faith Response

Affirmation/Conviction

#Evangelized and Evangelizing Laity

Action/Commitment

Guided by Pope Francis' "Gaudete et Exultate" organize an activity to enhance the spirit of volunteerism and participation among the laity who are in the peripheries of the parish or diocese as a way to respond to the call to holiness.

Celebration/Prayer

Celebration of the Eucharist & Laity Sunday Celebration

MAIN TOPIC 3: THE CALL TO BE A CHURCH OF THE POOR

VIII. THE POOR (October - November)

“Blessed are the poor....” “The poor you will always have.” These words of the Lord are very true in the Church in the Philippines since the Catholic faith was planted 500 years ago. Both country and Church recognize the presence of the poor, and the Church in the Philippines has always been of the side of the poor.

God saw the suffering of the poor and introduced himself as the God of the poor exemplified in his nativity. “Jesus Christ, though he was in the form of God, did not consider equality with God something to be seized. Instead, He emptied Himself, taking the form of a servant, being made in the likeness of men and accepting the state of a man” [Phil. 2:6-7]. He chose to be born as a poor man and lived with them. In His lifetime, He cared and taught how “blessed” the poor are and that we can never do away with the poor.

WEEK 49: TOPIC 18: The God of the Poor (December 15-21, '19)

Word of God

Philippians 2:3-11 Though in the form of God Jesus emptied himself, taking the form of a servant.

Attitudes / Values

Humility Compassion

Doctrine

Our God chose to be born poor in Jesus Christ who lived and grew up with the poor. (CCC 525-534) Jesus shared the life of the poor, from cradle to the cross.... Jesus identifies Himself with the poor of every kind and makes active love toward them the condition for entering His kingdom. (CCC 544)

Morals

“Blessed are you poor ...” (Lk 6:20, Mt 5:3) The Beatitudes that Jesus preached and lived reveal an order of happiness and grace, of beauty and peace. Trust in God is a preparation for the blessedness of the poor. They shall see God. (CCC 2546-2547)

Worship

The invocation, “Lord Jesus Christ, Son of God, have mercy on us sinners,” combines the Christological hymn of Philippians 2:6-11 (the Scripture passage above) with the cry of the publican and the blind men (both representing the poor) begging for light. By it our hearts are opened to human wretchedness and the Savior’s mercy.

Faith Realities in the Local Context

Describe the situation of poverty in the parish or diocese; the dominant problems affecting the poor; the positive contribution of the poor to the life of the parish. Narrate how is the relationship of the parish or diocese with the poor belonging to it.

Faith Response

Affirmation / Conviction

Share: #godlovesthepoor

Action / Commitment

Put into practice the corporal works of mercy.

Respond to the call to serve the poor and the needy in the community.

Celebration / Prayer

Prayer: "Lord Jesus Christ, Son of God, have mercy on us sinners."

Song: Hesus na akingkapatid

**WEEK 51: TOPIC 19: The Poor - Anawim of God
(December 29, '19 - January 4, 2020)**

Who are the poor, the Anawim of the Lord? The word *anawim* is derived from the Hebrew word “anaw” meaning poor, humble, or afflicted. It is also related to people who could not trust in their own strength but had to rely on God and others. In the scripture, *anawim* are identified with the poor, the lowly, the sick, the downtrodden, the widows and the orphans. On the opposite; the rich, the powerful, the proud, the conceited and the self-sufficient often showed no need for God or his help.

The marginalized and outcast of society, the people who have nothing but faith in God are in the minds and heart of God. They are valuable and loved by God and Jesus boldly identified himself with them. The story of the poor widow in the temple, the children who wanted to come near Jesus after his sermon, and the woman who touched his cloak to be healed are some of the many stories that highlight the closeness of God to the poor.

Today in the Philippines, the poor composed the majority population of our society. As the economy of our country is sliding, the gap between the very few rich and the majority poor people is constantly rising, the numbers of anawim will continue to grow in our community. Unfortunately, the change in political leadership and the recent event in our society gave a loud voice to the cry of the poor. Aside from the typical material poverty griping our country, the latest trend of extra judicial killings (EJK), and the social injustices targeting the helpless, and the corruption happening in our government system and the moral decay in the leadership amplified the cry of the anawim.

Word of God

| | |
|-------------------|--|
| Deuteronomy 15:11 | “For the poor will never cease out of the land.” |
| John 12:8 | “The poor you always have with you.” |
| Matthew 25:40 | “Whenever you did this for the least of my |
| brothers, | you did it for me.” |

Attitudes / Values

Equality
Brotherhood
Dependence in God

Doctrine

Jesus makes the words in Deuteronomy his own and recognizes the presence of the poor. In so doing He does not soften the vehemence of oracles against exploitation of the poor but invites us to recognize his own presence in the poor who are His brethren. (CCC 2449)

Moral

The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily needs. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God. (CCC 2447. 2462)

Worship

“Give us this day our daily bread.” This part of the Lord’s Prayer calls us to communicate and share both material and spiritual goods, not be coercion but out of love, so that the abundance of some may remedy the needs of others. (CCC 2833)

Faith Realities in the Local Context

Discuss the present situation of the victims of social injustices, of extra judicial killing, of exploitation by those in business, of land grabbing, human trafficking, etc.

Faith Response

Affirmation / Conviction

I believe and respect the equal dignity of all.
Share: #iamanawimofgod

Action / Commitment

Fast and abstain to **experience** the poverty and hunger of the poor and share to the poor the money saved from fasting and abstinence. Fast and abstain to **proclaim** a message of solidarity with the anawim (victims of injustices) in the Church today.

Organize a circle of discernment in the parish and make an act of solidarity with our fellow Filipinos who are victims of social injustices today.

Celebration / Prayer

Song: Pagkakaibigan

WEEK 53: TOPIC 20: Church of the Poor (PCP II) (January 12 – 18, '20)

Today in the Philippines the victims of injustices, oppression and the vulnerable ones are the anawim in the Church. In 1991 the Second Plenary Council of the Philippines (PCP II) envisions the Church of the Philippines to be the "Church of the Poor". It is a Church that embraces and practices the evangelical spirit of poverty; that combines detachment from possessions with a profound trust in the Lord as the sole source of salvation. It will not only render preferential service to the poor but will practice preferential reliance on the poor in the work of evangelization (PCP II, 125-132).

Word of God

Mk 12:41-44

(The poor widow's two small coins)

Attitudes / Values

Compassion
Simple Lifestyle
Hope
Love
Stewardship

Doctrine

“The Church’s love for the poor is a part of her constant tradition.” This love is inspired by the poverty of Jesus, the Gospel of the Beatitudes, and of the concern of Jesus for the poor. (CCC 2444)

The Church in the Philippines envisions itself to be a Church of the poor that embraces and practices the evangelical spirit of poverty, which combines detachment from possessions with a profound trust in the Lord as the sole source of salvation. While the Lord does not want anyone to be materially poor, he wants all his followers to be "poor in spirit". (PCP II, 125)

However, the poor are not only recipients but the poor in the Church will themselves become evangelizers as demonstrated in the Gospel by the poor widow with her two small coins.

Morals

Those who are oppressed by poverty are the object of a *preferential love* on the part of the Church. (CCC 2448)

The response of the Church in the Philippines on the care of the poor is clearly stated in the social teachings of the church where we are challenged to be shepherds: "pastors and members of the Church will courageously defend and vindicate the rights of the poor and the oppressed, even when doing so will mean alienation or persecution from the rich and powerful" (PCP II, 131)

Worship

The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, His brethren. (CCC 1397)

However, for many Filipino Mass-goers, the Eucharistic celebration has little to do with their ordinary moral activities, especially any social action for the poor. (CFC 1674)

On the other hand, Filipino Catholics are now realizing the close connection between the Mass and social justice since the PCP II laid stress on our Church as "Church of the Poor." (CFC 1711)

Faith Realities in the Local Context

Assess the extent of the parish community's knowledge and application of PCP II's teaching on being a "Church of the Poor."

Faith Response:

Affirmation / Conviction

#maypakiakosaamingpami
#kapwacomahalko
#groupiewalangsselfie

Action / Commitment

Through concrete activities for the poor in the parish, join Pope Francis in celebrating the World Day of the Poor.

Celebration / Prayer

Celebrate a meaningful Eucharist with the poor in the community.