

ACTS &
DECREES
OF THE
SECOND
SYNOD
OF THE
DIOCESE OF
MALOLOS

8 - 13 April 2013

CONTEMPLATING
THE FACE OF CHRIST
AND PROCLAIMING
GOD'S TRANSFORMING GRACE
WITH UNWAVERING FAITH
TOWARDS
THE NEW EVANGELIZATION
IN THE DIOCESE OF MALOLOS



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DECREE OF CONVOCAATION

✠ JOSE F. OLIVEROS, D.D., S.Th.D.

Bishop of Malolos

MESSAGE OF THE SECOND SYNOD OF MALOLOS & HOMILIES

✠ JOSE F. OLIVEROS, D.D., S.Th.D.

Bishop of Malolos

MESSAGES

✠ GIOVANNI ANGELO BECCIU, D.D.

Substitute of the Secretariat of State

✠ GIUSEPPE PINTO, D.D.

Apostolic Nuncio to the Philippines

✠ JOSE PALMA, D.D.

Archbishop of Cebu & President of the

Catholic Bishops Conference of the Philippines



DECREE OF CONVOCATION

To our beloved Clergy, Religious and Faithful in the Diocese of Malolos:

Ecclesia semper reformanda est. The Church is always in need of reform and renewal. Thanking God for the grace of the fifty-one years of existence of the Diocese of Malolos and twenty-six years after the First Diocesan Synod of Malolos we are moved by the Holy Spirit to look into ourselves, our experiences as a local Church and the call for renewal from the Second Plenary Council of the Philippines as well as the call for the new evangelization from the XIII Ordinary General Assembly of the Synod of Bishops.

After more than a year of preparation of consultations, surveys and discussions which resulted into the different *instrumentum laboris* or position papers, **I, JOSE F. OLIVEROS, by the grace of God and the favor of the Holy See, Bishop of the Diocese of Malolos, hereby convoke the Second Diocesan Synod of Malolos to be held on April 8-13 in the year of the Lord 2013 at the Diocesan Formation Center at Barangay Tabe, Guiguinto, Bulacan.**

Capturing the vision of the late Blessed Pope John Paul II and echoing the theme of our year long Golden Jubilee Celebration, the theme of the Second Synod of Malolos will be *“Contemplating the Face of Christ and Proclaiming God’s Transforming Grace with an Unwavering Faith towards the New Evangelization in the Diocese of Malolos”*.

With the underlying need for New Evangelization in the Diocese of Malolos, the Second Diocesan Synod will focus on the Nine Pastoral Priorities from the National Pastoral Consultation on Church Renewal held in January 2001 based on the Second Plenary Council of the Philippines, namely:

1. *Integral Faith Formation;*
2. *Empowerment of the laity towards social transformation;*
3. *Active presence and participation of the poor in the Church;*
4. *The Family as focal point of evangelization;*

5. *Building and strengthening of participatory communities that make up the parish as a community of communities;*
6. *Integral renewal of the clergy and religious;*
7. *Journeying with the youth;*
8. *Ecumenism and interreligious dialogue;*
9. *Animation and formation for Missio ad gentes;*

The celebration of our Second Diocesan Synod will be of paramount importance for the renewal of our faith as God's people. Such a great undertaking needs the grace and guidance from God who guides the course of the Church. We, therefore, enjoin our people to pray to God fervently for the success and fruitfulness of our Synod. We invoke the intercession of our Mother Mary, the Immaculate Conception, Patroness of our Diocese, Mother of the Church, to renew us now and always!

Confido in Misericordia Dei,

✠ JOSE F. OLIVEROS, D.D., S.Th.D.
Bishop of Malolos

Given in Malolos, Holy Thursday, 28 March 2013

MESSAGE OF THE SECOND SYNOD

1. **T**he People of God in the Diocese of Malolos, grateful for and moved by the grace of the Spirit that has been transforming us to become a Community of Disciples since our creation as local church fifty years ago, and twenty-five years after the celebration of the First Synod of Malolos, is being invited to make our ecclesial commitment “to rediscover the joy of believing and the enthusiasm for communicating the faith” (Benedict XVI, “Porta Fidei,” 7). To this urgent call the Most Rev. Jose F. Oliveros, D.D. responded by convening the Second Synod of Malolos with the theme “Contemplating the Face of Christ and Proclaiming God’s Transforming Grace with Unwavering Faith towards the New Evangelization in the Diocese of Malolos.”
2. The Second Synod of Malolos was celebrated from April 8-13, 2013 by 86 delegates from the clergy, the consecrated persons, the laity and seminarians, under the presidency of the Bishop of Malolos at the Diocesan Formation Center in Tabe, Guiguinto, Bulacan. This very rare ecclesial event was our act of solidarity with the Catholic Church in the Philippines as we formally received and adopted the agenda for renewal set by the Second Plenary Council of the Philippines (PCP II) in 1991 and the subsequent National Pastoral Consultation on Church Renewal (NPCCR) in 2001. Moreover, the same synod is our participation in the nation-wide preparation for the fifth centenary of the coming of Christianity to our beloved land in 2021.
3. The Second Synod of Malolos was a “little journey” (etymologically the word “synod” is from the Greek words “syn” + “hodos” = journey together) within our great pilgrimage as a people united by our common hope in and prayer for the Kingdom of God that is to come. As proof of the active presence of its primary agent, the Holy Spirit, the Synod was celebrated during the season of Easter, which is always filled with new and endless possibilities now that

Jesus has broken through all the barriers that have enslaved us.

4. The experience of the Second Synod of Malolos called to mind the first post-Easter journey of the two disciples back to Emmaus (Luke 24:13-35). They looked downcast and disappointed because of the seeming failure and defeat of the One on whom they anchored all their hopes. The Risen Christ joined and walked with them as they expressed deep sadness and embarrassment over the things that transpired in Jerusalem. As we examined our collective conscience in the Synod, we talked about successes, accomplishments, numbers and figures that made us proud and happy. But we were also put to shame by our inconsistencies and immaturities, dichotomies and divisions, by “our foolishness and slowness of heart to believe” (Luke 24:25).
5. Along the way, the Risen Lord explained to his disciples the meaning of Scriptures that referred to him beginning with Moses and through the prophets. In the Synod, as we contemplated the face of Christ, the Spirit led us back to the words of the Master in Scriptures, which was enthroned from the beginning until its conclusion, and through the teachings and laws of his Church. As we listened to each other, asked questions and discerned answers, deliberated and voted on concrete declarations, the Lord enlightened us on how to see and interpret our situation in the light of the Father’s love and mercy towards us.
6. At the end, the two disciples begged the Lord to stay with them for it was nearly evening and the day was almost over, and then they recognized him in the breaking of the bread (cf. Luke 24:29-31). The Synod was an experience of deep and sincere prayer, personal and communitarian, begging the Lord to stay with us in order to guide our discussions and decisions. Our daily Eucharistic celebration was truly the “source and summit” of the Synod during which we always recognized and received the Risen Lord.
7. With their “hearts burning within them” while the Risen Lord spoke to them on the way, the two disciples set out

at once and returned to Jerusalem to join the Eleven and the rest of the group, and narrated their own story with Jesus. At the conclusion of the Second Synod of Malolos, we, the delegates are returning to our different parishes and communities to narrate the good news that transpired in this ecclesial event.

8. Our hearts are burning within us as we continue our pilgrimage as a COMMUNITY of DISCIPLES reinvigorated and resolved to respond to the call of the NEW EVANGELIZATION. It is proclaiming with new fervor, new methods and new expressions the one and ever constant Gospel which is the PERSON of JESUS CHRIST. New Evangelization is all about him and living out the faith that draws us closer to him. It is about our humbling relationship with the Lord, as well as helping others especially the often distracted and confused heart and mind of the men and women of our time, to encounter him and experience in him the fulfilment of all their aspirations and longings. New Evangelization is offering the salvation that comes solely from Jesus Christ and the gift of loving mercy from the Father through him.
9. Confronted by today's materialistic and relativistic culture and religious indifferentism, we will challenge, through the power of the Spirit of the Risen Lord, the values, judgments, patterns of behaviour, sources of inspiration and models of life that are inconsistent with and even hostile to the Gospel of life and love preached by Jesus Christ and His Church. New Evangelization is the RE-CHRISTIANIZATION of every home, parish and community through INTEGRAL FAITH FORMATION that covers everything we profess, celebrate, live and pray, and in the context of the "new way of being Church" in the BASIC ECCLESIAL COMMUNITIES.
10. "With hearts burning" in love for Jesus Christ and His Mission, we COMMIT ourselves to the NEW EVANGELIZATION in the Diocese of Malolos.
 - a. As BISHOP, PRIESTS and SEMINARIANS by an integral renewal that will transform us into humble, responsible,

accountable and caring servant-leaders after the example of the Good Shepherd;

b. As CONSECRATED PERSONS by witnessing to the chaste, poor and obedient Christ by our faithful living out of the evangelical counsels and advancing the evangelizing mission of the Church by our active apostolates and ministries based on our respective charisms;

c. As LAY FAITHFUL by taking seriously our proper role as co-responsible collaborators of the Bishop and the clergy in building up the Church and in healing and transforming the society as it awaits its fulfilment in the Kingdom of God;

d. As YOUTH by steadfastly resisting the false hopes offered by fleeting sources of worldly happiness and by actively involving ourselves in preparation for our future roles as leaders of the Church and society;

e. As FAMILIES by taking our active duty as the first locus and agent of evangelization and catechesis in the Church and as promoters and defenders of the Gospel of life;

f. As POOR in the Church by being responsible for the preferential option being taken by the Church for us and accepting the challenge to be formed in order to become evangelizers to others;

g. As CHURCH by engaging in all ecumenical endeavours leading to full and visible unity of all Christians as willed by the Lord, praying for that complete unity through spiritual ecumenism, and by involving in interreligious dialogue that will promote fraternal harmony among all peoples under the rule of the one God.

h. As CHURCH by being faithful to our nature as a missionary community by utilizing our human, material and spiritual resources to promote the Kingdom of God and to lead all men and women to Jesus Christ especially to the inactive Church members and the un-evangelized within

the Diocese of Malolos and beyond its borders.

11. In conclusion, the Second Synod of the Diocese of Malolos was opened on the day the Universal Church liturgically celebrated the Solemnity of the Annunciation. We now turn our gaze on Mary, our Mother and Patroness. With Mary, the very first contemplator of the face of God who became man, and through her, the first to be evangelized and the first evangelizer, we entrust to her Son, Our Lord Jesus Christ, all our plans, dreams and hopes for a renewed Community of Disciples. May Mary, the Mother of God, always accompany us so that we can effectively and authentically speak of Jesus Christ, show him and make his face shine to the present and future generations of Bulakeños, Filipinos and people of the world.

HOMILY

April 8, 2013

Solemnity of the Annunciation of Lord
Diocesan Formation Center
Bo. Tabe, Guiguinto, Bulacan 3015 Philippines

Opening Mass
Second Synod of Malolos

Most Rev. Jose F. Oliveros, D.D.
Bishop of Malolos

Dear brother priests led by the the Vicar General of our Diocese, Msgr. Andres Valera as well as our Chancellor, Msgr. Pablo Legaspi. Dear altar servers, the religious, the lay faithful who are delegates for this Second Synod of Malolos. Dear brothers and sisters in Our Lord Jesus Christ. Dear people of God.

It is a great and unexpected grace that the opening of the Second Synod of the Diocese of Malolos coincides with the celebration of the Solemnity of the Annunciation in this year's liturgical calendar, the Angel Gabriel proclaiming the coming of the Lord to His mother Mary. I have called this synod as your bishop to respond to the challenge made by our Pope Emeritus, Benedict XVI and the Thirteenth Ordinary General Assembly of the Synod of Bishops in Rome for the New Evangelization, a renewed way of proclaiming the Gospel.

The event in today's celebration of the Solemnity of the Annunciation is considered as the first attempt for evangelization because the Angel Gabriel declared unto Mary the Good News who is Our Lord Jesus Himself. The Son of God was incarnated by the power of the Holy Spirit in the womb of the Blessed Virgin Mary. Later, during the profession of our faith, we shall all kneel down on this part of the *credo* in order to express that this is the foundation of our Christian faith.

At the opening of the Second Synod of Malolos, we are inviting each one of you, especially the delegates to contemplate

on the event, that is the proclamation of the Angel Gabriel to Mary which is the message of the Angelus, our daily prayer for strength for to carry out this synod that we shall be conducting for this whole week. We pray the Angelus by saying these words, *Angelus Domini nuntiavit Mariae... et concepit de Spiritu Sancto*. "The Angel of the Lord declared unto Mary... and she conceived by the Holy Spirit." *Binati ng angel si Maria... at siya'y naglihi lalang ng Espiritu Santo*. Mary was the one chosen to be the Mother of the Victor, the Son of God Himself, Our Lord Jesus Christ. In her mission, God filled her with His graces since she came forth to the world from the womb of her mother St. Anne. *Ave, gratia plena!* Rejoice, you are full of grace! This is a privilege given to her which has been a dogma believed by us members of the Church, that is the Immaculate Conception. Mary was conceived without sin and with her conceived Jesus Our Lord. And from Jesus, we were conceived, the community of believers, which is why Mary is not only the mother of Jesus, but through the will of her Son became mother to us all, Mother of Christians, Mother of the Church. *Mater Christianorum, Mater Ecclesiae*.

We recognize Mary as the patroness of our diocese in her title as the Immaculate Conception. In the 50 years of our existence, she has been guiding us in order to become a Church for her Son. Thus we may say that the Diocese of Malolos is a people in love with Mary. We have honored her as we celebrated the Golden Jubilee of the Diocese of Malolos through the canonical coronation of her esteemed image in the Cathedral and Minor Basilica in Malolos City with the permission of then Pope Benedict XVI. Because of this, we may also say that this Second Synod of Malolos has also been conceived by Mary and we are with her in caring for the fruits of this Synod. She has been with us and we pray that she will be with us in the duration of this synod. Later we shall bless her new image on the grounds of the Diocesan Formation Center to venerate her and proclaim that we entrust this synod to her guidance.

Et concepit de Spiritu Sancto. And she was conceived by the Holy Spirit. *At siya'y naglihi lalang ng Espiritu Santo*. Mary conceived her Son not by any person but through the power of the Holy Spirit. And through the proclamation of the Good News of His coming, God sent His begotten Son in order to become conquer us and He became the Son of Man, the Son of Mary. In these modern times, the Holy Spirit moves constantly in the Church established by Jesus

from Jesus' Ascension and shall continue until the end of time. Thus, we may say that today is the epoch of the Holy Spirit.

And with this, we may also say that this Synod is convened through the inspiration of the Holy Spirit. Since I arrived in this diocese, it had been present in my mind to convene a gathering of the faithful of the Diocese of Malolos which was supposed to be a Diocesan Pastoral Assembly. However, it was made known to me that since we shall celebrate the Golden Jubilee of our Diocese, I decided to convene the Second Synod of Malolos and not just a simple pastoral assembly of the faithful. We decided to have the Second Synod of Malolos in line with the celebration of 50 years of our existence as a Diocese. This is why, in the opening of our synod today until its closing on Saturday, we pray for the guidance of the Holy Spirit, just like the moment when the Holy Spirit's power overshadowed Mary in order for Jesus her son to be formed in her womb. We also pray for the enlightenment of our minds, fill our hearts with love and make us one as the Body of Christ here in our Diocese of Malolos.

Ecce Ancilla Domini... Fiat mihi Secundum Verbum tuum. Behold the Handmaid of the Lord... be it done to me according to Your Word. *Narito ang Alipin ng Panginoon... Maganap sa akin ayon sa Iyong Salita.* These words point out the humility of Mary, who thought of herself as a humble servant of the Lord even if she was to be the mother of the Saving Victor, the Messiah of Israel. She accepted her mission with her own free will as proclaimed to her by the angel.

Beloved delegates called for this synod, you have been called among the faithful to participate in this historical event, yet remember to remain humble. Let us consider ourselves as humble servants of God like Mary. Like her, we should not find what we want but follow the will of the Lord at all times, especially to become examples for the poor and the less fortunate.

In our Gospel today, Mary was called and how she would become the Mother of the Savior was shown to her. The angel explained that this shall be done through the Holy Spirit's power. And after it was explained to her, Mary humbly followed what God has planned for her. And in this synod that we are going to do,

we shall inquire on some matters about the Diocese, yet we shall not prevent you from doing so. However I wish that we open our minds and hearts to the will of God as delegates in this synod. And I also wish that like Mary, we be able to humbly accept and affirm the explanations to be given to us once our questions have been answered and matter elaborated as true servants of God.

Et Verbum caro factum est... et habitabit in nobis. And the Word became flesh.. and dwelt among us. *At ang Verbo ay nagkatawang tao... at nabuhay sa gitna natin.* The Son had been with the Father ever since and He became man in order to save us. With this, God truly became one with us and He truly became *Emmanuel*. He experienced what we experienced and He truly became man like us. He accepted our weaknesses as men, except for sin. With this we are able to do our best to become virtuous, to become holy and to become servants of God. Beloved delegates, I wish that the Word of God will once again be present among us, especially during the discussions to be done this synod. Everyday we shall be enthroning the Word of God in order to make God present among us. I hope that this would not end up as a simple ritual but we wish that we would be able experience the presence of God in what we are going to do. I hope that in our discussions, we may experience God like the two disciples going to Emmaus who experienced being with the Lord.

In some way this synod should not only last for this whole week, rather through our journeying together we would be able to contemplate and learn from each other and from there Christ would be with us. Christ should be present among us and be the fruit of our togetherness so that through this we would make Him present in the people of God in our Diocese so we can respond to the challenge of the New Evangelization. I hope that what we will agree upon in this synod will be realized and not only remain as words spoken or written. I hope that all the things we will enact through this synod will not just be published but be lived as Mary did when she was called to be the Mother of God. We should let the people of God experience the Word of God through the decrees to be agreed upon and approved in this synod.

The history given to us in the Gospel for today of the proclamation of the Good News to Mary is based on three things.

First, the proclamation that Christ who was the Son of God would become man for us. Second, that this was a grace given to Mary as she was the first one to receive the blessing of God as Mother of the Savior. And third, Mary responded to this call through her faith. She was the first firm believer of Jesus, the Word of God, the Son of God made man in her womb.

The theme for this synod is “Contemplating the Face of Christ and Proclaiming God’s Transforming Grace with an Unwavering Faith towards the New Evangelization in the Diocese of Malolos.” And like what happened to Mary, three are things should also happen in this celebration. First, we should contemplate on the face of Christ. Second, we should accept the transforming grace of God. And third, we should respond to it through our unwavering faith. This is for us to become agents of the New Evangelization. At the end of our prayer for this opening of our synod, we pray for help from our Mother Mary. Just as we pray the Angelus, now I pray for all of us here. *Ora pro nobis Sancta Dei Genetrix... ut digni efficiamur promissionibus Christi.* Pray for us, Holy Mother of God... that we may be worthy of the promises of Christ. *Ipanalangin mo kami, O Santang Ina ng Diyos... nang kami ay dapat gumanap sa mga pangako ni Hesu-Kristo aming Panginoon. Amen.*

HOMILY

April 13, 2013

Mass for the Third Sunday of Easter
Immaculate Conception Parish – Cathedral and Minor Basilica
Malolos City, Bulacan 3000 Philippines

Closing Mass
Second Synod of Malolos

Most Rev. Jose F. Oliveros, D.D.
Bishop of Malolos

Dear Bishop Emeritus of the Diocese of Malolos, Bishop Cirilo Almario, Jr. Dear brother priests led by the the Vicar General of our Diocese, Msgr. Andres Valera as well as the Rector of the Cathedral, Msgr. Pablo Legaspi. Dear religious brothers and sisters, seminarians and the lay faithful who are delegates to the Second Synod of Malolos. Dear brothers and sisters in Our Lord Jesus Christ. Dear people of God.

An important chapter in the history of our Diocese of Malolos has taken place this past week, and now we thank God for this, the Second Synod of the Diocese of Malolos. For one whole week, delegates from the clergy, the religious, the seminarians and the laity have answered our call to convene for synod at the Diocesan Formation Center in Tabe, Guiguinto, Bulacan. Within that week, the delegates prayed, reflected, discussed and decided together in order to form laws and norms that will guide us in the years to come and in order to fulfill the New Evangelization in our time that has been asked of us by our Pope Emeritus, Benedict XVI. This has also been done in order to receive the spirit of the Second Plenary Council of the Philippines.

In line with our celebration of the Second Synod of Malolos, we the delegates, have been called typical of the Gospel according to St. John, Chapter 21, Verses 1 – 16 which encouraged us to do two things. The first was to “put out into the deep” and become “fishers of men.” The second has been to “feed the lambs” of

our Lord. In the long version of this Gospel, Christ invites us to become both fishers and shepherds. In line with this Gospel for the Third Sunday of Easter, Jesus has called Peter to become a fisher of men. They were at sea for a long time, but they were not able to catch even just a tiny fish. This is usually our experience if we rely only on our own selves. This has also been the experience of our fellow delegates during the synod. Even if every one of us has his own strength, perseverance and experience, all of these were not enough and if it were dependent only on this, it would not bear fruit. If we were only dependent on our strength, we would be like the fishermen who were not able to catch any fish while they were at sea. After their hard labor that was without fruit at sea, Jesus appeared to them by the shore. They were asked if they had caught fish, and when they responded nothing, He told them to put out their nets on the right side of the boat. They did it without thinking twice and after that, they caught an abundant number of fish. As he proved right about it. The carpenter told these fishermen to place the nets, maybe in an area much more tranquil, and with faith from what was said to them, they were able to catch fish.

In the sharing of our late Pope Blessed John Paul II on the New Evangelization, he said that this meant a new joy, a new way, a new enthusiasm. Like the disciples, if we seek with faith and prayer, we persevere in using these new ways in order to proclaim the message of our Lord. The disciples needed our Lord and Christ to enter into a new life and it is in this light that we need to see Him with a new set of eyes - the eyes of faith - which is usually slow and cannot be fully opened easily. Jesus' beloved disciple saw Him and recognized Him easily and he told Peter that He was the Lord. When Peter heard this, he immediately wore his tunic and jumped into the water to meet the Lord. Peter believed Jesus' beloved disciple. He had faith in Jesus, who asked him to lower their nets which then caught 153 big fishes. And now the enthusiasm of his faith urged him to dive into the water and go ahead of his fellow disciples in order to meet the Lord.

Dear fellow delegates of the Second Synod of the Diocese of Malolos, the theme we have made which we reflected upon during the synod was "Contemplating the Face of Christ and Proclaiming God's Transforming Grace with an Unwavering Faith towards the New Evangelization in the Diocese of Malolos." In the course of

one week, we have tried to reflect on the face of Christ during our prayers, in celebrating the Holy Mass, in listening to the Word of God. By these we hoped that we have been able to strengthen our faith in Him and to see Him with a new set of eyes which have been opened through the Second Synod of the Diocese of Malolos.

The second invitation given to us by the Gospel was to be a shepherd. However It is not enough for us just to be shepherds, rather shepherds who have love. Jesus asked Peter if he loved Him saying, *Agapas me Petros?* Do you love me Peter? *Iniibig mo ba ako Pedro?* He asked this question to him not only once or twice, but three times in order to remind Peter that he also betrayed Him three times. And in the end Peter answered, "Lord, You know all things; You know that I love You." Then Jesus said to Him, "Feed my sheep."

Dear fellow delegates, as we return to our homes, to our communities and to our parishes, God calls us to serve, to care for and to feed the sheep that has been entrusted to us by the Lord. This service of being a shepherd given to us is a service to be done with love, especially in Christ. This love has become the standard for which we would be able to serve and care for His sheep. He said that if you take care of my sheep, you take care of me. He said that if you serve my sheep, you serve me.

Dear delegates, as we come towards the end of this synod, a question is asked of us by Jesus: Do you love me? He asks the priests: Do you love me? He tells us as He told Peter, that is to take care of His sheep. He tells us to listen, to feed, to take care the flock of sheep that has been entrusted to us. He also asks the religious and the seminarians: Do you love me? He tells us as He told Peter, that is to take care of the children, the elderly and those people who have been entrusted to your care. He as well asks the lay faithful who have become part of this synod: Do you love me? He tells us as He told Peter, after all those that have been answered by Him to take care of the children He gave you and the people that have been entrusted to you. Holy people of God, you are also asked by our Lord: Do you love me? Just like what Jesus told Peter at the end of his answers, He called you to love one another like His love for us.

In the Gospel, Jesus invited the disciples after they went fishing to eat with Him by the shore. Dear delegates, throughout the week that we have conducted this synod, we have been fed with delicious food, and our minds and hearts have been fed with the Word of God and the teachings of our Church in order for us to be one in love, to be in friendship, to be in fellowship.

In this Eucharist, Christ invites us to come and eat and we shall be fed by His body and blood. Dear brothers and sisters in Christ, dear synod delegates and dear people of God, let us accept Gods' invitation in this Holy Eucharist. We hope to have a fill of the body and blood of our Lord in the form of bread and wine for which the the Holy Eucharist is celebrated so that we may be one with Christ, in Christ and through Christ to attain eternal life. Amen.

PANALANGIN PARA SA IKALAWANG SINODO NG DIYOSESIS NG MALolos

Espiritung Banal,
sa taong ito
idaraos ng Diyosesis ng Malolos
ang ikalawang sinodo
kaugnay ng pagdiriwang ng Ginintuang Jubileo.
Gabayan Mo kami at liwanagan,
at pagbuklurin sa isang hangarin,
lalo na ang pagtitipong ito,
tulad ng Iyong ginawang pag-akay
sa unang sinodo na naglayong bumuo
ng isang buhay, masigla, mapagmahal,
nagtitiwala at napapanahong sambayanan
para sa Iyong Kaharian.
Turuan mong kaming
“Titigan at pagnilayan ang mukha ni Kristo
at ipahayag ang nagpapanibagong biyaya ng Diyos
na may di-nagmamamaliw na pananampalataya
patungo sa Bagong Ebanghelisasyon.”
Ikaw na naghaharing kasama ng Ama at ng Anak,
iisang Diyos, magpasawalang hanggan. Amen.

Mahal na Birheng Maria, ipinaglihing walang bahid kasalanan,
Ipanalangin Mo kami.
San Lorenzo Ruiz ng Maynila,
Ipanalangin Mo kami.
San Pedro Calungsod ng Cebu,
Ipanalangin Mo kami.
Beato Juan XXIII
Ipanalangin Mo kami.
Beato Juan Pablo II
Ipanalangin Mo kami.

Imprimatur:

✠**JOSE F. OLIVEROS, D.D.**
Obispo ng Malolos



MESSAGE

APOSTOLIC NUNCIATURE
Manila, Philippines

Manila, 7 December 2012

No. 522/12

Your Excellency,

This is to acknowledge Your Excellency's courteous letter of 23 November last, informing me of the forthcoming Second Synod of Malolos which will take place on February 2013.

Thank you, Excellency, for informing me of this important event. Please be sure that I will be praying for its success.

Attached, Your Excellency will find the requested Message intended for the entire Diocesan Community of Malolos on the occasion of the Synod.

With warm regards and best wishes, I remain.

Sincerely yours in Christ,

✠ Giuseppe Pinto, D.D.
Apostolic Nuncio to the Philippines

His Excellency
The Most Reverend Jose F. OLIVEROS
Bishop of Malolos

(enclosure)



MESSAGE
SECRETARIAT OF STATE
Vatican City

First Section | General Affairs

No. 208.324

25 January 2013

Your Excellency,

The Holy Father has asked me to thank you for your letter of 23 November 2012, wherein you informed him of the Second Synod of the Diocese of Malolos, which is to take place in February of this year. He sends the assurance of his prayers for you and the priests, religious, and lay faithful of the Diocese as you engage in this important project.

Invoking the material intercession of Mary, Mother of the Church, as a pledge of heavenly favor and guidance, His Holiness cordially imparts the requested Apostolic Blessing.

Yours Sincerely in Christ,

✠ Angelo Becciu
Substitute

The Most Reverend Jose F. Oliveros
Bishop of Malolos
Diocesan Pastoral Center
Barasoain 3000 Malolos City, Bulacan



MESSAGE

APOSTOLIC NUNCIATURE
Manila, Philippines

7 December 2012

The Diocese of Malolos culminates the year long celebration of its 50th Foundation Anniversary in a spirit of prayerful reflection through the Second Diocesan Synod, scheduled on February 2013. It is with joy that I express my spiritual closeness to H.E. Most Rev. Jose F. Oliveros, to the clergy, the religious and the faithful of the Diocese.

This Diocesan Synod, toward which so much energy and enthusiasm is being dedicated, will give a fuller meaning to the observance of the Golden Jubilee of the Church in Malolos. That it will take place on the *Year of Faith* also adds to its great significance.

A synod is a particular effort that, under the guidance and direction of the Bishop, will do much for the revitalizing, intensifying, and strengthening of the faith of the Diocese. I am confident that the event will surely contribute to help Catholics in Malolos to become more what they are and are called to be – authentic witnesses to the Gospel of Our Lord Jesus Christ.

My heartfelt best wishes, Warmest congratulations.

In the name of His Holiness Pope Benedict XVI, I bless you.

✠ Giuseppe Pinto
Apostolic Nuncio to the Philippines

MESSAGE



CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES

Manila, Philippines

02 January 2013

Dear Bishop Oliveros, Priests, Religious and Lay Faithful of the Diocese of Malolos.

With great honor I have the pleasure to convey my felicitations and greetings to all of you as you gather as a People of God on the occasion of the Second Diocesan Synod come February 2013. Your coming together is indeed opportune being part of the year-long celebration of the Golden Jubilee of the Diocese of Malolos.

I am confident that this Diocesan Synod with the theme: *“Contemplating the Face of Christ and Proclaiming God’s Transforming Grace with Unwavering Faith Towards New Evangelization in the Diocese of Malolos,”* will encapsulate Pope Benedict XVI’s clarion to cross the threshold of the door of faith through proclamation of the Word of God and by allowing one’s heart to be shaped by God’s transforming grace (cf. *Porta Fidei*, n. 1).

Furthermore, in prayerful deliberation on the various efforts and initiatives relative to New Evangelization, I offer you what we have said in the CBCP Pastoral Letter on the Era of New Evangelization: “What we are being called to do by this task of ‘New Evangelization’... is to consider anew ‘the new methods and means for transmitting the Good News’ more effectively to our people. We are challenged anew to foster in the Church in our country a renewed commitment and enthusiasm in living out the Gospel in all the diverse areas of our lives.”

I invoke the guidance of the Holy Spirit in your diocesan synod and I pray that this assembly will be a tangible sign of your Diocese’s commitment of responding to the call of our times,

especially the awakening or reawakening in faith, forming and animating in Christian life among the people of God in the entire province of Bulacan.

With my paternal blessing, I remain

Sincerely in the Lord,

+ JOSE S. PALMA, D.D.

Archbishop of Cebu & CBCP President

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&
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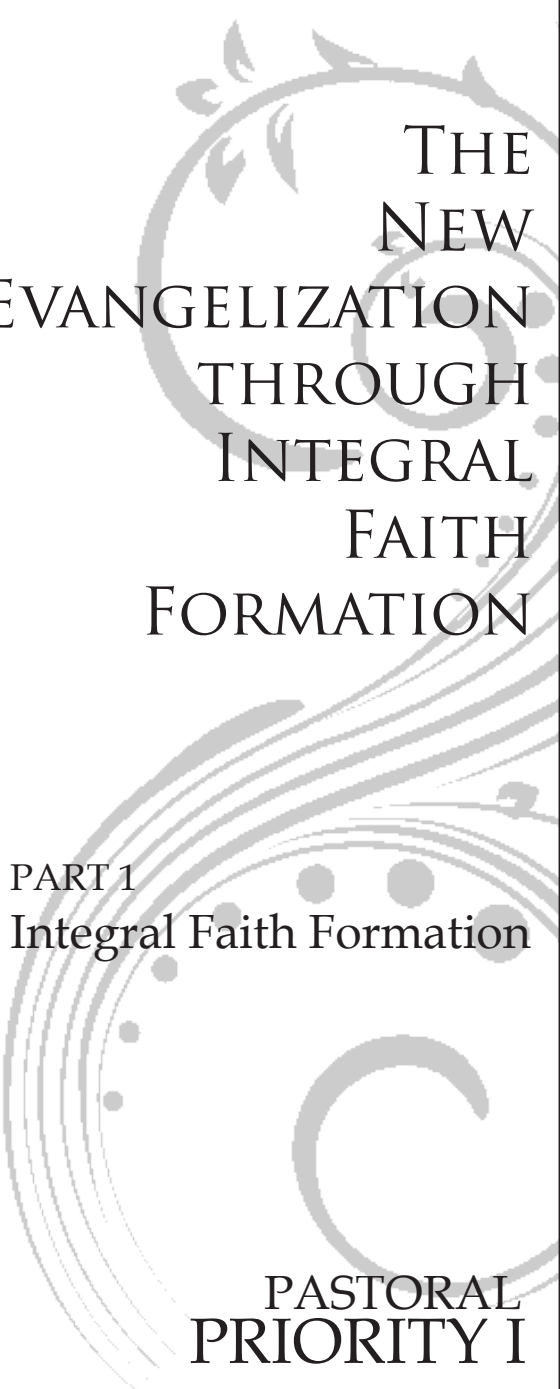
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THE NEW EVANGELIZATION THROUGH INTEGRAL FAITH FORMATION

PART 1
Integral Faith Formation

PASTORAL
PRIORITY I



PASTORAL SITUATION

The Commission on Formation has been facilitating and supervising integral formation programs in the Diocese of Malolos, namely: Bible Apostolate, Basic Ecclesial Communities (BEC), *Cursillo* in Christianity, *Kawan ng Diyos*-Catholic Charismatic Renewal Movement, *Pangdiyosesis na Sentro ng Katekesis* (PASKA) and the Parish Renewal Experience (PREX).

In the documents of the First Synod of Malolos in 1987, only two of these programs were included, namely, the *Pangdiyosesis na Sentro ng Katekesis* – Confraternity of Catholic Doctrine (PASKA-CCD) and the KristiyanongKapitbahayan (KRISKA), which is now known as the BEC. Other programs were later introduced to address the various needs of integral faith formation.

In preparation for the Second Synod of Malolos, a consultation regarding the status of integral faith formation was conducted in the parishes of the Diocese. First among the topics discussed were the programs and activities of the Commission on Formation. All the vicariates have programs and activities for integral faith formation. The following programs and seminars that came out as the top contributors to integral faith formation are: PREX, Life in the Spirit Seminar (LSS), Ongoing Formation Seminar (OFS) and liturgical and catechetical seminars.

The other major contributor to integral faith formation is the celebration of the Sacraments, especially the Eucharist. The lay faithful learn a lot from the homilies and are able to integrate their acquired learning into their lives. In addition, devotional prayers, the Block Rosary Movement, the Liturgy of the Hours and novenas are considered as means to enliven their faith.

Membership in mandated Church organizations and movements is identified as very helpful in integral faith formation. The following organizations and movements stood out in the survey: Couples for Christ (CFC), Marriage Encounter (ME), Knights of Columbus (KC), *Adoracion Nocturna Filipina* (ANF), *Cursillo* in Christianity, *El Shaddai*, and Catholic Charismatic Renewal Movement. The dynamics of BEC also serve as an avenue for integral faith formation.

Catechetical initiatives in private and public schools, both in the elementary and secondary levels, are recognized as strong factors in integral faith formation. However, due to the small number of catechists, insufficient funding and distance from the parish, these initiatives have been hardly sustained.

Biblical Apostolate formation programs like the Basic Orientation Seminar, Basic Bible Seminar, Bible study, Bible sharing and Bible service contribute much to integral faith formation. However, there is a perceived limited knowledge in the use of the Bible for prayer and in understanding the Catholic Faith.

Spiritual formation programs like retreats and recollections, pastoral services like visiting the sick, the promotion of Marian devotion through Marian exhibits and the activities of the Legion of Mary, and articles and reflections from parish newsletters are deemed as means to integral faith formation. However, participation in these programs and activities is minimal.

The second survey topic dealt is the living out of faith. According to the survey, most of the respondents are able to live out their faith on account of the following reasons:

1. One's basic relationship with God experienced through divine grace, oneness, thanksgiving, *pagtanaw ng utang na loob* (gratitude), commitment to and love for God;
2. The desire to serve God particularly by teaching others how to pray and how to purify their faith, by being a role model to help others live their lives as practicing Catholics, and by passing on the tradition of good Catholic living to their families and communities;
3. Recognition of the role of the priest in integral faith formation through his substantial homilies and the good working relationship with the lay faithful.

On the other hand, people are prevented from living out their faith because of reasons that include personal incompetency or incapability, discouraging immediate environment and poor parish management.

Among the reasons cited for people usually leaving the Catholic Church are: a) personal reasons; b) priest-related reasons;

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c) initiatives from sects and other religions; d) problems with the parish management system; e) leadership culture; f) the practice of praying before the statues which some considered idolatrous; and g) the accessibility and visibility of sects and other religions in the mass media.

The third survey topic referred to familiarity with the Bible. All vicariates mention that knowledge of the Bible is a contributing factor to integral faith formation through Bible sharing which is a constant feature in the promotion of Basic Ecclesial Communities and in the meetings of groups and organizations like Lectors and Commentators and Couples for Christ. Some parishes conduct Bible studies while others make available copies of the Bible to their church workers. Despite these, there is still limited knowledge of the Bible among their parishioners. It is suggested then, that Biblical Apostolate programs be strengthened.

The fourth survey topic was about familiarity with the documents of the Second Vatican Council. Several vicariates mention that some parishioners know the Vatican II documents; others are not familiar or know only a little about them; while in one vicariate, there is an impression that none of the parishioners know these documents.

The fifth survey topic pertains to familiarity with the Catechism of the Catholic Church (*Katesismo ng Iglesia Katolika*) and the Catechism for Filipino Catholics (*Katesismo para sa Pilipinong Katoliko*). Some admit familiarity with these documents while others do not know the said documents. Catechists know these documents exist but only a few are really familiar with their contents.

From the result of the consultations and surveys, including the status reports of the five formation programs existing in the diocese, the following findings surfaced:

1. The implementation of different formation programs differs according to the needs of the parishes. They do not exist in all parishes.
2. Programs are interrupted due to change of assignments of parish priests or, if ever they exist, they are not given priority.

3. There is no deliberate coordination and integration of the different formation seminars both in the parish and diocesan levels.

DOCTRINAL FRAMEWORK

The Catholic Church, while imbued with a spiritual character, is also a human institution. Like any human organization, she needs to define clearly her vision, mission, and objectives, and the specific means to achieve them. The last time the Church had her “strategic planning” was during the Second Vatican Council (Vatican II), which was held fifty years ago. The Second Plenary Council of the Philippines (PCP II) in 1991 and the Second Provincial Council of Manila in 1996 were held to formally receive the provisions of Vatican II. The Diocese of Malolos, for her part, held the First Diocesan Synod of Malolos in 1987 and the Second Diocesan Synod of Malolos on April 8-13, 2013.

The Second Diocesan Synod of Malolos focused on the Nine Pastoral Priorities presented by the National Pastoral Consultation on Church Renewal (NPCCR) in 2001. The first among these priorities was the Integral Faith Formation.

Integral Faith Formation, which includes social dimensions of faith or the formation of “faith in context,” is at the heart of pastoral renewal.¹ This is so for three reasons: first, the mission of the Church has remained the same since Christ told His apostles to “go, therefore, and make disciples of all nations, baptize them, and teach them everything I have told you”²; second, the Church, who is equally the subject and object of evangelization, “is an evangelizer, but she begins by being evangelized herself”³; and third, the Church, who cannot be content with self-preoccupation and self-flattery, has as her purpose the promotion of the transformation of life in society according to the spirit of Jesus⁴.

¹ cf. Catholic Bishops’ Conference of the Philippines, *Church Renewal* (St. Pauls Press, Manila, 2001), (NPCCR) p. 226.

² Matthew 28:18.

³ Pope Paul VI, *Evangelii Nuntiandi* (EN), no. 15.

⁴ cf. Acts and Decrees of the Second Provincial Council of Manila (PCM II), p. 99.

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The Integral Faith Formation demanded by pastoral renewal has to be “rooted in prayer and the Eucharist that enables us to love more faithfully our vocation and mission as a community of Christ’s disciples.”⁵ It has for its end “a faith that does justice, a faith that liberates, a faith that is joyfully celebrated and effectively shared even in moments of difficulties, pressures, and trying circumstances.”⁶ This faith is hoped to be “a discerning faith that helps us see the dynamic action of God in our personal lives, in our communities, in the world”⁷.

Thus, to achieve Integral Faith Formation, faith itself has to be first understood. The Second Vatican Council says that “by faith man freely commits his entire self to God making the full submission of his intellect and will to God who reveals, is and willingly assenting to the Revelation given by Him.”⁸ The **Catechism for Filipino Catholics** says that “it touches every part of us: our minds (believing), our wills (doing), and our hearts (trusting).”⁹

The Second Plenary Council of the Philippines suggests some means to achieve Integral Faith Formation: “For faith to mature in love, it must be interiorized. Church teachings and practices must be personally appreciated and appropriated by us, as a people with our own particular cultures, with our own ways of thinking and valuing. Faith must take root in the matrix of our Filipino being so that we may truly believe and love as Filipinos.”¹⁰

Further, NPCCR sees the need for renewed integral evangelization, which is, in fact, another means to achieve Integral Faith Formation. This renewed integral evangelization demands renewed catechesis that is centered on Christ, embedded in the Word of God, truly Filipino, and systematic. Having new methods, expressions, and fervor and considering inculturation and the action of the Holy Spirit, this catechesis must opt for renewed

⁵ NPCCR, p. 58.

⁶ NPCCR, p. 58.

⁷ NPCCR, p. 58.

⁸ Second Vatican Council, Dogmatic Constitution on Divine Revelation - *Dei Verbum* (DV), no. 5.

⁹ Catechism for Filipino Catholics (CFC), no. 128.

¹⁰ Second Plenary Council of the Philippines (PCP II), no. 72.

liturgical life and social apostolate. This catechesis must also lead to: the formation of citizens who are “maka-tao, maka-bayan, at maka-Diyos;” the social apostolate that serves as a vehicle of social transformation, which is characterized by social conscience rooted in the social doctrine of the Church; the right understanding of the role of the lay faithful in politics; the consideration of religious freedom and of the relation between faith and ideology; and the concern for the social outcasts¹¹.

The catechesis referred to in the NPCCR is the same catechesis that “has again attracted attention in the wake of the Second Vatican Council, which Pope Paul VI considered the great catechism of modern times.”¹² Proofs to this are the **General Catechetical Directory** in 1971, the sessions of the Synod of Bishops devoted to evangelization in 1974 and to catechesis in 1977, the apostolic exhortations *Evangelii Nuntiandi* in 1975 and *Catechesi Tradendae* in 1979, and the call of the Extraordinary Synod of Bishops in 1985 for the composition of a catechism or compendium of all Catholic doctrine concerning faith and morals.

Integral Faith Formation can be achieved through the initiatives and activities of the parish, which is a very important means and venue for the New Evangelization in the Church. The parish is where the full ministry and life of the Church is experienced by the faithful on a regular basis. It is where one can gaze on the face of Christ. It “continues to be the customary place where the faithful gather to grow in holiness, to participate in the mission of the new evangelization, and to live out their ecclesial communion”¹³.

Pastors, for their part, have to devise new and effective ways of shepherding the faithful. These ways must include means to let the faithful feel that they are part of the parish family, where each one is important, needed, served, and is called to serve like Christ who came “not to be served but to serve.”¹⁴

¹¹ NPCCR, pp. 178-179.

¹² Catechism of the Catholic Church (CCC), no. 10.

¹³ PCP II, no. 598.

¹⁴ Mark 10:45.

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Pastors, together with the lay faithful, must conduct pastoral planning, which “should include coordinated formation and renewal programs both on the parochial and diocesan levels.”¹⁵ This planning makes the parochial and diocesan activities not solely dependent on the inclination and personal preferences of the incumbent pastors, but also includes “systematic and continuing formation program at all levels of the ecclesial communities which shall permeate all Catholic and other Christian groupings, institutions, and the spiritual, economic, social, cultural, and political orders or endeavors within the Diocese.”¹⁶

PCP II sees the importance of renewal movements “that are able to impart to their members Catholic teaching, a sense of fraternal belonging, a love of the Word of God, and a love of prayer. They are instruments of genuine conversion, venues of life-changing encounters with the Lord. They are schools of evangelistic zeal.”¹⁷ These movements, specifically the Cursillo of Christianity, Catholic Charismatic Renewal, Marriage Encounter, the Parish Renewal Experience (PREX), and other similar movements, have truly helped greatly in the renewal of the local Church of Malolos.

Priests have to welcome, encourage, and support the renewal movements that serve as means for new evangelization. These movements, when properly guided draw attention to the continuing presence, power, and activity of the Spirit in the Church and in the world. At present, they are most effective in countering the attraction exerted on Catholics by fundamentalist groups, sects, cults, and other religious movements¹⁸.

Finally, Catholic schools, as educational institutions, should provide a “systematic transmission of culture in the light of faith and the integration of faith with life,”¹⁹ for “Catholic educational institutions are among the most necessary and potent means of evangelization.”²⁰

¹⁵ PCP II, no. 601.

¹⁶ The First Diocesan Synod of Malolos (FDSM), no. 64.

¹⁷ PCP II, no. 610.

¹⁸ cf. PCP II, no. 612.

¹⁹ Sacred Congregation on Catholic Education (SCCE), On Catholic Schools, no. 49.

²⁰ PCP II, no. 623.

DECLARATIONS

Article I. The Systematic Integrated and Coordinated Formation Program (SICFP)

Declaration 1

The Commission on Formation shall formulate the Systematic Integrated and Coordinated Formation Program (SICFP) unifying what one professes, celebrates, lives, and prays. It shall be implemented in all the parishes of the Diocese.

Declaration 2

The Systematic Integrated and Coordinated Formation Program shall consist of the following:

1. A basic catechesis for elementary and high school students of public schools, which shall be handled by *Pandiyosesis na Sentro ng Katekesis* (PASKA);
2. The integral formation program for the youth which shall be handled by the Commission on Youth; and
3. The formation seminars for adults:
 - a. Parish Renewal Experience (PREX)
 - b. Cursillo (CUR)
 - c. Basic Orientation Seminar (BOS)
 - d. Basic Bible Seminar 1, 2, 3, and 4 (BBS)
 - e. Charismatic Movement (CAR)
 - f. Basic Ecclesial Communities (BEC)
 - g. And other formation seminars that must be approved by the Diocesan Bishop upon the recommendation of the Commission on Formation.

Declaration 3

All Church workers and members of church organizations shall be encouraged to undergo the Systematic Integrated and Coordinated Formation Program. This shall ensure a strong commitment to the mission of the Church. It shall also equip

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them with the knowledge of the basic teachings of the Church and the dynamics of interacting with members of the same community.

Declaration 4

Scholarship Programs shall be offered to high school graduates who express willingness to pursue a college degree in Religious Education and to serve the Diocese as professional catechists. The same opportunity shall be made available to priests who are interested to specialize in Catechetics.

Declaration 5

Catechetical activities in the Diocese such as Sunday Schools and adult catechism in every parish or vicariate shall be propagated and incorporated into the Systematic Integrated and Coordinated Formation Program.

Declaration 6

The role and contribution of Catholic Schools in the integral faith formation of their students shall receive the support of the Diocesan Bishop.

Declaration 7

The Systematic Integrated and Coordinated Formation Program shall include the promotion of the degree of Master of Arts in Pastoral Ministry offered by the Graduate School of Theology of the Immaculate Conception Major Seminary. It shall be made available to qualified and competent consecrated persons and lay students and for the professional training of catechists for public high schools.

Article II. The Role of the Commission on Formation in the Implementation of the Systematic Integrated and Coordinated Formation Program

Declaration 8

The Commission on Formation shall prepare the detailed implementation plan of the Systematic Integrated and Coordinated Formation Program. This shall include the re-orientation and training of the members of the Parish

Pastoral Council (PPC) and the heads of the different church organizations and movements.

Declaration 9

The Commission on Formation shall prepare a device for the periodic monitoring and reporting of the status and progress of the parish implementation of Systematic Integrated and Coordinated Formation Program's vision for integral faith formation.

Declaration 10

The Commission on Formation shall prepare training modules for the speakers and facilitators of the program to guarantee uniformity and integrity of its content and the seminars implemented.

Declaration 11

The Commission on Formation shall coordinate with the other commissions to align the formation component of their programs and projects with the Systematic Integrated and Coordinated Formation Program.

Article III. *Pangdiyosesis na Sentro ng Katekesis (PASKA)***Declaration 12**

PASKA shall be constituted as an Office and not simply a program under the Commission on Formation.

Declaration 13

PASKA shall be provided with a facility in the Diocesan Formation Center that shall house the Catechetical Institute and its other catechetical programs.

Declaration 14

PASKA shall publish catechetical materials for the schools, Basic Ecclesial Communities, households, and for important occasions and events in the Diocese and the Church at large.

Article IV. Liturgy

Declaration 15

Since liturgy has both celebratory and formative character, all liturgical celebrations shall be in accordance with what is prescribed and enshrined in the official books of the Church. Only officially approved rituals for the Philippines must be used in the liturgical celebrations.

Declaration 16

Inasmuch as liturgical celebrations, such as baptisms, marriages, Sunday Eucharist, etc., build up the parish community, the lay faithful shall be exhorted to celebrate these sacraments in the parish of their domicile.

Declaration 17

Lay liturgical ministers, such as lectors, extraordinary ministers of Holy Communion, altar servers, choirs, etc., shall be required to undergo liturgical formation seminars, either in the diocesan, vicarial, or parochial level, before they can be installed to their respective ministries.

Declaration 18

Annual diocesan gatherings of lay liturgical ministers shall be promoted, foremost of which is that of the extraordinary ministers of Holy Communion, after which they obtain their commissioning from the Diocesan Bishop.

Declaration 19

The cultural heritage of the Church has a place in the formation of the faith-consciousness of the faithful. The Diocesan Committee on the Preservation of the Cultural Heritage of the Church shall be responsible for the integrity and preservation of the religious cultural heritage in the Diocese.

Declaration 20

Liturgical music is also an avenue for the faith formation of the faithful. The Diocesan Committee on Liturgical Music shall promote the norms and precepts of ecclesiastical tradition and discipline with regard to the purpose of sacred music

(*Sacrosanctum Concilium* no. 112).

Declaration 21

All activities and programs of the established shrines in the Diocese, whether national or diocesan, shall be coordinated with the Diocesan Committee on Shrines.

Declaration 22

The Diocesan Committee on Church Structures shall assist in the design of the structural plan to build or renovate churches. Both the formative purpose and aesthetic value of edifices shall be considered.

Declaration 23

The liturgical formation of the lay faithful and the clergy shall be the concern under the competency of the Commission on Liturgy. Coordination with other diocesan commissions, such as the Commission on Formation, Commission on the Clergy, Council of the Laity, etc., shall be established and maintained.

Article V. On Catholic Education

Declaration 24

The Catholic schools, as educational institutions, shall provide “systematic transmission of culture in the light of faith and the integration of faith with life” (SCCE, On Catholic Schools, no. 49). As such the catholic educational institutions are among the most necessary and potent means of evangelization (cf. PCP II, no. 623).

Declaration 25

All Catholic Schools within the Diocese of Malolos shall form part of Malolos Diocese Catholic Schools Association (MADICSA). They shall be clustered either as congregational, i.e., those under the pastoral care of a congregation or order of consecrated persons, or diocesan, i.e., those under the pastoral care of the diocesan clergy by mandate of the Diocesan Bishop. They shall likewise work in coordination with the Commission on Formation for the Diocesan thrust on New Evangelization, the Commission on Temporal Goods on the stewardship of the

14 SECOND SYNOD OF THE DIOCESE OF MALOLOS

diocesan properties they occupy and the Commission on the Clergy.

Declaration 26

Pursuant to the First Diocesan Synod of Malolos, Chapter 2, Article 2, Declaration 72:

1. Every diocesan school shall have a school board with the Diocesan Bishop as Chairman and the MADICSA Superintendent as an *ex-officio* member, together with the priest administrators and members duly recommended to and appointed by the Diocesan Bishop. Another Superintendent shall be appointed by the Diocesan Bishop to oversee and coordinate administration of schools with affiliation to other school associations within the ecclesiastical province of Manila, e.g., Manila Ecclesiastical Province School Systems Association (MAPSA).
2. The Board shall convene regularly to discuss pertinent matters regarding the school's operation, hence, ensuring that all diocesan schools are properly and effectively managed.

Declaration 27

The Diocesan Office on Education shall be established to oversee and ensure the proper administration of all diocesan schools according to prescribed canonical and diocesan norms. It shall also serve as a consultative body to the Diocesan Bishop in matters related to the operation of diocesan schools.

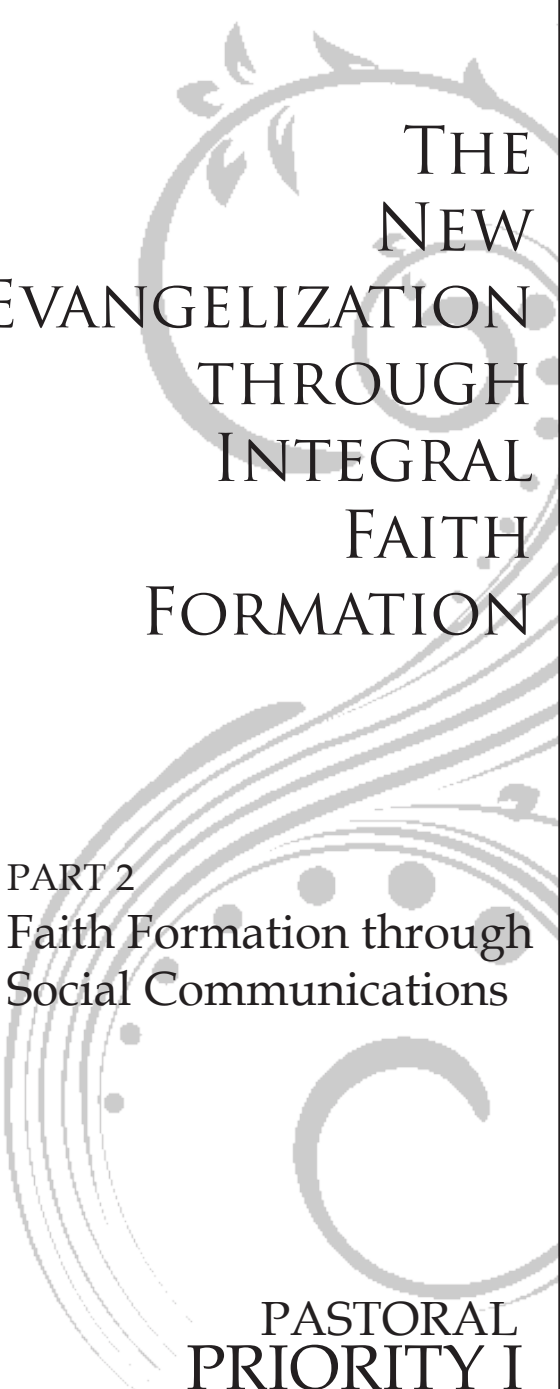
Declaration 28

Priest Administrators and Priest Chaplains shall be duly appointed by the Diocesan Bishop upon the recommendation by Diocesan Office on Education and in consultation with the Board of Consultors and the Commission on the Clergy.

1. They shall exercise their office with accountability and

transparency.

2. Aside from human and intellectual formation, they shall work for the personal integration of faith and life among their school personnel, students, and their families with pastoral zeal, so as to build up a community permeated with the spirit of the Gospel working in harmony with the Diocese towards New Evangelization (Sacred Congregation for Catholic Education, *Malgre les declarations*, The Catholic School, nos. 26-32; cf. Canon 794, §1).
3. They shall also actively involve their communities in the formation of social conscience and, in the spirit of solidarity, provide regular assistance to the different charitable and social apostolates within the Diocese as a concrete gesture of caring for the poor and work of the mission.



THE NEW EVANGELIZATION THROUGH INTEGRAL FAITH FORMATION

PART 2

Faith Formation through
Social Communications

PASTORAL
PRIORITY I



PASTORAL SITUATION

The means of social communications have advanced too fast. What was considered before as distinctive means of social communications such as radio, television, newspapers, films and others have lost their traditional influence. Though they remain valuable, other forms of media have evolved. There is now what is called the “new media.” Humanity has now come to the digital world with the emergence of the internet. Social networking has created a new pace in human life, making access to the vast world of communication and information easier and more reliable. Social communication has turned the world into a global village.

In such a situation, the Church cannot be a silent spectator. She needs to have a planned approach to the communications apostolate. The Church has the right and obligation to exhaust all forms of media in the proclamation of the Gospel and the formation of its members.²¹

In the Diocese of Malolos, there have been efforts to use mass media as means of communication. The First Synod acknowledged the need for social communications in the Diocese. It declared, “The Diocese shall maintain a tri-media ministry on a media and information office under the Commission on Mass Media to help the evangelization and to effectively disseminate Church information.”²²

Though the Diocese has an office dedicated to the ministry of Social Communications, this endeavor in promoting the Gospel has not been explored much. Further efforts and investments are needed so that the Diocese can truly respond to the needs of the times in media ministry.

It was aimed at the first Synod to put up efforts in creating a diocesan radio station²³; however, it has not been made a reality. The efforts and means have only been enough to have radio programs

²¹ cf. Inter Mirifica (IM), no. 3.

²² FDSM, Ch. 5, Art. 1, Dec. 203.

²³ FDSM, Ch. 5, Art. 3, Dec. 205.

sponsored by the Commission on Social Communications – “Ang Diyosesis” in RadyoVeritas 846 AM and “Pananampalataya at Biyaya” in Radyo Bulacan 95.9 FM.

At present, there exists a Diocesan Printing Press known as “Image and Likeness.” It was put up to cater to the printing needs of the different commissions, diocesan schools and parishes of the Diocese. However, it has not been availed much.

Another difficulty in the diocese with regard to social communications has been the lack of personnel engaged in the media apostolate in the parish level. Less than 50% of the parishes have an active Commission on Social Communications and only a few were able to provide newsletters to the parishioners. This shows that interest in social media seems to be lacking. But if the media apostolate is indeed important, the faithful in the Diocese of Malolos must heighten their eagerness or perhaps be proactive in making use of them.

The greatest challenge that social communications has been facing is the overwhelming effects of the “new media.” It is now the most explored means of communication because of its convenience and other advantages. Pope Emeritus Benedict XVI acknowledged this, saying:

“The development of social networks calls for commitment: people are engaged in building relationships and making friends, in looking for answers to their questions and being entertained, but also in finding intellectual stimulation and sharing knowledge and know-how. The networks are increasingly becoming part of the very fabric of society, inasmuch as they bring people together on the basis of these fundamental needs. Social networks are thus nourished by aspirations rooted in the human heart”²⁴ .

It will be of great advantage if the Diocese as a whole

²⁴ Pope Benedict XVI, *Social Networks: Portals of Truth and Faith; New Spaces for Evangelization*, Message for 47th World Communications Sunday (24 January, 2013). http://www.vatican.va/holy_father/benedict_xvi

could properly utilize media for evangelization. It is a channel through which one can connect to a vast number of audiences for evangelization. Pope Emeritus Benedict XVI added, “Social networks, as well as being a means of evangelization, can also be a factor in human development. As an example, in some geographical and cultural contexts where Christians feel isolated, social networks can reinforce their sense of real unity with the worldwide community of believers.”²⁵

It is possible, using the new technologies, to present the timeless message of God’s love for his people more attractively and in ways that may engage new audiences. There is a need to study and understand the new patterns of media use since these greatly affect the formation of public opinion. Thus, the proclamation of Christ in the world of new technologies requires a profound knowledge of this world if such technologies are to serve our mission adequately.

Integral formation about the proper use of media is a necessity. Both the lay faithful and the clergy need it. Since all are exposed to different forms of social networking, knowledge about them is not the problem, but rather, how media is used, and thus, must be given utmost attention. As pastors, the clergy should be models in the responsible use of the social media. In this regard, integral formation about the proper use of media is imperative.

The Diocese of Malolos is manifesting its commitment to venture into the new media and the new culture of communicating the Gospel of God’s love being its new pulpit. There are greater challenges ahead, however, more exciting and engaging. And facing them, the Church is transformed into the very eloquent witness of the faith proclaimed.

DOCTRINAL FRAMEWORK

God is One, but Father, Son, and Holy Spirit. He relates with creation in the most intimate expression and unique communication: the Trinitarian relations. “The Trinity is communication in absolute, unrivaled perfection, a totally free and

²⁵ Pope Benedict XVI, *Social Networks: Portals of Truth and Faith*.

complete sharing among equals. In generating the Son as Word, the Father totally expresses Himself... the Holy Spirit completes the intradivine process of communication."²⁶ The mystery of divine communication, therefore, permeates any area of theology because Christianity, as the religion of the Triune God, is pre-eminently a religion of communication.²⁷

This is a reminder that communication is at the very essence of the Church's life. The communication of the Good News of God's love for this truth is made manifest as one engages in evangelization. Communication is essentially inherent to evangelization; without communication there can be no evangelization.

Jesus Christ is recognized as the Logos. He is the Word of God, who became flesh. As Logos, He reflects what is profoundly true about who He is: the Word of God who communicates Himself and the fullness of life to all men and women so that all could have "life, and have it in abundance."²⁸ A particularly privileged way of knowing this Word is through the disciples who were commissioned to "go and proclaim the good news to all nations"²⁹ and through the witnesses who make it present and alive. These disciples and witnesses, also known as Christians, proclaim Jesus Christ by communicating "the full truth about the human person," whose dignity is based on "being an image and likeness of God" empowered by the Spirit of Jesus for the fullness of the Father's love.³⁰ Thus, it is through communication that Christians are able to say: "It is the Lord!"³¹

The world is experiencing the emergence of a new culture that "originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques and a new psychology."³² In an era of globalization, "the means of social communication have become so important as to be for many

²⁶ Avery Dulles, SJ, *The Craft of Theology, From Symbol to System*, (Crossroad, New York, 1995), pp. 37-38.

²⁷ cf. Dulles, p. 38.

²⁸ John 10:10.

²⁹ Matthew 28:19.

³⁰ cf. EN, no. 15.

³¹ John 21:7.

³² Pope John Paul II, *Redemptoris Missio* (RM), no. 37.

the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large."³³ Similarly, the evangelizing mission of the Church "is deeply affected by the impact of the means of social communication."³⁴

But, the Church finds these media "as 'gifts of God,'" which, in accordance with His providential design, unite Christians in brotherhood and so help them to cooperate with His plan for their salvation."³⁵ This is so since "they can assist greatly in the proclamation of the Gospel to every corner of the continent."³⁶

In recent times, the Church sees the instruments of social communications as providential means to accomplish her mission to "preach from the housetops,"³⁷ "to all nations,"³⁸ and "to the end of the earth,"³⁹ the message of salvation. In fact, "the good news is now being communicated through the print media. It now rides the waves of radio and TV."⁴⁰ Likewise, through the facility of new media and new social technologies, those who shall be evangelized are considered to be understood and reached with ease.

On the other hand, there is still a need for wider "involvement in the media itself and establishment of programs that can help society."⁴¹ There are also many more points to improve in the existing religious programs and the visible Catholic presence in the media, which so far have been largely clerical. The Church, therefore, has to "foster movements of renewal among practitioners as well as consumers in the field of social communication"⁴². For the Church has to continue "enlightening the society of the right utilization of mass media and helping to discern what is good or not for the media."⁴³

³³ Pope John Paul II, *Ecclesia in Asia (EA)*, no. 48.

³⁴ *EA*, no. 48.

³⁵ cf. Pope Paul VI, *Communio et Progressio (CP)*, no. 2.

³⁶ *EA*, no. 48.

³⁷ Luke 12:3.

³⁸ Mark 16:15.

³⁹ Acts 1:8.

⁴⁰ PCP II, no. 654.

⁴¹ PCM II, p. 113.

⁴² PCP II, no. 655.

⁴³ PCM II, p. 113.

D ECLARATIONS

Article I. The Commission on Social Communications

Declaration 29

There shall be a Commission on Social Communications (COSC) headed by a Diocesan Chairman together with a capable and qualified team.

Declaration 30

From among the clergy, consecrated persons, and lay faithful, qualified personnel shall be identified and appointed, not excluding the possibility of engaging the services of experts in the field of communications and other relevant fields who shall assist the commission to reach a wider public beyond ecclesiastical circles.

Declaration 31

The commission shall be composed of desks for Print, Radio, New Media and Advocacy, the Conference and Awards Committee, and the Press Coordinator. There shall be vicarial and parish representatives directly under the supervision of the Chairman.

Article II. On the Functions and Roles of the Commission

Declaration 32

The Commission shall have, among others, the following functions:

1. It shall provide media support to every ministry of the Diocese, and shall ensure that media support is planned into the various apostolates. It shall organize a pastoral communication course for the various ministries with the help of experts in social communications and shall make available audiovisual materials useful to the Diocese.
2. It shall provide training in media education, communication skills and pastoral communication to various groups in the Diocese.

3. It shall organize periodically, on its own or in collaboration with other commissions or offices of the Diocese, a cultural media festival to enable Catholics to learn the Scriptures, catechism, etc., in the local cultural forms.
4. It shall publish the magazine *Sandiganin* disseminating news and information from the various diocesan commissions and ministries to update the lay faithful of the programs, projects, and activities of the Diocese.
5. It shall organize and administer the Diocesan Mass Media Awards in order to encourage secular media to assist in the promotion of the vision and mission, the programs, projects, and activities of the Diocese.
6. It shall liaise with the local media entities in clearly articulating the position of the Church on various issues. It shall periodically present programs on local television and radio and provide avenue for tackling issues important to the Church especially during Christmas and Easter.

Article III. On the Duties and Responsibilities of the Chairman

Declaration 33

The Chairman of the Commission shall have, among others, the following duties and responsibilities:

1. He shall build linkages with other communications offices to assist the diocesan programs and activities.
2. He shall periodically visit and confer with the representatives from the vicariates in order to assess the effectiveness of programs, activities, and other media needs of the Commission.
3. He shall regularly submit a written report to the Diocesan Bishop on the status of the programs and activities of the Commission.
4. He shall recommend to the Diocesan Bishop the organizational structure and staffing pattern of the

personnel of the Commission.

5. He shall serve as the Diocesan Spokesperson or liaison to the social media networks.

Article IV. On the Diocesan Printing Press, Radio Programs, and Internet Facility

Declaration 34

The Diocese of Malolos shall maintain and upgrade the printing press to service the printing needs of the Diocese. It shall operate primarily for apostolate. All printing jobs of the offices, commissions, parishes, diocesan schools, and Catholic schools in the Diocese shall, as far as practicable, be done by the printing press in order to maintain and support its operations.

Declaration 35

Efforts shall be done to consider putting up a diocesan radio station, and if feasible a television station, that shall be maintained and operated by the Commission.

Declaration 36

The program *Ang Diyosesis* over *Radyo Veritas* shall be maintained by the Commission on Social Communications and its financial support must be established through financing agencies and other possible means.

Declaration 37

The Diocese of Malolos shall build and maintain its own diocesan website. All other existing websites of the parishes, commissions, organizations, movements, and institutes shall be linked with it.

Declaration 38

The Commission shall produce documentaries and films for evangelization and promotion of the Gospel and Christian values.

Declaration 39

The Commission shall maintain its presence in various forms of social media and other forms of information and communications.

Declaration 40

The Commission shall establish a media research center.

EMPOWERMENT
OF
THE LAITY
TOWARDS
SOCIAL
TRANS-
FORMATION

PASTORAL
PRIORITY II



PASTORAL SITUATION

Since the arrival of Christianity in Bulacan with the first Mass held by the Augustinian missionaries in Calumpit in 1572, the Bulakeños have embraced the faith and have continuously lived by it.

The territory covered by the Diocese of Malolos is predominantly Catholic. Catholicism has made an impact in the lives of the people, not only spiritually, but also in the cultural and political aspects.

When one tries to determine the characteristic of the Christian faith in Bulacan, one finds that the practice of Catholicism has taken on popular religiosity and has a special sense of devotion as shown in the studies conducted in preparation for the Second Synod of Malolos. These are:

1. strong belief in God (matibay na paniniwala sa Diyos);
2. deep love and devotion to the Blessed Mother (malalim na pagmamahal at pamimintuho sa Birheng Maria); and
3. respect and cooperation with the Church hierarchy (respeto at pakikiisa sa mga namumuno sa Simbahan).

The influence of the teachings of the Second Vatican Council has brought new life to the Catholic Church especially in the Diocese of Malolos. This includes the increase of the participation of lay faithful in the different activities of the Church. Lay participation in the affairs of the Church is at its peak with each parish having its own parish pastoral council. There are about ten to twenty mandated Church organizations, movements and programs existing and operating with it.

In the various parishes of the Diocese, one sees the harmonious relationship of the clergy and the lay faithful. Instead of priests alone shouldering alone all the responsibility for the Church's mission, they are now seen coordinating the gifts, charisms and ministries of parishioners in communion with the

clergy so that “all according to their proper roles may cooperate in this common undertaking with one heart.”⁴⁴

However, there are still some instances where parishioners are neither theologically trained nor given leadership positions, but instead are mere passive recipients of ministry. Their talents and skills are not properly recognized; and the relationship between priest and parishioner reflects a superior-inferior dynamic/model. Parishioners are seen but not heard; they are neither to question nor to disagree with their priests.

At the apex of lay participation is the Diocesan Council of the Laity (DCL). As envisioned by the First Synod of Malolos, the council is composed of representatives from the various mandated Church organizations, movements, programs, vicariates and sectors existing in the Diocese. It helps promote and devise ways and means to ensure a deeper understanding of the faith among the lay faithful, especially among the lay leaders.

There are, at present, 17 mandated Church organizations, programs and movements under the banner of the DCL working under seven commissions, mirrored after the structure of the Diocese.⁴⁵

In line with the preparation for the Second Diocesan Synod of Malolos, the depth and extent of the impact of the faith in the lives of the lay faithful are being brought to the fore. Specifically, the role of the lay faithful in the Mystical Body of Christ, as well as their motivations and encountered hindrances in fulfilling the mission of Christ and the Church from the level of the parishes and vicariates up to the DCL, are once more being revisited.

⁴⁴ Lumen Gentium (LG), no. 30.

⁴⁵ The following are the affiliated organizations, programs, and movements of the DCL: *Apostolado ng Panalangin*, *Adoracion Nocturna Filipina*, Legion of Mary, Mother Butler Mission Guild, *Pangdiyosesis na Sentro ng Katekesis* (PASKA), *Cursillo* in Christianity, Parish Renewal Experience (PREX), Basic Ecclesial Communities (BEC), World Apostolate of Fatima, *Kawan ng Diyos Catholic Charismatic Community*, Bible Apostolate, Catholic Women’s League, Daughters of Mary Immaculate, Knights of Columbus, Couples for Christ, Christian Family Movement, *Servi Christi*.

The results of the consultations held in the various parishes as part of the preparation for the Second Synod of Malolos showed the following concerns regarding lay participation and empowerment:

1. There is still the prevalent notion that the Church is mainly, if not exclusively, the responsibility of the clergy, and that the lay faithful only play the supporting role in it. Because of this mindset, the lay faithful tend to fail in realizing their true mission. They think that to be active in the Church, it is enough that they do some forms of service in the parish and in religious organizations. The basis of their service was dependent on their parish priest and on their co-workers.
2. There seemed to be a perceived shortage of workers and members of parish organizations resulting to some lay leaders who multi-task or hold various positions and roles in the organizations and ministries in the parish. This may be caused by the lack of enthusiasm to recruit new members or because of the sense of entitlement brought about by the erroneous notion of leadership and service.
3. There is insufficient understanding that the lay faithful are called to live the fullness of Christian life by developing and giving witness to it in the world—in their homes, work places, schools, communities, etc. Many were only Christians and Catholics when they were inside the Church or in the meetings of their organizations and during the times when it was convenient and unobtrusive with their other priorities in life.

Thus, much is still to be desired with regard to the empowerment of the laity, particularly towards social transformation as envisioned in the nine pastoral priorities taken from the National Pastoral Consultation on Church Renewal (NPCCR) that served as key areas of renewal for the Second Synod of Malolos.

The challenge today is motivating and forming the lay faithful for apostolate in order to help them without corroding both their will and their ability to respond to the teaching of the Second Vatican Council that the lay faithful's "special vocation, is to make the Church present and fruitful in those places and circumstances where it is only through them that she can become the salt of the earth."⁴⁶

Empowerment is very important since "to empower something means to understand thoroughly the nature of the thing, its personality, its distinctive trait, its uniqueness; doing otherwise is quite not right or improper."⁴⁷

However, there is a need for a formation which shall help them towards an ever clearer discovery of their vocation as lay faithful and the ever-greater willingness to live it, so as to enable them to fulfill well their own mission.⁴⁸

This means that a formation which shall help them recognize their real status, their expected life-style, their proper role as lay faithful in the life of the Church; their acceptance of their uniqueness, their distinctive features, their rights and obligations which they have to fulfill in the Church, in their families, and in society.⁴⁹

The lay faithful today need a formation which shall help them discover and effectively lay claim to the identity which is theirs. This will enable them to demand as rightfully their own their secular status and dignity with their accompanying rights and obligations. Also, this will enable them to carry out the mission entrusted to them not only in the Church but in society as well, in the light of the Church's thrust for the New Evangelization.

⁴⁶ LG, no. 33.

⁴⁷ Peter George Malina, *Empowerment of the Laity in the Catholic Church in Tanzania*, University of Innsbruck – Faculty of Catholic Theology (<http://www.uibk.ac.at/theol/leseraum/pdf/malina2012.pdf>).

⁴⁸ Malina, *Empowerment of the Laity in the Catholic Church in Tanzania*.

⁴⁹ Malina, *Empowerment of the Laity in the Catholic Church in Tanzania*.

DOCTRINAL FRAMEWORK

The contemporary teachings of the Church, through the Synodal and Post-Synodal documents of the Second Vatican Council (1962-1965), speak frequently of the role of the lay faithful in the Church. Among these documents are the Dogmatic Constitution of the Church (*Lumen Gentium*), the Decree on the Apostolate of the Laity (*Apostolicam Actuositatem*), the Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Lay Faithful in the Church and in the World (*Christifideles Laici*). Likewise, the role of the lay faithful is given importance and appropriate emphasis in the Second Plenary Council of the Philippines, the Second Provincial Council of Manila, the First Diocesan Synod of Malolos, and the National Pastoral Consultation on Church Renewal.

The said documents show that the Catholic lay faithful possess a specific and unique vocation that they must pursue and fulfill in a special manner befitting their secular character for the growth of the Church and the permeation of the world.

The lay faithful “is here understood to mean all the faithful except those in Holy Orders and those who belong to a religious state sanctioned by the Church. Through Baptism the lay faithful are made one body with Christ and are established among the People of God. They are in their own way made sharers in the priestly, prophetic, and kingly office of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world.”⁵⁰

In the Post-Synodal Apostolic Exhortation *Christifidelis Laici*, Pope John Paul II further explains that the lay faithful, “together with all the other members of the Church, are branches engrafted to Christ, the true vine, and from Him derive their life and fruitfulness.”⁵¹ He emphasizes their participation in the threefold mission of Christ as priest, prophet, and king, which is

⁵⁰ LG, no. 31.

⁵¹ Pope John Paul II, *Christifidelis Laici* (CL), no. 9.

given individually in Baptism, developed further in Confirmation, realized and sustained in the Holy Eucharist, and lived in and for communion. He says: "Individuals are sharers in the threefold mission of Christ in virtue of their being members of the Church, as St. Peter clearly teaches, when he defines the baptized as 'a chosen race, a royal priesthood, a holy nation, God's own people.'"⁵² Precisely because it derives from Church communion, the sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized in communion and for the increase of communion itself. Saint Augustine writes: "As we call everyone 'Christians' in virtue of a mystical anointing, so we call everyone 'priests' because all are members of only one priesthood."⁵³

This communion, which is for the good of the whole Church, has to be characterized by good relationships of the lay faithful among themselves, with the clergy, with the religious, with Catholics uninvolved in the life of the Church, with members of other faith traditions, and with Non-Government Organizations and other civic organizations as thoroughly discussed by The Second Provincial Council of Manila.⁵⁴

The National Pastoral Consultation on Church Renewal (NPCCR) sets the empowerment of the lay faithful towards social transformation as the second among the nine pastoral priorities of the Catholic Church in the Philippines. It says that the Church has to support and strengthen the exercise of the gifts and charisms of lay people for the fulfillment of their role as co-responsible agents of renewal of society. It urges the lay faithful to engage in greater dialogue and discernment with the clergy and the religious in matters concerning social, economic, political, and cultural issues, in order to take the leading role in the transformation of society. It calls for the promotion of the active role of women in the Church and in society and for the consultation of a wide range of women's experience in different life situations and learn from them new approaches to dialogue and cooperation.⁵⁵

⁵² 1 Peter 2:9.

⁵³ CL, no. 27.

⁵⁴ cf. PCM II, pp. 131-137.

⁵⁵ cf. NPCCR, p. 58.

The lay faithful are called to participate actively in various ways within the Church, but their central focus is the temporal world they live in, where they play an integral part. However, this engagement of the lay faithful with the temporal order is not optional, but an appointment given by God, who desires that all men be saved. For through it, they fully realize their true role in the Church by bringing the Church to the world and the world into contact with the Church, the Body of Christ.

Pope John Paul II cites two temptations that the lay faithful face in their participation in the life of the Church in relation to their being a part of the secular order. These temptations are “the temptation of being so strongly interested in Church services and tasks that some fail to become actively engaged in their responsibilities in the professional, social, cultural and political world; and the temptation of legitimizing the unwarranted separation of faith from life, that is, a separation of the Gospel’s acceptance from the actual living of the Gospel in various situations in the world.”⁵⁶

The Second Plenary Council of the Philippines (PCP II) emphasizes the need for the continuous promotion of the proper role of the lay faithful in the Church and in the world based on the documents of the Second Vatican Council, Canons 224-231 of the Code of Canon Law, and the Post Synodal Exhortation, *Christifidelis Laici*.⁵⁷

The lay faithful are “encouraged and helped to assume their duty and responsibility to participate in public life and reform it according to Gospel values.”⁵⁸ Specifically, they are called to live up their role and life considering these four aspects:⁵⁹

1. *Called to a Community of Families* – The recognition of a strong interrelationship between community life and family life;

2. *Called to Christian Presence* – The lay faithful are

⁵⁶ CL, no. 2.

⁵⁷ cf. PCP II, Art. 41 no. 1.

⁵⁸ PCP II, Art. 42 no. 2.

⁵⁹ cf. PCP II, nos. 419-447.

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called to act as the heart of the Church in the heart of the world by responding to God's call to live prophetically, to witness, and to serve as Christ did;

3. *Called to Service and Evangelization* – The lay faithful are asked not to limit their apostolate and mission to a general witnessing through a good life or volunteer work in some liturgical or sacramental activities of the Church; rather they are called to a stable commitment in a form of apostolate exercised either on a full-time or part-time basis for the service of the Church; and

4. *Called to Social Transformation* – The lay faithful are called to heal and transform society and to prepare the temporal order for the final establishment of the Kingdom of God.

Moreover, PCP II defines “lay spirituality as being able to see the will of God operating, precisely in one’s secular duties, in the ordinary things that one does, and in fulfilling them with as much love as one can muster.”⁶⁰ Consequently, it calls for the “integration of prayer and action to be a paramount concern in the formation of the lay faithful.”⁶¹

PCP II also asks the clergy to exert efforts in helping the lay faithful to “foster their awareness that the theater of their apostolate is in the world in which they belong, so that they may actively and responsibly participate precisely as lay faithful in the common concerns and projects of their communities.”⁶²

In his message to the International Forum of Catholic Action (IFCA) in Romania on August 22-26, 2012, Pope Benedict XVI speaks of “ecclesial and social co-responsibility.” He says that co-responsibility demands a change in mindset, especially concerning the role of the lay faithful in the Church. The lay faithful are to be considered not as “collaborators” of the clergy but as persons co-responsible in the reality of the essence and action of the Church. For this reason, it is important to consolidate a mature and committed laity who are able to give specific contribution to the mission of the

⁶⁰ PCP II, no. 441.

⁶¹ PCP II, Art. 36.

⁶² PCP II, Art. 2 no.1.

Church, in respect of the ministries and works that each and every one has in the life of the Church and always in cordial communion with the bishops.⁶³

The Pope also encourages the members of Catholic Action to renew their commitment to the road toward holiness while upholding an intense life of prayer and a “transparent life” guided by the Gospel and enlightened by their encounter with Christ, who must be loved and followed without fear. He encourages them to make theirs the decisions of their dioceses and parishes, promoting sincere collaboration with other components of the Ecclesial community and creating respect and communion with the priests to build a community which is alive, ministerial, and missionary. He advises them to offer their disposition to participate in all aspects of the social, cultural, and political life, keeping always in mind the common good.⁶⁴

⁶³ cf. Pope Benedict XVI, *Message on the Occasion of the Sixth Ordinary Assembly of the International Forum of Catholic Action*, (www.vatican.va/holy_father/benedict_xvi/messages/pont-messages/2012/documents/hf_ben-xvi_mes_20120810_fiac_en.html).

⁶⁴ cf. Pope Benedict XVI, *Message on the Occasion of the Sixth Ordinary Assembly of the International Forum of Catholic Action*.

DECLARATIONS

Declaration 41

The proper role of the lay faithful as responsible collaborators of the clergy in building up the Church shall be promoted. They shall be continually reminded of their role as sharers in the threefold mission of Christ as prophet, priest, and king, received in Baptism, developed in Confirmation, and sustained and realized in the Holy Eucharist.

Declaration 42

The lay faithful shall recognize their vocation as Christians in the secular affairs. They shall have the responsibility of being in the forefront of healing and transforming the society, and in preparing the temporal order for the coming of the Kingdom of God to its fullness.

Declaration 43

To realize the proper empowerment of the laity, their holistic formation shall include the various currents of formation in the Church and society:

1. *Human Formation* - taking the existential path of self-discovery, growth, healing, and transformation in the context of a living community.
2. *Spiritual Formation* - training in the art of prayer, solitude, and discernment towards fostering relationship with God.
3. *Faith Formation* - understanding and growing in Christian faith, Sacred Scripture, Sacred Tradition, liturgy, and respect for other faiths and cultures.
4. *Social Consciousness Formation* - experiencing and understanding the challenges of the times through exposure or immersion, critical analysis, skills development, and integration of faith and life.
5. *Pastoral Formation* - equipping the lay faithful with necessary tools and skills to be effective workers and

leaders in the spirit of co-responsibility.

Declaration 44

To be able to achieve consistently and efficiently such a holistic approach to the formation of the lay faithful, a lay formation center shall be established at the Diocesan Formation Center in coordination with the Commission on Formation.

Article II. Lay Empowerment at the Diocesan Level

Declaration 45

There shall be a Diocesan Council of the Laity to serve as a consultative body of the Diocesan Bishop composed of the lay faithful. Under the direction of the Diocesan Bishop, the Council shall study and assess matters related to the ministries and apostolates of the lay faithful in the Diocese. It shall also serve as the implementing arm of the Diocesan Bishop regarding the participation of the lay faithful in the life of the Diocese, especially in diocesan and parish activities.

Declaration 46

All Church lay organizations, movements, programs, representatives of those serving in the various ministries of the parishes, and Christian sectors duly recognized in the Diocese shall be under the Diocesan Council of the Laity as their coordinating body.

Declaration 47

The Diocesan Council of the Laity shall be composed of the following:

1. All presidents or heads of the lay associations, movements, and programs in the Diocese;
2. Vicarial lay leaders appointed by the Vicars Forane in consultation with the parish priests.
3. Lay representatives of each of the standing commissions of the Diocese.
4. Other lay faithful whom the Diocesan Bishop may appoint.

Declaration 48

There shall be a general assembly composed of representatives or presidents of all church organizations, programs, and movements and the vice-chairpersons of the Parish Pastoral Councils.

Declaration 49

An organization shall become an affiliate by complying with the following requirements:

1. A minimum of one chapter or unit for each of the vicariates
2. Submission of articles and by-laws
3. Status Report for the present year
4. List of Present Officers (and members, if available)
5. Policies in accordance with the Second Plenary Council of the Philippines and the Vision of the Second Synod of Malolos
6. Endorsement of the Spiritual Director
7. Approval of the Council of Priests

Declaration 50

The Diocesan Council of the Laity shall have the Diocesan Bishop or his representative as its Spiritual Director.

The Council shall also have a President, Vice President, Secretary, Treasurer, Auditor and such other officers as may be deemed necessary by the Diocesan Bishop. They shall be elected to serve for a term of three (3) years and are eligible for re-election for another term.

Article III. Lay Empowerment at the Parish Level

Declaration 51

Every parish shall have the Parish Pastoral Council (PPC), which aims to foster full participation of the entire parish—clergy, consecrated persons, lay faithful—in the pastoral life and mission of the parish and of the Diocese according to the general law and norm of the Church.

It shall be a consultative body with the role of advising and assisting the parish priest in areas of pastoral concerns.

Declaration 52

The Parish Pastoral Councils shall be composed of the parish priest and his parochial vicar(s) as the case may be, and representatives of congregations of consecrated persons existing in the parish, mandated organizations, programs and movements, and sub-parish pastoral councils.

The members of the council shall reflect the diversity within the parish since the council is to be representative of the entire parish community. Lay members of the Parish Pastoral Council shall be parishioners in good standing.

Declaration 53

The Parish Pastoral Council shall have the parish priest as the Chairman, with a lay faithful as the Vice-Chairman. It shall also have a Secretary, Treasurer, Auditor, and such other officers as may be deemed necessary by the parish priest.

Declaration 54

The Parish shall undertake the development and formation of lay leaders who are ready to assume co-responsible roles with the clergy and consecrated persons.

Declaration 55

For proper management and coordination, there shall be a centralized funding of the Parish Pastoral Council and the various commissions under it. Each commission shall be required to submit an annual plan of programs and activities with a corresponding budget and expenditure proposal.

Declaration 56

All programs and projects of the Parish Pastoral Council, its commissions and all organizations and movements under it, shall be geared towards the establishment and growth of Basic Ecclesial Communities.

Declaration 57

A system of registration in every parish for all resident church members shall be devised and implemented to increase the involvement of the lay faithful in the community and to heighten their sense of belonging.

Declaration 58

Special efforts at sanctifying people in their place of work and direct pastoral care of employees in their work places shall be undertaken. The church organizations and movements shall direct their programs and projects along these lines.

Article IV. Organizations, Programs, and Movements

Declaration 59

The clergy shall foster the establishment and growth of church organizations and movements in the parishes. They shall allow for the establishment of mandated organizations, programs, and movements duly recognized by the Diocese through the Diocesan Council of the Laity.

Declaration 60

While they continue to foster national, international, and trans-parochial ties with their mother organization, Church organizations and movements shall work in harmony with the diocesan and parish plans, and shall operate within the context of the parish and its structure, and coordinate with one another.

Declaration 61

While the lay faithful are encouraged to actively participate in the programs and activities of the parish, they shall choose those that are directly connected with their respective charisms, conscious that they shall devote time, talent and energy to some specific apostolates and ministries. The lay faithful shall avoid multiple memberships in church organizations and movements that result in inefficient time management and compromise the quality of service.

BUILDING
THE
CHURCH OF
THE POOR
IN THE
DIOCESE OF
MALOLOS

PART 1
Active Presence
and Participation of
the Poor in the Church

PASTORAL
PRIORITY III



PASTORAL SITUATION

It is a popular notion that a person is poor if he or she is not able to eat three times a day. If this is true, then poverty in the Diocese has grown. The unbalanced distribution of the earth's goods, as seen in the world and in the country, is apparent in the Diocese.

The absence of food on the table creates a ripple effect towards the poor's active presence and participation in the mission of the Church. Thus, it is with great need that the Church, especially in the Diocese of Malolos, identifies herself as the Church of the Poor, and works on programs to alleviate their situation and to empower them to become co-evangelizers of the Church.

Composed of 601 barangays, 4 cities and 21 municipalities, the Diocese of Malolos is relatively vast. With diverse geographical structures –coastal, lowland and mountain ranges–various cultures have emerged. The Diocese of Malolos, comprising the province of Bulacan and the city of Valenzuela, is a melting pot of diverse traditions and customs since it is situated between the metropolitan area of Manila and the Central Luzon provinces of Pampanga and Nueva Ecija, bordering Quezon and Rizal provinces. Though rich in cultural and historical heritage, the province, which is the cradle of the first republic in Asia, has not been spared from the influx of relocated informal settlers from various urban regions, the rise of unemployment and the devastating force of recent calamities. All these have left a gaping rift between the poor and the affluent.

The close family ties that bind Filipinos, most especially the Bulakeños, may have constructive value in the integrity of the Filipino family and may be a factor pushing them to work hard in elevating their economic and moral living.

The province of Bulacan and the City of Valenzuela, richly blessed with natural and human resources, have provided their inhabitants sources of daily living and sustenance. There are immense agricultural fields in San Miguel, San Ildefonso, Doña Remedios

Trinidad, San Rafael, Bustos, Pulilan and Pandi which have been the sources of rice and other agricultural products and produce. The abundantly blessed coastal towns of Hagonoy, Paombong, Bulakan and Obando have been the producers of marine products, benefiting the whole province. The areas of Malolos, Calumpit, Baliwag, Plaridel, Pulilan, Meycauayan, Marilao, Bocaue, Balagtas, Guiguinto, Sta. Maria, Angat, Norzagaray, San Jose del Monte and Valenzuela have been advancing in infrastructures and industrial development and may be considered as progressing into urban settings. Consequently, these areas provide jobs, skills training and development to their constituents.

The provincial and local governments have been providing, as part of their mandate, health care services, jobs, livelihood, education and scholarships to the residents of Bulacan.

Always mindful of the teachings of the Lord Jesus Christ, the Diocese of Malolos has recognized the presence and situation of her less fortunate children and could not stay immovable and apathetic to these social realities. Therefore, the Diocese has established a special arm that has been attending to this task: the Commission on Service, which is comprised of the parish and sub-parish workers, is ceaselessly aiming to contribute to this mission of the Church.

The presence of charitable institutions, be they diocesan or private, has been the concrete manifestation of this awareness and aspiration of caring for the poor. These institutions are: the Bethany House - Sto. Niño Orphanage run by the Dominican Sisters of St. Joseph; the Bethlehem House of Bread presently administered by Rev. Fr. Ruel Arcega, the Emmaus House of Apostolate presently administered by Rev. Fr. Ricardo Moraga, *Yaman at Biyaya ni San Martin de Porres* presently administered by Rev. Fr. Florentino Concepcion, the Galilee Homes presently administered by Rev. Fr. Joshua Panganiban, the Nazareth Home for Children and *Tahanang Mapagpala ng Immaculada Concepcion*, both administered by the Sisters of the Divine Shepherd; and *Bahay Pangarap Women's Center* run by the Catholic Women's League.

There are also charitable institutions run by the different

religious congregations: *Bahay Ampunan* nina Niño Hesus, *Maria at Jose* by the Blessed Sacrament Missionaries of the Poor, *Hospicio de San Juan de Dios* for women, and Priory – Hospice of St. John of God for men, run by the Brothers of Mercy, Mary Immaculate Children’s Center by the Franciscan Sisters of the Sacred Heart and *Tahanang Mapagkalinga ni Madre Rita* by the Augustinian Sisters of Our Lady of Consolation.

While there have been efforts, much work needs to be done if a significant impact on the poor is to be made. There is a need to have a rationalized poverty alleviation program at the diocesan level down to the parish level.

The exhortation of the Second Plenary Council of the Philippines to become a Church that has “preferential option for the Poor” has permeated the Diocese’s consciousness, albeit superficially. While this has been repeated in homilies, it has only remained in words but not in practice.

The poor have actually been involved and have been participating in parish work, but tend to be mere receivers of outreach programs. They have not been tapped and trained to be active leaders, as the prevailing trend has been to assign affluent people as heads of commissions, presidents of *hermanidades* and even members of the Parish Pastoral Councils. This poses the question of whether the rich are so rich that they are the only ones who can lead and whether the poor are so poor that they are not eligible for leadership.

Citing the natural resources of the Diocese as sources of livelihood and sustenance of the people, there is a question whether these God-given riches are really utilized to alleviate the plight of the poor or they are used only by a few in the name of economic development. The spirit of stewardship, in the sense that all the resources are gifts that need to be taken care of for the benefit of all, especially the poor and future generations, should be realized.

“Poverty in the sense of destitution is not God’s will for anyone.”⁶⁵ However, poverty, as a consequence of corruption, greed, indifference towards the plight of others and negligence,

⁶⁵ PCP II, no. 122.

has befallen man and the Diocese of Malolos has not been spared from this unfortunate situation. Poverty is a clear sign that sin penetrates the structures of society.

A survey conducted among the Parish Pastoral Councils (PPC) and all mandated Church organizations of the 109 parishes of the Diocese yielded the following findings:

1. Out of 109 parishes, 20 have been regularly conducting medical missions for the poor, such as free medical and dental consultation, tooth extraction, circumcision and cataract screening.
2. Eleven parishes have been offering scholarship assistance to deserving students.
3. A majority of the parishes have been conducting mass weddings and baptisms annually.
4. Twenty-two parishes have been conducting gift giving activities during Christmas season.
5. Eighteen parishes have been offering feeding programs for children.
6. Eight parishes have been participating in the collection, packaging and distribution of relief goods during times of calamities.
7. A common comment among the respondents is the lack of activities concerning evangelization despite the numerous activities for the poor.
8. Consultation was done among the clergy (individual and collective) regarding the active participation of the poor in the Church. Aside from the activities mentioned above, the priests mentioned concerns for *PondongPinoy*, Women's Assistance Desk, Legal Assistance Desk, Peace and Justice Desk and Ecology and Environment Help Desk. However,

the programs and activities were not mentioned by the parish pastoral councils, organization representatives and parishioners who participated in the survey. Moreover, the clergy did not specify whether these established programs are being evaluated regularly or are simply one-time events or activities.

9. The parish respondents were asked what hinders the poor from participating actively in the Church. Among the responses were: a) the lack of financial resources for basic needs; b) the lack of education and competency; c) the personality-related reasons such as inferiority complex and indifference towards the Church; and d) the conflicts among the parish communities and e.) dislike of priests and community leaders.

10. The poor have been very much engaged especially in the different ministries for the lay faithful (i.e. Eucharistic Ministers of Holy Communion, Lectors and Commentators, Choir, Catechists, Basic Ecclesial Communities, etc.) as well as with the church activities like processions, fiestas, concerts, Lenten activities and livelihood programs.

11. Suggestions and recommendations coming from the parish respondents have were into 2 categories: a) Parish Management; and b) Suggested Parish-based Activities. For the Parish Management category, suggestions were given regarding the presence and visibility of the priest in his community, the presence of a counseling team, adequate support of the commission from the parishes and ample funding for the programs for the poor. Meanwhile, on the Suggested Parish Based Activities category, the respondents suggested the following: Post-Cana Seminar, additional livelihood programs, parish activities such as Family Day in the squatters' area and support for the studies on family life by the

Commission on Family and Life.

12. The individual and collective consultation with the clergy made the admission that the seasonal outreach programs and the dole-out system have not been truly helping the poor. In addition, livelihood projects, stable jobs and sources of income are considered as the real solution to the problems of the poor. Finally, emphasis has to be given to the role of the priest as a pastor and model for the people. The priest should live simply and possess the spirit of poverty to effectively reach out to those who are poor.

DOCTRINAL FRAMEWORK

Jesus lived as a poor man. As a son of a carpenter⁶⁶ and itinerant preacher, He lived with and among the poor, especially the sick whom He cured to alleviate their suffering. To Jesus were ascribed the messianic signs: “the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.”⁶⁷

Jesus “did not come to be served but to serve and to give His life as a ransom for many.”⁶⁸ He “emptied Himself and took the form of a slave”⁶⁹ by becoming poor “so that by His poverty you might become rich.”⁷⁰ While teaching the vast crowd gathered around Him, He proclaimed that “blessed are those who are poor, for [theirs] is the kingdom of God.”⁷¹ In the sending out of His apostles, He admonished them to “take nothing for the journey”⁷² and to depend solely on the grace and generosity of God and the

⁶⁶ cf. Matthew 13:55.

⁶⁷ Matthew 11:4-5.

⁶⁸ Mark 10:45.

⁶⁹ Philippians 2:6-7.

⁷⁰ 2 Corinthians 8:9.

⁷¹ Luke 6:20.

⁷² Luke 9:3.

people.

Jesus did not only live with and among the poor as a poor man; for He truly identified Himself with them. He said: "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me"⁷³. And in another place He said: "Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me"⁷⁴.

Without doubt, Jesus gave the poor a special place in His mission since it was to them that He was anointed to preach the good news.⁷⁵ As a necessary consequence, the Church must be the servant, protector and defender of the poor. The Second Vatican Council, through *Lumen Gentium*, the Dogmatic Constitution on the Church, states: "The Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ."⁷⁶ The same Council expresses the Church's unity with the whole of humanity, most especially the poor, in the opening statements of *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World: "The joy and hope, the grief and anguish of the men of our time, especially of those who are poor and afflicted, are the joy and hope, the grief and anguish of the followers of Christ as well."⁷⁷

The Church's preferential option for the poor must be attended to with great devotion and charity, for this is a crucial step toward the common good and salvation. PCP II says that there is "a demand of Christ for His disciples to follow His own love of preference for the poor. This option takes on the greatest urgency in our country where a very great number of our people

⁷³ Matthew 25:40.

⁷⁴ Matthew 25:31-37.

⁷⁵ cf. Luke 4:18.

⁷⁶ LG, no. 8.

⁷⁷ Gaudium et Spes (GS), no. 1.

wallow in abject poverty and misery while tremendous social privileges and deference are accorded the rich and the powerful. The common good dictates that more attention must be given to the less fortunate members of society. We, as a Church, indeed opt for all men, women and children of the world but above all, preferentially, we opt like Jesus for the “little ones”, the poor, and marginalized of our society. This is an essential option of Christian faith, an obligatory choice. Eternal salvation depends on the living out of a love of preference for the poor because the poor and needy bear the privileged presence of Christ”⁷⁸.

Just as Christ lived in solidarity with the marginalized and the afflicted, the Church endeavors to commit herself to that solidarity by concerning herself with the trepidations and needs of the poor. The **Compendium of the Social Doctrine of the Church** affirms this principle of solidarity: “The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor. In the whole of her social teaching the Church never tires of emphasizing certain fundamental principles of this teaching, first and foremost, the universal destination of goods. Constantly reaffirming the principle of solidarity, the Church’s social doctrine demands action to promote the good of all and of each individual, because we are all really responsible for all. The principle of solidarity, even in the fight against poverty, must always be appropriately accompanied by that of subsidiarity, thanks to which it is possible to foster the spirit of initiative, the fundamental basis of all social and economic development in poor countries. The poor should not be seen as a problem, but as people who can become the principal builders of a new and more human future for everyone.”⁷⁹

The Second Vatican Council speaks at length of the service that the Church must undertake for those whom Jesus Himself served in His earthly life. The Church, from the hierarchy to the lay faithful, must be urged to live in spiritual poverty and in solidarity with the poor and to support and help each other in time of need.

The **Catechism of the Catholic Church** states that while

⁷⁸ PCP II, no. 312.

⁷⁹ Compendium of the Social Doctrine of the Church (CSDC), no. 449.

we are bound to the obligation of looking after the material needs of our least brothers and sisters, we must not neglect or take for granted their spiritual and pastoral needs. It is true that since the very beginning, the love for the poor and the desire to provide for them have been part of the life of the Church.⁸⁰ In fact, “this love is inspired by the Gospel of Beatitudes, of the poverty of Jesus and of His concern for the poor. Love for the poor is even one of the motives for the duty of working so as to ‘be able to give to those in need.’”⁸¹ But this same love “extends not only to material poverty but also to the many forms of cultural and religious poverty.”⁸²

The Second Plenary Council of the Philippines (PCP II) propels the Catholic Church in the country to adopt the special recognition given to the poor by the Church from the early apostolic communities to the Second Vatican Council: “Christ bids this community – ourselves, the laity, religious, and clergy of the Catholic Church in the Philippines – to be a Church of the Poor.”⁸³

The Church of the Poor “does not mean that the Church should include only the materially poor and that there is no place in the Church for those who are not. For the Church must, like her Savior, embrace everyone of every economic class”⁸⁴. Rather, the Church of the Poor is “a Church 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.”⁸⁵ It is a Church with members and leaders who have a special love for the poor, which is “not excluding in such a way that there is no room in a Christian’s heart for those who are not poor.”⁸⁶ It is a Church where “the poor are not discriminated against because of their poverty, and they will not be deprived of their ‘right to receive in abundance the help of the spiritual goods of the Church, especially the word of God and the sacraments from the pastors.’”⁸⁷

⁸⁰ cf. Acts 2:44-45.

⁸¹ CCC, no. 2444.

⁸² CCC, no. 2444.

⁸³ PCP II, no. 96.

⁸⁴ PCP II, no. 124.

⁸⁵ PCP II, no. 125; cf. Matthew 5:3.

⁸⁶ PCP II, no. 127.

⁸⁷ PCP II, no. 128; cf. LG 37.

And it is a Church that “will not only evangelize the poor, but that the poor in the Church will themselves become evangelizers,”⁸⁸ for “nobody is so poor as to have nothing to give, and nobody is so rich as to have nothing to receive.”⁸⁹

For the Church to become a Church of the Poor, she must have the Holy Trinity as model in self-effacing but unreserved communication and encounters with the materially and spiritually poor of the diocese. She must “become a community after the image of the Divine Trinity itself.”⁹⁰

DECLARATIONS

Article I. Name and Structures

Declaration 62

The name of the commission shall be changed from “Commission on Service” to “Commission on Social Action” and shall be headed by a Chairman appointed by the Diocesan Bishop.

Declaration 63

1. The Commission on Social Action shall be composed of priest members representing the vicariates, the diocesan presidents or heads of mandated church organizations – such as the Knights of Columbus (KC), the Catholic Women’s League (CWL), and the Daughters of Mary Immaculate (DMI) whose respective apostolates are connected with the commission – and the vicarial lay representatives.
2. There shall be an executive committee composed of the coordinators of the programs of the Commission to work with the Chairman.
3. All parishes shall organize a Parish Commission

⁸⁸ PCP II, no. 132.

⁸⁹ PCP II, no. 98.

⁹⁰ PCP II, no. 660.

on Social Action which shall coordinate with the Commission on Social Action of the Diocese.

4. February shall be designated as the Commission on Social Action Month.

II. Services Offered by the Commission

Declaration 64

1. The Commission on Social Action shall offer and maintain the following services and programs of *Caritas Malolos*, a program to promote the social mission of the Church, with the help and support of the Diocese. Its components are:

M - Medical Services for the Poor

- a. The Commission on Social Action shall draw up a health and medical program for the poor.
- b. *Caritas Malolos* health volunteers shall be recruited and trained to assist and implement the health and medical program of the Diocese.
- c. Special care shall be given to differently-abled people (the physically and mentally challenged, deaf and blind), the sick, the elderly and people infected with Human Immunodeficiency Virus.

E - Educational Program

- a. There shall be a scholarship program for poor and deserving students.
- b. There shall be coordination with the Department of Education so that each parish can offer Alternative Learning System for the growing number of out-of-school-youth.

R - Risk Management and Disaster Office

C - Cooperatives

Y - Youth Assistance Program shall be offered to those

in conflict with the law and with drug-related-problems.

2. Each parish shall establish a *Caritas Malolos* Office to be considered as a chapter, named after the parish address or its patron saint.

Declaration 65

Livelihood Development Service

1. The Commission on Social Action shall help initiate programs that develop the skills of the people especially the poor to alleviate themselves from poverty.
2. The parishes, especially the members of the mandated organizations, shall lead in patronizing and supporting the products of the livelihood programs of the Diocese and parishes.
3. The business sector shall be encouraged to invest locally to provide an avenue to embrace and understand the principle of solidarity with the poor.

Declaration 66

All parishes shall establish the following desks according to the needs of community:

1. Labor Desk
2. Women and Children Desk
3. Ecology Desk
4. Justice and Peace Desk
5. Indigenous People Apostolate
6. Farmers and Fisherfolks Desk
7. Senior Citizens Desk

Declaration 67

Each parish shall organize a Parish Pastoral Council for Responsible Voting (PPCRV).

Article III. Formation and Witnessing to the Church of the Poor

Declaration 68

There shall be a renewed catechesis regarding the apostolate of service and the spirituality of the Church of the Poor addressed to the leaders of the Church: bishops, priests, religious, consecrated persons, seminarians, lay leaders, and other co-workers, in order to reinvigorate in them the spirit of generosity and charity (cf. Canon 222, §2).

Declaration 69

In their updating and ongoing formation, the clergy shall be reminded of their promise and commitment to live in evangelical poverty.

Declaration 70

It shall be emphasized to the Diocesan Bishop and the clergy that they are to exemplify evangelical poverty in their life and ministry through their special concern for the poor. The consecrated persons shall exhibit an exemplary witness to their vow of poverty as a sign and reminder of their total dependence on the providence of God.

Article IV. Coordination

Declaration 71

The members of the Commission on Social Action shall undergo updating, ongoing formation and catechesis with which, a feasible plan of action can be drawn up.

Declaration 72

To effectively implement its poverty alleviation programs, the Commission on Social Action shall also have sub-divisions or sub-levels in the four (4) ecclesiastical districts of the Diocese.

Declaration 73

The Commission on Social Action shall coordinate with all the parishes, through the Vicarial Commission on Social Action Director and the Parish Commission on Social Action Chairman, in the implementation of the Commission on Social

Action's programs and activities and vice-versa.

Declaration 74

The charitable institutions, either private or Church-run, shall have a regular and updated correspondence with the Commission on Social Action.

Declaration 75

There shall be an evaluation of each institution and an organized and systematic survey of the cases under its care.

Declaration 76

There shall be a Spiritual Director to attend to the spiritual needs of the different diocesan charitable institutions. He shall also coordinate with the Commission on Social Action regarding the spiritual programs and activities of the different institutions.

Declaration 77

Immersion, exposure programs and activities shall be integrated in the curriculum of the Catholic schools especially those affiliated with the Malolos Diocese Catholic Schools Association to inculcate in the students concern for the welfare of their impoverished brothers and sisters.

Declaration 78

A system of scholarship for poor and deserving students shall be integrated in the program of all the schools affiliated with the Malolos Diocese Catholic Schools Association.

Declaration 79

The Commission on Social Action shall also coordinate with other commissions, in particular with the Commission on Formation with regard to the promotion of Basic Ecclesial Communities, to ensure that it complements the Diocese's initiative to help alleviate poverty and assure the continuity and effectiveness of its programs.

Article V. Budget and Funding

Declaration 80

The Commission on Social Action shall be supported by the Diocese. The latter shall include in its programs fund raising efforts supporting the former's researches, studies, outreach programs, and projects for the poor.

Declaration 81

Alay Kapwa

1. The *Alay Kapwa*, a Lenten-evangelization action program, shall continue to be incorporated into the parish and school pastoral programs.
2. All parishes, schools affiliated with the Malolos Diocese Catholic Schools Association, and other non-governmental organizations shall be encouraged to participate and support the *Alay Kapwa* Program.
3. The *Alay Kapwa* collections shall be remitted to the Curia with respect to the centralization policy of the Diocese.
4. After the proper distribution of *Alay Kapwa* fund, as stipulated by the National Secretariat for Social Action (NASSA), the remaining fund shall be used to support the programs and projects of the Commission on Social Action.

Declaration 82

To cater to the increasing number of informal settlers within the bounds of the Diocese, the Commission on Social Action shall continue to maintain the *Jubilee Homes Subdivision* as a housing project for the poor, church personnel, and low income families.

The Diocese—through the parishes, mandated organizations, church movements, Catholic schools, as well as private individuals, corporations, and non-governmental organizations—shall fully support the *Jubilee Homes Subdivision* programs and activities.

Declaration 83

The Diocese shall continue the program of the *Pondo ng Pinoy*

as a way of evangelization to fund projects for the poor. It shall operate under the Office of the Diocesan Bishop through a program coordinator. Every lay faithful in the parish shall be encouraged to extend his or her support to *Pondo ng Pinoy* as his or her contribution to the apostolate for the poor (cf. Canon 222, §2).

BUILDING
THE
CHURCH OF
THE POOR
IN THE
DIOCESE OF
MALOLOS

PART 2
Stewardship of
the Temporal Goods
of the Diocese

PASTORAL
PRIORITY III



DOCTRINAL & CANONICAL FRAMEWORK

The Code of Canon Law says that “the Catholic Church has the inherent right, independently of the secular power, to acquire, retain, administer, and alienate temporal goods in the pursuit of its proper objectives.”⁹¹ It says that the proper objectives of the Church in the acquisition and retention, administration and alienation of temporal goods are principally the following: first, “the regulation of divine worship;” second, “the provision of fitting support for the clergy and other ministers;” and third, “the carrying out of works of the sacred apostolate and of charity, especially for the needy.”⁹²

“Temporal goods” are of various forms and classifications. But when these are categorically identified as “of the Church”, they acquire a distinct dimension in terms of the objectives identified by the diocese. Depending on the consideration of how these objectives are viewed, the Church’s use of her temporal goods follows a different order.

In the order of their dignity, the regulation of the divine worship is primary, the works of the apostolate and of charity is secondary, and the adequate support of the clergy and the non-ordained ministers is last. The order follows a logical pattern because there is nothing more dignified than when the temporal goods of the Diocese are dedicated to the worship of the One God who is the Source of all goods, whether temporal or spiritual. However, in the order of their utility, it is the other way around: the adequate support of the clergy and the other non-ordained ministers is first, the works of the apostolate and of charity is second and the regulation of divine worship is third. It is evident that without the clergy and the non-ordained ministers, no one can validly and legitimately perform the duties needed for divine worship.

⁹¹ Code of Canon Law (CIC), 1254 §1.

⁹² cf. CIC, 1254 §2.

Considering that the Church as a whole has a hierarchical form of governance, it follows that the ownership of the temporal goods of the Diocese is subject to the competence of the hierarchical authorities. The rationale of this hierarchical governance is the doctrinal truth that there is but one Catholic Church, one People of God, and one Body of Christ.

On the other hand, the Church recognizes “the stewardship of treasures” wherein she acts only as an administrator of the affairs and possessions that are not hers but are of God. Thus, acknowledging the need to return to God the treasures entrusted to her care, the Church adopts stewardship as “a way of life” in the form of ministering to others. This particular way of life must be characterized by being poor, which means detachment from the goods of this world in order to dispense them freely for building God’s kingdom on earth. This, indeed, is the response of the Diocese of Malolos to the blessings that God has entrusted to her and her participation in God’s act of creation characterized by faithful use of whatever God has given for His glory in support of the poor and the needy members of the Church.

In this regard, there is a need to reconsider the Church as a “Church of the Poor,” whose poverty is far beyond material deprivation alone. The Church of the Church is where “leaders have a special love for the poor.”⁹³ It is where those who “cannot pay the usual stipends or stole fees because of poverty”⁹⁴ are still given their “right to receive in abundance the help of the spiritual goods of the Church, especially the word of God and the sacraments from the pastors.”⁹⁵ It is where “pastors and other Church leaders will give preferential attention and time to those who are poor, and will generously share their own resources in order to alleviate their poverty and make them recognize the love of the Lord despite their poverty.”⁹⁶ And it is where leaders and pastors “will have such a love of preference for the poor as to orient and tilt the center of gravity of the entire community in favor of the needy.”⁹⁷

⁹³ PCP II, no. 126.

⁹⁴ PCP II, no. 128.

⁹⁵ LG, no. 37.

⁹⁶ PCP II, no. 129.

⁹⁷ PCP II, no. 134.

DECLARATIONS

Article I. Organization and Structural Composition

Declaration 84

The Commission on Temporal Goods shall be the policy-recommending body to the Diocesan Bishop and to the Board of Consultors. It shall be composed of a Chairman, at least three (3) lay members of outstanding integrity in accordance with Cc. 492 and 1279 who are experts in financial affairs and civil law and some members of the clergy who shall be appointed by the Diocesan Bishop for a definite period of time.

Declaration 85

To ensure a system of check and balance in the administration of all the finances of the Diocese and in the implementation of policies recommended by the Commission on Temporal Goods as approved by the Diocesan Bishop, the executive functions of the Commission shall be exercised by three offices, namely: (1) the Office of the Oeconomus, (2) the Office of the Executive Officer of Trust and Properties and (3) the Office of the Auditor.

Declaration 86

The three offices shall have the following functions:

1. **The Office of the Oeconomus** - to manage the cash flow, receipts and disbursements, accounting system and other pertinent duties related to his office;
2. **The Office of the Executive Officer of Trust and Properties** - to oversee the ecclesiastical properties and legal concerns related to his office;
3. **The Office of the Auditor** - to conduct regular audits of the financial records of the Diocese, the commissions and their programs, the parishes, the diocesan schools and other institutions; and to exercise other pertinent duties related to his office.

Declaration 87

The Chairman of the Commission on Temporal Goods shall have the following duties:

1. To preside in all the meetings of the Commission;
2. To advise the Diocesan Bishop, the Board of Consultors, and the Council of Priests in the formulation of policies affecting the financial affairs and temporal concerns of the Diocese as a whole;
3. To oversee and be responsible for the actions of the three offices of the Commission on Temporal Goods; and
4. To assist in any fund sourcing by the Diocese.

Declaration 88

The Office of the Oeconomus shall have the following duties (cf. Canon 1284, §§1-3):

1. To implement the policies approved by the Diocesan Bishop;
2. To keep full and accurate accounts of receipts and disbursements in the book of the Diocese;
3. To have custody of, and be responsible for, all the funds, securities, and bonds of the Diocese;
4. To deposit all money, funds, securities, bonds, and similar valuable effects in the name of and to the credit of the Diocese in banks and financial institutions designated by the Diocesan Bishop upon the recommendation of the Commission on Temporal Goods;
5. To render an annual statement showing the financial condition of the Diocese and other financial reports which the Diocesan Bishop may require from time to time (cf. Canon 1287, §1);
6. To prepare financial reports, statements, certifications

and other documents which may be required by government rules and regulations and to submit the same to the proper government agencies;

7. To exercise powers and perform duties and functions which may be assigned to him by the Diocesan Bishop and the Commission on Temporal Goods.

Declaration 89

The Executive Officer of Trust and Properties shall have the following duties:

1. To make an updated and accurate listings of all land titles in the name of the Roman Catholic Bishop of Malolos, Inc. (RCBMI);
2. To secure the same through an efficient system that prevents loss or tampering of original copies and owners' duplicate titles;
3. To assist parishes through technical support in the titling, reconstitution and other documentary preparations regarding the acquisition of properties;
4. To evaluate the technical requisites of all the building constructions being proposed and submitted to the Commission on Temporal Goods; and
5. To exercise powers and perform duties and functions which may be assigned to him by the Diocesan Bishop and the Commission on Temporal Goods.

Declaration 90

In relation to Article 1, Declaration 85, the Office of the Auditor shall be established to provide an internal examination of the financial transactions of the Diocese and to reduce the risk of financial losses. This office shall also conduct an annual audit of the parishes and special audits during parish vacancies. This office shall also conduct an annual audit of diocesan schools and

64 SECOND SYNOD OF THE DIOCESE OF MALOLOS

if so required, other diocesan entities, i.e. shrines, seminaries, commissions, offices, charitable institutions, etc. The Diocesan Bishop may appoint qualified accountants to conduct an external audit of the financial status of the diocesan schools, parishes and other diocesan entities.

Declaration 91

The Diocesan Auditor shall have the following functions:

1. To internally examine the financial accounts and transactions of the Curia and the parishes, diocesan schools and other diocesan entities;
2. To conduct an annual audit of parishes and diocesan schools, and special audits during the transfer of the parish priests;
3. To collect the annual audited financial reports of parishes and diocesan schools; and
4. To exercise powers and perform duties and functions which may be assigned to him by the Diocesan Bishop and the Commission on Temporal Goods.

Declaration 92

The Diocese shall create a legal department or avail of the services of a legal firm in order to fulfill its duty in maintaining custody and security of all the ecclesiastical properties.

Article II. Administration of Goods

Declaration 93

Without prejudice to Canon 1300, the administration of all finances, cash and properties in the Diocese shall be centralized, under the juridical person recognized under the civil law, the "corporation sole," the Roman Catholic Bishop of Malolos, Inc. (RCBMI).

Declaration 94

Titles of real properties owned by the Diocese, as well as contracts and agreements to be entered into by the Diocese shall be in the name of the Roman Catholic Bishop of Malolos, Inc. (RCBMI) (C.L.D. on lease, C.B. prot. no. 34/35, §§87-88).

Declaration 95

Parish funds shall be deposited to reputable banks and highly sustainable cooperatives proximate to the parish, in the name of the Roman Catholic Bishop of Malolos, Inc., (RCBMI) together with the name of their respective parishes, and their parish priest, parish pastoral council vice-chairman, and treasurer as designated signatories by the Diocesan Bishop.

Declaration 96

The Diocese shall adopt a standard accounting system using generally accepted principles of accounting in all parishes, sub-parish pastoral councils and other diocesan entities.

Declaration 97

Each parish shall maintain four Books of Accounts: (1) Parish Funds; (2) Construction Funds (if there is any); (3) Cemetery-Columbarium Funds (if there is any); and (4) Inventory Book of Properties.

Declaration 98

Mass funds shall be used as stipends by the parish priests. On the other hand, mass collections shall be used for the operations of the parish.

Article III. Acquisitions of Goods**Declaration 99**

In accordance with Canon 1261, §2 and as mentioned in Canon 222, §1, the Diocesan Bishop, together with the clergy, shall urge the faithful of their obligation to provide for the needs of the Church.

Declaration 100

In accordance with Canon 1262 in relation to Canon 1274, §1, the lay faithful, through the parish priests, shall be encouraged to give their financial support to the Curia in order to sustain the various diocesan programs, expenditures, and apostolates in response to the yearly appeals by the Diocese.

Declaration 101

In the absence of a more viable system of parochial support to the Diocese, the parishes shall adopt a new “Quota System” according to the established categories of parishes which shall be reviewed every five years or from time to time, as may be called for by the circumstances.

Article IV. Centralization of Funds

Declaration 102

The Diocese shall maintain a centralized fund, under the Roman Catholic Bishop of Malolos Inc., (RCBMI) for accountability and for a more equitable distribution of income from its administered properties. Such funds shall be deposited in reputable banks and highly sustainable financial institutions upon the recommendation of the Commission on Temporal Goods and Board of Consultors and with the approval of the Diocesan Bishop.

Declaration 103

For a more equitable distribution of the benefits in view of the common good, the income derived from the centrally administered properties located within the parishes shall, after deducting expenditures, be apportioned as follows: twenty five per cent (25%) of the total income shall be used for parish pastoral programs and projects; while the remaining seventy-five percent (75%) shall be allocated, considering the other needs of the Diocese and the various parishes, by the Diocesan Bishop, in consultation with the Board of Consultors and the parish priests, and upon the recommendation of the Commission on Temporal Goods.

Declaration 104

1. All parishes shall submit the following to the Curia: (1) a semi-annual financial report to the Office of the Oeconomus; (2) an annual audited financial report to the Office of the Auditor; and (3) an annual inventory of all parish properties to the Office of the Executive Officer of Trust and Properties.
2. Parish priests shall furnish their respective Parish Pastoral Councils with copies of the said reports and inventories.

Declaration 105

The Commission on Temporal Goods, through the Auditor and the Executive Officer of Trust and Properties, shall make a final audit and conduct a physical inventory respectively of all parishes about to be vacated.

Declaration 106

All out-going parish priests shall be required to make a formal turn over, within a week from the date of transfer, of the financial reports, bank statements and inventory of properties to the incoming parish priests, furnishing a copy of the same to the Commission on Temporal Goods.

Article V. Other Entities on Administration**Declaration 107**

Without prejudice to Canon 492, a Diocesan Finance Committee shall be maintained and presided over by the Diocesan Bishop, with the members of the Commission on Temporal Goods, and shall be convened at least once a year. The functions of the Diocesan Finance Committee shall be as follows:

1. To assist the Diocesan Bishop regarding the general management of the material resources of the Diocese as a whole;
2. To look into the physical condition of the ecclesiastical properties, and make prudent analysis of the current status of investments and the maximization of

productivity derived from these properties;

3. To prepare an annual budget of income and expenditures for the coming fiscal year; and
4. To look into the accounting of the income and expenditures at the end of every fiscal year.

Declaration 108

Patterned after the structure and functions of the Diocesan Finance Committee, every parish shall establish a Parish Finance Committee. The following guidelines shall be observed:

1. This Committee shall be composed of five (5) to seven (7) individuals, with the parish priest as the chairman, together with the vice-chairperson of the Parish Pastoral Council as the vice-chair of the Parish Finance Committee.
2. The other *ex-officio* members of this committee are the treasurer and the auditor of the Parish Pastoral Council.
3. The functions of the Parish Finance Committee shall be the following:
 - a. To assist in the prudent administration of the finances of the parish;
 - b. To assist the Commission on Temporal Goods in the administration of ecclesiastical properties located in the parish;
 - c. To educate and encourage the faithful regarding their duty to support the parish, its projects and pastoral programs;
 - d. To raise funds for the programs and projects of the parish;

- e. To maintain a complete record of the three funds:
(1) the Parish Fund, (2) the Construction Fund, and
(3) the Cemetery-Columbary Fund (if there is any);
- f. To make bi-annual financial reports and an annual inventory of parish properties, and to submit them to the Commission on Temporal Goods;
- g. To keep an inventory book, including duplicate copies of the land titles owned by the Church within the parish, and listings of all the properties of the parish; and
- h. To provide adequate support for parish personnel.

Declaration 109

A Diocesan Committee on Construction shall be established under the Office of the Executive Officer of Trust and Properties of the Commission on Temporal Goods, whose function is to recommend for approval the architectural and structural requirements in the construction of parish buildings, and in coordination with the Commission on Liturgy, in building churches and chapels.

Declaration 110

Every parish shall establish a Parish Committee on Construction, with its sub-committees on (1) Ways and Means, and on (2) Building Construction, whose functions are to help in the financial support and technical requirements in the construction projects of the parish.

Declaration 111

Any parish intending to construct, renovate or demolish any building within its premises shall submit a proposal with the other requirements to the Commission on Temporal Goods through its Office of the Executive Officer of Trust and Properties for recommendation to the Diocesan Bishop before commencing the same.

Article VI. Miscellanea

Declaration 112

A subsidy for the poverty alleviation programs of the Diocese, especially the diocesan charitable institutions and for the mission parishes, shall be provided.

Declaration 113

The Diocese shall maintain a mutually beneficial relationship with all the religious congregations and other entities in the Diocese regarding the use of church properties. The religious congregations, especially those using the diocesan properties, shall be exhorted to support the various apostolates of the Diocese (cf. Canon 1266).

Declaration 114

The Diocese shall give just, decent and reasonable compensation and benefits to its employees and volunteers subject to regular evaluation, upon the recommendation of the Commission on Temporal Goods to the Diocesan Bishop. It shall require the parishes to execute the necessary contracts of employment co-terminus with the term of the parish priest.

Declaration 115

A Committee on Cemeteries and Columbaries, under the Commission on Temporal Goods, shall be created to supervise the administration and maintenance of cemeteries and columbaries in the parishes. Parishes planning to put up cemeteries and columbaries shall abide by the rules and regulations set by the Commission on Temporal Goods, as approved by the Diocesan Bishop.

Declaration 116

Parishes shall adopt a system of transparency and accountability in the utilization of funds derived from the operation of the cemeteries and columbaries, and shall remit at least twenty five per cent (25%) of every transaction to the Curia as the share of the parish for the use of such properties under the Roman Catholic Bishop of Malolos, Inc. (RCBMI).

Declaration 117

Ecclesiastical properties shall be accorded the proper respect and protection. The Commission on Temporal Goods, through the assistance of the parish priests and the parish pastoral councils, shall define and provide guidelines to ensure protection and proper administration of such ecclesiastical properties.

THE FAMILY
AS
THE
FOCAL POINT
OF
EVANGELIZATION

PASTORAL
PRIORITY IV



PASTORAL SITUATION

Nowadays, Filipino families stand at the crossroads of multi-faceted transformations which alter family structures and value systems tremendously. The strong family ties which were predominant among families then are now given lesser significance. The home is confronted with various problems: broken families, unsuccessful teen-age marriages and the adverse effects of globalization. Marriages, in the platform of civil and ecclesiastical rituals, are more in the downward scale than they were before.

Human life is now considered a commodity that can be dispensed with anytime at the whims of its bearers or simply controlled through contraceptive measures. The need to safeguard the delivery and transmission of life is seen as an urgency.

The recent approval by the Philippine Congress of RA 10354 (Responsible Parenthood and Reproductive Health Act of 2012), which allows the employment of contraceptive measures whenever possible for the welfare of human beings concerned (except direct abortion), casts an enormous shadow and poses a problem pertaining to the fulfillment of married couples of the consistent ethics of life: respect, protection and promotion of human life from conception to its natural end. With the proliferation of contraceptives made available both in convenience stores and large establishments it would, indeed, be a colossal task for married couples to make responsible use of their sexuality and to teach the same to their offspring.

Human life is to be valued as an important gift of God: the human being is made in God's own image and likeness.⁹⁸ Because of the inherent value of human life, an ethics of life forbids the injuring of an innocent human being as well as the direct killing of individuals.

To restore the dignity of the married state and to make the family the vibrant cell of society, tremendous efforts have been made by the personnel of the Diocese of Malolos despite the insufficiency of resources for their apostolate for families.

To date, about 4,558 couples have undergone Marriage Encounter seminars in the whole Diocese. Every parish within the

⁹⁸ cf. Genesis 1:27.

Diocese conducts Pre-Cana inquiries and seminars. Sixty parishes have marriage facilitators. Almost 40 schools, both public and private, have availed of seminars on the Christian understanding of sexuality and natural family planning method. All parishes propose the pro-life stance and are open to its advocacy.

Based on the consultations conducted within the four districts of the Diocese, the problems and concerns about family and life that surfaced are as follows:

1. A lack of cooperation among members and officers of the parish Commission on Family and Life (CFL) with covenanted communities, between parish priests and covenanted communities, between CFL and other commissions and the Parish Pastoral Council (PPC);

2. Factionalism and competition among members of mandated Church organizations, some being more focused on trans parochial activities;

3. Multiple memberships in mandated Church organizations and movements result in conflict of schedules and inefficient time management;

4. Lack of commitment and lukewarm involvement of leaders or members that manifest in their poor attendance at meetings and other CFL activities;

5. Some officers either lack leadership qualities or do not project good image to the community;

6. CFL is not a priority program;

7. A lack of Pre-Cana counselors;

8. A lack of assistance from the parish priests and the PPC in terms of moral and financial support; There are no CFL groups and officers in some parishes.

DOCTRINAL FRAMEWORK

The Creator of all made the married state the beginning and foundation of human society; by His grace He made of it a great mystery in Christ and in the Church.⁹⁹ Thus, the “apostolate for married persons and of families has a special importance for both the Church and the civil society.”¹⁰⁰

The Code of Canon Law says that “the marriage covenant, by which a man and a woman establish between themselves partnership of their whole life, is ordered for the welfare of the spouses and to the procreation as well as upbringing of children. The essential properties of marriage are “unity and indissolubility.”¹⁰¹ Raised to the dignity of a sacrament, the intimacy of life and love of married couples denotes a personal consent and mutual surrender to each other for the good of the partners and of the children.

Inherent in the married state is the transmission of life, which is a most serious role married people, as a “sanctuary,”¹⁰² collaborate freely and responsibly with God the Creator.¹⁰³ For, “by its nature, marriage is ordered for the procreation and the education of children and it is in them that it finds its crowning glory.”¹⁰⁴ Thus, “the Church, faithful to her teachings, should call on the responsibility of all concerned to help present the notion of responsible Christian parenthood as contained in *Gaudium et Spes*, *Humanae Vitae*, and *Familiaris Consortio*. In this sense, ‘a broader, more decisive and more systematic effort should be undertaken to make the natural methods of regulating fertility known, respected and applied.’”¹⁰⁵

The fundamental task of a man and a woman who want to make a family of their own is to receive the sacrament of marriage,

⁹⁹ cf. Ephesians 5:32.

¹⁰⁰ Apostolicam Actuositatem (AA), no.11.

¹⁰¹ CIC, nos. 1055-1056.

¹⁰² cf. Evangelium Vitae (EV), no. 92.

¹⁰³ cf. Humanae Vitae (HV), no.1.

¹⁰⁴ GS, no. 48.

¹⁰⁵ PCP II, Title VI, Sec. 2, Art. 29; cf. Familiaris Consortio (FC), no. 35.

which will give them a real share in the love of God amidst the problems which may confront them. This sacrament, together with their daily life of prayer, will move them to discover the plan of God in their conjugal life.

Meanwhile, the fundamental task of the Christian family is to participate in the life and mission of the Church. The spouses, as a couple together with their children, must live a life of faith and love manifested in service to the community. Listening to the Word of God with reverence on Sunday worship, the Christian family must proclaim it confidently, announcing the Word of God, thereby fulfilling their role as a believing community¹⁰⁶. For “to the extent in which the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community.”¹⁰⁷

The Second Plenary Council of the Philippines (PCP II) sees the family as the “Church in the home. It is the primary community of Christ’s disciples whose members are bound together not only by ties of flesh and blood but by the grace and obedience to the Father’s will... It is in fact a model of relationships in the Church. For the plan of God is that mankind should form one family, and the Church is the household of God where all call upon and obey the will of the same Father through the Holy Spirit.”¹⁰⁸

Therefore, “a continuing education for Filipino families in accordance with *Catechesi Tradendae* and *Familiaris Consortio* should be undertaken and Family Life seminars like Pre-Canal, Pro-Life, Marriage Encounters should be made part of diocesan/parish pastoral programs. Diocesan family centers shall be established; in them Filipino elements of spirituality are to be developed in the context of a general spirituality of Christian Marriage. Christian families shall be a countersign to the manipulative anti-life culture, through a strengthened family spirituality which is pro-life.”¹⁰⁹ At the same time, “the Church shall formulate pastoral programs for those in broken homes and families, adhering to the norms outlined

¹⁰⁶ cf. FC, no. 51.

¹⁰⁷ FC, no. 52.

¹⁰⁸ PCP II, no. 421.

¹⁰⁹ PCP II, Title X, Sec. 2, Art. 46.

in *Familiaris Consortio* nos. 83 and 84”¹¹⁰. Lastly, “the family is to be regarded as the basic unit of Christian life. Hence it must be viewed as both subject and object of evangelization, for evangelization begins in the family and family catechesis must be part of the fostering of BECs.”¹¹¹

Further, the Second Provincial Council of Manila makes decrees in order to safeguard the importance of Family life in the ministry of the Church. These decrees include the establishment of a Family Center in each parish, the coordination between the Family Life Ministry and different movements like Couples for Christ (CFC), Christian Family Movement (CFM), Marriage Encounter Foundation of the Philippines (MEFP), Familia, and Homes for Christ that have to do with the family, and the establishment of a Marriage Tribunal in every diocese.

Having all these in mind, the Commission on Family and Life of the Diocese of Malolos, taking a serious role in the pastoral care for the family and the preservation of human life, enunciates the quintessential marks of Church doctrines on marriage and family, as well as the inescapable role that married couples play in the continuance and respect of human life. Consequently, the said commission of the Diocese of Malolos does not ignore or put aside Christian formation of the family and the responsibility of married couples on the question of human procreation which touches human life¹¹².

To protect the sanctity of marriage and to make engaged couples aware that this sacrament represents an ecclesial guarantee as the living cell of the people of God,¹¹³ the Commission on Family and Life considers the need for thorough preparation for marriage towards the good of the couples and of the Church.

Marriage preparation constitutes a continuous evangelization process which is truly enriching and has to be

¹¹⁰ PCP II, Title X, Sec. 2, Art. 47.

¹¹¹ PCP II, Title X, Sec. 2, Art. 48.

¹¹² HV, no.7.

¹¹³ Pontifical Council for the Laity, *Preparation for the Sacrament of Marriage* (PFSM), no.1.

practiced. It includes three main stages:

1. Remote preparation, which includes infancy, childhood, and adolescence, takes place foremost in the family and in the school, as well as in formation groups that serve as suitable assistance to the family. The formation of character, authentic human values, proper handling of one's self, and respect for the opposite sex are assiduously instilled and transmitted in this crucial life of the young. At this stage a solid spiritual and catechetical formation is an urgency.¹¹⁴

2. Proximate preparation takes place during the period of engagement, in which the maturation of the human values is properly evaluated and a deepened personal life of faith (including the articles of faith, the teachings of the Church, and life of prayer) is totally ascertained.¹¹⁵ This is also the period during which the essential characteristics of Christian marriage and well-ordered family life are certainly enunciated, coupled with the required theological and moral formation.¹¹⁶

3. Immediate preparation is the period during which the engaged couple takes an actual part in the marriage celebration and in the liturgical actions with emphasis on the Christian doctrines on marriage and the family. In view of helping the couple fulfil their mission to the church, family movements should offer specific pastoral care to assist them.¹¹⁷

¹¹⁴ cf. FC, no. 66; PFSM, no. 22.

¹¹⁵ cf. PFSM, no. 32.

¹¹⁶ cf. HV, no. 9; FC, no. 66; PFSM, no. 32.

¹¹⁷ cf. PFSM, nos. 52, 57.

DECLARATIONS

Article I. Composition and Structure

Declaration 118

Every parish shall establish a Commission on Family and Life (CFL) for the promotion of the dignity of the married state, the pastoral care and spirituality of the family, and the preservation and protection of human life in all its various stages.

Declaration 119

In view of the pastoral care and spirituality of the family, the Diocesan Bishop shall appoint a full-time chaplain for the programs of the Commission on Family and Life, who supervises all the activities and programs related to family and life.

Article II. Education and Information Program

Declaration 120

An adequate and intensive education for a better Christian understanding of sexuality shall be given by competent persons to the faithful, especially among the in- and out-of-school youth in all parishes. A Natural Family Planning (NFP) Desk and a Counselling Center shall be set up in the Diocesan Pastoral Center.

Declaration 121

Information regarding the use of natural family planning methods officially endorsed by the Church shall be disseminated in parishes and Catholic schools by doctors and/or competent persons. The motivators or implementers of these methods shall likewise be trained by doctors.

Declaration 122

Human life, as gift of God, shall be protected, cared for from conception, and safeguarded in its various stages up to its natural end.

Declaration 123

Every parish shall provide a formal seminar (pre-Cana) for those engaged couples preparing for marriage, which includes the distribution of reading materials or handy pamphlets on basic prayers, Catholic doctrines (endorsed by the Commission on Liturgy and Commission on Formation), marriage, and family life.

Declaration 124

Trained and competent priests and Catholic couples shall be appointed as marriage facilitators who offer their services and support to married couples. A counselling center shall be established in each vicariate.

Declaration 125

Every parish shall provide a family catechesis and promote frequent liturgical celebrations to strengthen family ties and promote stability of faith. A continuing education for families such as *Tipanan* or Marriage Encounters and Pro-Life seminars shall be made part of parish pastoral programs to strengthen family spirituality (cf. Canon 226, §1).

Declaration 126

A program shall be set up to provide moral and spiritual assistance to married persons whose spouses are working abroad, and to families with solo parents. A special program for the families in crisis, (including those women or children abused, divorced and separated) after some attempt of reconciliation has failed, shall be designed in close coordination with the Malolos Tribunal of First Instance. The latter's function is to assist individuals and couples who are in crisis and have problems related to their marriage.

Declaration 127

Seasonal gatherings of families, such as "*Pasko ng Pamilya*," "Father's and Mother's Day" and the like, shall be promoted in every parish to develop a climate of solidarity among families in the community.

Article III. Needs and Support

Declaration 128

Every parish shall financially, as far as practicable, support programs related to family apostolate.

Article IV. Coordination

Declaration 129

The programs of the Commission on Family and Life shall be re-oriented towards the thrust of the New Evangelization. Leadership training and seminars for pre-Cana counsellors, couple leaders, ministers and speakers, continuous evaluation, assessment and planning for pro-life programs shall be conducted.

Declaration 130

The Commission on Family and Life shall strive and continue in its effort to reach out and provide opportunities for positive and enriching encounters among family-oriented movements and communities.

Declaration 131

All family-oriented apostolates and movements such as the Couples for Christ (CFC), Christian Family Movement (CFM), Marriage Encounter Foundation of the Philippines (MEFP), *Servi Christi* (SC), Gospel of Love Community (GOL), *Bukas-Loob sa Diyos* (BLD) and the like shall coordinate their programs and activities with the Commission on Family and Life in the parishes.

BUILDING AND
STRENGTHENING
OF
PARTICIPATORY
COMMUNITIES
THAT MAKE UP
THE PARISH
AS
A COMMUNITY
OF
COMMUNITIES

PASTORAL
PRIORITY V



PASTORAL SITUATION

"They are small communities of Christians, usually of families, who gather around the Word of God and the Eucharist. These communities are united to their pastors but are ministered to regularly by lay leaders. The members know each other by name and share not only the Word of God and the Eucharist but also their concerns, both material and spiritual. They have a strong sense of belonging and of responsibility for one another."¹¹⁸

The Church is called on mission to bring the Kingdom of God to this world. To be transformed into a closer image of the Kingdom of God, requires a community of the Lord's disciples, where each one actively participates in the process of building up God's people, deeply motivated by the love of God, expressed especially in the Christian love for the poor, the outcast and the marginalized members of society. The Basic Ecclesial Communities (BECs) concretely express the Church as a community of disciples, the Church as a communion and the Church of the Poor - the Church at the grassroots level.

In the first five years of integration and implementation of the BECs in the Diocese of Malolos, the BECs experienced "birth pains" due to three factors: first, in spite of being the thrust of the Diocese, there was no owning of the vision on the part of most parishes; second, it was not regarded as a pastoral priority in most parishes because it was considered only as a program under the Commission on Formation; third, its integration in the parish required conversion of every facet of the people's lives.

History of the Basic Ecclesial Communities

The Basic Ecclesial Communities (BEC), also known as Basic Christian Communities or Small Christian Communities, have been a product of the commitment of the Church to reach out to the needy, especially those on the "grassroots level." It has been said that these originated from the Liberation Theology movement in Latin America which was premised and founded on a "preferential

¹¹⁸ PCP II, no. 138.

option for the poor” in the light of Catholic social teachings. The communities, which spread both in Latin America and Africa, have been a part of the concrete realization of the communitarian model of the Church (as Communion and as People of God) envisioned by the Second Vatican Council and stressed in the documents *Evangelii Nuntiandi* of Pope Paul VI and *Redemptoris Missio* of Pope John Paul II.

In the late 1960s, after the Second Vatican Council, foreign missionaries in the frontier mission areas in Mindanao and Negros introduced the first Basic Ecclesial Communities in the country. The first wave of the communities emerged during the regime of the late President Ferdinand Marcos. It was difficult during those times because the communities were then perceived as leftist groups opposing the regime, yet they were means for evangelizing the poor. After the fall of the Marcos regime and the restoration of democracy, it became easier to promote Basic Ecclesial Communities and to engage them in social action. Some of these were revived and some even initiated livelihood projects, cooperatives and sustainable agriculture for the benefit of the poor.

The Second Plenary Council of the Philippines (PCP II) in 1991 called for the building of Basic Ecclesial Communities and their “vigorous” promotion “for the full living of the Christian vocation in both urban and rural areas.”¹¹⁹ They were seen as “a new way of being Church.” The said council also decreed that the Catholic Bishops’ Conference of the Philippines (CBCP) was mandated to issue “an official statement on BECs on their nature and function as recognized by the Church, making it clear that they are not simply another organization.”¹²⁰

The CBCP has been so supportive of the promotion of the Basic Ecclesial Communities that it established the Episcopal Committee on Basic Ecclesial Communities (CBCP – BEC) in 2007 to promote the establishment of these communities in the dioceses across the country. Initially, it gathered communities from all over the country to attend the Basic Ecclesial Communities National Assembly which was the first assembly sponsored by the CBCP.

¹¹⁹ PCP II, Part IV, Art. 109.

¹²⁰ PCP II, Part IV, Art. 110, no. 1.

It started in 2002, was continued in 2005 and encouraged the formation of the Episcopal Committee in 2008. The creation of this committee was an expression of the acceptance and support by the CBCP that the promotion of Basic Ecclesial Communities was a pastoral priority. The chairmen of the major episcopal commissions (such as biblical apostolate, social action, liturgy, education and catechetics, family and life, youth, laity and canon law) were made members of the said committee. This is a recognition that the episcopal commissions mentioned were instrumental in the growth of BECs and that the areas of concern of the same commissions are constitutive dimensions of BECs' life.

BEC in the Diocese of Malolos

In the Diocese of Malolos, the BECs were offshoots of *KristiyanongKapitbahayan* (KrisKa) or Christian neighborhood, which was widespread during the 1980s.

The promotion of BECs in the Diocese of Malolos is relatively new. On its fifth year of integration in the structure of the parishes, it is considered merely as one of the programs of the Commission on Formation. It is headed by the BEC Director who initiates plans and strategies to realign the BECs with the parish movements and organizations. The Director is supported by the following: a Diocesan Basic Ecclesial Communities Core group composed of a lay diocesan coordinator and staff whose task is to animate the communities in the diocese; diocesan volunteers; and ten vicarial coordinators endorsed by their respective vicarial spiritual directors as representatives during the regular monthly meetings.

While gradually integrating the culture of the BECs into the parish life, the growth of these communities may still be considered relatively slow. The present situation shows the imbalances in the reception and implementation of BECs in the different parishes in the Diocese. In spite of being the thrust of the diocese, the BECs have not been favorably accepted in some parishes as the new way of being Church. This is because the promotion of BECs has been regarded as a program of the Commission of Formation and some

parish priests have not promoted these in their parishes. Some parishes have been claiming to have their own version of “BECs”, albeit only for the church leaders. Some have been thinking of the BECs as simply faith-sharing groups, while some have not included organizing such communities as part of their pastoral plans.

Given the situation, the Diocesan Basic Ecclesial Communities Core Group could not take further measures in the promotion of BECs. Nonetheless, they are always available to give lectures, trainings, workshops, and seminars, like the BEC Basic Orientation Seminar, Organizing Seminar, Facilitating Workshop-Seminar, Immersion and Community Visitation, upon the request of parishes.

In the first three years—that is, from 2007 to 2010—all the vicariates were given the BEC Basic Orientation Seminar. This was followed by the request of some parishes for the training of facilitators.

In a span of five (5) years, the BEC in the Diocese of Malolos have seen positive results especially in the 61 parishes out of the 66 that have undergone the Basic Ecclesial Communities Basic Orientation Seminar. To date, BECs have been formed in 58% of the total parishes in the diocese, with a total of 1,021 BEC Cells (*Buklods*).

As reflected in the survey, most of the members of BECs are women. Many of the meetings are occasions for Bible sharing and praying the rosary. This is because the activities of the BECs are delegated to the Block Rosary units in most parishes. Nevertheless, the principal components of BEC s are household prayer meetings, weekly meetings, livelihood programs, tree planting, seminars and distribution of Bibles. There are also BECs doing works of evangelization.

DOCTRINAL FRAMEWORK

The Decree on the Church's Missionary Activity of the Second Vatican Council (Vatican II) acknowledges the need to gather a community of believers that will promote and spread the Gospel in their very community, in each member, and eventually to all other believers in the society – in the world – to bear witness to Christ before the nations. It states: "The Holy Spirit, who calls all men to Christ and arouses in their hearts the submission of faith by the seed of the word and the preaching of the Gospel, brings those who believe in Christ to a new life through the womb of the baptismal font; He gathers them into one people of God which is "a chosen race, a royal priesthood, a holy nation, a purchased people."¹²¹

Pope Paul VI, in his *Evangelii Nuntiandi*, proposes that the community springs from the need to live the Church's life more intensely, or from the desire and quest for a more human dimension such as larger ecclesial communities can only offer with difficulty, especially in the big modern cities which lend themselves both to life in the mass and to anonymity.¹²²

Redemptoris Missio states that the rapidly growing phenomenon in the young churches – one sometimes fostered by the bishops and their Conferences as a pastoral priority – is that of "basic ecclesial communities (also known by other names) which are proving to be good centers for Christian formation and missionary outreach."¹²³

Pastores Dabo Vobis re-echoes the need to build Basic Ecclesial Communities (BECs) by the priest in union with the Bishop. The priest builds up the unity of the Church's community in the harmony of diverse vocations, charisms, and services.¹²⁴

¹²¹ Ad Gentes Divinitus (ADG), no. 15.

¹²² cf. EN, no. 58.

¹²³ cf. RM, no. 51.

¹²⁴ cf. Pastores Dabo Vobis (PDV), no. 16.

The Second Plenary Council of the Philippines (PCP II) sees the need to build and strengthen communities that build up the parish as a community of communities. Consequently, it considers the importance of BEC¹²⁵ and the need to promote it¹²⁶ as a tool to social transformation¹²⁷. It believes that it should be included in the training of seminarians¹²⁸; for it is visibly a significant expression of ecclesial renewal in many dioceses in the country.¹²⁹ Further, it speaks of the vision of the Church “as communion, participation and mission, about the Church as a priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.”¹³⁰

The National Pastoral Consultation on Church Renewal sets the building and strengthening of participatory communities that make up the parish as a community of communities as fifth among the nine pastoral priorities of the Catholic Church in the Philippines. It says that “we shall support the growth and the strengthening of BEC and other forms of faith-communities, such as lay associations and movements, as vehicles of renewal. We shall strive to integrate our communities into parish life and activities, and seek to develop structures of coordination and participatory decision making”¹³¹.

Finally, Pope Benedict XVI, in his Encyclical Letter *Spe Salvi*, speaks of “faith-based hope” and “hope-filled faith” that accompany us on our journey in the service of God and the Church. These same “faith-based hope” and “hope-filled faith” should accompany us in the work of building Basic Ecclesial Communities, which indeed are a “new way of being church.”

¹²⁵ cf. PCP II, no. 137.

¹²⁶ cf. PCP II, no. 109.

¹²⁷ cf. PCP II, no. 22, 1.

¹²⁸ cf. PCP II, no. 10.

¹²⁹ cf. PCP II, no. 140.

¹³⁰ PCP II, no. 137.

¹³¹ NPCCR, p. 59.

D

DECLARATIONS

Article I. Nature of Basic Ecclesial Communities

Declaration 132

The Diocese shall promote Basic Ecclesial Communities (BEC) as a new way of “being Church.” It is the total development of the faithful in the basic cells of the Church through the combination of faith formation and practice, leading to witnessing, in the context of the New Evangelization.

Declaration 133

The BEC shall have the following elements:

1. *Magkakapitbahay* (belonging to the same neighborhood);
2. *Binubuhay ng Salita ng Diyos* (being enlivened by the Word of God)
3. *Nagdiriwang ng mga Sakramento lalo’t higit ng Eukaristiya* (celebrating the Sacraments especially the Eucharist);
4. *Naka-ugat at naka-ugnay sa malaking Simbahan* (being rooted in and connected with the parish);
5. *May angkop na pagkilos* (being geared towards coordinated action)

The promotion of BECs shall consist of the following stages:

Dialogue of Life – this stage gears towards building relationships among the people through religious and social gatherings and home visitations;

Basic Orientation Seminar – this stage aims to facilitate the knowledge of the basic foundation of Catholic faith and Church teachings such as Revelation, Evangelization, Church models in history, and the nature of BECs according to the teachings of the Church;

Liturgical Stage – this stage intends to develop Christian virtues and fosters deeper relationship with God and with neighbor;

Developmental Stage – this stage imparts awareness of the mission and of service to others;

Liberation Stage – this stage aims to provide knowledge of the Social Teachings of the Church leading to the concretization of Gospel values in a person's life;

Follow-up and Process Seminars – these seminars intend to develop a deeper sense of self-awareness and to enrich the condition of one's life.

Article II. Name and Structure

Declaration 134

The coordinating body shall be called "Office on the Promotion of Basic Ecclesial Communities" to be headed by a Priest Director appointed by the Diocesan Bishop.

Declaration 135

1. The Office on the Promotion of BEC shall be directly accountable to the Diocesan Bishop.
2. For purposes of unity and uniformity, the name of the BECs in the Diocese of Malolos shall be *Maliliit na Sambayanang Simbahan*.
3. Each cell grouping of the BEC shall be called "*buklod*" and the group of *buklod* in a Sub-Parish, sitio, or barangay shall be called "*bukluran*."

Declaration 136

1. The Office on the Promotion of BEC shall be composed of the following: a priest director, a lay diocesan coordinator, staff and the Diocesan BEC Core Group composed of the lay vicarial BEC coordinators.
2. The Diocesan BEC Core Group shall form a secretariat composed of the BEC Priest Director as Chairman, Lay Vice-Chairman, Secretary, Treasurer, Assistant Treasurer

and Auditor.

Declaration 137

1. All vicariates shall organize a Vicarial BEC Center to be headed by a Vicarial BEC Spiritual Director. The BEC Center shall address the spiritual, economic, cultural and environmental, and political concerns in the vicariate.
2. The Vicarial BEC Spiritual Director shall appoint a lay Vicarial BEC Coordinator who shall coordinate with the Diocesan BEC Secretariat and the Parish BEC Team. The Lay Vicarial Coordinator shall also function as the BEC-Community Organizer (BEC-CO).
3. All parishes shall organize a Parish BEC Team which shall be headed by the parish priest.

Article III. Coordination

Declaration 138

1. The Office on the Promotion of BEC shall coordinate with all commissions in the implementation and promotion of the BECs in all parishes.
2. Adopted as the thrust of the Diocese, the promotion and formation of BECs shall be a priority in all the parishes and actively implemented, guided and sustained by the Parish Pastoral Councils.

Declaration 139

In order to build and strengthen participatory communities that make up the parish as a community of communities, the Diocese shall initially recognize as BECs the existing parish-based or community-based organizations that function as such. Furthermore, the Office on Promotion of BEC shall fine-tune these groups to evolve more according to the nature of BECs as proposed by this Synod.

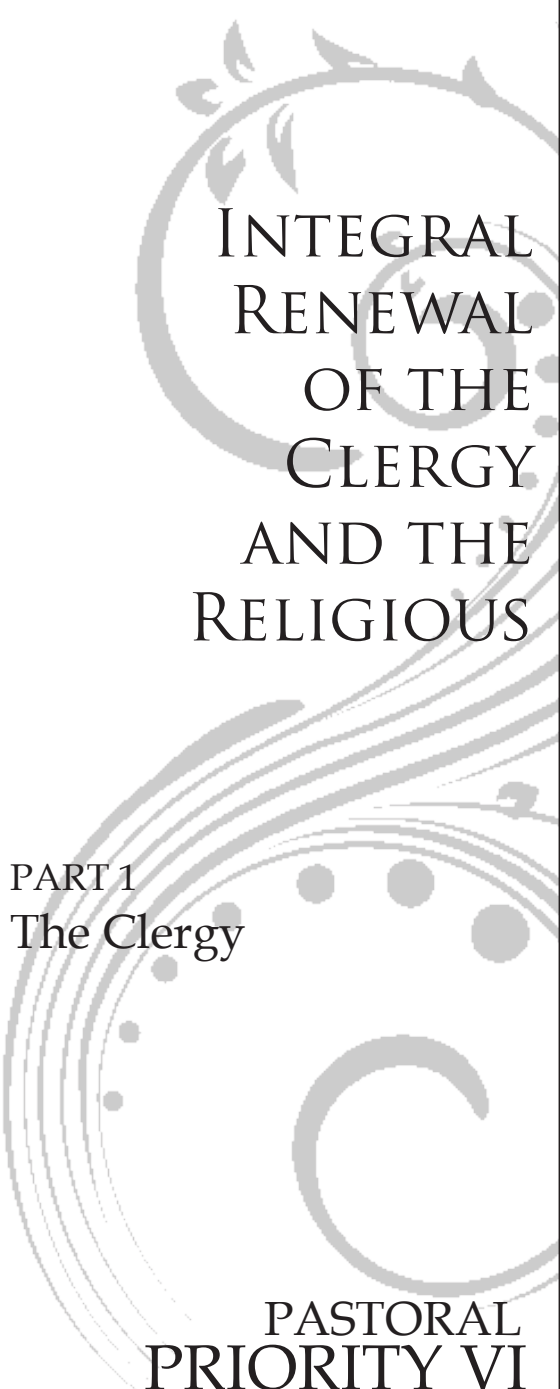
Article IV. Formation of the Future Priests and the Lay Promoters of BEC

Declaration 140

Lay promoters of BEC shall undergo necessary formation to equip them with competence and skills making them more active and effective in building and strengthening the participatory communities.

Declaration 141

Formation for BECs shall be maintained in the training of the future priests in the Diocese of Malolos.



INTEGRAL RENEWAL OF THE CLERGY AND THE RELIGIOUS

PART 1
The Clergy

PASTORAL
PRIORITY VI



PASTORAL SITUATION

The Diocese of Malolos is comprised of the whole province of Bulacan and the city of Valenzuela. Its total land area is 2,672 sq. km. Since 1986, the year before the First Synod of Malolos, its Catholic population grew to more than 150% from 1,164,900 to 2,990,985 faithful. Concomitantly, the number of diocesan clergy added almost 80% to its number from 118 to 211. The resulting priest to lay faithful ratio in 1986 was 1:9,872 while in 2012, 1:14,175. Further, in 2012, the resulting active diocesan clergy to lay faithful ratio is 1:17,189.

Of the present 211 members of the diocesan clergy of Malolos, 26 priests belong to the Upper-Senior Clergy (37 years and above in the ministry: Median age-66 years). Their number, which is 12.32% of all the clergy, is the second highest among all the categories. In fact, they are nearly equal to the combined number of priests who belong to the next two categories: 16 (7.58%) from the Middle-Senior Clergy (32-36 years in the ministry: Median Age-60 years) and 14 (6.64%) from the Lower-Senior Clergy (27-31 years in the ministry: Median Age-56 years).

The Upper-Middle Clergy (22-26 years in the ministry: Median Age-51.5 years) ranks as the fifth highest among the categories with 20 (9.48%) priests as members. They are exactly half the number of the Middle-Middle Clergy (17-21 years in the ministry: Median Age-46 years) which ranks as the highest among all the categories with 40 (18.96%) priest members. The Lower Middle Clergy (12-16 years in the ministry: Median Age-43.5 years) which has 22 members or 10.43%, the fourth highest among the categories, falls a notch lower – by one priest member difference – with the Junior Clergy (7-11 years in the ministry: Median Age-38 years) which posts 23 members or 10.90%, the third highest among the categories.

The Young Clergy (2-6 years in the ministry: Median Age-33.5 years) has 16 priest members (7.58%) making it the sixth highest among all categories. Exactly half of that number – 8 or 3.79% – comprises the Neo-Presbyters (0-1 year in the ministry: Median Age-31 years) of the Diocese. At the time of the Second Synod of Malolos, the Diocese has not ordained any deacon. Ten

(4.74%) priests of the 211 have retired from active service (Median Age-81 years), one (1) has been currently going through the process of incardination and fifteen (15) have been serving outside the Diocese in various ministries and apostolates.

Particular “lights and shadows” emerged from the consultation done with the clergy and the lay faithful of the Diocese. These “lights and shadows” revolved mainly around the urgent longings of both groups to see and experience Christ in the Presbyterium of Malolos: in their deep and genuine brotherhood in communion with the Diocesan Bishop, in their holiness and simplicity of life and authentic love and concern for and availability to Christ’s flock in the Diocese. The lights, and more so the shadows, are constant and humbling reminders to the clergy that what they do are but gratuitous privileges as they participate to the real project of Christ which prompts them to proactively participate in building up the Church.

DOCTRINAL FRAMEWORK

The documents of the First Synod of the Diocese of Malolos in 1987 already contain the basic agenda for the renewal of the Priests in their life and ministry, as laid down by the Second Vatican Council (especially in *Lumen Gentium* and *Presbyterorum Ordinis*) namely, among others:

1. The Priest as minister of the Word of God (teacher of doctrine)
2. The Priest as presider of the sacraments
3. The Priest as spiritual and moral guide/shepherd of the people of God
4. The need for a simple and inspiring lifestyle
5. The need for a solid prayer life and priestly spirituality with an on-going renewal/formation through recollections, retreats, fraternal meetings, vicarial outing, etc.
6. The need for intimate sacramental brotherhood
7. The need for hierarchical communion with the Diocesan Bishop
 - a. The need to observe celibacy for the Kingdom

of God¹³²

- b. The need for cooperation in the ministry between the parish priest and parochial vicar; between the priest and the laity
- c. The need for a deep spiritual disposition (humility and obedience) in accepting assignments and offices

With these facts in consideration, the renewal to be espoused by the Second Diocesan Synod for the clergy is both:

- (a) a re-emphasis on the agenda of renewal for the clergy in the First Diocesan Synod; and
- (b) a “contemplation on the face of Christ” as the Chief Shepherd of the Flock

These two factors are set in the perspective of the new religious, social, and cultural context of the local Church in Malolos and how the clergy, guided by the fruits of PCP II, can transform themselves according to the mind and spirit of Christ towards a new and vigorous evangelizing thrust in the decades to come.

True to the mandate of Vatican II which says that deacons are strengthened by sacramental grace—in communion with the bishop and his group of priests—to serve the people of God in charity,¹³³ the Diocese of Malolos offers an integral program to those ordained to the diaconate. Being in a transitory stage which leads to the reception of the priesthood, the deacons are called to represent Christ and His Church, particularly as servants of those in need. In a concrete way, they get a first-hand experience of such a life of service as they take turns in ministering to the *anawim* (the poor of Yahweh) through the established charitable institutions in the Diocese of Malolos (e.g. Bethlehem House of Bread, Galilee Homes, Emmaus House of Apostolate, the Provincial Jail, and Bulacan Medical Center) prior to their ordination. This program is geared toward the enhancement of the spiritual maturity, compassion, and flexibility of the deacon.

Through the guidance of the Diocesan Bishop, deacons serve

¹³² cf. CIC c. 277 §1.

¹³³ cf. LG, no. 29.

as a channel of the Word of God, thereby making Christ present in the lives of those whom they serve, even if they do not yet act in *persona Christi capitis*.

With these facts in mind, what model/models of priesthood do we need today?

PCP II adopts the ecclesiological model of “community of disciples” for the Church in the Philippines as a “communion of life, love and truth,”¹³⁴ “a community of faith, hope, and charity”.¹³⁵ This model leads us back to the concretely vivid model of the early Christian communities¹³⁶ which, fired by the love of Jesus and inspired by His Word and Spirit, gathered to worship, to pray, to share, and to serve.

The priesthood is instituted within the People of God and for the sake of the People of God. Therefore, priests and their ministry cannot be understood without and apart from this community setting. The priest/ordained minister does not stand outside the Christian community. He remains in the community and is ordained for the community.

The priest is the representative of Christ, not a substitute or replacement; he is the head in the community and before the community; he is the sign and instrument of God’s loving presence and saving activity among his people. At the same time, the priest is also a reminder or sign of the common calling to the community of faith: the call to holiness. By what the priest is, or how he lives his priestly life and carries out his ministry, he reminds the people of their vocation to be faithful to God and to live in a state of holiness.

Adopting the PCP II Model of “The Priest in the Christian Community,” the next question to ask is:

What are the specific roles or functions the priest must play so that he can effectively contribute to the task of new evangelization with the community of disciples?

Given this cultural context, perhaps nothing on the human plane will influence both the shape of the Church and its impact

¹³⁴ LG, no. 9.

¹³⁵ LG, no. 8.

¹³⁶ cf. Acts 2:42.

on Philippine society as palpably as the leadership of the ordained ministers. Hence, there is a need for a clergy that will propel the Diocese of Malolos according to the mind and spirit of Jesus Christ to a new vigorous evangelizing thrust in the years to come.

1. The Priest as Proclaimer of the Word of God Builds up the Community of Disciples

Preaching the Word of God is the primary task of the ordained ministry. Blessed John Paul II, in his Post Synodal Apostolic Exhortation *Catechesi Tradendae*, emphasized that the priest is called to be both a preacher and a catechist par excellence.¹³⁷ This is a pastoral priority that caters to integral faith formation whose impetus comes from PCP II, which declares: “People are hungry for the Word of God. They look for preachers who have experienced the Word in their lives and deliver it not only with learning but with conviction and the power of the Spirit”.¹³⁸

2. The Priest as Servant-Leader of the Eucharistic Community

The center of the assembly over which the priest presides is the Eucharist, and every work of the apostolate is directed to it.¹³⁹ As the priest presides over the Eucharistic assembly, he should keep in his mind and heart that the lay faithful hunger not only for a valid Eucharist, but for an authentic and meaningful celebration of the sacrament. PCP II sets this condition as an imperative by saying: “What is most vital is not a mere multiplication of Masses or the rubrical perfection of the Eucharistic celebrations. What is truly necessary is that the whole assembly should become a living offering to God joined to the Eucharistic sacrifice”.¹⁴⁰

In the same vein, all efforts to build Basic Ecclesial Communities must find their source of unity in the Eucharist over which the priest presides. Hence, the priest must find time to lead the whole parish and the BECs towards this “source and apex” of the whole Christian life.

¹³⁷ *Catechesi Tradendae* (CT), no. 64.

¹³⁸ PCP II, no. 521.

¹³⁹ *Presbyterorum Ordinis* (PO), no. 5.

¹⁴⁰ PCP II, no. 524.

3. The Priest as Co-worker or Collaborator in the Ministerial Community of Disciples

PCP II states that Servanthood is Jesus' way of leading His Church. The priest is a servant and leader when he reaches out to all classes of people in the community with great kindness after the manner of the Lord. He inspires, leads, and coordinates the members of the community so that they will become what they are supposed to be as Christians. Very special among His concerns are:

- The Poor
- The Young people
- Parents/families

A priest must encourage, appreciate and respect the charisms of the lay faithful and their ministries and apostolates in the Church. All the gifts that the priest has received from God as well as all the charisms in the Christian community, are ordered to the good of the family of believers. The servant-leader has the task of ordering and coordinating all these gifts for the good of all in the spirit of Him who gives.¹⁴¹

The priest must always remember that he does not lead and serve alone. He is, first of all, a co-worker and collaborator with Jesus Christ, the Head of the Church. He exercises his leadership in collaboration with the Diocesan Bishop (hierarchical communion), with the Presbyterium (sacramental brotherhood), and with the Laity and Religious of the Diocese.

The **Directory on the Ministry and Life of Priests** of 1994 declares: "The Bishop and his brothers must never fail to make periodic visits to those brothers who are ill, who can be informed about events in the Diocese, in a way that makes them feel like active members of the clergy and of the Universal Church, which builds upon their sufferings".¹⁴² Thus, all priests are tasked to look after their own welfare. For this purpose, the Commission on Social Security and the Welfare of the Clergy (CSSWC) is given the role to

¹⁴¹ cf. PCP II, nos. 528-529.

¹⁴² The Directory on the Ministry and Life of Priests (DMLP), no. 96.

provide and look after their medical and pension needs.

The CSSWC's role finds inspiration from pronouncements or ecclesial documents, among them:

Presbyterorum Ordinis, 1965 - "Rules are to be drawn up for the decent support of those who had or have held any office in the service of the Church."

Ecclesia Sanctae, 1966 - "Special agencies are to be established to provide for insurance, health assistance, and for the maintenance of the clergy in sickness and old age."

First Synod of Malolos, 1987 - "Designated to serve God through the discharge of the task assigned to them, priests are worthy of receiving reasonable assistance and support."¹⁴³ "A retired priest shall be given appropriate monthly assistance or support aside from the benefits derived from the national pension plan".¹⁴⁴

4. The Priest as Steward of the Spiritual and Material Goods of the Community of Disciples.

The priest is the caretaker and steward of the gifts and riches that God bestows on his community of disciples. These include spiritual riches (like charisms), human resources, and material wealth (money, church properties, investments, etc.).

In overseeing, handling, managing, and administering the use of these spiritual and material goods which he does not personally own, the priest must exercise prudence, responsibility, trustworthiness, accountability, and transparency.

To discharge this function effectively, PCP II calls on the priest to espouse "voluntary poverty, which requires detachment from worldly possessions coupled with the spirit of trust in God. Its spirit of complete detachment enables the priest to use temporal goods along the direction of Christ's teaching and the doctrine of the Church and to place them at the service of those in need".¹⁴⁵

Should this be heard and heeded, the longed-for dream

¹⁴³ FDSM, Dec. 112.

¹⁴⁴ FDSM, Dec. 116.

¹⁴⁵ PCP II, no. 548.

of making the Church in the Philippines the Church of the Poor comes closer to reality. "The Church of the Poor will mean that pastors will give preferential attention and time to those who are poor, and will give generously and share of their own resources in order to alleviate their poverty and make them recognize the love of the Lord for them in spite of their poverty. Pastors... should, by way for instance of pastoral immersion (through BECs), be directly knowledgeable of the life situation of the poor among their flock".¹⁴⁶

"Pastors and leaders of such a 'Church of the Poor' will not compete for the most prosperous parishes or offices, and will not argue for titles and honors as they cherish in their hearts the words of the Lord - 'The greatest among you must be your servant. Whoever exalts himself will be humbled, whoever humbles himself will be exalted.' Rather, they will live simply in order to share what they have with the needy".¹⁴⁷

5. The Priest as Presider and Leading Witness Over an Evangelizing and Prophetic Community of Disciples

PCP II, through the servant-leadership of the priest, believes that the community of disciples is inspired and formed to become an evangelizing and prophetic community. "Evangelization means bringing the Good News to all conditions and status of human life; it includes allowing the Gospel to upset and disturb mankind's criteria for judgment, its specific attitudes and values, styles of life that go against the Word of God and His loving plan to save all".¹⁴⁸

Therefore, by the lifestyle, identity, ministry, and relationships of the priest, he witnesses to and proclaims most effectively the gospel of Jesus. Like the compassionate Good Shepherd, the priest reaches out to the sick and disabled in the community, to the poor and victimized in society, to those who went astray and left the community of disciples, to believers of other faiths, and members of other ecclesial communities by means of the principles of ecumenical and interreligious dialogue and *Missio ad gentes*.

¹⁴⁶ PCP II, no. 129.

¹⁴⁷ PCP II, no. 133.

¹⁴⁸ PCP II, no. 526; cf. EN, nos. 18-19.

DECLARATIONS

Article I. Integral Faith Formation

Declaration 142

The Commission on the Clergy shall provide a program for the continuous study of the Scriptures, Theology, and other sciences to help the clergy develop further their knowledge and skills and to make them better teachers and proclaimers of the Faith, presiders in liturgy, and servant-leaders of the community.

Declaration 143

Personal and collegial efforts shall be devoted to seek opportunities for integral human and spiritual development to enable the clergy to give a more mature and credible witness both in their life and ministry. The Diocesan Bishop, the Episcopal Vicar for the Clergy, the Commission on the Clergy, and the presbyterium as a whole shall collaborate to ensure active and full participation of all the concerned in their integral faith formation.

Declaration 144

The Commission on the Clergy shall devise a prudently-crafted program to facilitate the passage from a transitory Diaconate to the exercise of the sacred ministry and the entrance into the community of the presbyters, and assist the deacon toward a progressive and harmonious assumption of responsibilities incumbent of a priest.

Declaration 145

The Diaconal Program shall consist of orientation and familiarity with the functions and responsibilities of different commissions and mandated organizations. It shall also include immersion in the various houses of apostolate and weekend parish assignment as a venue for exchange of pastoral experiences, mutual encouragement, and the start of good relations of fraternal camaraderie and support.

Article II. The Ongoing Formation of the Clergy

Declaration 146

To ensure the ongoing formation and renewal of the clergy towards New Evangelization, the Commission on the Clergy of the Diocese shall adopt the formation program offered by the Catholic Bishops' Conference of the Philippines Commission on the Clergy.

Declaration 147

Regular and active participation in age-group formation meetings, personal colloquia, and counseling sessions shall be encouraged to facilitate the formation of the clergy as a community of priests.

Declaration 148

The *Bahay Pastol* facility at Malipampang, San Ildefonso, Bulacan shall be established as the center for the ongoing formation of priests, under the guidance of *Figli del'Amore Miserecordioso*, a congregation with a charism for priestly formation.

Article III. Authentic and Meaningful Celebration of the Eucharist and Other Sacraments

Declaration 149

Conscious that the Eucharist is the source and summit of ecclesial life, the clergy shall cultivate a loving devotion to the sacrament that transforms them into Eucharistic persons. Commercialization of the sacraments (especially the Eucharist) and sacramentals have no place in the life and ministry of the clergy.

Declaration 150

Insofar as the liturgy is ecclesial and the priest is ordained *propter liturgiam*, liturgical presidency shall always observe what the Church prescribes for the liturgical celebrations.

Declaration 151

As an instrument of reconciliation and spiritual healing and

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as part of his pastoral duty, the priest shall hear confessions regularly and make himself available for sick calls in the parish under his care.

Declaration 152

The priest shall initiate, encourage, support, nourish and sustain efforts at establishing Basic Ecclesial Communities to build up the Church in the parish under his care, since the most concrete and visible expression of being Church happens through this avenue.

Article IV. Collaborative Ministry

A. Collaboration with the Diocesan Bishop

Declaration 153

Every priest of the Diocese of Malolos is called to have the traits and characteristics qualifying the diocesan clergy in the documents of the Second Plenary Council of the Philippines. Under the leadership of the Diocesan Bishop, he is called to witness to a life which is Eucharistic, missionary, contemplative, prayerful and Marian (PCP II, nos. 550-533).

Declaration 154

The Commission on the Clergy shall foster collaboration in leadership and service that requires the priest to be in communion with his Diocesan Bishop. The greatest expression of this is through the obedience promised during ordination and most noteworthy is his mutual respect and trust to the Diocesan Bishop as well as in the way he carries out pastoral ministry in the parish.

Declaration 155

The Malolos Clergy shall be gentle and meek, understanding and humble, approachable and caring for the flock entrusted to their care by the Diocesan Bishop to promote the thrust of the New Evangelization.

B. Collaboration with Brother Priests

Declaration 156

The priest is related with his brother priests through the experience of sacramental brotherhood. A better experience of priestly communion among and between priests, especially between parish priests and parochial vicars, shall be made manifest in:

1. their ministerial activities;
2. responsibility towards the diocesan programs and their continuity in the parishes especially during change of assignment;
3. spirit of affirmation, friendship, affectionate help, acceptance, and fraternal correction;
4. fraternal communion; and
5. the development of support groups.

Declaration 157

For a smooth transition in the removal and transfer of parish priests (cf. Canon 538, §1), the outgoing parish priest shall prepare a Parish Transition Report to be given to the incoming parish priest, containing the following:

1. Information on the organization of the parish, indicating the number of chapels, the members of the Parish Pastoral Council and the Sub-parish Pastoral Councils and a list of the staff of the parish;
2. A list of the church organizations and movements, including their officers;
3. An inventory of the properties of the parish;
4. An audited Financial Report of the parish;
5. Major pastoral accomplishments during the tenure of the outgoing parish priest;

6. List and description of unfinished projects; and
7. List and description of pastoral challenges and proposed areas for action of the incoming parish priest.

The Diocesan Bishop shall be furnished with a copy of the Parish Transition Report.

Declaration 158

The Commission on the Clergy, in coordination with the Committee on the Pastoral Care of the Priests, shall make an effective program and initiate activities to help priests in special situations.

Declaration 159

In the spirit of collaborative ministry, the priest shall always see and experience the need to be present in clergy gatherings (vicarial meetings, monthly recollections, annual retreats, other clergy gatherings or meetings, etc.).

Declaration 160

The criteria for transfer in assignments shall include credible witness to priestly life and ministry, competent pastoral management, and years of experience. All things being equal, seniority takes precedence.

Declaration 161

The priest shall consider and view his assignment or any office and responsibility given to him, in the spirit of collaborative ministry. The following shall be the term of office of the clergy in their assignments:

- | | |
|---------------------|-------------------------|
| 1. Vicar General: | 3 years renewable |
| 2. Episcopal Vicar: | 3 years renewable |
| 3. Curial Offices: | 3 years renewable |
| 4. Commission Head: | 3 years renewable once |
| 5. Vicar Forane: | 3 years without renewal |
| 6. Parish Priest: | 6 years without renewal |
| 7. Parochial Vicar: | 1 year renewable once |

- | | |
|---|---|
| 8. Finance Officer: | 5 years renewable
for another 5 years |
| 9. Seminary Ministry: | 4 years renewable |
| 10. Special Ministries &
Chaplaincies: | to serve upon the discretion
of the Diocesan Bishop
(priests with charism for these
ministries shall be prepared
to assume the same office) |
| 11. Team Ministry: | to serve upon the discretion
of the Diocesan Bishop |
| 12. Mission Parish: | 6 years without renewal |
| 13. Parish Administrator: | as soon as the office is
vacated to a maximum of
one year |
| 14. Priest-in-charge: | from assumption of office to
a maximum of two years |

Declaration 162

In order to fully implement and monitor the policies, programs and projects of the respective commissions, including the directives of the nine (9) pastoral priorities of the Second Synod of Malolos, commission heads shall serve on a full time basis, subject to the availability of priests.

Declaration 163

Distribution of key or major positions to as many priests as possible is desired, so as to appreciate and put into full use the diversity of charisms.

Declaration 164

The Metropolitan policy on guest-priests shall be adopted and shall be implemented.

Declaration 165

The Commission on the Clergy shall prepare the nominations of assignments for the removal and transfer of priests. The Diocesan Bishop, in consultation with the Board of Consultors and the Vicars Forane, shall decide on the final assignments *ad*

Declaration 166

As a servant-leader with other servant-leaders, the priest shall co-discern, encourage, put into order and coordinate all the gifts and charisms of the lay faithful toward the exercise of their respective ministries and apostolates.

Article V. The Spirituality of Stewardship

Declaration 167

The call of the First Synod of Malolos for the priest to be aware of and responsive to the situation of the lay faithful with whom he lives and serves is re-affirmed. His lifestyle shall be simple and inspiring. In the same line, the priest shall strive to witness to a deep sense of prudence, trustworthiness, accountability and transparency in overseeing the resources, patrimony, church heritage, parish records and canonical books entrusted to his care.

Declaration 168

The spirituality of stewardship, sense of accountability, communion among presbyters and the sharing of life, charisms and goods shall be developed and promoted among the clergy. Concomitantly, the standardization of priestly remuneration shall be established (cf. Canon 281, §1). An *ad hoc* inter-commission group shall be formed to study, plan, suggest concrete measures and oversee the implementation of standardization.

Article VI. The Social Security and Welfare of the Clergy

Declaration 169

The Commission on Social Security and Welfare of the Clergy (CSSWC) shall be established to address the issues and concerns pertaining to the social security and welfare of the clergy such as: the monthly subsidy of retired priests, the medical and hospital expenses of sick and aged-priests and the growth of the funds established for these purposes. The Commission shall

likewise continue extending funeral assistance to the family of the deceased priest.

Declaration 170

The Commission on Social Security and Welfare of the Clergy shall be composed of elected representatives from each vicariate and the seminary formators. From these representatives, a chairman shall be appointed by the Diocesan Bishop while the different officers shall be chosen by the commission members and appointed by the Diocesan Bishop.

Declaration 171

The Commission on Social Security and Welfare of the Clergy shall meet once a month to discuss items pertaining to the medical and pension needs of its members. Policies and provisions, which were discussed and approved by the Diocesan Bishop, shall be published in a handbook containing the parameters of the medical and pension coverage which a member can avail of.

Declaration 172

The Commission on Social Security and Welfare of the Clergy, upon the Diocesan Bishop's approval, shall invest the funds entrusted to its care. It shall come up with a regular report of its finances for the information and perusal of its members.

Article VII. The Seminary

Declaration 173

To meet the thrust of the New Evangelization, the seminary – being the heart of the Diocese – shall form the seminarians in integral faith, collaborative ministry, spirituality of stewardship, genuine love of the Word of God and of the Eucharist and preferential option for the poor (cf. Canon 246).

Declaration 174

To efficiently respond to the needs of future ministry, seminarians shall undergo programs of the various commissions especially those of Formation, Family and Life, and the Youth, inclusive of the use of social communication tools both folk and modern

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media during summer vacation or, if deemed necessary, to be included in the programs of the Spiritual Pastoral Formation Year (SPFY) in accordance with the norms of seminary formation.

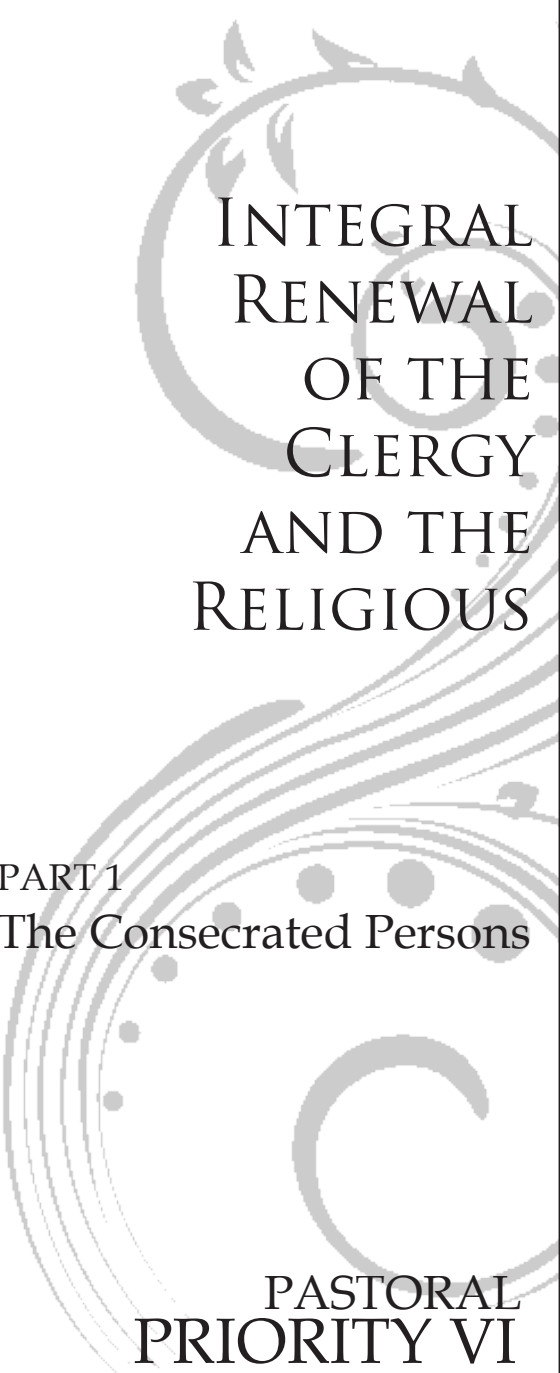
Declaration 175

To carry out the integral formation of the candidates to the priesthood, the Diocesan Bishop himself shall name those who are to compose the formation team. "They are to be selected among those priests who are highly qualified and esteemed due to their background and their human, academic, spiritual, cultural, and pastoral maturity."¹⁴⁹

Declaration 176

To ensure the availability of qualified formators, the Diocese shall support the formation, re-tooling and further studies of those called to this special ministry.

¹⁴⁹ DMLP, no. 90.



INTEGRAL RENEWAL OF THE CLERGY AND THE RELIGIOUS

PART 1
The Consecrated Persons

PASTORAL
PRIORITY VI



PASTORAL SITUATION

In pursuing their roles of continuous contemplation on Christ's crucified and glorious face, and witnessing to His love in the world, the consecrated persons of the Church are "called to place their very existence at the service of the cause of the Kingdom of God."¹⁵⁰ This calling of the consecrated persons greatly assists the Church with her mission of proclaiming the Gospel of Christ in the world. Blessed John Paul II wrote, "The Church counts on the continual dedication of this chosen host of her sons and daughters, on their yearning for holiness and upon the enthusiasm of their service to foster and sustain every Christian striving for perfection and to enhance the common welcoming of neighbour, especially those most in need."¹⁵¹ But in today's growing globalization, this call for the consecrated persons is indeed being challenged. Thus, a call for "continual conversion" is being asked from them, to give new vigor to the prophetic dimension of their vocation.

The Diocese of Malolos is richly blessed with vocations to the consecrated life that upholds intensified practice of the evangelical counsels through life-giving ministries of catechesis, education, vocation promotion and social apostolate. At present, the Association of Consecrated Persons (ACP) of the Diocese of Malolos has three (3) women contemplative orders of pontifical right¹⁵², thirteen (13) women active religious congregations such as one (1) secular institute of pontifical right¹⁵³, and two (2) of diocesan right¹⁵⁴, seven (7) religious congregations of pontifical right¹⁵⁵

¹⁵⁰ Pope John Paul II, *Message to the Plenary Session of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life*, (September 21, 2001).

¹⁵¹ *ibid.*

¹⁵² Augustinian Contemplative Nuns; Cloistered Carmelites Nuns of the Order of the Blessed Virgin Mary of Mt. Carmel (O. Carm.); Cloistered Dominican Nuns of Perpetual Adoration (OP).

¹⁵³ *Notre Dame de Vie* Institute (NDV).

¹⁵⁴ Dominican Sisters of St. Joseph (OP); Dominican Daughters of the Immaculate Mother.

¹⁵⁵ Augustinian Sisters of Our Lady of Consolation (OSA); Congregation of the Missionary Sisters Servants of the Holy Spirit (SSpS); Dominican Sisters of St. Catherine of Sienna (OP); Franciscan Sisters of the Sacred Heart

and three (3) private associations¹⁵⁶. There are also three (3) men religious priest congregation of pontifical right¹⁵⁷, one (1) private association - brothers¹⁵⁸ and one (1) lay consecrated.¹⁵⁹ The ACP has a grand total of 351 members with 293 consecrated women and 58 consecrated men. Their worthwhile contributions to the Diocese are bounded by significant ministries such as education; management of orphanages, homes for the elderly and hospices; biblical apostolate; prison ministry; medical, dental and optical missions as well as gift-giving and catechetical apostolate.

In order to aid their vocation toward integral growth and development, consecrated persons should continuously intensify their formation programs such as improving liturgical celebrations especially of the Holy Eucharist and of the Liturgy of the Hours, regular chapter meetings, and holistic ongoing formation especially for the elderly, the sick and the disabled members. However, these endeavors are not enough; renewal is necessary for a continuous conversion. Hence, the consecrated persons of the Diocese of Malolos desire renewal of some areas in their life and ministry, particularly in their practice of the evangelical counsels.

The survey prior to the Second Synod of Malolos concerning the consecrated persons in the diocese presented comments and suggestions that speak of the aspiration towards religious renewal. These include activities that promote better interaction between the consecrated persons and the clergy. Competent priests and resource persons can impart lessons, e.g., on human formation, spirituality, scriptures, information regarding the activities and projects of the diocese and necessary inputs in reinforcing consecrated life and deeper knowledge of one's strengths and weaknesses. One of their concerns is that of funding and financial stability that would enable them to cater to the needs and maintenance of charitable

(SFSC); Religious of the Virgin Mary (RVM); Sisters of St. Paul of Chartres (SPC); Sisters of Our Lady of La Salle (SNDS).

¹⁵⁶ Religious of the Divine Word (RDW); Religious Catechists of Mary (RCM); Sisters of the Divine Shepherd (SDS).

¹⁵⁷ Congregation of the Blessed Sacrament (SSS); Missionaries of the Sacred Heart (MSC); Montfort Missionaries (SMM).

¹⁵⁸ Blessed Sacrament Missionaries of the Poor (BSMP).

¹⁵⁹ Brothers of Mercy of St. John of God (FM).

institutions as well as the biblical and catechetical apostolates. It is with these concerns that the synod would be a good opportunity to help the consecrated persons attain their desire for an integral conversion and renewal.

DOCTRINAL FRAMEWORK

Besides the ordained and lay ministries, there are “Consecrated Persons”. These are the faithful who bind themselves to Christ in a state of life consecrated to God by the profession of the evangelical counsels of poverty, chastity, and obedience. *Lumen Gentium* explicitly speaks of the Consecrated Persons: “the Christian who pledges himself to this kind of life binds himself to the practice of the three evangelical counsels by vows or by other sacred ties of a similar nature. He consecrates himself wholly to God, his supreme love. In a new and special way he makes himself over to God, to serve and honor Him.”¹⁶⁰

The Consecrated Persons have a special role in the life of the Church, namely, to continue the mission of Christ in the world. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life says that Consecrated Persons “is already in itself an eloquent expression of ... a kind of Gospel spread out through the centuries. It appears in fact as a *prolongation in history of a special presence of the Risen Lord*.”¹⁶¹ In this way, consecrated life, through the guidance and action of the Holy Spirit, thus becomes truly a mission, and in itself a means of effective evangelization. *Vita Consecrata* says: “The more consecrated persons allow themselves to be conformed to Christ, the more Christ is made present and active in history for the salvation of all.”¹⁶²

With a life that revolves around prayer, silence, solitude, mortification, work, and study, the Consecrated Persons are motivated to experience a deeper renewal of life and enthusiasm

¹⁶⁰ LG, no. 44.

¹⁶¹ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium*, no. 2.

¹⁶² *Vita Consecrata* (VC), no. 72.

for the mission entrusted to them. Religious life thus becomes a distinct form of discipleship in which the Consecrated Persons pattern themselves after Christ' radically, publicly, and in community to become new missionaries of Christ. *Lumen Gentium* says: "Let Religious see well to it that the Church truly show forth Christ through them with ever increasing clarity to believers and unbelievers alike – Christ in contemplation on the mountain, or proclaiming the Kingdom of God to the multitudes, or healing the sick and maimed and converting sinners to good life, or blessing children and doing good to all men, always in obedience to the will of the Father who sent Him."¹⁶³

Perfectae Caritatis, the Decree on the Up-to-Date Renewal of Religious Life, gives guidelines for this aspiration of the Consecrated Persons towards integral renewal. It says: "The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the institutes, and their adaption to the changing conditions of our time. This renewal, under the impulse of the Holy Spirit and with the guidance of the Church, must be promoted in accordance with the following principles:

1. Since the final norm of religious life is the following of Christ as it is put before us in the Gospel, this must be taken by all institutes as their supreme rule.
2. It is for the good of the Church that institutes have their own proper characters and functions. Therefore the spirit and aims of each founder should be faithfully accepted and retained, as indeed should each institute's sound traditions, for all of these constitute the patrimony of an institute.
3. All institutes should share in the life of the Church. They should make her initiatives and undertakings in biblical, missionary, and social matters their own and should live them to the best of their ability, in a manner consonant with their own natures.

¹⁶³ LG, no. 46.

4. Institutes should see to it that their members have a proper understanding of men, of the conditions of the times and of the needs of the Church, to the end that, making wise judgements about the contemporary world in the light of faith and living with apostolic zeal, they may be able to help men more effectively.
5. Before all else, religious life is ordered to the following of Christ by the profession of the evangelical counsels. For this reason, it must be seriously and carefully considered that even the best-contrived adaptations to the needs of our times will be of no avail unless they are animated by a spiritual renewal, which must always be assigned primary importance even in the active ministry."¹⁶⁴

The Second Plenary Council of the Philippines (PCP II) says that "the specific witness of radical authenticity in religious life flows from the fact that the persons commit themselves to organize their lives through the meditation of sacred bonds within an institute at the service of the Church."¹⁶⁵ It considers the Consecrated Persons "called to serve the world and the Church, to be immersed in the world even as they live, as signs of the coming kingdom."¹⁶⁶ It holds that Consecrated Persons "share a common tradition, namely, that their founders tried to respond in a radically Christian way, at a particular stage of history, to the demands of the Gospel."¹⁶⁷

The Second Provincial Council of Manila (PCM II) sees the Consecrated Persons as givers of excellent examples of fidelity to the Lord and service of neighbour to the lay people.¹⁶⁸

Finally, the First Diocesan Synod of Malolos encourages the Consecrated Persons "to fulfil the special task entrusted to them by the Church with ever greater dedication and generosity in fidelity to the charism of their Founders."¹⁶⁹ It states that the charism proper to

¹⁶⁴ *Perfectae Caritatis* (PC), no. 2.

¹⁶⁵ PCP II, no. 459.

¹⁶⁶ PCP II, no. 454.

¹⁶⁷ PCP II, no. 471.

¹⁶⁸ cf. PCM II, p. 133.

¹⁶⁹ FDSM, no. 25.

each religious congregation “gives the community its basic identity, provides it with its own wholeness, and gives it a unique meaning within the total family of religious institutes.”¹⁷⁰ This challenge of the First Diocesan Synod of Malolos to the Consecrated Persons calls for a deeper reflection on the life and mission embodied by each congregation. With this, the Consecrated Persons are ushered to seek new ways of living Christian virtues to inspire them in their journey of faith in a world extending in further globalization.

DECLARATIONS

Article I. Integral Renewal of the Consecrated Persons

Declaration 177

To attain integral growth and development, the consecrated persons serving in the Diocese of Malolos shall intensify their practice of the evangelical counsels and/or sacred bonds and shall pursue basic and ongoing formation programs in line with the pastoral thrust of the Diocese and their own respective congregations.

Declaration 178

The consecrated persons shall exercise their respective charisms—whether this be in contemplation, education, health or social ministry with programs for the poor and the less privileged—in close coordination with the Diocesan Bishop, the clergy and the lay faithful.

Declaration 179

The consecrated persons shall exert efforts to deepen their prayer and Sacramental life, observance of silence, solitude, mortification, work and study.

Declaration 180

The World Day for Religious, held every 2nd day of February, shall be celebrated with the renewal of vows of the consecrated persons in a designated church.

¹⁷⁰ FDSM, no. 25.

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Article II. Significant Ministries and Special Apostolates

Declaration 181

The communities of consecrated persons shall make sincere efforts to understand each other's charism for mutual collaboration and appreciation of their respective roles in the Diocese. This shall be fostered among other things, through frequent and meaningful dialogues, pastoral meetings, shared apostolates and joint liturgical celebrations.

Declaration 182

The Diocese shall establish a system of support for the Private Associations in the Diocese for the preservation and growth of their apostolates.

Declaration 183

The various communities of the consecrated persons shall treasure and exemplify the legacy of their founders and foundresses.

Declaration 184

The members of the Association of Consecrated Persons shall commit themselves to pray for the clergy, fellow consecrated persons, seminarians and the lay faithful.

Declaration 185

For the promotion of better interaction among the consecrated persons, the clergy, the seminarians and the laity, the Association of the Consecrated Persons shall avail of the opportunities for involvement in the activities and projects of the Diocese for the care of the environment, the youth, the poor and other pastoral concerns.

Declaration 186

The consecrated persons shall do their best in fulfilling the mission God entrusted them by striving to be authentic witnesses of the New Evangelization with new ardor, new methods and new expressions.

Article III. Promotion of Religious Life and Priestly Vocation**Declaration 187**

The program promoting vocations to religious life and priesthood in the Diocese of Malolos shall be intensified.

Declaration 188

For the vitality of the Diocese, the strengthening of missionary spirituality in the context of the New Evangelization shall be promoted among consecrated persons.

Declaration 189

The Association of Consecrated Persons shall coordinate with other religious priest congregations with newly-established houses in the Diocese such as the Congregation of the Blessed Sacrament (SSS), the Missionaries of the Sacred Heart (MSC) and the Montfort Missionaries (SMM), prior to their formal integration in the Association of Consecrated Persons.

JOURNEYING
WITH
THE
YOUTH

PASTORAL
PRIORITY VII



PASTORAL SITUATION

The youth is characterized by freshness, vigor and spirit. They are in the stage of constructing their “self-concept” which is usually influenced by their family, peers, lifestyle, gender and culture. Likewise, they are undergoing a period of direction-searching and goal-setting by which they make choices that can affect their future and hopefully direct them towards maturity. Most would like to belong to a group or a community to feel that they are wanted, accepted and loved. These desires could give them varied means of releasing their energies and of making good use of their talents, skills, abilities and capabilities for their own personal enrichment and for the good of others. Unfortunately, the true path toward the fulfillment of these desires is not often made accessible to the young, despite the fact that they constitute the large and dynamic portion of the lay faithful, thereby making them the largest group that has to be attended to by the Church in the country.

The Youth in the Diocese of Malolos

Since 1988, a year after the First Synod of Malolos, an annual conference for youth leaders has been established. This annual conference, called the Diocesan Conference of Youth Leaders (DCYL), is now on its 24th year (2012). The program of the DCYL includes recollection and goal-setting.

Similarly, the Quarterly Conference for Youth Leaders has been held alternately in the vicariates. Attending this gathering are the officers of Parish Commission on Youth (PCY) with the host vicariates facilitating the program under the supervision of the Diocesan Commission on Youth (DCY).

Twenty five (25) years after the first synod, the DCY has placed the Youth Encounter (YE) Seminar, a Catholic Bishops' Conference of the Philippines-Episcopal Commission on Youth formation program, as its benchmark for the diocesan youth formation program. To date, the YE have been given to 513 batches

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from various parishes and schools. Workshops for interested facilitators have also been conducted to make the diocesan speakers in the vicariate more competent and effective.

To assist the Chairman of the Commission, priest advisers have been assigned to oversee the affairs of youth ministry in the vicariates. They are called vicarial youth directors who have been appointed by their brother priests in the vicariate. They do not have specific terms of office and their assignments expire when they are transferred to another vicariate.

The DCY has active participation in the Central Luzon Regional Youth Ministry (CLRYM) that regularly conducts and facilitates the following initiatives: Regional Annual Conference, Regional Quarterly Meeting or Fellowship and Biennial Regional Youth Pilgrimage. Each activity has been alternately hosted by eight (8) dioceses that are member of the CLRYM.

The Diocese also takes part in major national and international youth programs such as World Youth Days, the Asian Youth Days, National Youth Days and National Conferences of Youth Ministers. The Diocese has been consistently sending a good number of delegates to each of the said events.

The Vicarial Commission on Youth is established to provide an avenue for the leaders to be regularly consulted. Also, all the projects of the Commission are coordinated through this council.

In recognition for the leadership of some parish youth leaders, the San Pedro Calungsod Leadership Award (formerly, Blessed Pedro Calungsod Leadership Award) has been given during the annual Youth Big Day, which is now on its ninth (9th) year.

In the survey made in preparation for the Second Synod of Malolos, four (4) vicariates indicated that their youth have been active in the parishes, while four (4) indicated theirs have not been. One (1) vicariate commented that their youth have been fulfilling a lot of responsibilities in their parishes.

Twelve (12) respondents from the vicariates commented that there have been programs for the youth, nine (9) respondents said that there have been no programs, while only two (2) respondents answered, “*walamasyadongprograma*” (programs were few).

The youth have also been involved in liturgical celebrations. Six (6) vicariates mentioned that the youth have also been active either in the music ministry, the ministry of lectors and commentators, the ministry of altar servers or as attendees during masses intended for the youth. The youth have also been active members of Parish Commission on Youth, BECs, Legion of Mary, PASKA, Singles for Christ, Squirettes of Mary Immaculate, Columbian Squires, catechetical groups and other youth Church organizations. Moreover, they have also been involved in youth scholarships, care for the elderly and December outreach programs conducted in the parish.

The youth have also been joining recollections, leadership seminars, youth camps, youth general assemblies and team building activities. They have also been building networks with other youth groups through the Parish Commission on Youth. However, parish support and in-depth spiritual formation among the youth have been found lacking.

DOCTRINAL FRAMEWORK

The Tenth World Youth Day, with the theme “As the Father has sent Me, so I send you”, was held in the Philippines on January 11-15, 1995. This celebration, that ushered the mission of sending of millions of young people for the third millennium, was an invitation of the Church to the youth to go out and tell the world of His love¹⁷¹.

Taking the cue from the celebration, the Church sees that the youth play an important role in the life of the Church and the society. For this reason, they should not be hungry for Christ and his Word, to which they have to bear witness.

¹⁷¹ cf. PCM II, p. 82.

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The 13th Ordinary General Assembly of Synod of Bishops speaks about the need to assist the youth: “We want to support them in their search and we encourage our communities to listen to, dialogue with, and respond boldly and without reservation to the difficult condition of the youth. We want our communities to harness, not to suppress, the powers of their enthusiasm; to struggle for them against the fallacies and selfish ventures of worldly powers which, to their own advantage, dissipate the energies and waste the passion of the young, taking from them every grateful memory of the past and every profound vision of the future”¹⁷².

The Second Plenary Council of the Philippines, unfortunately, admits that “we do not reach the majority of our young people by catechetical instruction or the Sunday liturgy”¹⁷³.

This reality speaks in the form of a challenge. This shall remain if the Church would not act to change the situation radically. The call is very clear, as PCP II states: “They need to be evangelized for them to become evangelizers themselves.”¹⁷⁴

To respond to this sober reality, “Christ must be proclaimed to them as the Lord, the Savior, the Teacher, the goal and fulfillment of their lives. He must be presented to them as the Son of God who emptied Himself¹⁷⁵ and came not to be served but to serve and to give His life as a ransom for many¹⁷⁶ that they might have life and have it more abundantly.¹⁷⁷ He must be seen as their brother who shows the way to the Father and challenges us all to love as He has loved - by the power of the Holy Spirit”¹⁷⁸.

PCP II declares that there must be a preferential option for children and the youth;¹⁷⁹ for all of them need the support and

¹⁷² Instrumentum Laboris of the 13th Ordinary General Assembly of the Synod Bishops (October 7-18, 2012), no. 9.

¹⁷³ PCP II, no. 650.

¹⁷⁴ PCP II, no. 650.

¹⁷⁵ cf. Philippians 2:7.

¹⁷⁶ cf. Mark 10:45.

¹⁷⁷ cf. John 10:10.

¹⁷⁸ PCP II, no. 650.

¹⁷⁹ cf. PCP II, no. 385.

encouragement of enabling apostolate of the rest of the Church. It urges “every diocese to form, organize, and mobilize the young in such a way that they get creatively involved in the life of the diocese/parish as evangelizers of their fellow youth.”¹⁸⁰ It suggests that “suitable and well-trained campus ministers should be appointed for school youth. Chaplains for out-of-school youth should be chosen from among the best young priests in the diocese.”¹⁸¹

Finally, the National Pastoral Consultation on Church Renewal says that the Church “shall engage in dialogue with the youth, strive to enter their world and journey with them towards Christian maturity. We shall affirm their gifts and immense capacity to pursue their Christian ideal.”¹⁸²

DECLARATIONS

Article I. The Integral Formation of the Youth

Declaration 190

The Diocese shall foster the spiritual and personal growth of the youth, forming them into disciples of Christ through their participation in the life, mission, and work of the Church.

Declaration 191

To realize the need to be formed and animated by the Gospel of Christ, the formation of the youth shall include the following priorities:

1. Human formation
2. Spiritual formation
3. Social consciousness formation
4. Pastoral formation

Declaration 192

The Commission on Youth shall initiate and animate common youth activities and programs that provide opportunities for

¹⁸⁰ PCP II, Art. 51, no. 1.

¹⁸¹ PCP II, no. 652.

¹⁸² NPCCR, p. 59.

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the different youth groups within the parish to come together in order to cultivate and realize the active role of the youth in the New Evangelization, as envisioned by the Diocese.

Declaration 193

To foster unity, all parish-based youth programs and movements shall be coordinated with the Commission on Youth.

Declaration 194

In line with the thrust of the Diocese towards a Church of the Poor, the Commission on Youth shall coordinate with the Commission on Social Action in the creation of livelihood programs that shall benefit the out-of-school youth.

Declaration 195

The Commission on Youth shall periodically conduct surveys and studies on the youth of the Diocese, with the help of experts and in coordination with other commissions, centers of research and learning, among others, in order to provide tailor-made and fine-tuned programs for them.

Declaration 196

The youth leaders from the diocesan, vicarial, and parish youth commissions shall be given regular catechetical and theological inputs to strengthen their grasp of the Catholic faith as they journey with the rest of the youth of the Diocese of Malolos. Along with this, they shall undergo and promote among their fellow youth recollections and retreats as potent avenues for integral faith formation.

Article II. Organizational Structure of the Commission on Youth

Declaration 197

The Chairman of the Commission on Youth shall be duly appointed by the Diocesan Bishop. He shall be responsible for the planning, implementation, coordination, monitoring and assessment of the diocesan programs for the youth.

Declaration 198

In congruence with the workings of the Catholic Bishops'

Conference of the Philippines' (CBCP) Episcopal Commission on Youth, the Commission on Youth shall adopt, in principle, the components existing in the organizational structure of the former.

Declaration 199

The Commission on Youth shall be composed of the chairman and vice-chairman; the spiritual directors of the vicariates, of the diocesan campus ministry and of the young adults' ministry; and lay coordinators who shall function as the secretariat of the commission.

Declaration 200

The Commission on Youth shall form a Youth Council to facilitate the networking of youth ministries within the Diocese. It shall be composed of lay representatives of the different vicariates and the diocesan presidents of the campus and young adult ministries respectively.

Article III. The Diocesan Young Adult Ministry**Declaration 201**

There shall be a Diocesan Young Adult Ministry under the Commission on Youth to reinforce evangelization and to participate in the mission of the Church by advocating for and supporting the youth ministers and the young adults of the Diocese.

Article IV. The Diocesan Campus Ministry**Declaration 202**

The Commission on Youth shall establish a Diocesan Campus Ministry composed of representatives from private, Catholic, non-sectarian and state-run schools.

Declaration 203

Each school affiliated with the Malolos Diocesan Catholic Schools Association (MADICSA), through its campus minister, shall immediately be constituted as a member of the Diocesan Campus Ministry.

Declaration 204

Collaboration and cooperation between the parish priest and the campus minister shall be necessary in their program and undertakings.

Declaration 205

The Diocesan Bishop shall appoint a spiritual director for campus ministry to take care of the spiritual and pastoral needs of the students, faculty, and staff in the universities within the Diocese and, whenever practicable, in colleges and provincial non-sectarian high schools.

Article V. Collaboration and Logistics

Declaration 206

Since the youth constitute a large and dynamic portion of the Diocese, the youth ministry shall be assured of “the fullest attention and highest priority in every way by all in the Church” (PCP II Art. 50 no. 2). Youth programs and endeavors shall be given adequate support, both morally and financially, by the Diocesan Bishop, the Parish Pastoral Councils and other church organizations.

Declaration 207

The Commission on Youth shall have annual fund raising efforts to help support its programs and activities in the diocesan, vicarial and parish levels.

Declaration 208

The Commission on Youth shall collaborate with other commissions since the young lay faithful are the future servers and workers of the other commissions. They shall be encouraged to get involved in the community development, e.g., family, school, church, politics, pro-life, environment and cultural heritage.

Article V. Creation of the Diocesan Youth Center

Declaration 209

A Diocesan Youth Center shall be established as a venue for

studying, creating, elaborating and implementing the activities and pastoral programs for the youth to ensure that the young grow in authentic Christian spirituality helping them to become involved in socio-economic and political action towards social transformation, in line with the social teachings of the Church.

ECUMENISM
AND
INTERRELIGIOUS
DIALOGUE

PASTORAL
PRIORITY IX



PASTORAL SITUATION

The Ecumenical Situation in the Diocese of Malolos

The Second Plenary Council of the Philippines (PCP II) in 1991 declared: "Despite the Vatican II *Decree on Ecumenism* in 1964, ecumenism has not been one of the top priorities of the Church in the Philippines. Neither the clergy nor the lay people have, in general, laid much stress on ecumenical activities. What Vatican II effected in the Philippines was the lessening of hostilities between Catholics and followers of mainline Protestant Churches, the opening toward mutual understanding and tolerance, and the getting together occasionally for common prayer. More frequent are common efforts for development, for the defence of human rights, and for the promotion of justice and peace. But there have not been many significant endeavors to work together towards Christian unity."¹⁸³ This evaluation of PCP II, after twenty two (22) years, is still true in the Diocese of Malolos. Little efforts or even none have been made to propose activities to promote Christian unity. This may be gleaned from the yearly activities of the Diocese, and even in her very structure.

No extant records are available to establish that ecumenical and interreligious dialogue have been among the pastoral concerns of the Diocese of Malolos. The people show lack of awareness, knowledge and concern for this effort of the Church. Even the Week of Prayer for Christian Unity has not been observed or rarely celebrated. The only areas where ecumenism is practiced have been the recognition of the baptism of the eight (8) other Churches and mixed marriages. The only area, on the other hand, where interreligious dialogue has been practiced in the Diocese are the rare occasions of disparity of cult in marriages. Being largely populated by Catholics and other Churches, the presence of other religions has not been paid much attention. It is in this regard that the synod is an opportune time to consider ecumenism and interreligious dialogue as part of the concerns and priorities of the Church in the Diocese of Malolos.

¹⁸³ PCP II, no. 216.

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Present within the Diocese of Malolos are the following Christian denominations, ecclesial communities and non-Christian religions:

1. United Church of Christ in the Philippines (UCCP)
2. *Iglesia Evangelica Metodista en Las Islas Filipinas* (IEMELIF)
3. United Methodist Church in the Philippines (UMCP)
4. Seventh Day Adventist Church
5. *Iglesia Filipiniana Independiente* (IFI)
6. *Iglesia Evangelica Unida de Cristo* (UNIDA Church)
7. Salvation Army
8. *Igreja Catolica Apostolica Brasileiranas Filipinas* (Brazilian Catholic Apostolic Church in the Philippines)
9. Jesus is Lord (JIL)
10. The Church of Jesus of Latter-Day Saints
11. *Ang Dating Daan*
12. Born-again Christians
13. *Iglesia ni Cristo*

As to non-Christian religions, Islam present in Meycauayan and Baliuag. Undocumented reports have stated that Sikhs, Buddhists and Hindus are also found within the diocese. There is a religious group in San Jose del Monte that claims to be an Eastern Orthodox in full communion with the Roman Catholic Church, yet there is no official recognition of them by the Roman Catholic Church.

The list presented here is incomplete, partial and requires confirmation and classification. This proves that much work lies ahead in promoting Christian unity in the Diocese of Malolos. Having a more complete and reliable list of the religious denominations will be half of the task and will pave the way for the recognition of the *other faith communities*.

DOCTRINAL FRAMEWORK

Division was already present in the early Church¹⁸⁴, and the Apostles strongly condemned it. Subsequent centuries also witnessed more serious dissensions and “quite large communities came to be separated from full communion with the Catholic Church.”¹⁸⁵ In this situation, “men of both sides were to blame;”¹⁸⁵ for the division “openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature.”¹⁸⁶

The opening line of the Decree on Ecumenism of the Second Vatican Council, also known as *Unitatis Redintegratio* states that “the restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.”¹⁸⁷ This statement recognizes the division among those who “profess to be followers of Christ but differ in mind and go their different ways”¹⁸⁸. But, in a broader sense, this talks about the grace of the Holy Spirit that works beyond the boundaries of any church and brings them to unity for the salvation of the world.

God is a God of unity. He has been rousing people – particularly divided Christians – to remorse over their division and to find ways to restore unity among them. The Church, for her part, establishes ecumenical movement, which is a movement toward Christian unity. This movement finds its basis, “exemplar and source in the unity of the Persons of the Trinity: the Father and the Son and the Holy Spirit, one God”¹⁸⁹. It is founded on a vision of the “Church as communion.”¹⁹⁰ It recognizes that the one Church of Christ subsists in the Catholic Church *while the “other churches and ecclesial communities”* refer to those who are not in full communion

¹⁸⁴ cf. 1 Corinthians 11:18-19; Galatians 1:6-9; 1 John 2:18-19.

¹⁸⁵ *Unitatis Redintegratio* (UR), no. 3.

¹⁸⁶ UR, no. 1.

¹⁸⁷ UR, no. 1.

¹⁸⁸ UR, no. 1.

¹⁸⁹ UR, no. 2.

¹⁹⁰ Directory for the Application of Principles and Norms on Ecumenism (DAPNE), no. 13.

with the Catholic Church. These other churches and ecclesial communities, although they may differ in doctrine, sometimes in discipline, or concerning church structures, or are deficient in some respects, "have been by no means deprived of significance and importance in the mystery of salvation."¹⁹¹

The present situation "in regard to sects and new religious movements is highly complex and differs from one cultural context to another."¹⁹² But the Directory for the Application of Principles and Norms on Ecumenism says: "Where ecumenical work is not being done, or not being done effectively, Catholics will seek to promote it. Where it is being opposed or hampered by sectarian attitudes and activities that lead to even greater divisions among those who confess the name of Christ, they should be patient and persevering... find it necessary to take special measures to overcome the dangers of *indifferentism* or *proselytism*. This may especially be needed in the case of young churches. In all their contacts with members of other churches and ecclesial communities, Catholics will act with honesty, prudence and knowledge of the issues. This readiness to proceed gradually and with care, not glossing over difficulties, is also a safeguard against succumbing to the temptations of indifferentism and proselytism, which would be a failure of true ecumenical spirit."¹⁹³

The same directory says that "the communion in which Christians believe and for which they hope is, in its deepest reality, their unity with the Father through Christ in the Spirit."¹⁹⁴ Further, it says that "those who identify deeply with Christ must identify with His prayer, and especially with his prayer for unity; those who live in the Spirit must let themselves be transformed by the love that, for the sake of unity, 'bears all things, believes all things, hopes all things, endures all things;' those whose lives are marked by repentance will be especially sensitive to the sinfulness of divisions and will pray for forgiveness and conversion. Those who seek holiness will be able to recognize its fruits also outside the visible boundaries of their own Church."¹⁹⁴

¹⁹¹ UR, no. 3.

¹⁹² DAPNE, no. 36.

¹⁹³ DAPNE, no. 36.

¹⁹⁴ DAPNE, no. 25.

This communion admits diversity; for “the unity of the Church is realized in the midst of a rich diversity. This diversity in the Church is a dimension of its catholicity. At times, the very richness of this diversity can engender tensions within the communion. Yet, in spite of such tensions, the Spirit continues to work in the Church, calling Christians in their diversity to an ever deeper unity.”¹⁹⁵

PCP II says that “the best approach to ecumenism by the Catholic Church is through spiritual ecumenism, i.e., prayer, penance, and self-renewal by Catholics with the end in view of drawing nearer to Christ, and, by that very fact, drawing nearer to our separated brethren.”¹⁹⁶ While the Church is aiming for Christian unity, it should be noted that in order to promote this ecumenical movement in the area of faith, justice, peace, and development, the clergy, the consecrated persons, and the lay faithful should be made ever more aware, first and foremost, of the true value of this endeavour of ecumenism.¹⁹⁷

The spirit of ecumenism rests on metanoia. The Decree on Ecumenism says: “There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial, and an unstinted love that desires of unity take their rise and develop in a mature way.”¹⁹⁸ “This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name ‘spiritual ecumenism.’”¹⁹⁹

The National Pastoral Consultation on Church Renewal speaks about Ecumenism, that “we shall undertake our renewal efforts in fidelity to Jesus’ will for unity among believers. Rooted in Christ, we shall strive to eradicate prejudices and to grow in deeper understanding and appreciation of other ecclesial communities and

¹⁹⁵ DAPNE, no. 16.

¹⁹⁶ PCP II, no. 217.

¹⁹⁷ cf. PCP II, no. 34.

¹⁹⁸ UR, no. 7.

¹⁹⁹ UR, no. 8.

religious traditions.”²⁰⁰

The work of ecumenism is the work of the whole Church. By virtue of baptism, the faithful have been “caught up in Christ’s mission of making all things one.”²⁰¹ Hence, the responsibility of promoting the ecumenical spirit rests not only on the leaders but on each member of the Church: “Catholics need to act together and in agreement with their Bishops. Above all, they should know their own Church and be able to give an account of its teachings, its discipline and its principles of ecumenism. The more they know these, the better they can present them in discussions with other Christians and give sufficient reason for them.”²⁰² For this reason, Catholics must be made aware of the importance of ecumenical movement for the Church and the society.²⁰³ For it is the duty of every member of the Church to strengthen the dialogue between Catholics and non-Catholic Christians through joined prayer and actions for justice and common good of the society.²⁰³

In this regard, “study is of necessity required, and this must be pursued with a sense of realism and good will. Catholics, who already have a proper grounding, need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and general background.”²⁰⁴ *Unitatis Redintegratio* says that “it is essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded.”²⁰⁵ All the faithful, therefore, “should also have accurate knowledge of the other Churches and ecclesial communities with whom they are in contact.”²⁰⁶

The Second Vatican Council equally stresses that interreligious dialogue is part of the overall mission of the Church

²⁰⁰ NPCCR, p. 59.

²⁰¹ DAPNE, no. 20.

²⁰² cf. PCM, p. 118.

²⁰³ cf. PCM II, p.118.

²⁰⁴ UR, no. 9.

²⁰⁵ UR, no. 11.

²⁰⁶ DAPNE, no. 24.

in making an initial approach to “non-Christians”. It is founded on the belief that the whole human race has one origin and one final goal, namely, God, whose “providence, manifestations of goodness and saving designs extend to all men.”²⁰⁷

The Church has the “task of promoting unity and love among men, indeed among nations,” considering “what men have in common and what draws them to fellowship”²⁰⁸ “reproving any discrimination against men or harassment of them because of their race, color, condition of life, or religion”²⁰⁹ which is “foreign to the mind of Christ”. Following the examples of the Apostles, Christian faithful are exhorted to maintain good fellowship among the nations.²¹⁰ Therefore, interreligious dialogue, just like the ecumenical movement, is a task that will make us truly sons of the Father and followers of Jesus Christ.

Finally, the Second Plenary Council of the Philippines stresses the part of the Church in this interreligious dialogue premised on the fact that: “salvation in Jesus Christ is offered to all; God makes Himself present in many ways... to entire people through their spiritual riches; the Church is the ordinary means of salvation and that she alone possesses the fullness of the means of salvation.”²¹¹

²⁰⁷ *Nostra Aetate* (NA), no. 1.

²⁰⁸ NA, no. 1.

²⁰⁹ NA, no. 5.

²¹⁰ cf. 1 Peter 2:12.

²¹¹ PCP II, no. 112.

DECLARATIONS

Article I. Establishment of a Secretariat

Declaration 210

The Diocese of Malolos shall endeavor to engage in ecumenical and inter-religious dialogue with Christian and non-Christian communities in response to Christ's exhortation that "they may be one" (John 17:22, NAB) in accordance with *Unitatis Redintegratio*, *Nostra Aetate* and the Directory for the Application of Principles and Norms on Ecumenism.

Declaration 211

A Secretariat for the Promotion of Christian Unity and Interreligious Dialogue shall be established in the Diocese. It shall be headed by a competent person appointed by the Diocesan Bishop to assist him in the ecumenical and inter-religious task. This secretariat shall be charged with putting into practice the directives or orientations laid down by the Diocesan Bishop and outlined in *Unitatis Redintegratio*, *Nostra Aetate* and the Directory for the Application of Principles and Norms on Ecumenism.

Declaration 212

The Secretariat shall be affiliated with and coordinate all its activities and programs with the Office of Ecumenism and Interreligious Dialogue of the Catholic Bishops' Conference of the Philippines.

Declaration 213

The Secretariat shall initially draw up a complete list of religious groups and ecclesial communities present within the Diocese – Christians and non-Christians alike – with their classification and their statistics.

Article II. Participation in Ecumenical Activities

Declaration 214

The parishes, following the directives of the Secretariat and

under the guidance and supervision of their parish priests, shall be encouraged to participate in ecumenical initiatives on their own level but shall always be cautious of the possibility and danger of proselytism.

Declaration 215

Without posing danger to the faith, Basic Ecclesial Communities shall be the loci, as circumstances permit, for ecumenical activities.

Article III. The Formation of Those Engaged in Ecumenism and Interreligious Dialogue

Declaration 216

The faithful shall undergo programs for integral faith formation before engaging into ecumenical and interreligious activities.

Declaration 217

Formation on ecumenism and interreligious dialogue shall be fostered for the lay faithful, the consecrated persons and the clergy through seminars and other programs of similar nature that focus on the dissemination of information about authentic and legitimate religious groups and ecclesial communities and about sects, cults and new religious movements, as well as the history of the ecumenical movement and the parameters for engaging into ecumenical activities and interreligious dialogue.

Article IV. Collaboration on Social Issues

Declaration 218

Collaboration with other religions and sects in social and charitable initiatives and in work for peace, human rights, ecology and religious liberty is an area where ecumenism and interreligious dialogue may be practised, and shall be encouraged and promoted, showing the efficacy of the social application of the Gospel.

Article V. Spiritual Ecumenism

Declaration 219

1. Spiritual ecumenism, the internal disposition finding its expression in the private and public prayer for the unity of Christians and which also applies to interreligious dialogue, shall always be promoted.
2. This shall involve the yearly observance of the week of prayer for Christian unity which is a good occasion to explain the necessity and nature of ecumenism and interreligious dialogue.
3. Following the Second Provincial Council of Manila (PCM II), January shall be declared as Ecumenism and Interreligious Dialogue month, where catechetical materials on ecumenism and interreligious dialogue may be distributed in Christian communities.

Article VI. Other Particulars in Ecumenism and Interreligious Dialogue

Declaration 220

The presence of Muslims and other non-Christian religions in the Diocese shall be dealt with understanding and openness in the level of the “dialogue of life.”

Declaration 221

The “*Iglesia ni Cristo*” and other aggressive and hostile non-Catholic groups, while rendering ecumenical dialogue extremely difficult, shall be considered a challenge in strengthening the Basic Ecclesial Communities in parishes, especially through integral faith formation (PCP II, §220-221).

ANIMATION
AND
FORMATION
FOR
MISSION
“AD
GENTES”

PASTORAL
PRIORITY IX



PASTORAL SITUATION

The Church is missionary by her nature.²¹² The Church, sent by Christ to reveal and to communicate the love of God to all men and nations, is aware that there still remains a gigantic missionary task for her to accomplish. “Go, therefore, and make disciples of all nations” (Mt. 28:19) and “Pray that the owner of the harvest would send many laborers into His harvest” (Mt. 9:38). Receiving this mandate, every baptized is a missionary. Pope Paul VI is emphatic in saying: “The man who has been evangelized becomes himself an evangelizer.”²¹³ Thus, evangelization is the right and responsibility of the entire People of God and is a task incumbent upon all Christians.

For the Church in the Philippines, these challenges should have a special resonance. The Philippines is an Asian country with a predominantly Catholic population and thus, its Church should be missionary. Pope John Paul II spoke: “...the Philippines has a special missionary vocation to proclaim the Good News, to carry the light of Christ to the nations.”²¹⁴

The Diocese of Malolos is a very verdant pasture to realize this mandate. Blessed with a population of nearly three (3) million Catholic faithful, 109 parishes, served by 211 priests with diocesan consecrated men and women and endowed with rich historical and cultural heritage of Christian faith, Bulakeños are proven to be capable in accomplishing the missionary calling they received by virtue of baptism. The Diocese of Malolos, in the light of the call to proclaim the Good News, has been carrying out missionary activities in the diocese, *ad intra*, by caring for the elderly (Emmaus House of Apostolate and *Tahanang Mapagpalang Inmaculada Concepcion*), the orphans (Bethlehem House of Bread, Bethany House Sto. Niño Orphanage, Nazareth Home for Children, *Caritas* Malolos and *Tahanang Mapagkalinga ni Madre Rita* Orphanage) and the mentally sick (*Hospicio de San Juan de Dios* and Priory-Hospice

²¹² Pope Paul VI, *Ecclesiae Sanctae* (ES), no. 2.

²¹³ ES, no. 24.

²¹⁴ PCP II, no. 106.

of St. John of God). The diocese also has institutions that have been caring for drug dependents (Galilee Homes), for women and girls in crisis (*Bahay Pangarap Women’s Center*), for the prisoners (Bulacan Provincial Jail) and for the *Dumagats*, the indigenous people in the Diocese.

At present, there are fifteen (15) priests who are doing missionary work outside the Diocese. With the Diocese of Malolos’ 211 priests, there is a big opportunity to send missionaries outside (*ad extra*) the diocese to facilitate missionary activity within the Philippines and abroad. There have been priests working outside the Diocese for special apostolates such as care for the elderly priests, ministry of healing and military service. In particular, there are fourteen priests (14) from the Diocese of Malolos who work and serve in the United States of America including pastoral works in the Air Force and Navy. Moreover, priests from the Diocese are also serving as missionaries in Italy, New Zealand and Australia. Previously, Bulacan priests also served in Saipan and Peru. And there are priests outside the Diocese who work as missionaries, known as “priests-on-loan” and “priests-on-study mission.” On account of the small number of priest-missionaries from the Diocese, there is a pressing need for the diocese to develop more effective means to implement the missionary apostolate. This will prove to be a challenge for the Second Synod of the Diocese of Malolos, to give attention to the missionary activities of the Church, *ad intra* and *ad extra*.

DOCTRINAL FRAMEWORK

New Evangelization

The Church is the object and the subject of evangelization. This has been pointed out by Pope Paul VI in his *Evangelii Nuntiandi*, “The Church is an evangelizer, but she begins by being evangelized herself... she has a constant need of being evangelized, if she wishes to retain freshness, vigor and strength in order to proclaim the Gospel.”²¹⁵²¹⁶ Many pronouncements of the Church

²¹⁵ EN, no. 15.

²¹⁶ PCP II, no. 154.

have supported this missionary mandate. The call for all Catholics, clergy, religious and laity, is to catechize and be animators of the Gospel – to become evangelizers. The context of this mission is known as the “new evangelization”. This was popularized by Pope Paul VI who provides “the new context for evangelizing,” that is, atheistic humanism (man is the center), atheistic secularism (the world without reference to God), and indifference to faith. Pope John Paul II cites “generational change” as a strong challenge to this “new evangelization.”

In *Redemptoris Missio*, Pope John Paul II mentions that there is a diversity of activities in the Church’s one mission, arising from the diversity of circumstances:

- (1) Peoples, groups and socio-cultural contexts in which Christ and His Gospel are not known (*missio ad gentes* or *missio ad extra*);
- (2) Christian communities with adequate and solid ecclesial structures are fervent in their faith and in Christian living (continuing pastoral care or “*missio ad intra*”;
- (3) Intermediate situation, i.e., entire groups of the baptized who have lost a living sense of the faith (Re-evangelization).

217

In the Synod of Bishops of 2012, “The New Evangelization for the Transmission of the Christian Faith”, Pope Benedict XVI emphasizes that the Church feels the responsibility to devise *new tools* and *new expressions* to ensure that the word of faith be heard more and be better understood even in the new deserts of this world.²¹⁸ “Mission renews the Church, revitalizes faith and the Christian identity, and offers fresh enthusiasm and new incentive. Faith is strengthened when it is given to others.”²¹⁹ Thus, the salvation of the world is not meant solely for itself, but rather the Church is *for the world* and its salvation.²²⁰

²¹⁷ cf. RM, nos. 33-34.

²¹⁸ RM, no. 8.

²¹⁹ RM, no. 9.

²²⁰ cf. PCM II, p. 99.

Evangelized and Evangelizing

Pope Paul VI states that "the man who has been evangelized becomes himself an evangelizer."²²¹ Every evangelizer must have personal conversion as essential to evangelization. This conversion means one's personal relationship with God through Jesus Christ. "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity."²²² Pope John Paul II makes distinction of responsibility: "**Bishops** headed by the Pope are primarily responsible for the work of evangelization. **Priests** are, by vocation, responsible to stir up the missionary consciousness of the faithful. The religious, because of their consecration, give testimony to the values of the Kingdom. The **Laity** in their daily environments of family life and the market place have excellent opportunities to be witnesses of the Gospel."²²³

Missio ad Intra

With the call of new evangelization, missionaries are called to live their missionary vocation particularly in their respective local Churches; but how are they to live these missionary duties? The 2012 Synod of Bishops answers this by noting the engagement of the missionaries in **missionary renewal** or **pastoral programme of conversion**.²²⁴ It means that the "heart of the new evangelization is the Church's renewed commitment to her missionary mandate, given by the Lord Jesus Christ..."²²⁵ "Many responses describe a Church strongly engaged in the work of transformation by being present among people and within society."²²⁶ This is a call to the Church to re-discover her missionary origins. "In this regard, much is expected from parishes that are seen as entryway open to everyone in every place on the globe..."²²⁷ Thus, every local church

²²¹ EN, no. 24.

²²² Instrumentum Laboris of the 13th Ordinary General Assembly of the Synod Bishops (October 7-18, 2012), (Synod of Bishops) no. 27.

²²³ RM, nos. 63-76.

²²⁴ Instrumentum Laboris of the 13th Ordinary General Assembly of the Synod Bishops (October 7-18, 2012), no. 79.

²²⁵ Synod of Bishops 2012, no. 79.

²²⁶ Synod of Bishops 2012, no. 80.

²²⁷ Synod of Bishops 2012, no. 91.

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is and cannot but be missionary. Therefore, “no area in the Church is outside the parameters of this programme: nor should anyone feel exempt.”²²⁸

PCP II declares that the Church in the Philippines, as a Church of the Poor, has a “mission of preference for the poor, for the “afflicted, the marginalized, the little ones, and sinners the poor.”²²⁹

The “value of being “pro-poor” has a truly evangelical basis. It urges us to be more concerned about the substantive issue concerning street children, the unemployed, poor fishermen, farmers and workers, exploited women, slum dwellers, sidewalk vendors and beggars, tribal Filipinos and others at the margins of human and social life.”²³⁰

Mission ad extra (Ad gentes)

As in the past, the Holy Spirit has been calling many Catholics to be missionaries across the globe. “The whole Church, as one community, is sent to mission in the world.”²³¹ There is as great a need as ever for missionaries: more than one thousand dioceses in the world are still considered mission territories. There are billions of people who have yet to encounter Christ face-to-face through His missionaries.

Mission, therefore, is the new challenge of the third millennium and the good preparation of tomorrow’s missionaries must be our first commitment. “Every local church is responsible for its mission and co-responsible for the mission of all its sister-churches.”²³² Thus, the Church will not run out of opportunities to respond to the call of mission so that the Father may be glorified, Jesus may be known, the Spirit may be received.²³³

PCP II invites all Filipinos regarding the missionary vocation: “For the Church in the Philippines, these words (missionary

²²⁸ Synod of Bishops 2012, no. 88.

²²⁹ cf. PCP II, no. 48.

²³⁰ PCP II, no. 314.

²³¹ PCM II, p. 100.

²³² International Congress on Mission (ICM), no. 14.

²³³ PCM II, p. 99.

vocation) should have a special resonance. Our Church in this only country in Asia with a predominantly Catholic population should be a missionary Church."²³⁴ It also reaffirms the vocation of migrant workers to become missionaries through their daily living. It says, "A growing awareness of missionary potential of Filipino migrant workers abroad has also dawned upon us. There they witness through their religiosity and piety whenever this is possible for them."²³⁵

Further, the National Pastoral Consultation on Church Renewal states, "we shall respond to the Holy Father's challenge that Filipinos become "the foremost missionaries for all Asia".²³⁶

Preparation for the Clergy and Consecrated Persons

Missionary formation should be spearheaded by priests, educators and theologians especially among those who teach in the seminaries and centers for the laity.²³⁷ Likewise, "priestly training should have an eye to the pastoral needs of that region; and the students should learn the history, aim, and method of the Church's missionary activity, and the special social, economic, and cultural conditions of their own people."²³⁸

Moreover, "suitable priests should be chosen, after a little pastoral practice, to pursue higher studies in universities, even abroad and especially in Rome, as well as in other institutes of learning. In this way the young churches will have at hand men from among the local clergy equipped with the learning and skill needed for discharging more difficult ecclesiastical duties."²³⁹

Preparation for the Laity

The Second Vatican Council reminds the Church of her missionary mandate to be carried out particularly by the lay faithful "... to spread the faith and saving work of Christ."²⁴⁰ It must be

²³⁴ PCP II, no. 106.

²³⁵ PCP II, no. 108.

²³⁶ NPCCR, p. 60.

²³⁷ RM, no. 83.

²³⁸ AGD, no. 16.

²³⁹ AGD, no. 16.

²⁴⁰ AGD, no. 5.

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understood clearly that the lay faithful is not an inferior type of disciple because he is not ordained or he does not profess religious vows. A lay person is a true and full believer, witness, disciple, apostle who has a unique calling, charism and ministry according to his state of life. He brings Good News to families, workplaces, occasions of sorrow and even to recreation and acts as an apostle on the whole stage of society.²⁴¹ The prophetic role of the layman is seen in the public witness of his daily activities in the secular world amidst his family and society.²⁴² "The laity are gifted with dignity and charisms by the Spirit so that they may share in the life and mission of the whole Church – as laity."²⁴³

The Synod of Bishops 2012 points out that another sector for the new evangelization is **the social sector** that actually treats the "phenomenon of great migration which is causing an increasing number of people to leave their country of origin to live in urban settings... and contributing to the erosions of basic reference points to life."²⁴⁴ The missionary potentials of the Filipino migrant workers abroad are highlighted. "This witnessing must be strengthened through various ways such as an appropriate catechesis before they go forth to other lands. We also need to provide pastoral and social care for them and their families. In that way their spiritual and material welfare is served, their rights protected, and their faith strengthened."²⁴⁵

Finally, "the grace and task of evangelization must be seen more as committed to the entire Christian community and in a special way to the Christian families... The missionary grace and vocation of the Church must be realized and fostered in the Christian family. There is not much likelihood that the local church will be truly missionary unless a sense of selfless dedication to God, to the cause of the Gospel and to the good of their fellowmen is implanted in the home."²⁴⁶

²⁴¹ cf. PCM II, p. 103.

²⁴² LG, no. 36.

²⁴³ PCM II, p. 102.

²⁴⁴ Instrumentum Laboris of the 13th Ordinary General Assembly of the Synod Bishops (October 7-18, 2012), no. 55.

²⁴⁵ PCP II, no. 108.

²⁴⁶ BIMA III, 1980, no. 5-6.

D

DECLARATIONS

Article I. Missionary Activities in the Diocese (*Ad Intra*)

Declaration 222

The promotion of the missionary spirit in the parishes every Mission Sunday of the year through sacramental celebrations, catechesis, bible sharing groups and basic ecclesial communities shall be observed as the Church renews publicly her fundamental commitment to the missionary activities.

Declaration 223

The Diocese shall set-up special programs and mission apostolates to address the crucial issues on migrant and overseas workers, children and youth, the poor and the marginalized, those in relocation centers and the *Dumagats* – the indigenous people in the Diocese.

Declaration 224

The Diocese shall strengthen and support the existing institutions for special ministries, e.g. pastoral care for the sick, aged and disabled, street children, women and girls in crisis, orphans, children in conflict with the law, mentally-challenged, people with addictions and the indigenous people.

Declaration 225

Pastoral re-tooling shall be conducted among priests assigned in the special apostolate and mission parishes within the diocese as deemed necessary for their ongoing formation.

Declaration 226

The role of the lay faithful in bringing the Word of God in all the areas of life shall be emphasized, as they are called to transform from within the professional, economic, political, educational and family structures through their witnessing and their daily struggles.

Declaration 227

Activities that can involve parish communities, church organizations, and school groups in missionary programs like Parish Mission Teams, Summer Apostolate of the seminarians, Mission Clubs in schools and the like shall be explored.

Article II. Missionary Activities Outside the Diocese (*Ad Extra/Ad Gentes*)

Declaration 228

Priests, consecrated persons and the lay faithful of the diocese, before they are sent out for mission in other dioceses in the Philippines and abroad, shall undergo missionary formation programs that will equip them for missionary works.

Declaration 229

Candidate priests-for-mission outside the Diocese shall have completed five (5) years of priestly ministry in the Diocese and shall be willing to be sent for missionary work for at least three (3) years.

Declaration 230

Candidate priests-for-mission shall undergo a strenuous screening process. The missionary activity shall be an avenue to explore growth and maturity in priestly ministry.

Declaration 231

Candidate priests-for-mission, after undergoing strenuous assessment, shall pursue higher studies abroad to be equipped with the learning and skills needed for discharging more difficult ecclesiastical duties in the Diocese.

Declaration 232

The lay faithful shall undergo strenuous screening process in the mission program of the Diocese. The Mission Director shall develop linkages with institutions like Philippine Lay Missionary Program, the Maryknoll and Columban Congregations, among others and work out modes of cooperation.

Declaration 233

The mobility and migration of the lay faithful shall be utilized to spread the Gospel of Christ. The migrants shall be inspired, educated and organized to be witnesses of Christ in their migration and employment overseas.

Article III. Missionary Formation**Declaration 234**

The Diocesan Mission Center, the seminary and the Catholic schools shall aspire to be true institutions for missionary formation. They shall weave the idea of authentic missionary spirit into the core of their teaching ministry for mission animation and cooperation.

Declaration 235

Mission education shall take place both in the family and in the parish. It is in the family that true Christian minds and hearts are first formed and in the parish that the families grow and mature in faith.

Declaration 236

Retreats, conferences, workshops, symposia and conventions shall be regularly conducted in the parishes to train, develop and animate the lay faithful to be Christian witnesses in the secularized and non-Christian communities.

Declaration 237

Knowledge of Asian religions and philosophies, of the behavioral sciences, of the dynamics of national development and of new techniques in pastoral action shall form the missionary formation in the Diocese.

Declaration 238

Missionary formation shall focus on ecumenical and interreligious dialogue which is an avenue for the sharing of spiritual resources and a process of mutual learning and growth.

Article IV. Diocesan Mission Center

Declaration 238

The Diocesan Bishop shall support the establishment and operation of the Diocesan Mission Center for priests, consecrated persons and lay faithful with missionary vocation (cf. Canon 791, 1^o-4^o).

Declaration 239

A Priest Director shall be appointed to animate, supervise, collaborate, coordinate, and implement the Mission Program of the Diocese, as well as communicate with, support and encourage priests, consecrated persons and lay faithful in the missions (cf. Canon 791, 2^o).

Declaration 240

A Memorandum of Agreement (MOA) shall be drafted and signed by the Bishop of Malolos and the Local Ordinary of the receiving territory. The said memorandum shall include, among others, provisions, accommodations, transportation, medical benefits, and courses and seminars of the missionary priests, consecrated persons and lay faithful.

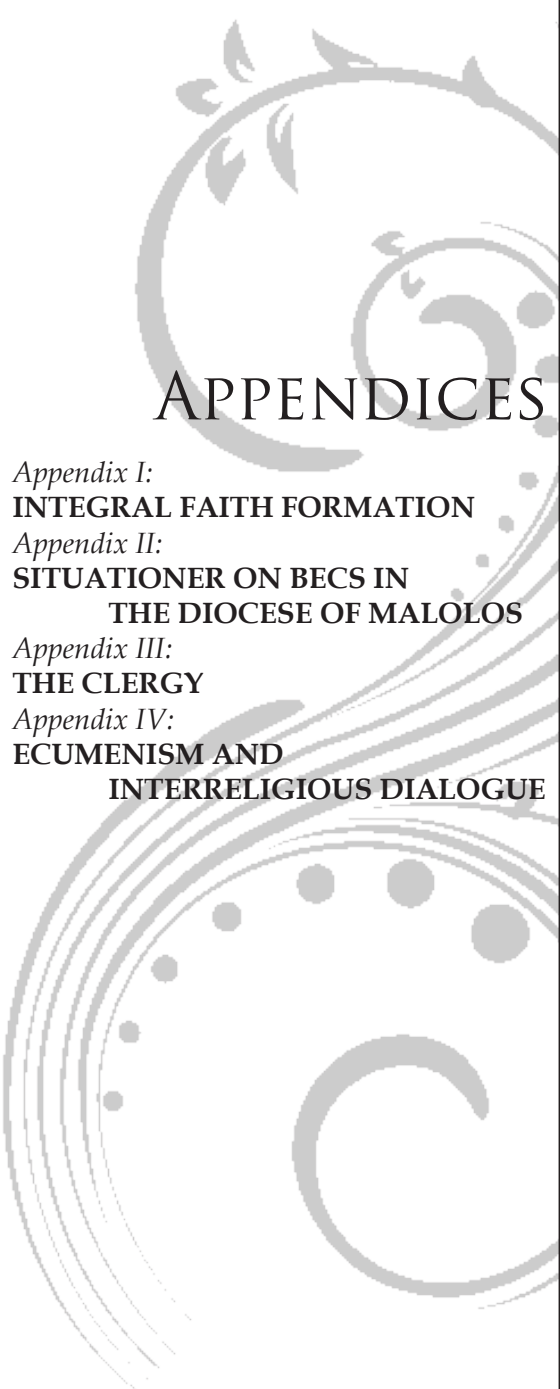
Article IV. Spiritual and Material Support

Declaration 241

A network of concern and prayer and sacrifices, which are of great value, shall be formed for all missionaries.

Declaration 242

The Diocesan Bishop shall set up financial support and encourage material contributions of the faithful for the welfare of priests, consecrated persons and lay faithful in the missions.



APPENDICES

Appendix I:

INTEGRAL FAITH FORMATION

Appendix II:

SITUATIONER ON BECS IN

THE DIOCESE OF MALOLOS

Appendix III:

THE CLERGY

Appendix IV:

ECUMENISM AND

INTERRELIGIOUS DIALOGUE



APPENDIX I

INTEGRAL FAITH FORMATION

1. PASKA-CCD

PASKA-CCD (Confraternity on Christian Doctrine) strives to put people both young and old not only in touch, but in intimate communion with Jesus Christ.

PASKA stands for *Pandiyosesis na Sentro ng Katekesis* (Diocesan Center for Catechesis). The functions of the Center, as outlined in the Diocesan Bishop's letter of appointment of its director, are to plan for an effective formation of Christian character, to find ways and means for realizing the plan, and to coordinate all CCD centers in the Diocese.

In the exercise of its function in education, the Church is appreciative of every means that may be of service, but it relies especially on those which are essentially its own. Chief among these is catechetical instruction, which illumines and strengthens its faith, develops a life of harmony with the spirit of Christ, stimulates a conscious and fervent participation in the liturgical mystery, and encourages men to take an active part in the apostolate.

Objectives of PASKA-CCD

GENERAL OBJECTIVES

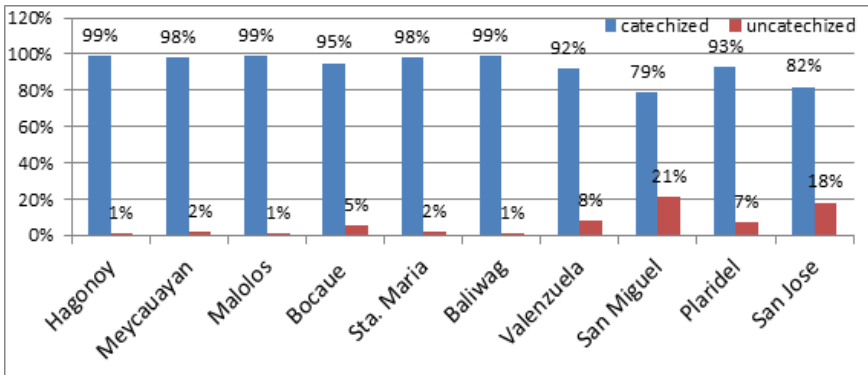
1. Aspirational:
Form Christian communities of faith in the Diocese of Malolos
2. Operational:
Organize a catechetical program for the Christian communities in the Diocese of Malolos

SPECIFIC OBJECTIVES

1. To train a sufficient number of qualified catechists in the Diocese of Malolos
2. To update and provide catechetical materials for the use

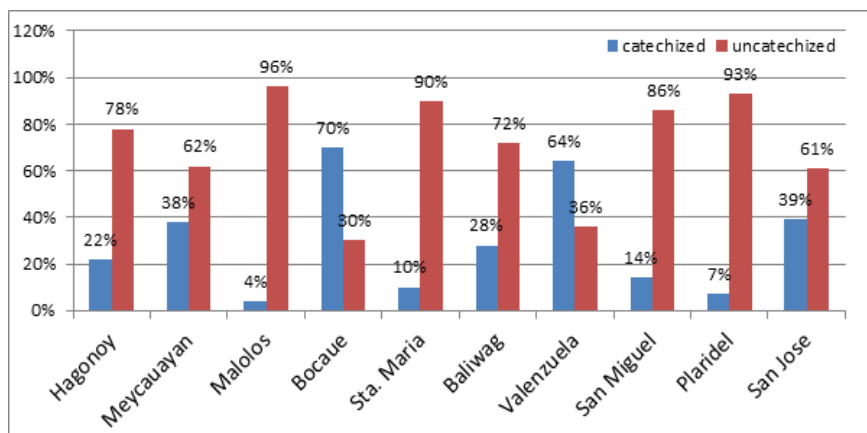
- of the catechists in the diocese
3. To assist parishes organize, mobilize and strengthen local centers
 4. Get the utmost catechetical involvement of the greater sector of the Christian community

Figure 1. Catechized and Uncatechized Elementary Students



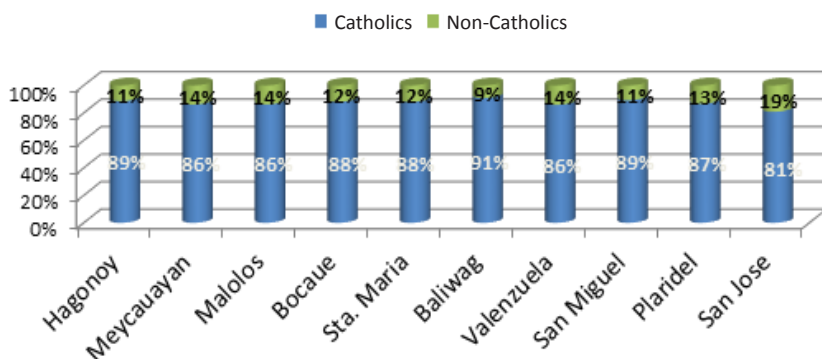
Out of the total number of students from each vicariate, the vicariates of Hagonoy (22,330 out of 22,550), Malolos (28,021 out of 28,288) and Baliwag (37,798 out of 38,158) have the highest percentage (99%) of catechized elementary students in the Diocese, followed by the vicariates of Meycauayan (30,072 out of 30,553) and Sta. Maria (39,741 out of 40,473), both having 98%. The vicariate of San Miguel (28,286 out of 35,799) has the lowest percentage (79%) of catechized students.

Figure 2. Catechized and Uncatechized High School Students



Out of the total number of students from each vicariate, the vicariate of Bocaue (7,869 out of 11267) has the highest percentage (70%) of catechized high school students in the Diocese, followed by the vicariate of Valenzuela (21,983out of 34,153) having 64%. The vicariate of Malolos (664 out of 15,347) has the lowest percentage (4%) of catechized students.

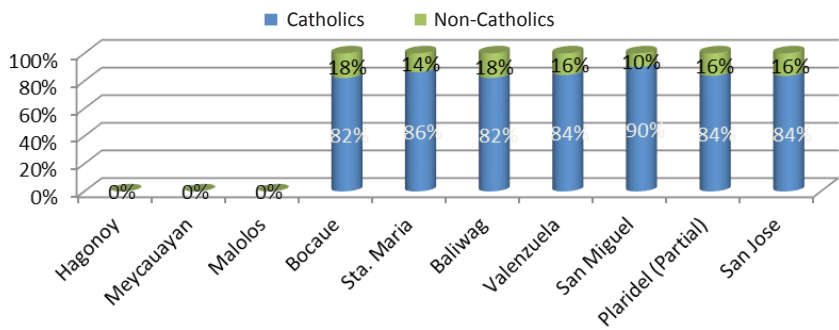
Figure 3. Catholics and Non-Catholics (Elementary Students)



Out of the total number of students from each vicariate, the

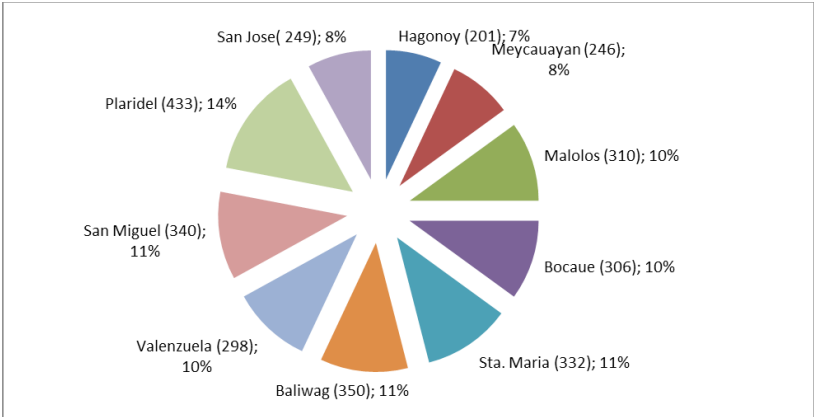
vicariate of Baliwag (34,650 out of 38,158) has the highest percentage of Catholics in the Diocese (91%), followed by the vicariates of Hagonoy (19,972 out of 22,550) and San Miguel (31,938 out of 35,799), both having 89%. The vicariate of San Jose (59,011 out of 73,065) has the lowest percentage (81%) of Catholics.

Figure 4. Catholics and Non-Catholics (High School)



Out of the total number of students from each vicariate, except the vicariates of Plaridel (partial only), Hagonoy, Meycauayan and Malolos (no information), the vicariate of San Miguel (16,260 out of 18,041) has the highest percentage (90%) of Catholics in the Diocese, while the vicariates of Baliwag (12,409 out of 15,092) and Bocaue (9,246 out 11,267) both have the lowest percentage (82%) of Catholics.

Figure 5. Distribution of catechists in the Diocese



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Based on the gathered data, the vicariate of Plaridel has the greatest number of catechists in the Diocese (433 or 14%), followed by Baliwag (350 or 11%), and the vicariate of Hagonoy has the least number of catechists (201 or 7%).

Figure 6. Distribution of catechists according to the number of students

VICARIATE	CATECHISTS	STUDENTS	RATIO
Sta. Ana (Hagonoy)	201	22,550	1 : 112
St. Francis of Assisi (Meycauayan)	246	30,553	1 : 124
Immaculate Conception (Malolos)	310	28,288	1 : 91
St. Martin of Tours (Bocaue)	306	38,886	1 : 127
Inmaculada Conception (Sta. Maria)	332	40,473	1 : 122
San Agustin (Baliwag)	350	38,158	1 : 109
San Diego ng Alcala (Valenzuela)	298	66,699	1 : 224
San Miguel Arkanghel(San Miguel)	340	35,799	1 : 105
Santiago Apostol (Plaridel)	433	42,263	1 : 98
San Jose (San Jose del Monte)	249	73,065	1 : 293
TOTAL	3,065	416,734	1 : 136

Figure 7. Distribution of Elementary Students in the Diocese

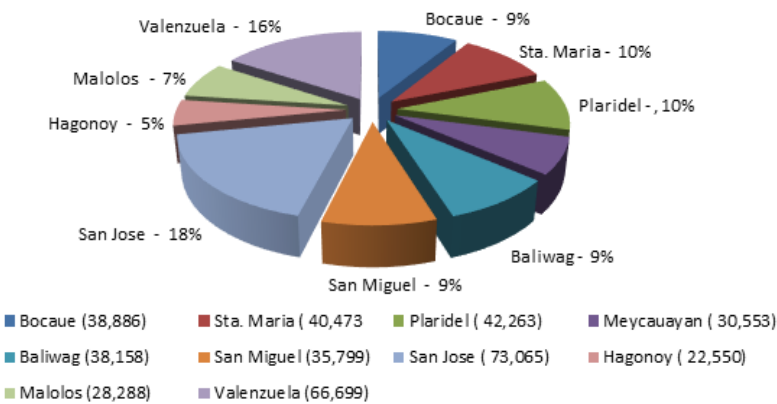
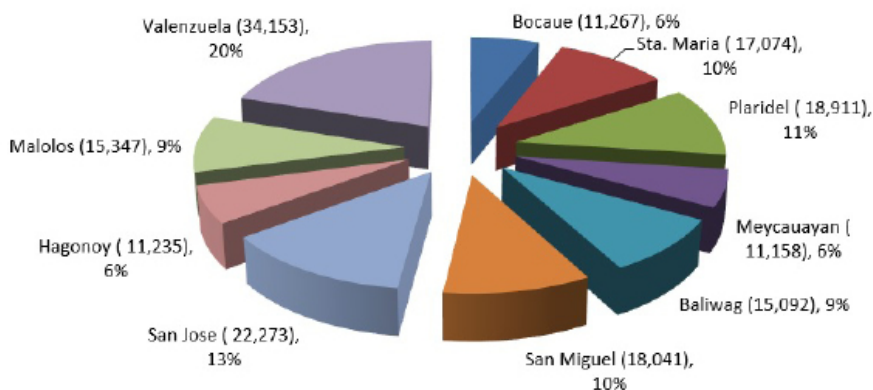


Figure 8. Distribution of High School Students in the Diocese



2. Bible Apostolate

Vision

One community bound in the Word of God to reach the bounty to understand, to cheerfully help one another to aim for the members to become the living witnesses manifested through their renewed words and actions called as the triumph of God's Holy Word.

Mission

We are named and conferred the **ABACA** (A symbol of unity in spreading the Word of God) of the Diocese of Malolos in accordance with following and obeying the laws of Christ. By the Holy Will of the Father we humble ourselves to offer our time to enlighten people of the Good News more to the righteous yet aren't equipped of the knowledge of the Holy Word in order to bring back the profound relationship between man and God towards a life of Holiness, fulfilled and blissful.

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Figure 9. 2012 Activity Summary Report

Inclusive Dates	Venue	No. of Participants
Jan. 16-19, 2012	Bulacan Provincial Jail, Malolos City	26
Feb. 5, 2012	St. Lawrence Parish, Pleasant Hills	34
March 8-9, 2012	Sto. Rosario, Hagonoy, Bulacan	24
March 17-18, 2012	St. Michael the Archangel Parish	19
March 17-18, 2012	Our Lady of Fatima – Meralco Village, Marilao	25
August 18, 2012	Our Lady of Fatima – Valenzuela City	74
Sept. 13-14, 2012	San Isidro Parish Pulilan	40
Sept. 29-30, 2012	Obando, Bulacan	13
Oct. 13-14, 2012	Norzagaray, Bulcan (BBS)	39
Oct. 23-24, 2012	Parish of San Pascual Baylon	17
Nov. 3-4, 2012	St. John the Baptist Parish	21
Nov. 19-22, 2012	Provincial Jail	38

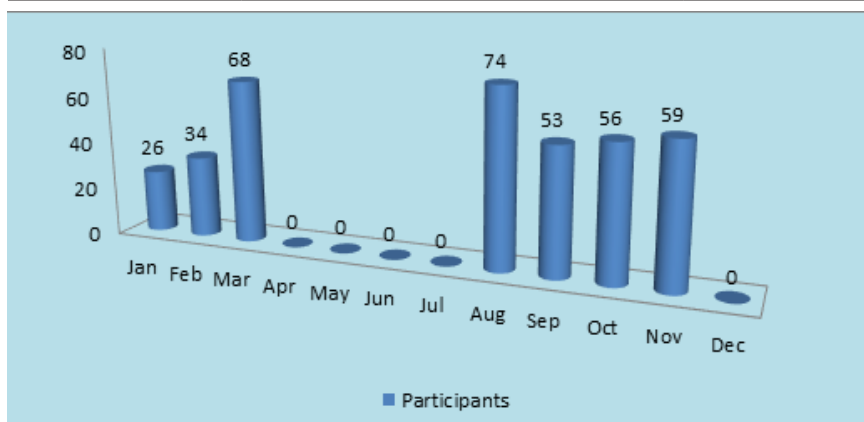


Figure 10. 2011 Activity Summary Report

Inclusive Dates	Venue	No. of Participants
Jan. 29-30, 2011	Obando Central School	43
Jan. 29-30, 2011	Holy Cross Parish, Valenzuela City	80
Feb. 26-27, 2011	Lolomboy, Bocaue, Bulacan	70
March 12-13, 2011	Obando National High School	31
March 25, 2011	Orphanage, DRT	48
April 1,8,15, 2011	Bulacan, Bulacan	58
May 3-4-5, 2011	St. Martin de Porres	39
May 13-14, 2011	Imm. Conception Parish, Sta. Maria	30
May 28-29, 2011	Sagrada Familia Parish, Tangos, Baliwag	12

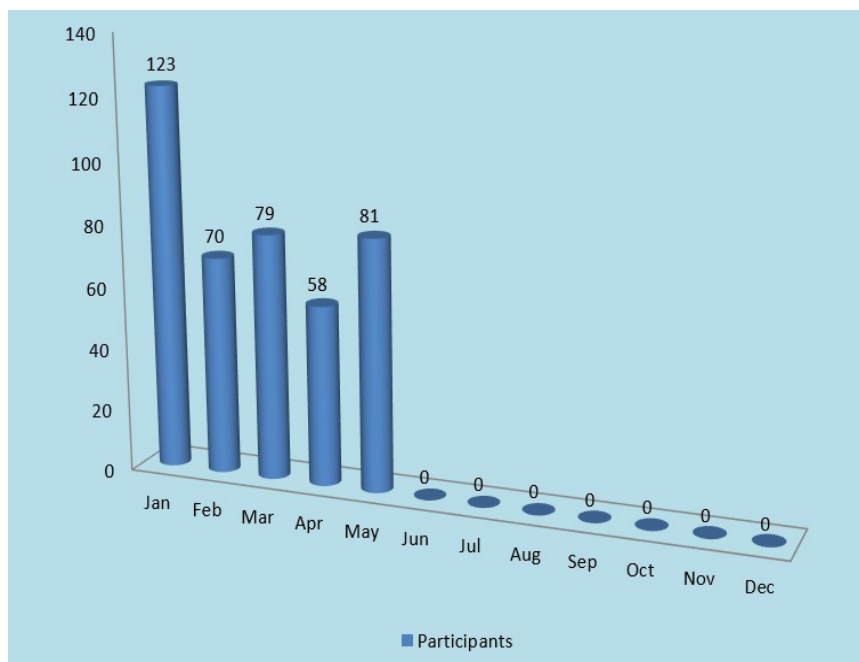


Figure 11. 2010 Activity Summary Report

Inclusive Dates	Venue	No. of Participants
Jan. 21-23, 2010	Fatima Shrine – Valenzuela City	72
Feb. 5-7, 2010	San Sebastian	48
March 20-21, 2010	National Shrine of St. Anne – Hagonoy, Bul.	20
April 16-17, 2010	Sto. Rosario S. Palay College	43
May 22-23, 2010	St. Michael the archangel parish – Marilao, Bul.	13
May 29-30, 2010	Pangtulo Chapel, Obando – Bulacan	12
May 29-30, 2010	Sagrada Familia Parish Bustos, Baliuag, Bulacan	20
July 10-11, 2010	Sta. Ana Parish – Hagonoy, Bulacan	60
August 23, 2010	Provincial Jail – Malolos, Bulacan	20
October 9-10, 2010	Tartaro San Miguel, Bulacan	10
Oct. 16-17, 2010	Norzagaray, Bulacan	56
Oct. 26-27, 2010	Christ the King Parish – SapangPalay	80
Dec. 3-4, 2010	Sta. Ana National Shrine – Sta. Ana Hagonoy, Bul.	28

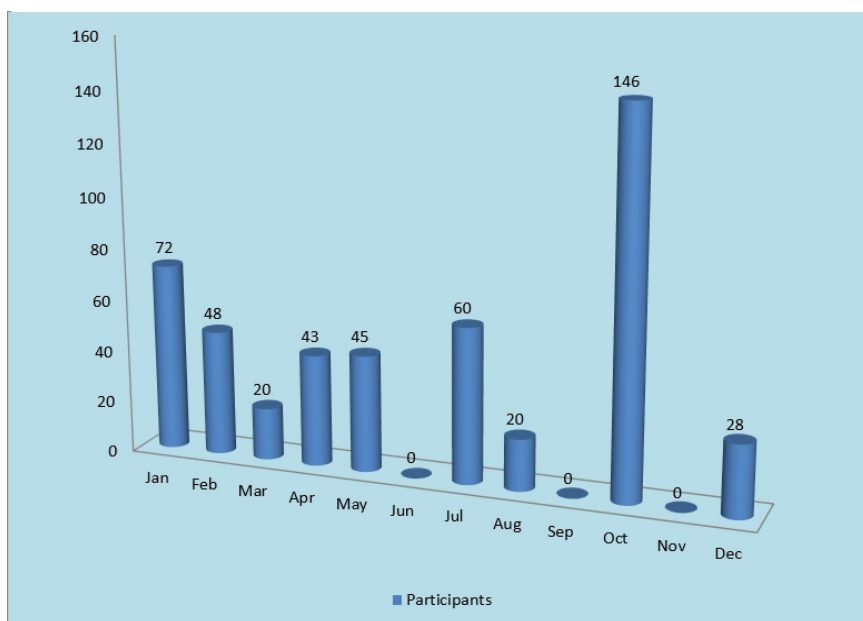


Figure 12. 2009 Activity Summary Report

Inclusive Dates	Venue	No. of Participants
May 30-31, 2009	San Pascual Obando, Bulacan	23
August 8-9 2009	St. Michael the Archangel Parish - Marilao	19
Sept. 23-24, 2009	Sta. Isabel Parish - Sta. Isabel, Malolos	45
Sept. 25, 2009	Sto. Niño Parish Bustos - Bulacan	41
Sept. 26-27, 2009	San Isidro Labrador Quasi Parish - Partida	14
Sept. 23-24, 2009	Sta. Isabel Malolos City	72
Sept. 25-26, 2009	Bustos, Bulacan	43
Sept. 26-27, 2009	Partida, Sta. Maria, Bulacan	51
October 1, 2009	Tahanang Siena, Tungkong Mangga SJDM	27
Oct. 10-11, 2009	Tungkong Mangga	53
Oct. 17-18, 2009	Obando, Bulacan	35
Oct. 18-20, 2009	Bustos, Bulacan	78
Oct. 22-24, 2009	Pulong Buhangin	58
Oct. 26-28, 2009	San Jose, San Miguel	35
Nov. 22, 2009	Talbak, PulongYantok - Angat, Bulacan	39
Nov. 28-29, 2009	San Pascual baylon Parish - Obando	15
Dec. 6&13, 2009	Partida	46

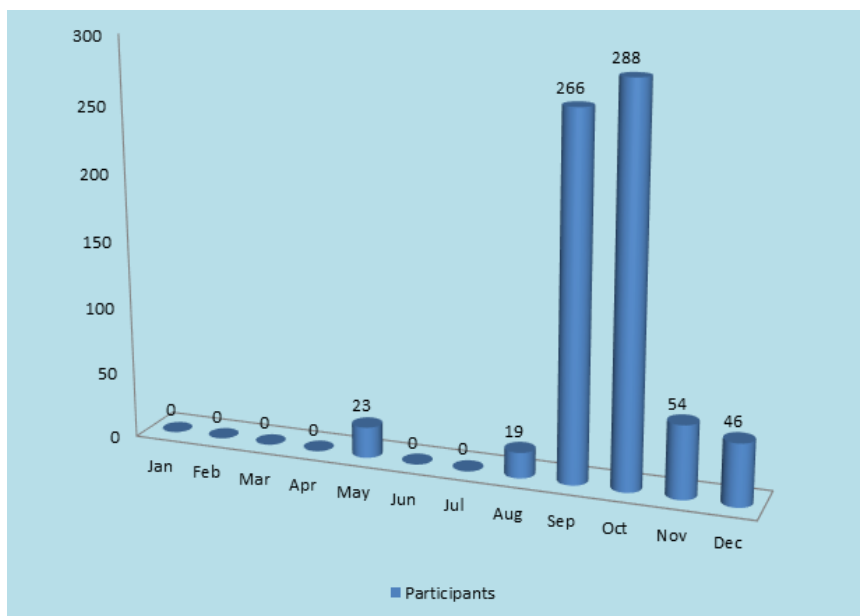


Figure 13. 2008 Activity Summary Report

Inclusive Dates	Venue	No. of Participants
Feb. 2-3, 2008	San Isidro Chapel, Partida, Sta. Maria, Bul.	40
Feb. 4-8, 2008	Provincial Jail, Malolos City	200
Feb. 9-10, 2008	San Gabriel Parish, Sta. Maria, Bulacan	154
Feb. 23-24, 2008	San Gabriel Parish, Sta. Maria, Bulacan	57
March 10-11, 2008	Makinabang Bulacan	50
May 10-11, 2008	Sto, Niño Meycauayan	50
May 13-14, 2008	San Gabriel, Bulacan	45
May 16-18, 2008	San Gabriel, Bulacan	40
May 24-25, 2008	Meycauayan, Bulacan	45
May 28-29, 2008	Trinitas College, Meycauayan, Bulacan	40
April 2, 2008	Grand Royale Chapel	30
April 5-6, 2008	Marilao, Bulacan	50
April 19-20, 2008	Sta. Isabel Malolos City	70
June 7-8, 2008	Obando, Bulacan	40
June 16-17, 2008	Valenzuela, Bulacan	50
June 27, 2008	Our Mother of Perpetual Help Parish, Hagonoy, Bul.	57
June 28, 2008	St. Paul Parish, Niugan, Angat Bulacan	40
July 16-18, 2008	San Isidro Labrador Parish	70
July 21-24, 2008	Sagrada Familia Parish Tangos	46

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July 26-27, 2008	San Vicente, Malolos	35
August 13-14, 2008	Grand Royale Chapel	65
August 22-23, 2008	Makinabang Baliuag	70

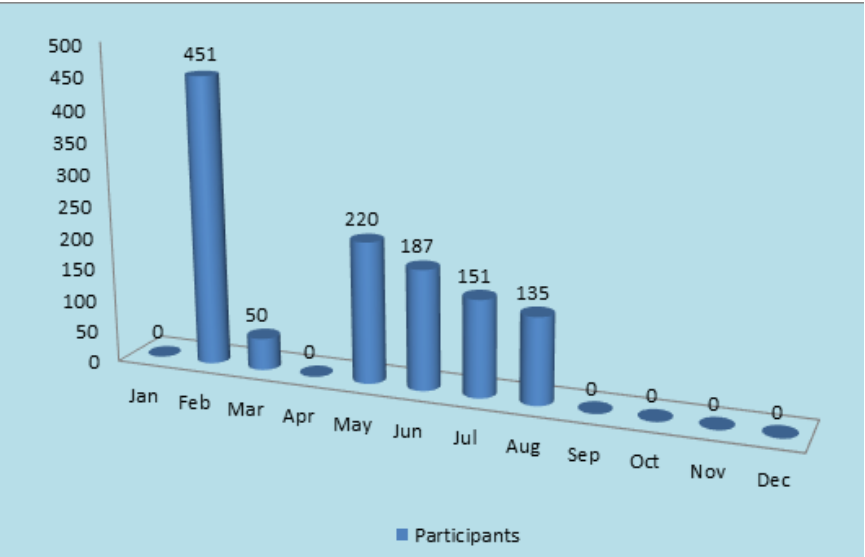
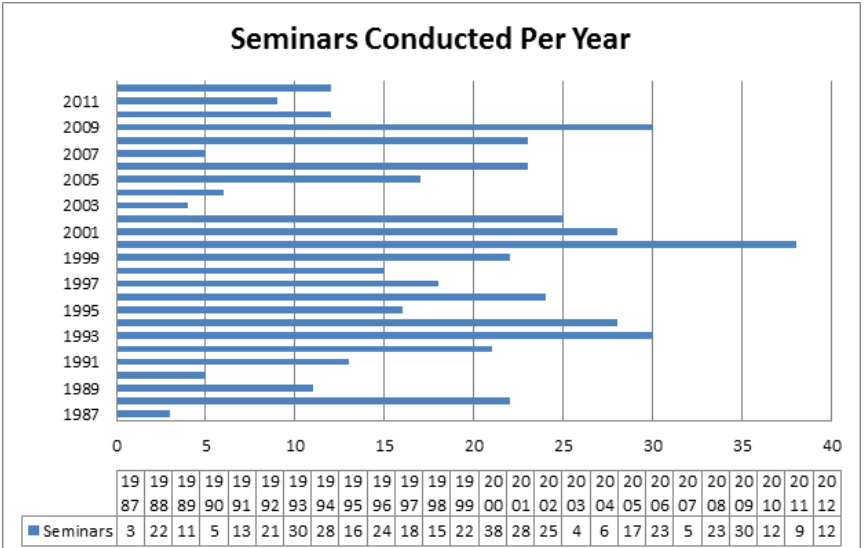


Figure 14. Summary Report of Annual Seminars



3. The Cursillo Movement

The Cursillo is not an end in itself – it is merely an instrument, which cannot be more important than its purpose and objectives. It has been expressly designed by its founders for the ultimate purpose of creating a new society that is authentically and fundamentally Christian. The Cursillo seeks to attain this by picking key men from different environments (pre-Cursillo), exposing them for three days to a living experience of that which is fundamental in Christianity (Cursillo proper), and then returning them as committed and fervent Christians to vertebrate their respective environments (post-cursillo). Through this, the Cursillo seeks the formation of Christian communities and the transformation of the world for Christ.

The Cursillo belongs neither to the laity nor to the clergy – it belongs to the Church. Its basic unit, just like the Church, is the diocese and as such, (a) the Archbishop or Bishop has absolute jurisdiction over the Cursillo in the Diocese; and (b) there must be only one integrated Cursillo movement in the Diocese within which all its essential elements (pre, proper, post) must co-exist.

The Cursillo is not an organization – it is a movement and, as such, it has no flag, no badge, no dues, no insignia, no habit, no characteristic apostolate, no works or concrete campaigns directed by the Secretariat. Its aim is to make possible the being of a Christian witness and the living of Fundamental Christianity, with each Cursillista free to find his own orbit and place in Christian life and work. One does not take the Cursillo to be a Cursillista, but to be an authentic Christian. The ideal is that, except in purely Cursillo affairs, one should lose one's identity as a Cursillista, but his presence as a Christian must be felt and seen.

4. Parish Renewal Experience (PREX)

Vision

To become an effective instrument for conscientization and ardent reflection of our faith experience as we relate authentically with ourselves, family, parish and community, in order to live out and proclaim the Word of God, towards the building of a Christian

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community that is:

- loving and forgiving;
- united and helpful to one another; and
- zealous and joyful in serving others in the name of Christ.

Mission

Under the guidance of the Blessed Trinity, we, who have undergone PREX, commit ourselves to whole heartedly offer our time, talent and treasure, and continuously deepen our faith life in order to:

- recognize the goodness in every person;
- become instruments of healing and reconciliation;
- help in the formation of servant-leaders in the community; and
- spread and proclaim the Mission of Christ, which is to make the love of God felt.

PREX, short for PARISH RENEWAL EXPERIENCE, is a conversion experience, a rediscovery of our faith, a strong recall into the Church. PREX is not a new organization nor a new society: neither does it dismantle existing groups and societies. It is about the parishes renewing themselves. A step to the awareness that the parish is not a “we” and “they” arrangement but a family living and loving one another.

Governing Body of PREX

PREX is not an organization but only a Catholic formation seminar. These seminars are conducted by the parish priest with their lay leaders in their respective parishes with the consent and guidance of their bishops.

While PREX is a lay movement, it is always conducted and guided by the parish priest. All appointments of lead couples, speakers etc. are made by the parish priest. It is assumed that the parish priest has obtained the consent of his bishop.

The diocesan bishop may form a diocesan secretariats to

guide the movement in his diocese. Of course each bishop is the sole authority of his diocese.

The Catholic Bishops' of the Philippines (CBCP) decides to appoint a Bishop to oversee the movement on the National level; PREX by its nature obeys all mandates of the Catholic Church.

Overview of PREX

In 1970 Rev. Fr. Charles Gallagher, SJ convened a ground of priest and lay people for reflection on Pope Paul VI's *Evangelii Nuntiandi*. As the discussion progressed, it required a "people focus." It should begin with a conversion experience that is oriented to the parish, the basic structure of the Catholic Church, and that it must start with the family, the basic unit of society. With this in mind, the group developed some general direction and guidelines for a program to be conducted over the period of a weekend during which the participant could commute from their respective homes.

Since that meeting Fr. Gallagher piloted the Parish Renewal Experience in the Diocese of Trenton, New Jersey. It has spread to more than a thousand parishes in the USA and Ireland. Around 1,200 priest in the USA and 600 in Ireland have trained in order that they could give the Weekend Experience to people in their own parishes. It has since been introduced into Canada, Australia, New Zealand, Scotland, Fiji, and the Philippines.

The first Parish Renewal Experience Seminar in the Philippines was conducted at the Santuario de San Antonio, Forbes Park, Makati by its parish priest, Fr. Hugh Zurat, OFM, in the early 1980s. Fr. Zurat, an American, had a vacation in the United States where he took his PREX. Upon his return to his parish, he right away conducted the seminar to his parishioners. The training of parish priests in the Philippines took place in Baguio City in 1983 under Fr. Gallagher himself, on invitation of his Eminence Jaime L. Cardinal Sin, DD., who was overwhelmed and inspired by the visible result of PREX that he saw in Santuario de San Antonio Parish of Forbes Park.

The most active parish in the country today in giving PREX seminars in and out of its own parish is the Good Shepherd Parish of Fairview Park, Quezon City under the spiritual leadership of its parish priest Msgr. Fidelis Limcaco. It has reached many parishes in the Archdiocese of Manila as well as in the Bicol region, Visayas, Mindanao and in Northern/Southern Luzon. For the Diocese of Malolos, on June 1998 a group of Prex leaders from Good Shepherd Parish went to Parish of the Holy Cross, Gen. T. De Leon, Valenzuela City to offer Fr. Mar DJ Arenas the PREX seminar in the parish under his care. Through the permission granted by Bishop Rolando J. Tria Tirona, the first PREX Seminar in Bulacan was conducted.

Concept

The Parish Renewal Experience is based on the concept expressed by Pope John Paul VI: "The Church is an evangelizer, but she begins by being evangelized herself by constant conversion and renewal. In order to evangelize the word with credibility" (*Evangelii Nuntiandi*). It is an attempt to answer the three questions posed by Pope Paul VI in the apostolic exhortation mentioned:

1. What has happened to the hidden energy of the Good News, which has such powerful effect on man's conscience?
2. Is the evangelical force of the gospel capable of transforming lives?
3. What method should be followed to insure that the Gospel might have proper impact?

The Parish Renewal Experience is a conversion experience. It is a strong recall into belonging to the People of God, the Church. The reestablishment of belonging occurs through an emphasis on and an experience of, reconciliation. It is an attempt to respond to the search for direction and approaches to strengthen and deepen the life of our parishes. It advances the parishes (priest, consecrated persons, and laity together as a family) toward the goal of a faith community.

There is a continuing need for reconciliation in all of us. The follow-up to the weekend in the setting of parish life is based on this need. The Parish Renewal Weekend is not a movement

from without to help the parish. It is about the parishes renewing themselves. The follow-up at parish level is therefore vital. This calls for no new structures. Neither does it dismantle existing groups and societies, nor does it call for new movements and new societies. It concentrates simply on the parish.

Objectives

1. To provide a conversion experience.
2. To continue the process of healing and reconciliation within the Catholic Faith family.
3. To encourage inter-family faith relationship within the parish as re-evangelizing base and an evangelizing force.
4. To bring the teaching of Vatican II and PCP II to the grass roots.
5. To prepare our people for the bringing of the Good News into all levels of humanity and through its influence, transform humanity from within and making it new.
6. To bring about the reconciliation of priest and people. This is the initial point of entry for a real renewal in the Church.
7. To begin a commitment to belong to one another as a Church. This will not be accomplished in one weekend, but it is a start, after which it becomes the whole process.
8. To develop down-to-earth spirituality. One of the problems of the Church is that it is still offering monastic or clerical spirituality. Our people are starving for meaningful ways to experience God's presence in their lives and for practical and concrete experience that they can apply in their day-to-day lives.
9. A call to evangelization. To be really a people who are evangelizing: first themselves, next those around them and then all people.
10. To give a true taste of our dignity as members of the Body of Christ.
11. To unify the parish and all movements therein.

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The focus is to discover our faith through:

1. Our relationship with those who gave us the faith.
2. The reason why we wish to keep the faith.
3. The direction we jointly support to pass on the faith to others.

5. *Kawan ng Diyos* – Catholic Charismatic Renewal Movement

Vision

A community of committed lay servants and workers, united in faith and divine advocacies, inspired by the Mystical presence of Christ and Pentecostal guidance of the Holy Spirit and the blessed intercession of Mary, Mother of God.

Mission

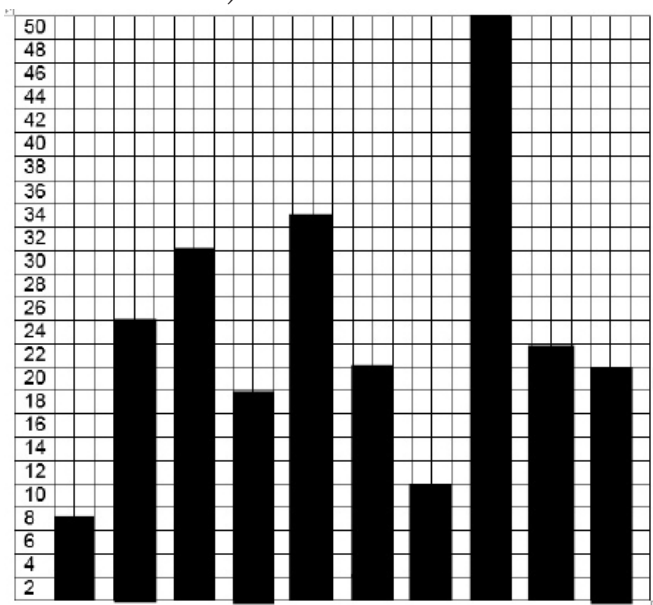
Enhancement of spiritual commitment in the Evangelical Mission of the Catholic Church, appreciation of its traditional values and practices and propagation of Charismatic Ministries in all sectors of the Christian Community.

Objectives

1. Actively participate in the Catholic Church's Mission on Evangelization and propagation of faith.
2. Develop one's enthusiastic ability and God-given talents in the full understanding of the importance of Christian Renewal in the apostolic ministry.
3. Appreciation of the Pentecostal guidance of the Holy Spirit and its Charismatic Gifts to ensure that the outpouring God's blessings will not go to waste or become ineffectual with the Church.
4. To be able to value, share and use the riches of Catholic Pentecostalism not only for one's own good but for the benefit and welfare of the Mother Church and the Community of God.
5. To develop understanding and acceptance of the Catholic Doctrine that the Eucharist is the center of all prayers and praise of the Father.

Figure 15. Statistical Report on Charismatic Communities in 10 Vicariates

(As of 31 December 2012)



LEGEND

Graph Line

- 1 - Vicariate of St. Michael (San Miguel Bulacan)
- 2 - Vicariate of St. Augustine (Baliuag, Bulacan)
- 3 - Vicariate of St. Anne (Hagonoy, Bulacan)
- 4 - Vicariate of Immaculate Conception (City of Malolos)
- 5 - Vicariate of St. James (Plaridel, Bulacan)
- 6 - Vicariate of St. Joseph (San Jose Del Monte City, Bulacan)
- 7 - Vicariate of Sta. Maria (Sta. Maria, Bulacan)
- 8 - Vicariate of St. Didacus of Alcala (Polo, Valenzuela City, M.M.)
- 9 - Vicariate of St. Martin of Tours (Bocaue, Bulacan)
- 10 - Vicariate of St. Francis of Assisi (Meycauayan, Bulacan)

6. Formation Seminars given by the movements and programs of the Commission on Formation

PART 1. *Pandiyosesis na Sentro ng Katekesis* (PASKA)

- **Initial Formation Seminar (IFS)- 3 days**
 1. Self – discovery
 2. Community Building
 3. Spirituality
 4. Call to Ministry
 5. Sino ang Katekista?
 6. Ano ang Katekesis?
 7. Ang Biblia, Salita ng Diyos, Gamit sa Katekesis
 8. Visual Aid
 9. Psychology of the Learner
 10. Methodology and Demonstration

- **Grade III Catechist Training (1 day)**
 1. Sacraments and the Eucharist
 2. Confession and the Eucharist
 3. Catechist training on the Holy Eucharist

- **Parents Recollection**
 1. *Mga Sakramento at ang Pagmamagulang* (Grade 3)
 2. *Mapanagutang Pagmamagulang* (Grade 6 & 4th Year)

- **Grade VI Students**

Jesus, Others and You

- **Fourth Year Students**
 - 1st year – Yourself
 - 2nd year – Friends
 - 3rd year – Freedom
 - 4th year – Decision Making

- **On-Going Formation Seminar (Yearly)**

Encyclical Letters

 1. SPE SALVI
 2. CARITAS IN VERITATE
 3. VERBUM DOMINI

4. PORTA FIDEI

PART 2. Bible Apostolate (BA) (2 days)• **BBS-1: Introduction to the Bible**

1. Bible Enthronement
2. The Bible as a Book
3. Approaches to the Bible
4. The Bible as the Word of God
5. Response to the Word of God
6. Introductory Activities: Bible Sharing, *Lectio Divina*, Penitential Rite & Confession and Eucharistic Celebration

• **BBS-2: *Si Kristo Ayon sa Ebanghelyo* (2 Days)**

1. *Pag-unawa sa Salita ng Diyos sa Biblia*
2. *Ang Pangakong Mesiyas* (Jesus and the Gospel)
3. *Si Kristo Ayon sa Ebanghelyo* (Mary and the Bible)
4. *Ang Presensiya ng Panginoon: Pagtulong sa Pagpapalaganap ng Apostolado ng Biblia*
5. *Sama-samang Panalangin, Lectio Divina*, Methods in Bible Sharing, Washing of Feet, Commissioning and Eucharistic Celebration
6. Lumko Bible Sharing

• **BBS-3: *Magbalik sa Ama* (1 Day)**

1. Ang Diyos Amang Makapangyarihan
2. Ang Diyos bilang Ama
Unang bahagi: Ang Diyos Ama ay
Tagapagligtas ng Buhay
Ang Diyos bilang Ama ay
Tagapagtaguyod ng Pamilya
Ikalawang bahagi: Ang Diyos ama at
Pagkilala sa ating Sarili
Ang pananahan ng Espiritu ng Diyos
at Diyos Anak
3. Ang Diyos bilang Manlilikha ng Langit at Lupa
4. Ang Diyos Ama sa Buhay ng Simbahan

• **Youth Bible Camp: (3 days)**

1. Introducing the Bible: Old and New Testament
2. Salvation History
3. Socialization
4. The Exodus
5. The Prophets
6. Psalms
7. Vespers
8. Letters of Paul
9. Gospel Sharing
10. Eucharistic Celebration

• **LECTIO DIVINA & BIBLIODRAMA**

1. We Read – *Lectio*
2. Under the Eyes of God – *Meditatio*
3. Until the Heart is Touched – *Oratio*
4. and Leaps to Flame – *Contemplatio*
5. and Brings us Back to Life – *Actio*

PART 3. Cursillo Movement

CURSILLO ROLLO: (3 days/3 nights)

1. *Dakilang Hangarin*
2. *Biyayang Nagpapabanal*
3. *Kristiyanong di-Pari sa Simbahan*
4. *Biyayang Pantulong*
5. *Pagpapakabanal*
6. *Pag-aaral*
7. *Ang mga Sakramento*
8. *Paggawa*
9. *Hadlang sa Kabanalan*
10. *Kristiyanong Pamumuno*
11. *Kapaligiran*
12. *Buhay sa Grasya*
13. *Ang Parokya*
14. *Pulong-pulong ng Pulutong*
15. *Pagkatapos ng Cursillo Ano?*

PART 4. Parish Renewal Experience (PREX)

PREX Seminar: (3 days/2 nights)

1. Road to Emmaus

2. Who do men say I am?
3. The Little Church: The Family
4. Barriers to being a Good catholic
5. Obstacles to being a Good Catholic
6. God's Plan for the Church
7. Healing and reconciliation
8. We are the Church
9. Church Spirituality
10. Evangelization
11. You are my witnesses

PART 5. *Kawan ng Diyos* – Catholic Charismatic Renewal Movement (KND – CCRM)

Catholic Life in the Spirit Seminar (3 days)

1. Orientation and introduction
2. God's Love
3. Growth
4. Transformation
5. New Life
6. Salvation
7. Mariology
8. Receiving God's Gift
9. Baptism in the Holy Spirit
10. Confession, Healing and Eucharist

APPENDIX II**SITUATIONER ON BECS IN THE DIOCESE OF MALOLOS**

Our diocese is a unique combination of urban and rural communities. Urban living has produced more challenges in establishing relationships. There is a growing number of parishes involved in adapting BECs according to the needs of subdivision dwellers and in injecting its spirit to various offices and functional/ associational groups or religious movements. However, a more serious study has to be done to determine how workable or effective they are in the task of re-evangelization.

Lights

1. 8 out of 10 BEC vicarial coordinators are active in their vicariates, resulting in an increase in BECs formed and the attendance in the 5th Toldang Tipanan (2012), with participants estimated at more than three thousand as compared to the 4th Toldang Tipanan which gathered only 1,300 participants (2011).
2. There are some priests who actively promote BEC in their parishes and communities, some even employ creative strategies to encourage the parishioners and empower their community leaders and organizers.
3. BEC Orientation, Facilitating and Organizing seminars are available upon requests of the parishes.
4. People living in hard -to reach-places now have the chance to hear the Word of God, through the efforts of the Vicarial coordinators and the collaboration with other programs of the Commission on Formation.
5. There is coordination with the Diocesan Social Communication through the Radio Program “Radyo Bulacan” where BEC is discussed on the air every Sunday from 3:00-5:00 p.m.
6. Our Diocese is an active member of the BEC NCR Group. Our Hosting for the annual Regional assembly will be on September 2015, which will coincide with the celebration of the 8th annual Toldang Tipanan.

7. Linkages have been formed through the use of modern technology.

website: <http://becdiyosesisngmalolos.webs.com>

facebook: becmalolos@yahoo.com; and becncr@yahoo.com

e-mail address: becncr@yahoo.com.ph; becmalolos@yahoo.com

8. Though the majority of the BECs are still in the first stage, the Liturgical stage, which includes activities like Regular masses, Block rosary, Visitation by Legion of Mary. Regular prayer meeting Lenten Curcillo Integration of Ultrea, and BEC prayer meeting, the empowering of community leaders and catechism of children, to name a few, there are some BECs that are now in the second stage, the developmental stage, where the communities engage in livelihood projects.
9. In BEC, the evangelized become the evangelizers as they carry on the task of spreading the Good News which they themselves have witnessed. Even the youth have a chance to hear more about God. Spreading the love of God also brought transformation to the lives and families of the members.

Shadows

1. In the light of the present situation, the BEC in the Diocese of Malolos was not fully integrated in the parish pastoral plan, nor was it made a priority in most parishes. Since its inclusion in the Commission of Formation, it was regarded as a program, whose integration into the parish activities depends upon the discretion of the parish priest.
2. The priests' participation in the BECs is very important. They can make or break the BEC.
3. There is lack of financial funding for the formation of BECs. There is very little support coming from the Parish Pastoral Council.
4. Lack of parish BEC Staff, personnel, volunteers, speakers, trainers, facilitators and community organizers and even members of the buklod.
5. *Ningas cogon* mentality. Some parish leaders are enthusiastic only at the beginning, but eventually this excitement fizzles

- out after some time.
6. There is difficulty in forming BECs in urban areas because the dwellers have less time for interaction due to absence during the day and weekends.
 7. There is the tendency to associate BECs with inward – looking bible-sharing groups that the members tend to lack social concern.
 8. There is also lack of coordination/collaboration with other diocesan commissions;
 9. Leadership. Some BECs have leaders who are incompetent and lacking in commitment. Others have leaders who are very authoritarian and dictatorial;
 10. There is no official standard guideline/ module from the Diocese to be followed by each parish in implementing the BEC Program, in organizing, maintaining and sustaining BECs.

Fig. 16. Vicariates with BEC in their respective Parishes

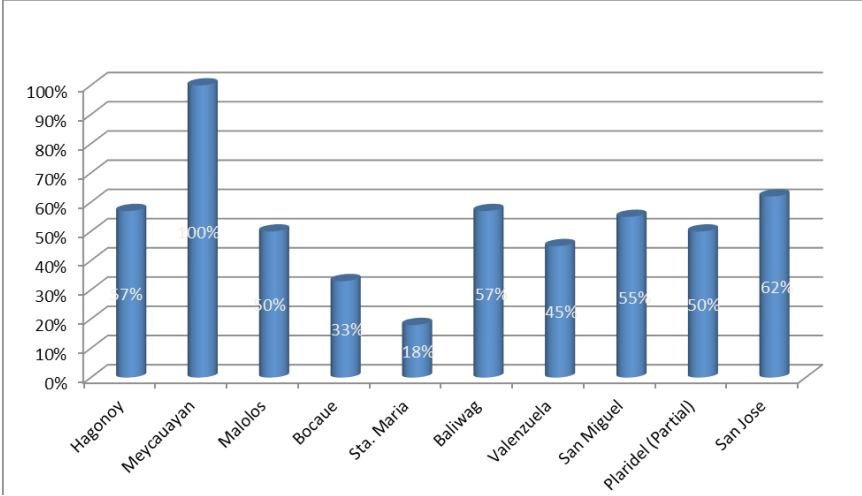


Figure 17. Number of BEC Cells (Buklod) per vicariate

Vicariates	Coordinator	No. of Buklod
Vicariate of St. Michael the Archangel	Sis. Lydia Ignacio	
-San Jose Esposo de Maria Parish		8
-Our Lady of Remedios		N.R.

-Quasi Parish of the Holy Eucharist		50
San Ildephonsus Parish		N.R.
-Sacred Heart of Jesus-Pinaod		N.R.
SUB TOTAL		58
Vicariate of St. Augustine of Hippo	Sis Nita Ramos	
-St. Augustine Parish-Baliwag		33
-Virgen delas Flores		10
-Sagrada Familia-Tangos		12
-Sto. Nino Parish-Bustos		56
-St. Paul the Apostle Parish-Niugan		2
-Sto. Cristo Parish- Caingin		4
-Sto. Cristo Quasi- Pulilan		2
-Our Lady of Mt. Carmel		8
SUB TOTAL		137
Vicariate of St. Martin of Tours	Sis Rosalina Francisco	
- Our Lady of Fatima-Meralco Village		3
-National Shrine of Divine Mercy		14
-St. Joseph Parish -Panginay		20
SUB TOTAL		39
Vicariate of St. Joseph the Worker	Sis Nida Julito	
-St. Joseph the Worker Parish		21
-Sto. Rosario Parish		15
-San Isidro Labrador Parish		12
-SagradaFamilia Parish		14
-St. Peter the Apostle Parish		111
SUB TOTAL		173
Vicariate of Sta. Maria	Sis Lydia Bugtong	
-Our Lady of Carmel Parish, P. Buhangin		49
SUB TOTAL		49
Vicariate of St. Anne of Nazareth	Sis Marina Atanacio	
-Ina ngLagingSaklolo Parish		41
-St. Anne Parish		9
-Parish of St. Anthony de Padua		2
-Santissimo Rosario Parish		9
SUB TOTAL		61
Vic. of Our Lady Of Immaculate Conception	Sis. Teresita Adriano	

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-Nstra. Sra del Carmen- Barasoain		20
-Nstra. Sra.Dela Asuncion		53
-St. James the Apostles-Paombong		12
-Our Lady of Presentation -Maunlad		6
St. Elizabeth of Hungary Parish		N.R.
-Sta. Cruz Mission Parish		N.R.
-St. Joseph The Worker		20
SUB TOTAL		111
Vicariate of St. James the Apostle	Sis Teresita Columna	
-St. John the Baptist		35
-San Ildephonsus of Toledo Parish		11
-Sta. Rita de Cascia Parish		60
-Holy Family Parish		3
-Sto. Nino Quasi		2
- St. James the Apostle Parish, Plaridel		1
SUB TOTAL		112
Vicariate of St. Didacus of Alcala	Sis Digna Del Rosario	
-Our Lady of the Holy Rosary Parish		20
-Parish of the Holy Cross		11
-Risen Lord Parish		99
-St. John of the Cross Parish		37
-San isidro Labrador Parish		9
SUB TOTAL		176
Vicariate of St. Francis of Assisi	Bro. Armin Mendoza	
-San Pascual Baylon Parish		22
-St Francis of Assisi		N.R.
-Sta. Cruz Parish		21
-Sto. Nino Parish		8
-St. Joseph the Worker Parish		10
-Nstra. Sra. De Salambao		2
-Muling Pagkabuhay Parish		34
-San Isidro-San Roque Parish		4
- Our Lady of Fatima Parish, Heritage		N.R.
- St. Bartolomew Quasi-Parish		N.R.
SUB TOTAL		107
TOTAL NO. OF BEC CELLS (BUKLOD)		1,021

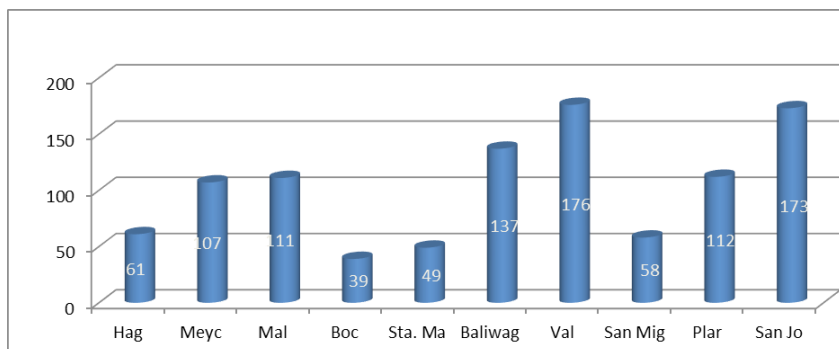
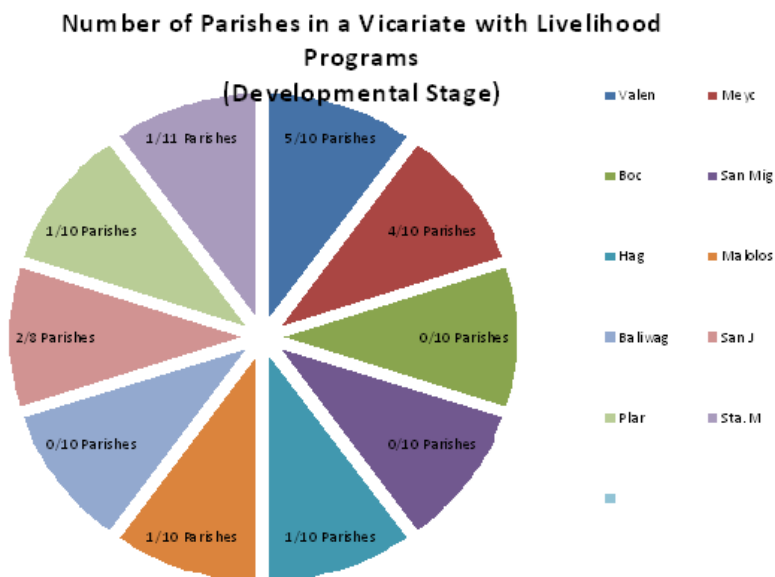


Figure 18. Livelihood Programs in Parishes



Out of 108 parishes, only 15 are in the developmental stage.

Update Report as of March 8, 2013

Total No. of Vicariates	10
Total No. of Parishes in the Diocese	108
Total No. of Parishes with BEC	63-(58%)
Total No. of BEC Cells (Buklod)	1021

Figures 19-20. Proposed Program of Formation & Process

V. BEC Formation Program

Objective	Suggested Module/ Topics	Activities
- To build relationship among people	- Dialogue of Life	- Religious and Social gathering - Home Visitation
- To know the basic Foundation of Christian Faith and Church Teaching	BASIC ORIENTATION SEMINAR - Revelation - Evangelization - Church Models in History - What is BEC? According to Church Teaching (Vat. II PCP II)	- Lecture - Workshops - Small Group Sharing - Reporting - Open Forum
- To develop Christian Virtues and deeper relationship to God and neighbors	Liturgical Stage - Prayer - Basic Bible Seminar - Liturgy/Sacraments - Morals - Buklod Session	- Lecture - Workshops - Small Group Sharing - Community and Personal Prayer - Bible Quizzes
- To impart mission awareness and of service to others	Development Stage - Leadership Seminar for the Formation Team/Alagad Community Organizing Training - Diocesan BEC Structures of Leadership (Definition of Roles and Function)	- Lecture - Group Sharing - Role Playing - Actual Demo
- To know Church Social teaching and to concretize Gospel Value in person's social life.	Liberation Stage - Compendium of the Social Teaching of the Church - Social Analysis - Diocesan Social Action Program a) Political Education Committee b) Enterprise Projects c) Alay Kapwa, Ecology, etc.	- Lecture - Workshops - Small Group Sharing - Actual Demo
- To develop deeper sense of Self-Awareness and to enrich different status of Life	Follow-up and Process Seminars - Psycho-Spiritual Integration - Family and Life Seminar a) Marriage Encounter b) Family Catechesis c) Family Enrichment Seminar Program d) Vocation Seminar	- Lecture - Workshops - Small Group Sharing - Video/Audio Presentation

VI.

BASIC ECCLESIAL COMMUNITY
Steps of Process
(Parish Level)

Date	Activity	Target Audience	Responsible Person/s
	<u>Dialogue of Life</u> 1.) Visitations/ Make friends Survey and mappings	Parishioners	Parish Priest & Leaders
	<u>Intriductory Seminars:</u> 1.) Basic Orientation Seminar 2.) Trainors' Training for Parish Formation Team 3.) Appointment of Parish Staff (Coordinator, Vice, Secretary, Treasurer)	Three (3) Parish Councils Selected Parishioners From Parish Formation Team	Diocesan Staff Parish Priest & Diocesan Staff Parish Priest
	<u>Building Communities</u> 1. Gathering into Small Caring Group (Buklod) Survey a.) Neighborhood b.) Sectoral (Students, Farmers, Officemate, etc.) c.) Religious Organizations 2.) Seminars(BOS) 4.) Group Dynamics a.) Seminars on BEC Cells or Buklod (Prayers Session) b.) Application of BEC Cells or Buklod	Chapel & Brgy. Parishioners Sectoral Group Members All Buklods Alagads All Buklod Alagads Buklod Members	Chapel Officers Sector Leaders Sector Leaders Religious Org. Officers Parish Formation Team Parish Formation Team Alagad
	<u>Deepening Session</u> 1.) Parish Monthly In-Service Training 2.) Annual Family Day 5 steps process 3.) Parish Formation Program a.) Family Life Seminar b.) Bible Seminar c.) etc., etc., etc.....	All Buklods Alagad & Parish Formation Team All Parish Family Buklods Buklods	Parish Priest and Parish Staff Parish Priest & Parish Staff CFL Bible Apostolate

APPENDIX III

THE CLERGY

Figure 21. Identification and General Situation of the Diocese: 1986 and 2012*(Source: CBCP Catholic Directory of the Philippines)*

<i>Demographical Indicators</i>	<i>1986</i>	<i>2012</i>
Land Area: Whole Province of Bulacan & Valenzuela	2,672 sq. km.	2,672 sq. km.
Population	1,381,900	3,120,700
Number of Catholics	1,164,900	2,990,985
Number of Diocesan Clergy	118	215
Number of Major Seminarians	68	
Number of Minor Seminarians	105	51
Number of Vicariates	8	10
Number of Parishes	58 (with resident pastor)	106
Ratio of Priests to Lay Faithful (No. of Catholic Population ÷ No. of Diocesan Clergy)	1:9,872	1:13,911
Ratio of Active Priests to Lay Faithful (No. of Catholic Population ÷ No. of Active Diocesan Clergy)		1:16,803

Figure 22. Classification of priests according to years in the ministry

<i>Category</i>	<i>No. of Priests</i>
UPPER SENIOR CLERGY (37 YEARS - UP)	15
MIDDLE SENIOR CLERGY (32-36 YEARS)	16
LOWER SENIOR CLERGY (27-31 YEARS)	14
UPPER MIDDLE CLERGY (22-26 YEARS)	20
MIDDLE CLERGY (17-21 YEARS)	40
LOWER MIDDLE CLERGY (12-16 YEARS)	22
JUNIOR CLERGY (7-11 YEARS)	23
YOUNG CLERGY (2-6 YEARS)	16
NEO-PRESBYTER	8
DEACON	0
SICK & SEMI-RETIRED	4
STUDY LEAVE	4
RETIRED	10
SABBATICAL LEAVE	3
OUTSIDE THE DIOCESE	16
TOTAL	211

Figure 23.Models of priesthood

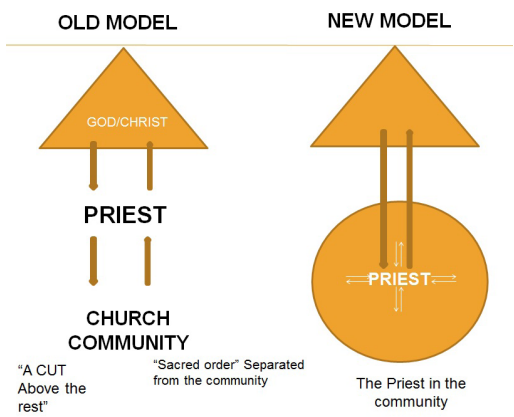


Figure 24. Active priests in the Diocese of Malolos
(As of April 2013)

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
UPPER SENIOR CLERGY (37YEARS - UP)					
1	MSGR. VICENTE B. MANLAPIG	SEP 11, 1936	DEC 22, 1962	76	50
2	FR. TEOFILO RUSTIA	APR 06, 1940	DEC 23, 1963	73	49
3	MSGR. SABINO A. VENGCO, JR.	MAR 09, 1942	DEC 21, 1965	71	47
4	FR. MARCELO K. SANCHEZ	SEP 04, 1941	DEC 17, 1966	70	46
5	MSGR. EPITACIO V. CASTRO	MAY 23, 1942	DEC 17, 1966	70	46
6	FR. CELERINO G. GREGORIO	FEB 03, 1942	JUL 02, 1967	71	45
7	FR. JOSEFINO S. SEBASTIAN	OCT 16, 1943	DEC 14, 1969	69	43
8	BP. JOSE F. OLIVEROS, D.D.	SEP. 11, 1947	NOV 28, 1970	65	42
	EPISCOPAL ORDINATION		MAR 20, 2000		12
9	FR. AVELINO G. SANTOS	JUL 29, 1946	NOV 28, 1970	66	42
10	FR. ANACLETO C. IGNACIO	JUL 13, 1946	DEC 01, 1973	66	39
11	MSGR. ENRICO S. SANTOS	NOV 17, 1948	DEC 01, 1973	64	39
12	FR. DANILO G. DELOS REYES	OCT 05, 1949	DEC 01, 1973	63	39
13	FR. LUCIANO C. BALAGTAS	DEC 13, 1948	OCT 10, 1974	64	38
14	FR. LEOCADIO P. DE JESUS	APR 28, 1951	DEC 02, 1974	62	38
15	FR. RODRIGO S. SAMSON	FEB 14, 1949	DEC 20, 1975	64	37

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No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
MIDDLE SENIOR CLERGY (32-36 YEARS)					
16	FR. DOMINGO M. SALONGA	AUG 04, 1951	MAR 05, 1977	61	36
17	FR. NARCISO S. SAMPANA	JAN 24, 1952	MAR 24, 1977	61	36
18	MSGR. FILEMON M. CAPIRAL	MAY 01, 1951	DEC 07, 1977	61	35
19	FR. ALBERTO R. SUATENGCO	APR 15, 1952	JAN 12, 1978	61	35
20	MSGR. ANGELITO SANTIAGO	DEC 11, 1951	MAR 11, 1978	61	35
21	FR. RAFAEL D. BALITE, JR.	FEB 25, 1952	JUN 10, 1978	61	34
22	FR. REYNALDO P. FERNANDO, JR.	AUG 25, 1951	JAN 18, 1979	61	33
23	FR. APOLONIO G. ROXAS, JR.	FEB 12, 1954	MAR 31, 1979	59	34
24	FR. LEON G. CORONEL	FEB 20, 1954	MAY 30, 1979	59	33
25	MSGR. MANUEL B. VILLAROMAN	AUG 24, 1954	JUN 12, 1979	58	33
26	FR. MARIO DJ ARENAS	DEC 07, 1955	DEC 07, 1979	57	33
27	FR. AVELINO A. SAMPANA	NOV 10, 1952	MAR 08, 1980	60	33
28	FR. DANILO V. STA. MARIA	APR 25, 1948	APR 07, 1980	55	33
29	FR. FRANCISCO J. VISTAN	MAR 09, 1953	SEP 08, 1980	60	32
30	MSGR. ANDRES S. VALERA	MAR 20, 1955	MAR 07, 1981	58	32
31	FR. ROLANDO F. DE LEON	JUNE 29, 1955	APR 12, 1981	57	32

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
UPPER MIDDLE CLERGY (22-26 YEARS)					
46	FR. DARIO V. CABRAL	SEP 24, 1958	MAR 19, 1987	54	26
47	FR. FLORMONICO A. CADIZ	MAY 04, 1961	JUNE 12, 1987	51	25
48	FR. NORBERTO F. VENTURA	JUNE 06, 1961	NOV 14, 1987	51	25
49	FR. VICENTE A. ROBLES	JAN 22, 1958	NOV 30, 1987	55	25
50	FR. REYNALDO V. RIVERA	AUG 22, 1960	DEC 03, 1987	52	25
51	FR. PROSPERO V. TENORIO	JAN 01, 1963	JUL 30, 1988	50	24
52	FR. EXPEDITO E. CALEON	APR 25, 1961	OCT 08, 1988	52	24
53	FR. CENON DENNIS G. SANTOS	JUL 30, 1964	NOV 19, 1988	48	24
54	FR. MARIO JOSE C. LADRA	FEB 04, 1953	MAR 09, 1989	60	24
55	FR. VICENTE B. LINA, JR.	SEP 25, 1959	AUG 12, 1989	53	23
56	FR. JOHANN V. SEBASTIAN	FEB 14, 1962	AUG 19, 1989	51	23
57	FR. EMMANUEL I. CRUZ	OCT 23, 1963	AUG 26, 1989	49	23
58	FR. DINDO M. HILARIO	FEB 13, 1964	JUNE 12, 1990	49	22
59	FR. VIRGILIO C. RAMOS	NOV 20, 1960	JUNE 16, 1990	52	22
60	FR. VIRGILIO M. CRUZ	OCT 12, 1961	JUL 14, 1990	51	22
61	FR. ROMULO M. PEREZ	JAN 10, 1962	AUG 18, 1990	51	22
62	FR. JOSE DENNIS A. ESPEJO	MAR 05, 1965	AUG 18, 1990	48	22
63	FR. ELMER R. IGNACIO	APR 14, 1966	SEP 01, 1990	57	22
64	FR. PABLO S. LEGASPI, JR.	NOV 13, 1966	DEC 01, 1990	56	22
65	FR. GERARDO FORTUNATO	DEC 23, 1955	DEC 08, 1990	57	22

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
MIDDLE CLERGY (17-21 YEARS)					
66	FR. NORMAN A. BALDOZ	OCT 31, 1965	AUG 03, 1991	48	21
67	FR. ALEJANDRO C. ENRIQUEZ	MAY 15, 1966	AUG 10, 1991	46	21
68	FR. JOSELITO R. CRUZ	NOV 19, 1962	OCT 19, 1991	50	21
69	FR. PAUL SAMUEL M. SUNGA	APR 29, 1966	NOV 16, 1991	46	21
70	FR. NICANOR J. CASTRO	JAN 10, 1962	AUG 27, 1992	50	20
71	FR. VON V. TETANGCO	OCT 12, 1962	AUG 27, 1992	50	20
72	FR. GIL V. CAJURAO	NOV 12, 1963	AUG 27, 1992	49	20
73	FR. LAZARO M. BENEDICTOS	DEC 17, 1964	AUG 27, 1992	48	20
74	FR. ARNEL ALEJANDRO	FEB 15, 1965	AUG 27, 1992	48	20
75	FR. ROMAN E. CALEON	FEB 28, 1966	AUG 27, 1992	47	20
76	MSGR. BARTOLOME G. SANTOS, JR.	DEC 11, 1967	AUG 27, 1992	45	20
77	FR. ROBERTO C. MARIANO	JUNE 07, 1952	AUG 21, 1993	60	19
78	FR. BERNABE DELA CRUZ	JUL 27, 1958	AUG 21, 1993	54	19
79	FR. RODOLFO M. CRUZ	JAN 21, 1965	AUG 21, 1993	48	19
80	FR. WINNIEFRED F. NABOYA	FEB 22, 1965	AUG 21, 1993	48	19
81	FR. GREGORIO M. DAZO	DEC 10, 1965	AUG 21, 1993	47	19
82	FR. JOSE ARTURO C. BATAC	AUG 06, 1966	AUG 21, 1993	46	19
83	FR. FRANCISCO G. CARSON	JAN 29, 1967	AUG 21, 1993	46	19
84	FR. JIMMY F. PALAGANAS	DEC 26, 1966	SEP 23, 1993	46	19
85	FR. FEDERICO M. DELA CRUZ	DEC 31, 1966	AUG 27, 1994	56	18
86	FR. MAURICIO A. LUCAS	SEP 22, 1966	AUG 27, 1994	48	18
87	FR. QUIRICO L. CRUZ	JUNE 16, 1967	AUG 27, 1994	45	18
88	FR. JAIME B. MALANUM	OCT 08, 1967	AUG 27, 1994	45	18
89	FR. LEONARDO T. ESPIRITU	MAY 18, 1968	AUG 27, 1994	44	18
90	FR. JEFFREY ZUÑIGA	SEP 05, 1969	AUG 27, 1994	43	18
91	FR. ROLANDO R. ATIENZA	APR 21, 1970	AUG 27, 1994	43	18
92	FR. LAMBERTO C. TOMAS	APR 07, 1960	SEP 03, 1994	53	18
93	FR. ARNEL I. TIBAYAN	JAN 14, 1962	SEP 03, 1994	51	18
94	FR. CANDIDO M. POBRE, JR.	APR 09, 1962	SEP 03, 1994	51	18
95	FR. ANGELITO L. CALIWAG	SEP 29, 1964	SEP 03, 1994	48	18
96	FR. FEDERICO M. RAMOS III	JUL 08, 1966	SEP 03, 1994	48	18
97	FR. JOSE CEZAN S. PASCUAL	AUG 17, 1966	SEP 03, 1994	46	18
98	FR. JOSE RODOLFO COLENDRINO	DEC 13, 1967	SEP 03, 1994	45	18
99	FR. NORBERTO A. GAGUI	SEP 21, 1968	SEP 03, 1994	44	18
100	FR. ROGELIO CRUZ	SEP 29, 1969	MAR 03, 1994	53	19
101	FR. RUEL ARCEGA	JUL 23, 1969	SEP 03, 1994	43	18
102	FR. EDGARDO C. DE JESUS	MAR. 14, 1969	AUG 26, 1995	44	17
103	FR. EDMAR A. ESTRELLA	JUNE 22, 1970	AUG 26, 1995	42	17
104	FR. WILFREDO A. LUCAS	JAN 09, 1970	AUG 26, 1995	43	17
105	FR. RONALDO SAMONTE	APR 01, 1970	AUG 26, 1995	43	17

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No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
LOWER MIDDLE CLERGY (12-16 YEARS)					
106	FR. BENITO B. JUSTINIANO	MAR 21, 1966	JUL 31, 1996	47	16
107	FR. TEODULO G. ESGUERRA	MAR 23, 1966	JUL 31, 1996	47	16
108	FR. TEODORO F. BULAWIT	FEB 15, 1966	JUNE 28, 1997	47	15
109	FR. VALENTINO T. BANAG, JR	DEC 15, 1970	JUNE 28, 1997	42	15
110	FR. FELIZARDO RIVERA	NOV. 30, 1964	FEB 02, 1997	48	15
111	FR. FRANCISCO SANTOS	APR 01, 1968	NOV 15, 1997	45	15
112	FR. ARNEL M. CAMACHO	JAN 14, 1967	APR 18, 1998	46	14
113	FR. LEONARD R. HERNANDEZ	OCT 24, 1970	APR 18, 1998	42	14
114	FR. NICANOR F. LALOG	MAR 22, 1965	APR 18, 1998	48	14
115	FR. JOSHUA C. PANGANIBAN	APR 27, 1970	APR 18, 1998	43	14
116	FR. ISIDRO L. RODRIGUEZ	MAY 16, 1970	APR 18, 1998	42	14
117	FR. ROMEO S. SASI	JUL 01, 1959	APR 18, 1998	53	14
118	FR. ERIC T. BAGAY	JUL 12, 1971	JUL 17, 1999	41	13
119	FR. GENER SR. GARCIA	MAR 17, 1971	JUL 17, 1999	42	13
120	FR. RAMON C. BERNARDO	OCT 05, 1968	MAY 13, 2000	44	12
121	FR. RAMIL B. JUAT	SEP 30, 1966	MAY 13, 2000	46	12
122	FR. JOSELITO L. RODRIGUEZ	JUNE 06, 1966	MAY 13, 2000	46	12
123	FR. ANGELITO S. SANTIAGO	AUG 02, 1972	MAY 13, 2000	40	12
124	FR. JOSE JAY G. SANTOS	APR 11, 1970	MAY 13, 2000	43	12
125	FR. CARLO S. SORO	JAN 17, 1971	MAY 13, 2000	42	12
126	FR. EMMANUEL V. VILLACORTA	MAY 06, 1973	MAY 13, 2000	39	12
127	FR. CONRADO C. ZABLAN	OCT 16, 1964	MAY 13, 2000	38	12

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
JUNIOR CLERGY (7-11 YEARS)					
128	FR. ALLAN B. ANTONIO	MAY 20, 1973	MAY 19, 2001	39	11
129	FR. NAP A. BALTAZAR	SEP 13, 1974	MAY 19, 2001	38	11
130	FR. VHER RONEIL A. CRISTOBAL	MAY 09, 1975	MAY 19, 2001	37	11
131	FR. CARLOS D. CRUZ	JUNE 28, 1968	MAY 19, 2001	44	11
132	FR. RAINNIELLE P. PINEDA	OCT 15, 1970	MAY 19, 2001	42	11
133	FR. VINCENT M. REYES	MAR 02, 1974	MAY 19, 2001	39	11
134	FR. EDMUNDO D. SANTOS	DEC 04, 1967	MAY 19, 2001	45	11
135	FR. JOSE ADRIAN D. EMMANUEL L. LAYU	JAN 07, 1976	MAY 19, 2001	37	11
136	FR. TEODORICO TRINIDAD	JUL 02, 1973	MAY 19, 2001	39	11
137	FR. ROLANDO A. ESPIRITU	JAN 20, 1969	MAY 17, 2003	44	9
138	FR. FERNANDO B. CENON	MAY 30, 1965	MAY 17, 2003	47	9
139	FR. DANIELITO C. SANTOS	NOV 11, 1975	MAY 17, 2003	37	9
140	FR. FRANCIS PROTACIO S. CORTEZ III	SEPT 11, 1972	NOV 28, 2003	40	9
141	FR. EFREN G. BASCO	SEP 03, 1975	JUNE 10, 2004	37	8
142	FR. DENNIS S. CRUZ	JAN 08, 1975	JUNE 10, 2004	38	8
143	FR. CONRADO R. SANTOS	AUG 31, 1975	JUNE 10, 2004	37	8
144	FR. LEOPOLDO S. EVANGELISTA III	SEPT 26, 1974	JUNE 10, 2004	38	8
145	FR. SONNY U. DE ARMAS	SEPT 11, 1978	JUNE 10, 2004	34	8
146	FR. MECHOR R. IGNACIO	JAN 01, 1976	JUNE 10, 2004	37	8
147	FR. JOHN PAUL H. AVILA	NOV 28, 1978	JUNE 06, 2005	34	7
148	FR. RONALD REY H. MANGON	APR 20, 1979	JUNE 06, 2005	34	7
149	FR. MANUEL N. ANASTACIO	AUG 22, 1971	JUNE 06, 2005	41	7
150	FR. RAMON R. GARCIA	JAN 20, 1975	JUNE 06, 2005	38	7

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
YOUNG CLERGY (2-6 YEARS)					
121	FR. DANIEL P. SEVILLA	AUG. 05, 1959	MAY 20, 2005	43	5
122	FR. JOSEPH DJ. CRUZ	JUNE 20, 1979	MAY 20, 2005	33	5
123	FR. ANTHONY C. CHAN	DEC. 05, 1975	MAY 20, 2005	35	5
124	FR. OSCAR CHRISTIAN C. DURAN	NOV 28, 1979	MAY 20, 2005	33	5
125	FR. MENANDRO B. NABONG, JR.	OCT 12, 1979	MAY 20, 2005	33	5
126	FR. JOSEPH FIDEL A. ROURA	JUNE 18, 1978	MAY 20, 2005	34	5
127	FR. ALVIN H. PILA	NOV. 10, 1978	NOV 28, 2007	34	5
128	FR. IRVIN HIZON	JAN. 20, 1980	MAY 31, 2008	33	4
129	FR. EHERSEY GIOVANNI SULIT	MAY 20, 1975	MAY 31, 2008	36	4
130	FR. ULYSSES REYES	SEPT 10, 1977	MAY 31, 2008	35	4
131	FR. RENATO BRION, JR.	JAN 26, 1980	MAY 31, 2008	33	4
132	FR. ROMUALDO GO	JUNE 12, 1977	MAY 31, 2008	35	4
133	FR. EDGARDO I. TORIBIO JR.	SEPT 08, 1981	JUNE 06, 2009	31	3
134	FR. ARNOLD S. BUNGAY	MAY 04, 1975	JUNE 07, 2010	37	2
135	FR. GINO CARLO B. HERRERA	AUG. 02, 1981	JUNE 07, 2010	31	2
136	FR. MENALD D.S. LEONARDO	JUNE 15, 1982	JUNE 07, 2010	30	2

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
NEO-PRESBYTER					
137	FR. JONATHAN LAZARO	JUNE 04, 1975	JUNE 09, 2011	37	1
138	FR. EDWARD PECSON	SEP 04, 1982	JUNE 09, 2011	30	1
139	FR. EUGENE CRUZ	AUG 19, 1978	SEPT 11, 2011	36	1
170	FR. GARRY CLEMENTE	NOV 04, 1978	MAY 07, 2012	36	
171	REV. MICHAEL ANTONIO	MAR 24, 1980	NOV 28, 2012	32	
172	REV. JOSE LUIS PEREZ	JUNE 29, 1988	NOV 28, 2012	28	
173	REV. JULIUS FAA	FEB 28, 1984	NOV 28, 2012	29	
174	REV. CHRISTOPHER RIVERA	OCT 29, 1985	NOV 28, 2012	27	

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
SICK & SEMI-RETIRED					
175	MSGR. MACARIO R. MANAHAN	APR 10, 1943	DEC 21, 1988	69	44
176	FR. MARIO L. MENDIOLA	JUNE 29, 1951	JAN 12, 1978	61	34
177	FR. JESUS G. CRUZ	DEC 25, 1953	DEC 05, 1980	59	26
178	FR. FERNANDO V. PLACIDE	NOV 17, 1961	JUNE 15, 1980	51	22

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
STUDY LEAVE					
179	FR. ARIEL C. ROBLES	APR 08, 1965	JUL 31, 1995	47	16
180	FR. ENRICO C. CRISOSTOMO	MAR 10, 1973	NOV 13, 1999	39	13
181	FR. JOSEFIN L. SAN JOSE	MAY 11, 1978	JUNE 10, 2004	34	8
182	FR. RONALDO C. TUASON	JUL 25, 1975	JUNE 10, 2004	36	8

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No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
RETIRED					
183	MSGR. FELICIANO M. PALMA, JR.	MAR 09, 1931	MAR 17, 1956	81	56
184	FR. HILARIO SAN JUAN	JAN 15, 1930	NOV 30, 1956	82	56
185	BP CIRILO ALMARIO, JR. D.D.	JAN 11, 1931	NOV 30, 1956	81	56
	EPISCOPAL ORDINATION		OCT. 18, 1973		39
186	FR. IRENEO EMPAY	JUNE 28, 1930	MAR 22, 1958	82	54
187	MSGR. PABLO R. REYES	DEC 23, 1930	MAR 23, 1958	82	54
188	MSGR. FERNANDO G. GUTIERREZ	JAN 30, 1939	DEC 17, 1966	73	46
192	FR. ROLANDO I. ANG	NOV 26, 1947	APR 01, 1973	65	39
189	FR. JOSE MIGUEL S. PAEZ	MAR 26, 1949	OCT 01, 1983	63	29
190	Fr. BARTOLOME BERNABE				
191	MSGR. ROMAN O. NOCON	FEB 28, 1930	MAR 14, 1959	82	23

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
SABBATICAL LEAVE					
193	FR. ERASMO LAPIG	JUNE 05, 1945	DEC 14, 1969	67	43
195	FR. FLORENTINO S. CONCEPCION	OCT 16, 1955	DEC 12, 1981	57	31
194	FR. REYNALDO M. SAN JUAN, JR.	SEP 18, 1969	AUG 26, 1995	43	17

No.	NAME	DATE OF BIRTH	ORDINATION	AGE	YEARS IN PRIESTHOOD
OUTSIDE THE DIOCESE					
196	FR. MAXMINO DELA CRUZ	MAY 29, 1946	NOV 28, 1970	66	42
197	FR. ALFREDO FAJARDO	MAR 31, 1949	JUNE 10, 2004	63	38
198	FR. IBARRA C. MERCADO	JUL 08, 1951	APR 29, 1978	61	34
199	FR. JESUS G. TANTOCO	MAR 09, 1950	DEC 20, 1975	62	37
200	FR. HONESTO R. AGUSTIN	AUG 29, 1955	AUG 28, 1982	57	30
201	MSGR. EMMANUEL G. MANAHAN	APR 07, 1958	DEC 07, 1984	54	28
202	FR. ROMEO E. DIONISIO	MAY 02, 1959	DEC 14, 1984	53	28
203	FR. NORMANDO C. REYES	NOV 11, 1956	SEP 02, 1986	56	26
204	FR. EDUARDO BERNARDINO	JAN 21, 1961	AUG 01, 1991	51	21
205	FR. JUAN JOSE BUENCAMINO	JAN 27, 1961	AUG 27, 1992	51	20
206	FR. JOSELITO TONGSON	JAN 31, 1963	AUG 27, 1992	49	20
207	FR. ARSENIO A. TUAZON, JR.	JUNE 21, 1966	AUG 27, 1992	46	20
208	FR. ROSENDO R. MANALO, JR.	JUL 30, 1960	AUG 27, 1994	52	18
209	FR. ALBERTO M. DELA CRUZ	NOV 21, 1961	AUG 27, 1994	51	18
210	FR. REYNALDO MANAHAN	MAR 04, 1966	AUG 28, 1995	46	17
211	FR. OLIVER J. ORTEGA	MAY 04, 1972	JUNE 10, 2004	40	8

APPENDIX IV

ECUMENISM AND INTERRELIGIOUS DIALOGUE

1. Some Ecclesial Communities active in the Diocese of Malolos

Iglesia Evangelica Metodista En Las Islas Filipinas (IEMELIF)

- Dampol IEMELIF Church: Plaridel, Bulacan
- Tigbe IEMELIF Church: Sta. Maria, Bulacan
- Bitungol IEMELIF Church: Norzagaray, Bulacan
- Sapang Palay IEMELIF Church: Area D, Area I, Area H,
San Jose del Monte City
- Bulac IEMELIF Church: Sta. Maria, Bulacan
- M. Sapa IEMELIF Church: Sta. Maria, Bulacan
- Pandi IEMELIF Church: Pandi, Bulacan
- Cay Pombo IEMELIF Reformed Movement: Sta. Maria,
Bulacan

Iglesia Evangelica Unida de Cristo (UNIDA Church)

- Atlag UNIDA Church: temple of Iglesia Evangelica of
Atlag, Malolos

Salvation Army

Bulacan Corps, 206 Libis ng Nayon, Tabang Guiguinto,
Bulacan

United Church of Christ in the Philippines (UCCP)

- UCCP Atlag: Atlag, Malolos City
- UCCP Sta. Isabel: Bagong Bayan, Malolos City
- UCCP (Marcela Church of Christ's Disciples): Francisco
Homes, San Jose del Monte City

United Methodist Church

-Bulacan-Philippines Annual Conference of the United Methodist
Church in the Philippines: serves the whole province of Bulacan,
Northern part of Valenzuela (Polo), and a small area in
Pampanga

2. PCP II on the *Iglesia ni Cristo*

“The *Iglesia ni Kristo* is an indigenous semi-Christian group that does not believe in the divinity of Christ. It was founded more than 75 years ago by ‘Felix Manalo and is similar in nature to these fundamentalist and evangelical groups except perhaps that it has been more virulent in its attacks, and has become a very important political force in the country. Its members have also increased remarkably in number and they have retained their cohesion and discipline.’

Ecumenical dialogue between the Church and these aggressive non-Catholic groups has been rendered extremely difficult at the moment. The aggressiveness of their activities, and their ways of evangelizing, perceived as negatively critical, have justly caused the Church leadership to be very cautious in allowing any Catholic contact with these groups” (PCP II, nos. 220-221).

THEOLOGICAL NOTES

REV. FR. EMMANUEL I. CRUZ, S. Th. D.
Theologian of the Synod

"ON THE CONCEPT OF RECEPTION"

"ON CONTEMPLATING
THE FACE OF CHRIST"

"ON THE NEW EVANGELIZATION"

"TO THE SECOND SYNOD OF
THE DIOCESE OF MALOLOS"

LIST OF ABBREVIATIONS

GLOSSARY

CANONICAL REFERENCES



194 SECOND SYNOD OF THE DIOCESE OF MALOLOS

THEOLOGICAL NOTE ON THE CONCEPT OF "RECEPTION"

1. "Reception" is used theologically to refer to the process by which the body of the faithful, or a significant portion thereof, accepts and abides by an official teaching or disciplinary decree of the hierarchical Church. It is the act of the body of the faithful "truly taking over as its own a resolution that it did not originate in regard to its self, and acknowledging the measure it promulgates as a rule applicable to its own life" (from "Reception as an Ecclesiological Reality" in Concilium: Election and Consensus in the Church, ed. Giuseppe Alberigo and Anton Weiler, vol. 77, 1972, p.62).
2. New Testament Foundation: "Reception" concerns the acceptance of the Word of God (Mk 4:20), the message of Jesus (Rev 2:41) and the Gospel (1 Cor 15:1). It also involves the acceptance of Jesus himself and those whom he sent (Mt 10:40; Jn 13:20). This process of reception or acceptance is always under the guidance of the Holy Spirit (1 Cor 2:10-16).
3. There are two criteria by which to determine whether a teaching or decree has been "received" or accepted:
 - a. There is some evidence of change in or re-affirmation of the thinking of the Church as a whole or that portion of the Church to which the teaching or decree is directed;
 - b. There is also some evidence of a change in or re-confirmation of individual and institutional/ communal patterns of behavior.
4. Properly understood, the reception of doctrine does not confer subsequent validity or authenticity (i.e., official status) upon a teaching or decree. It declares only that it had been valid from the beginning. On the other hand, non-reception does not necessarily mean that the teaching or rule is in error; non-reception does not retract validity. However, subsequent assent or reception gives a valid teaching or decree "increased effectiveness" (Yves Congar).

5. Examples of RECEPTION in the CHURCH

- Vatican Council II is the reception of the aims of the biblical, liturgical and ecumenical movements that pre-dated the council, leading to renewal within Catholic ecclesiology, redefinition of the Church's self-understanding and mission. Vatican II's renewal is not entirely new or is not just a matter of "updating" ("aggiornamento"); it was also a form of "retrieval" ("ressourcement") of the doctrine of "communion" (biblical and patristic concept) and its expressions in the structure of the Church (People of God permeated with the Holy Spirit in head and members alike; collegiality of bishops, etc.)
- The Second Plenary Council of the Philippines (PCP II) and the First Diocesan Synod of Malolos are both the reception of the Vatican II's renewed understanding of the Church's identity and mission. The ecclesiological frameworks employed by both local synods ("People of God," "Community of Disciples" and "Church of the Poor") in order to apply change or renewal to the ecclesial structure, relationships "ad intra" and "ad extra," pastoral priorities, etc. (which are called "decrees" or "declarations") are a consequence of that reception.
- The Second Diocesan Synod of Malolos is our official act as a body of the faithful (bishop, priests, religious and laity) to "re-affirm" the elements of ecclesial renewal set by the First Diocesan Synod in 1987 (in effect, the reception of Vatican II by the Diocese of Malolos) and to "receive" the pastoral priorities and agenda for renewal set by the PCP II, NPCCR (National Pastoral Consultation on Church Renewal) initiated by the CBCP. More importantly, the Second Diocesan Synod of Malolos is our response to the call of the Universal Church (constantly re-echoed by papal teaching from Paul VI to Benedict XVI) towards **NEW EVANGELIZATION**.

6. Reception requires the following:
 - a. **“sense of the faith”** whereby the bishops of the local churches and their people welcome a teaching or decree in their system of belief, worship, way of life and prayer. Thus reception is always “communitarian” – it is the work of the Holy Spirit in the communion within and among local churches.
 - b. **special role of the bishop (with his presbyterium)** as a witness to tradition and judge of the authenticity of faith. But it also involves the laity who accept and find life-giving what their pastors acknowledge as authentic.
 - c. **Holy Spirit** – Reception is ultimately the work of the Holy Spirit in the whole community of faith. It is not the product of a vote or a modern poll/survey. Thus communal prayer and discernment are truly imperative.

THEOLOGICAL NOTE ON "CONTEMPLATING THE FACE OF CHRIST"

1. Used in Spiritual Theology, the word "contemplation" denotes a very high form of affective prayer in which the mind and will are engrossed in viewing truth above reason and joined with profound admiration. It is accomplished not by reasoning or vocal expression but by a deep, sincere concentration on God, a loving knowledge of Him and His words, which aided by grace is a simple, wordless act of love. St. John of the Cross considers "contemplation" as "the science of love, which is an infused loving knowledge of God."
2. When Blessed John Paul II used the expression "**to contemplate the face of Christ**" in order to state "the core of the great legacy (the Jubilee of the Year 2000) leaves us" (Apostolic Letter *Novo Millennio Ineunte*,15), he too means **that real, profound, vibrant, and personal knowledge and love of Jesus Christ** that must precede any individual or collective proclamation of His Gospel, i.e., "not only to 'speak' of Christ, but in a certain sense to 'show' him to others...to reflect the light of Christ in every historical period, to make his face shine before all generation" (*Novo Millennio Ineunte*,16).
3. PCP II also uses the same expression to answer the question on how Catholic Christians must live today - "It is to know, to love, to follow Christ in the Church which he founded. This is why we need to contemplate the face, and the heart of Christ. We need to retell his story to ourselves, that we may, more credibly, more authoritatively, tell it to others" (Acts and Decrees,36).
4. It follows, therefore, that "contemplating the face of Christ" is the act presupposed by and required for the evangelizing mission of the Church and of every believer. The Message of the Synod of Bishops in 2012 is quite clear on this: "If the work of the New Evangelization consists in presenting

once more the beauty and perennial newness of the encounter with Christ to the often distracted and confused heart and mind of the men and women of our time, above all to ourselves...then (we need to answer the call)...to contemplate the face of the Lord Jesus Christ...to enter the mystery of his life given for us on the cross, reconfirmed in his resurrection from the dead as the Father's gift and imparted to us through the Spirit. In the person of Jesus, the mystery of God the Father's love for the entire humanity is revealed."

5. The next question is HOW and WHERE do we "contemplate the face of Christ"?

- a. Blessed John Paul II (*Novo Millennio Ineunte*, 17-28) names the following vital sources: the **Sacred Scriptures** (especially the **Gospels**), the **life of faith of Jesus' Apostles**, the experience of **silence and prayer** as gazing into the depths of the Christ mystery: Incarnation, suffering, death and resurrection.

- b. The Message of the Synod of Bishops in 2012 adds: i] **the Church** - "the space offered by Christ in history where we can encounter him, because he entrusted to her his Word, the Baptism that makes us God's children, his Body and Blood, the grace of forgiveness of sins above all in the sacrament of Reconciliation, the experience of communion that reflects the very mystery of the Holy Trinity and the strength of the Spirit that generates charity towards all"; ii] **Sacred Liturgy** (above all in the Sunday Eucharist) - it is in liturgical celebrations that the Church reveals herself as God's work and makes the meaning of the Gospel visible in word and gesture; iii] the worlds' **outcasts, the disenchanting humanity**; iv] **the fundamental dimensions of human life** - family, work, friendship, various forms of poverty and the trials of life, etc.

6. To "contemplate the face of Christ" is to know, to pray, to be

in relationship with the Lord; to gaze on “our treasure and our joy” (Blessed John Paul II) and to be captivated by him. Once we have seen the glory of this face, we, through the Holy Spirit, remain continually illumined and transformed, not just by a passing manifestation (2 Cor 3:7ff), but by a ray of life and salvation. The Second Diocesan Synod of Malolos is a graced opportunity a] to examine our collective consciousness, to ask ourselves as a Church (Bishop, priests, religious and laity) on how we, for the last 25 years, have reflected the light of Christ’s face through our ecclesial life (especially our intra-ecclesial relationships), pastoral priorities and programs, our mission; and b] to pray, discuss and plan together on how we can lead one another and others to such “contemplation of the face of Christ” – so that we can effectively and authentically speak of him, show him and make his face shine to the present and future generations of Bulakenos.

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THEOLOGICAL NOTE ON "NEW EVANGELIZATION"

1. The term **"evangelization"** has a very rich meaning. In the broad sense, it sums up the Church's entire mission: her whole life consists in accomplishing the *"traditio Evangelii,"* the proclamation and handing on of the Gospel, which is the "power of God for the salvation of everyone who believes" (Rom 1:16) and which, in the final essence, is identified with Jesus Christ himself (cf. 1 Cor 1:24). Understood in this way, evangelization is aimed at all of humanity. In any case, to evangelize does not mean simply to teach a doctrine, but to proclaim Jesus Christ by one's words and actions, that is, to make oneself an instrument of his presence and action in the world.
2. Evangelization is the special grace and vocation of the Church. It constitutes her deepest identity and essential function; the Church exists to preach the Gospel. The Church is always *"in statu missionis."* Evangelization is the right and responsibility of the entire People of God (leaders and members) and is not just the work of a special group with special missionary vocation (e.g., missionaries, priests, religious, catechists, etc.). Every baptized is an evangelizer: *"the man who has been evangelized becomes himself an evangelizer"* (Paul VI, *Evangelii Nuntiandi*, 24).
3. The expression **"New Evangelization"** was popularized by Pope Paul VI (through his encyclical *Evangelii Nuntiandi*) as a response to **the new challenges** that the contemporary world creates for the mission of the Church. The new challenges, according to Pope Paul VI, that provide "new" context for evangelizing are: a] **atheistic humanism** (man in the center without God) or b] **atheistic secularism** (the world without any reference to God; God has become unnecessary and an embarrassment). This has resulted in indifference to faith (non-practice of religion) especially among the already Christianized communities.

4. This **“new” context** was reaffirmed by Pope Benedict XVI who called it “new paganism,” “anti-Christian secularism,” “new religion” (the crusade of atheists) or “dictatorship of relativism” – “which does not recognize anything as definitive and whose ultimate goal consists solely of one’s own ego and desire” (in his homily at the Mass “Pro Eligendo Romano Pontifice” – April 18, 2005). This “new” context reveals a climate that has characterized humanity from the beginning: a humanity without, apart from, independent of and even hostile to God. Man has exalted himself as substitute for God.
5. When Pope John Paul II used the term “New Evangelization’ for the first time (Discourse to the XIX Assembly of the Conference of Bishops of Latin America – CELAM – Port-au-Prince – March 9, 1983), he did not mean a new message. Evangelization cannot be new in its content since its very theme was, is and will always be the one Gospel given by and in Jesus Christ. The foundation, the center and the apex of evangelization is constant: Jesus Christ, who became man, died and rose again from the dead, is the salvation offered to every person and the gift of grace and mercy of God Himself. BUT the changed social, cultural, economic, civil and religious scenarios call us to something NEW – to live our communitarian experience of faith in a renewed way and to proclaim it through an evangelization that is **“new in its ardor, in its methods, in its expressions.”**
 - a. **“new ardor”** – like that of the saints, rooted in deep faith and filled with love; a fervor which is the Spirit’s gift but finds support in the brethren, and is drawn from contact with the Lord in prayer and in the Eucharist; a fervor that translates itself in faithful, creative, persevering and visible commitment to the task of proclaiming the Gospel.
 - b. **“new methods”** – most especially through witnessing (living Gospel-inspired lives and telling the good news of God’s gracious dealings with us) which has priority over the (necessary) teaching of doctrine; the approach must be participative (those who are evangelized take an active part

in their evangelization); collaborative ministry/ teamwork of diverse persons and groups.

c. **“new expressions”** – which include the abundant use of the media of social communications, and the use of symbols and languages that reach the minds and touch the hearts of the people of today; necessary consideration of “inculturation” (i.e., the intimate transformation of authentic cultural values through their integration in Christianity and the integration of Christianity in the various human cultures).

6. “New Evangelization” is directed “principally at those who, though baptized, have drifted away from the Church and without reference to the Christian life..to help these people encounter the Lord, who alone fills our existence with deep meaning and peace; and to favor the rediscovery of the faith, that source of grace which brings joy and hope to personal, family and social life” (Pope Benedict XVI, Homily for the Eucharistic celebration for the solemn inauguration of the XIII Ordinary General Assembly of the Synod of Bishops, Rome, October 7, 2012).
7. “New Evangelization” is not a matter of merely passing on a doctrine, but rather of a **personal and profound meeting with Jesus Christ**, the Savior. Christian faith determines everything in the relationship that one builds with the person of Jesus who takes the initiative to encounter everyone. “The work of the new evangelization consists in preaching once more the beauty and perennial newness of the encounter with Christ to the often distracted and confused heart and mind of the men and women of our time, above all t ourselves” (Message of the XIII Ordinary General Assembly of the Synod of Bishops).
8. The **goal** of the “new evangelization” is **personal conversion**. The then Joseph Cardinal Retzinger (in his address to catechists and religion teachers during the jubilee in Rome on December 10, 2000) spoke of conversion as the target of “new evangelization.” Conversion, in a wider sense, means: to rethink; to question one’s own and common way of living; to

allow God to enter into the criteria of one's life; to not merely judge according to the current opinions; thus, not to live as all the others live, not to do what all do, not to feel justified in dubious, ambiguous evil actions just because others do the same; to begin to see one's life through the eyes of God, thereby looking for the good, even if uncomfortable, not aiming at the judgment of the majority (of men), but on the justice of God. Conversion signifies a change in thinking and acting that leads to new life in Christ. Understood this way, it is a continuous reform of thoughts and deeds directed at an even more intense identification with Christ, to which all the baptized are called before all else.

9. "New Evangelization" is not limited to the presentation of the basic Gospel message. It is a comprehensive process of "**Christianization.**" The purpose of "New Evangelization" is to challenge, through the power of the Gospel, those values, judgments, patterns of behavior, sources of inspiration and models of life that are inconsistent with and even hostile to the Word of God and the plan of salvation and to affirm the ways of God working in the world today (cf. *Evangelii Nuntiandi*, 19).
10. "New Evangelization" will never be possible without the action of its principal agent, the **Holy Spirit**. Without His intervention, all Church preaching and religious instruction would be certainly ineffective because only the Spirit, who is the "soul of the Church," can stir in the hearts of peoples, societies and communities the hope of salvation. One may even readily conclude that the Holy Spirit plays the most indispensable role in the propagation of the Gospel because it is He who moves the preacher to preach by providing and inspiring the charism of missionary vocation, and prepares the hearts and minds of men and women to receive and appreciate Jesus' saving message.

**THEOLOGICAL NOTES ON THE THEME OF THE SECOND
SYNOD OF THE DIOCESE OF MALOLOS**

(Delivered before the Synod Assembly by the Theologian of the
Synod on April 8, 2013)

1. TRANSFORMING GRACE AND UNWAVERING FAITH

1.a. **Grace** as originating from God and **Faith** as the human response constitute the 2 important components of the divine-human dialogue in the history of salvation (from creation to consummation). The dynamism of the relationship between GRACE and FAITH is the foundation of all Christian theology and spirituality (“*misericordia Dei et miseria hominis*” – St. Augustine)

1.b. **Pope Paul VI** to Fr. John Magee: “Do you want to know the secret of my spirituality?...We all – you, me and everyone – need a solid basis on which to build the edifice of a spiritual life. The foundation for me comes in two words, two concepts of St. Augustine. The great mystery of God for me has always been this: that in my ‘*miseria*’ I still find myself before the ‘*misericordia*’ of God; that I am nothing, wretched; yet God the Father loves me, wants to save me, wants to haul me out of this ‘*miseria*,’ something I’m incapable of doing left to myself...” (excerpt from Peter Hebblethwaite’s article “Paul VI: The Spirituality of a Pope” in *Priests and People*, March 1993).

1.c. Another example: **Pope Francis** whose motto is “*Miserando atque eligendo*” taken from a passage from the venerable Bede, *Homily 22*, on the Feast of Matthew, which reads: *Vidit ergo Jesus publicanum, et quia miserando atque eligendo vidit, ait illi, ‘Sequere me’*. [Jesus therefore sees the tax collector, and since he sees by having mercy and by choosing, he says to him, ‘follow me’.]

1.d. **Grace** is identified usually as “blessing” or “gift” – creation, salvation, presence, sanctification, power, mercy, love, communion or grace of community (in the case of the local Church of Malolos for the last 50 years); but Grace is first of all God’s

self-gift (“uncreated Grace”); Grace is the guarantee that God is WITH and FOR us. And **Faith** (which is also strictly “grace”) is man’s free and total response to God’s self-communication (*Dei Verbum*,5). The Scriptures call this response “the obedience of faith” (Rom 1:5; 16:26) – man’s submission to the truth guaranteed by God, exemplified by Abraham in the Old Testament and Mary, the Mother of God, in the New Testament.

1.e. **Pope Benedict XVI** considers the **Year of Faith** as an opportunity “to rediscover the content of faith that is professed, celebrated, lived and prayed” and “to reflect on the act of faith” (Apostolic Letter *Porta Fidei*, 9), an act that is both “individual and collective, free and conscious, inward and outward, humble and frank” (Paul VI, Apostolic Exhortation *Petrum and Paulum Apostolos*,1967).

1.f. The year-long celebration of our Golden anniversary was a “rediscovery of the joy of believing” - a true act of ecclesial rejoicing over the unambiguous signs of God’s saving presence and action - God has been so gracious to his Church in the Diocese of Malolos: a population of close to 3 million, 109 parishes (among which are 3 National Shrines and 4 Diocesan Shrines) served by a clergy consisting of 211 priests , minor and major seminaries forming more than 200 students, 5 diocesan communities of consecrated women and men, 4 pontifical institutes of consecrated life, 3 contemplative communities and other human and material resources, and blessed not only with numbers but, more especially, with rich historical and cultural heritage and strength of Christian faith. Indeed, we have so much to be grateful for.

1.g.Paradoxically, our jubilee was also an experience of humility (and also perhaps of humiliation) – as we sincerely examined our personal and ecclesial faith – characterized by weakness (thus needing reinvigoration), immaturities and impurities (needing purification and transformation), vagueness (needing clarification), exhaustion (needing renewal). You must have noticed the introductory pastoral situation of the “Instrumentum Laboris” of each priority during the pre-synodal assemblies. It

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contains lights and (more prominently) shadows – They are fruits of the internal and external environment scanning done during the preparatory – survey- phase of this synod. These are realities that may shame us and for which we must be sorry. However, they ground us all the more on the true meaning of the Church as “pilgrim” – awaiting “full perfection only in the glory of heaven” (*Lumen Gentium*, Chapter VII).

1.h. On the day of **Pentecost** (Acts 2), the first community of Christians – mostly Jews – received the Gift of the Spirit Himself. Peter spoke to this community: “The whole house of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ” (v.36). Hearing this, the Jews were “cut to their heart” and said to Peter and the apostles: “**What are we to do, my brothers?**” (v.37) [*Cut to the heart* – is a vivid way of saying that the sword of God’s word has pierced their conscience].

1.i. The grace of God’s active presence in the Diocese of Malolos entails **responsibility** on the part of her leaders and people (individually and collectively). That is why **GRACE is not cheap; it is costly** (Dietrich Bonhoeffer, “The Cost of Discipleship”). Grace is truly transforming because it “cuts to the heart.”

- Each of us must ask: How have I vigorously and productively used my gifts and charisms to build up the Church and other people? How can I still grow and become fruitful in my response of faith?
- And as a community of disciples, we have to turn inward once more to ourselves and ask: How far have we come in proclaiming and confessing our faith in Jesus and in living out the values of the Kingdom? What have been our dichotomies and divisions that prevent us up to now from living the full life of the Gospel? And **what kind of a Church** must we be to meet the challenges and difficulties of expressing and communicating the faith we have received as an experience of grace and joy

as we journey through the third millennium? (From the "Lineamenta" of the Second Diocesan Synod of Malolos)

2. CONTEMPLATING THE FACE OF CHRIST

2.a. Recognizing that our (individual and collective) faith is little and weak, immature and vague, tired/exhausted and imperfect (i.e., at times "wavering") we also ask the same question asked by the Jews to Peter and the apostles: **"what are we to do my brothers and sisters?"**

2.b. Peter is responding to us through his successor, Pope Benedict XVI: "During this time we will need to **KEEP OUR GAZE FIXED UPON JESUS CHRIST**, the "pioneer and perfecter of faith" (Hebrews 12:2); in him, all the anguish and all the longing of the human heart finds fulfillment. The joy of love, the answer to the drama of suffering and pain, the power of forgiveness in the face of an offence received and the victory of life over the emptiness of death; all this finds fulfillment in the mystery of the Incarnation, in his becoming man, in his sharing our human weakness so as to transform it by the power of his resurrection. In him who died and rose again for our salvation, the examples of faith that have marked these two thousand years of our salvation history are brought into the fullness of light" (*Porta Fidei*,13).

2.c. "To keep our gaze fixed upon Jesus" or **TO CONTEMPLATE THE FACE of CHRIST** is in fact the perennial task of every believer and every community of believers.

- IT means to attain that real, profound, vibrant and personal knowledge and love of Jesus Christ that must precede any evangelizing mission of the Church (Cf. John Paul II, *Novo Millennio Ineunte*, 15).
- It means "not only to 'speak' of Christ, but in a certain sense to 'show' him to others...to reflect the light of Christ in every historical period, to make his face shine before all generation" (*Novo Millennio Ineunte*,16).

2.d. **The Message of the Synod of Bishops in 2012** on New

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Evangelization states that the work of (new) evangelization principally consists in “presenting once more the beauty and perennial newness of the encounter with Christ to the often distracted and confused heart and mind of the men and women of our time, above all to ourselves...then (we need to answer the call)...to contemplate the face of the Lord Jesus Christ...to enter the mystery of his life given for us on the cross, reconfirmed in his resurrection from the dead as the Father’s gift and imparted to us through the Spirit. In the person of Jesus, the mystery of God the Father’s love for the entire humanity is revealed”

2.e. The apostles and the first community of disciples (in a very special way, the Blessed Mother) were the privileged “contemplators” of the face of Christ in its historical manifestation. BUT now – in the absence of this historical manifestation – **how and where do we “contemplate the face of Christ”?** (in other words – where do we turn to attain that real, profound, vibrant and personal knowledge and love of Jesus Christ so that we can share more powerfully his story to the world?)

- Blessed John Paul II provides vital sources (*Novo Millennio Ineunte*, 17-28): **Sacred Scriptures** (especially the Gospels), the **life of faith of the first Apostles**, the experience of **silence and prayer** as gazing into the depths of the Christ mystery.
- The Message of the Synod of Bishops in 2012 adds: **Sacred Liturgy**, above all the **Eucharist**, the **world’s outcasts**, the **disenchanted humanity**, the **fundamental dimensions of human life** (family, work, friendship, various forms of poverty and the trials of life, etc.). But most especially (and this is “locus” wherein the SYNOD becomes a special expression of this contemplation) – **the CHURCH** – “the space offered by Christ in history where we can encounter him, because he entrusted to her his Word, the Baptism that makes us God’s children, his Body and Blood, the grace of forgiveness of sins above all in the sacrament of Reconciliation, the experience of communion that reflects the very mystery

of the Holy Trinity and the strength of the Spirit that generates charity towards all.”

2.f. Allow me now to state that, from the theological vantage point, the Second Diocesan Synod of Malolos has a twofold based on the theme:

2.g. The **FIRST** is **to contemplate the face of Christ in the Church and as a Church (Community of Disciples)** – meaningful and authentic contemplation cannot be done outside the Church, outside that community! CONCRETELY: it means **GOING BACK TO THE SOURCE** (“ressourcement”). It is not just going back to Vatican II or PCP II or NPCCR (9 priorities). it is **going back to Jesus Christ and the first community of believers who followed him** – the question on how we (as individuals and community) have professed, celebrated, lived and prayed our faith is answered within the ambit of this indispensable criterion.

2.h. This has been the guiding rule, I believe, in the conception of this Synod in the mind of the Bishop, in the different stages of preparation (drafting of the lineamenta and instrumentum/a laboris by our Commission/committee heads and their staff preceded by the surveys and their collation by our hardworking seminarians–leading to the situationer – which is the face of the Church in Malolos). Now I strongly suggest that the same guiding principle be used in the celebration of the Synod in the next 6 days. We will not just be discussing proposals, drafting new declarations or new policies or new pastoral strategies or new vision/mission, or new structures to support our plans etc. All of these synodal activities must be grounded in a sincere and authentic “contemplation of the face of Christ” in the local Church of Malolos – in the form of an equally sincere and authentic **communal examination of conscience** (and ecclesial consciousness). Because Christ and the Church together make up the “whole Christ” (“Christus totus”); the Church is one with Christ (*Catechism of the Catholic Church*, 795), I dare say: *to contemplate the face of Christ is to contemplate the Church.*

2.i. This Synod is being held to assist the Bishop in his role as

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the sole legislator of the diocese. However, may I also add that this synod should also assist him in leading the community of disciples over which he presides to a renewed act of FIDELITY to the mind and spirit of the Master, our Lord Jesus Christ. Nineteen years after the Death and Resurrection and Ascension of Our Lord (30 AD) – his first community/ the first “diocese” of the Catholic Church in Jerusalem held the first known and recorded council/synod. What was the priority that led to the first act of legislation by the College of Apostles headed by Peter? Was it simply a ruling on circumcision or dietary prohibitions? The question was – were they willing to abandon their fidelity to Judaism in order to fully welcome the Gentile converts (i.e., without reservations). There was no precedence, no canonical regulation to refer to. What guided them was the mandate from their Lord and Master – **to make disciples of all nations and preach the Gospel to all peoples** – in the spirit of unconditional love and service – **after the model of Jesus**. They had to return to the original plan, to the mind and mission of Jesus. At the same time it was a re-statement their vision/mission, their self-understanding and purpose of existence (as it were) as the Community of Jesus’ disciples.

2.k. At this important period of our history as a local Church (50 years after our foundation), The Spirit of Jesus is leading us to the same re-statement of our identity and mission. The participants of the first council in Jerusalem asked themselves: How will we deal with the Gentile converts? Ours has a much larger scope: How must the Church in Malolos deal with her laity, with her youth, with her families, with her clergy and consecrated persons, seminarians, with her non Catholic and non-Christian brethren, with her POOR? Within this synod we will ask questions, analyze, examine, reflect, discern TOGETHER not as ordinary learners – but as disciples of the Master professing, living and celebrating one and the same faith. We will pray over our answers, solutions, plans and strategies, etc. IN ORDER to assure the rest of the FAITHFUL in our diocese that they are in conformity with the original plan, the mind and mission of the Master (this is contemplating the face of Christ!).

2.l. The mysterious thing about the first Council in Jerusalem is that the Jewish Christians who went back to SOURCE- by

contemplating on the face of the Lord - did not only arrive in a solution or regulation or decree. The Spirit led them to see the face of Jesus in the faces of the Gentiles whom they hated and abhorred before. Hopefully, this Synod would also yield the same result: that in our contemplation of the face of Christ (which by the way is a life-long task) - we will be able to recognize that face in the faces of each other - priests/lay/religious - sinners and saints alike.

Then we can follow Pope Francis - PROTECT ONE ANOTHER! *The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. It means building sincere friendships in which we protect one another in trust, respect, and goodness. In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God's gifts!* (HOMILY at Inauguration of Petrine Ministry, March 19, 2013)

2.m. But we are not alone in doing that because we belong to a bigger communion in the Church - the communion of communions. The Bishop spoke about "sentire cum ecclesia" at the pre-synodal assembly last Thursday. I want to re-articulate it. Why the 9 priorities of the NPCCR that evaluated PCP II ten years after? In the beginning we may ask - are they really our priorities? Does our diocese have other concerns to think about? Why a synod and not just a simple pastoral assembly or gathering? Canon law will provide answers but let me provide the answer of theology:

1. We are re-appropriating the **Communio Ecclesiology** of the Ancient and Pre-Constantinian Church adopted by Vatican II

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and PCP II. In this model our (diocesan) Bishop – is the visible source and foundation of unity- of presbyters, consecrated persons and lay people in our diocese (Cf. LG,23). However, he is also a member of the college of Bishops whose head is the Pope – and he, together with his brothers bishops- shares in the concern for all the other Churches. Because of him –we are united with the other local Churches within the Communion of communities (Universal Church). In a very meaningful and formal way our leader is accepting that responsibility – in our name/ in our behalf. Hence, the 9 priorities of NPCCR/PCPII become our priorities too.

11. Added significance of the 9 Pastoral Priorities: the Church in the Philippines has embarked on a nine-year spiritual journey from October 21, 2012 to March 21, 2021 in preparation for the fifth centenary of the coming of Christianity to our beloved land. “All these events happening this year are bound together by the themes of “faith” and “evangelization”. Evangelization indicates proclamation, transmission and witnessing to the Gospel given to humanity by our Lord Jesus Christ and the opening up of people’s lives, society, culture and history to the Person of Jesus Christ and to His living community, the Church” Each year of these 9 years is devoted to one priority from NPCCR/PCPII. (From the CBCP Pastoral Letter on the Era of New Evangelization, “Live Christ, Share Christ, Looking Forward to Our Five Hundredth,” July 9, 2012)

2.n. To “contemplate the face of Christ” is to know, to pray, to be in relationship with the Lord; to gaze on “our treasure and our joy” (Blessed John Paul II) and to be captivated by him. Once we have seen the glory of this face, we, through the Holy Spirit, remain continually illumined and transformed, not just by a passing manifestation (2 Cor 3:7ff), but by a ray of life and salvation. The Second Diocesan Synod of Malolos is an graced opportunity a] to examine our collective consciousness, to ask ourselves as a Church (Bishop, priests, religious and laity) on how we, for the last 25 years, have reflected the light of Christ’s face through our ecclesial life (especially our intra-ecclesial relationships), pastoral priorities and programs, our mission and b] to pray, discuss and

plan together on how we can lead one another and others to such “contemplation of the face of Christ” – so that we can effectively and authentically speak of him, show him and make his face shine to the present and future generations of Bulakenos.

3. *TOWARDS NEW EVANGELIZATION*

3.a. The **SECOND task of this SYNOD** is to face the future and act on its challenges (“**AGGIORNAMENTO**”). The theme of the synod – clearly indicates the aim of all our planning and celebration – even our contemplation of the face of Christ is geared towards it – **NEW EVANGELIZATION**.

3.b. This phrase is frequently used in recent Church and papal writings and documents (from Paul VI, to John Paul II and Benedict XVI – the Year of Faith and the Synod of Bishops in October 2012). Unfortunately, people do not have a clue as to what it is, what their role in it is, or how to make it a part of their daily lives. When Blessed John Paul II visited his country Poland in 1979 he proclaimed: “A new evangelization has begin, and if it were a new proclamation, even if in reality IT IS THE SAME as ever.”

3.c. Honestly, defining “new evangelization” is like “herding squirrels” (Greg Willits). **There are many different ideas of what new evangelization is or is not.** One might think it has something to do with improving religious education or catechetical program, or perhaps it has to do with new media, podcasts, blogs and social networks. Or maybe one may just think that it is simply a whole new way of sharing the Christian faith. The fact of the matter is that new evangelization includes each of these approaches and many more. With so many possibilities, coming up with a concise definition for such an important topic might cause additional trepidation for someone already apprehensive about any form of evangelization, new or old (blame it on “complacency” / “indifference to faith” found among many of our Catholics today).

3.d. **WHAT IS NEW:**

- i. The expression **"New Evangelization"** was popularized by Pope Paul VI (through his encyclical 'Evangelii Nuntiandi) as a response to **the new challenges** that the contemporary world creates for the mission of the Church. The new challenges, according to Pope Paul VI, that provide "new" context for evangelizing are: a] **atheistic humanism** (man in the center without God) or b] **atheistic secularism** (the world without any reference to God; God has become unnecessary and an embarrassment). This has resulted in indifference to faith (non-practice of religion) especially among the already Christianized communities.
 - ii. This **"new" context** was reaffirmed by Pope Benedict XVI who called it "new paganism," "anti-Christian secularism," "new religion" (the crusade of atheists) or "dictatorship of relativism" – "which does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desire" (in his homily at the Mass "Pro Eligendo Romano Pontifice" – April 18, 2005). This "new" context reveals a climate that has characterized humanity from the beginning: a humanity without, apart from, independent of and even hostile to God. Man has exalted himself as substitute for God.
 - iii. When Pope John Paul II used the term "New Evangelization" for the first time (Discourse to the XIX Assembly of the Conference of Bishops of Latin America – CELAM – Port-au-Prince – March 9, 1983), he did not mean a new message. Rather, the changed social, cultural, economic, civil and religious scenarios call us to something NEW – to live our communitarian experience of faith in a renewed way and to proclaim it through an evangelization that is **"new in its ardor, in its methods, in its expressions."**
- **"new ardor"** – like that of the saints, rooted in deep faith and filled with love; a fervor which is the Spirit's gift but finds support in the brethren, and is drawn from contact with the Lord in prayer and in the Eucharist; a fervor

that translates itself in faithful, creative, persevering and visible commitment to the task of proclaiming the Gospel.

- **“new methods”** – most especially through witnessing (living Gospel-inspired lives and telling the good news of God’s gracious dealings with us) which has priority over the (necessary) teaching of doctrine; the approach must be participative (those who are evangelized take an active part in their evangelization); collaborative ministry/ teamwork of diverse persons and groups.
- **“new expressions”** – which include the abundant use of the media of social communication, and the use of symbols and languages that reach the minds and touch the hearts of the people of today; necessary consideration of “inculturation” (i.e., the intimate transformation of authentic cultural values through their integration in Christianity and the integration of Christianity in the various human cultures).

- iv. “New Evangelization” is not limited to the presentation of the basic Gospel message. It is a comprehensive process of **“Christianization.”** The purpose of “New Evangelization” is to challenge, through the power of the Gospel, those values, judgments, patterns of behavior, sources of inspiration and models of life that are inconsistent with and even hostile to the Word of God and the plan of salvation and to affirm the ways of God working in the world today (cf. *Evangelii Nuntiandi*, 19). A easy way to think about the new evangelization is to break it down into 3 parts: KNOW THE FAITH, LIVE THE FAITH, AND SHARE THE FAITH.

3.e. WHAT IS NOT NEW:

- i. Evangelization cannot be new in its **content** since its very theme was, is and will always be the one Gospel given by and in Jesus Christ. The foundation, the center and the apex of evangelization is constant: Jesus Christ, who became man, died and rose again from the dead, is the

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salvation offered to every person and the gift of grace and mercy of God Himself.

- ii. Simply put, New Evangelization is all about JESUS CHRIST and living out the faith that draws us closer to him. It is about our relationship with the Lord (personal and collective), as well as helping others – within the Church and outside her visible structures – to continually develop a relationship with him too OR to encounter him as Lord and Source of true salvation and freedom, peace and joy. BUT it is also about the many approaches and expressions available to do so, and the fervor with which this challenge is embraced in today's secular/materialistic and relativistic culture (That is why it is said that new evangelization is like "herding squirrels – It can take you in a multitude of different directions, sometimes all at once)
- iii. "New Evangelization" is not a matter of merely passing on a doctrine, but rather of **a personal and profound meeting with Jesus Christ**, the Savior. Christian faith determines everything in the relationship that one builds with the person of Jesus who takes the initiative to encounter everyone. "The work of the new evangelization consists in preaching once more the beauty and perennial newness of the encounter with Christ to the often distracted and confused heart and mind of the men and women of our time, above all to ourselves" (Message of the XIII Ordinary General Assembly of the Synod of Bishops).

4. SYNTHESIS AND CONCLUSION:

4.a. JESUS CHRIST – whose face we always contemplate is the permanent object of our proclamation – the ever-relevant and powerful message and content of the New Evangelization. HE is meeting point of the transforming GRACE from God and the unwavering FAITH of the human recipients. He is the only MEDIATOR between God and man. He is the definitive, ultimate, complete revelation and embodiment of God's condescension and the Father's love for us. He is the prototype of the response of man to this love; he is the supreme realization of the response of human love and

obedience to this divine offer: "in our behalf/ in our name"; Jesus is the perfect worshipper of the Father,

4.b. A very important reminder to all of us: When we think and talk of integral faith formation and communicating that faith – it is basically relationship with Jesus – knowing him, loving him and following him/ knowing him-living his life and example- sharing our faith in him to others that they too may become his disciples. When we think and talk about the renewal of the laity, youth, clergy, seminarians, the consecrated persons, it is renewal towards "imitatio Christi", holiness of life in Jesus. When we reach out to the poor and welcome the poor to actively participate in the life and mission of the Church – it is not philanthropy or social work. When we defend the rights of the oppressed and victims of injustice – it is not just a social advocacy. When we protect our environment and the rest of creation – it is not just simple environmentalism . When we extend our hearts and hands to our non-Catholic brethren and believers of other faiths – it is not just a mere promotion of world peace and harmony. WE are all doing these IN THE NAME/ IN THE PERSON OF CHRIST- the head of the Body, " the answer to the longings of all faiths and religions," the only true source of salvation, freedom, joy and peace. **JESUS CHRIST** is the only reason for the existence of the Church, for the celebration of this synod (why we are all gathered here) and He alone **MAKES ALL THE DIFFERENCE!**

LIST OF ABBREVIATIONS

AA	<i>Apostolicam Actuositatem</i>
ACP	Association of the Consecrated Persons
AG	<i>Ad Gentes</i>
ANF	<i>Adoracion Nocturna Filipina</i>
BA	Bible Apostolate
BBS	Basic Bible Seminar
BEC	Basic Ecclesial Communities
BEC- CO	BEC - Community Organizer
BLD	<i>Bukas-Loob sa Diyos</i> Community
BOS	Basic Orientation Seminar
CAR	Charismatic Movement
CBCP	Catholic Bishops' Conference of the Philippines
CC	<i>Cursillo</i> in Christianity
CCC	Catechism of the Catholic Church
CFC	Catechism for Filipino Catholics
CFC	Couples for Christ
CFL	Commission on Family and Life
CFM	Christian Family Movement
CIC	<i>Codex Iuris Canonici</i>
CL	<i>Christifideles Laici</i>
CLRYM	Central Luzon Regional Youth Ministry
CoForm	Commission on Formation
COSC	Commission on Social Communications
CP	<i>Communio et Progressio</i>
CSA	Commission on Social Action
CSDC	Compendium of the Social Doctrine of the Church
CSSWC	Commission on Social Security and the Welfare of the Clergy
CT	<i>Catechesis Tradendae</i>
DAPNE	Directory for the Application of Principles and Norms on Ecumenism
DCL	Diocesan Council of the Laity

DCY	Diocesan Commission on Youth
DCYL	Diocesan Conference of Youth Leaders
DV	<i>Dei Verbum</i>
EA	<i>Ecclesia in Asia</i>
EAm	<i>Ecclesia in America</i>
ECY	Episcopal Commission on Youth
EN	<i>Evangelii Nuntiandi</i>
ES	<i>Ecclesiae Sanctae</i>
EV	<i>Evangelium Vitae</i>
FC	<i>Familiaris Consortio</i>
GOL	Gospel of Love Community
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
ICM	International Congress on Mission
IEMELIF	<i>Iglesia Evangelica Metodista En Las Islas Filipinas</i>
IFCA	International Forum of Catholic Action
IM	<i>Inter Mirifica</i>
INC	<i>Iglesia ni Cristo</i>
JIL	Jesus is Lord
K of C	Knights of Columbus
KND-CCRM	<i>Kawan ng Diyos</i> -Catholic Charismatic Renewal Movement
KrisKa	<i>Kristiyanong Kapitbahayan</i>
LECOM	Lectors and Commentators
LG	<i>Lumen Gentium</i>
LLS	Life in Spirit Seminar
MADICSA	Malolos Diocesan Catholic Schools Association
MAPSA	Manila Ecclesiastical Province School Systems Association
ME	Marriage Encounter
MEFP	Marriage Encounter Foundation of the Philippines
MSC	Missionaries of the Sacred Heart
NA	<i>Nostra Aetate</i>

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NFP	Natural Family Planning
NGOs	Non-government organizations
NPCCR	National Pastoral Consultation on Church Renewal
PASKA-CCD	<i>Pangdiyosesis na Sentro ng Katekesis</i>
PC	<i>Perfectae Caritatis</i>
PCL	Pontifical Council for the Laity
PCY	Parish Commission on Youth
PDV	<i>Pastores Dabo Vobis</i>
PO	<i>Presbyterorum Ordinis</i>
PPC	Parish Pastoral Council
PREX	Parish Renewal Experience
PSM	Preparation for the Sacrament of Marriage
RA	Republic Act
RCBMI	Roman Catholic Bishop of Malolos, Inc.
RM	<i>Redemptoris Missio</i>
PCM II	Second Provincial Council of Manila
PCP II	Second Plenary Council of the Philippines
SC	<i>Servi Christi</i>
SCCE	Sacred Congregation for Catholic Education
SFC	Singles for Christ
SICFP	Systematic Integrated and Coordinated Formation Program
SMM	Montfort Missionaries
SPFY	Spiritual Pastoral Formation Year
SPPC	Sub-Parish Pastoral Council
SSS	Congregation of the Blessed Sacrament
UCCP	United Church of Christ in the Philippines
UMCP	United Methodist Church in the Philippines
<i>UNIDA Church</i>	<i>Iglesia Evangelica Unida de Cristo</i>
UR	<i>Unitatis Redintegratio</i>
Vatican II	Second Vatican Council
VC	<i>Vita Consecrata</i>
YE	Youth Encounter

GLOSSARY

Apostolate - every activity of the Mystical Body that aims to spread the Kingdom of Christ over all the earth

Alay Kapwa - a Lenten-Evangelization Action Program of the Catholic Bishops' Conference of the Philippines (CBCP), envisioned to be conducted in the name of the bishops by the National Secretariat for Social Action, Justice and Peace (NASSA-JP) - the secretariat of the Episcopal Commission on Social Action, Justice and Peace - working with the social action centers on the diocesan levels

Apostolic Exhortations - a type of communication from the Pope of the Roman Catholic Church which encourages a community of people to undertake a particular activity but does not define Church doctrine; Apostolic exhortations are commonly issued in response to a synod of bishops, in which case they are known as post-synodal apostolic exhortations

Beatitudes - a set of teachings by Jesus that appear in the Gospels of Matthew (5: 3-10) and Luke (6:20-22). They each are a proclamation without a narrative. The term beatitude comes from the Latin adjective *beatus* which means happy, fortunate, or blissful. Far more than "happiness" or "joy", the word "blessed" in these teachings has been defined as an "exclamation of the inner joy and peace that comes with being right with God"

Body of Christ - the term has two separate connotations: it may refer to Jesus's statement about the Eucharist at the Last Supper that "This is my body" in Luke 22:19-20, or the explicit usage of the term by the Apostle Paul in I Corinthians 12:12-14 to refer to the Christian Church

Buklod - a particular BEC cell grouping

Bukluran - group of BEC cell groups in a barangay, sitio, SPPC

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Campus Ministry - the spiritual and pastoral care extended to the students, faculty, and staff in the universities within the Diocese and, whenever practicable, in colleges and provincial non-sectarian high schools.

Canonical - that which is in accord with system of laws and legal principles made and enforced by the hierarchical authorities of the Church (i.e. Canon Law)

Caritas Malolos - programs and services in the Diocese of Malolos directed towards the total human development of marginalized people and the promotion of social justice in the light of the Church's Catholic social teachings

Catechesis - an education in the faith of children, young people and adults which includes especially the teaching of the Christian doctrine imparted in an organic and systematic way, with a view of initiating the hearers into the fullness of Christian life

Catechetical - the rational and systematic study of religion and its influences and of the nature of religious truth

Catechism - a summary or exposition of doctrine, traditionally used in catechesis, or Christian religious teaching of Christian children and adult converts, from New Testament times to the present

Catechist - a person who catechizes, especially one who instructs catechumens in preparation for admission into the Church

Catholic - literally meaning "universal," in the sense of "according to the totality" or "in keeping with the whole"; a mark of the Church which points out that in her subsists the fullness of Christ's body united with its head and that she has been sent out by Christ on a mission to the whole of the human race

Chaplaincy - a priestly ministry concerning the pastoral care of a specific community or a special group of Christ's faithful

Charism - a particular grace of the Holy Spirit which directly or

indirectly benefit the Church, ordered as they are to her building up, to the good of men and to the needs of the world

Charitable Institution - any group that administers public or private charity toward those in need

Christian Denomination - an identifiable religious body under a common name, structure, and doctrine within Christianity

Clergy - members of Christ's faithful who, through the sacrament of Order, are marked with an indelible character and are thus constituted as sacred ministers, consecrated and deputed so that they fulfill, in the person of Christ the Head, the offices of teaching sanctifying and ruling, and so they nourish the people of God

Colloquium - a prearranged meeting for consultation or exchange of information or discussion

Columbary - a vault with niches for urns containing ashes of the dead

Commission - a body appointed by the Diocesan Bishop to exercise legislative and limited executive powers in the Diocese

Conjugal - pertaining to the relation between marriage partners

Consecrated Person - a member of Christ's faithful whose state of life is constituted by the profession of the evangelical counsels, while not entering into the hierarchical structure of the Church

Contemplative Orders - institutes of consecrated life having prayer as their main work; usually, but not always, these orders are cloistered, meaning they do not leave the monastery grounds unnecessarily

Contraception - every action which proposes to render procreation impossible, whether in anticipation of the conjugal act, in

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its accomplishment, or in the development of its natural consequences

Corporation Sole - a legal entity consisting of a single incorporated office, occupied by a single person

Council - a conference of ecclesiastical dignitaries and theological experts convened to discuss and settle matters of Church doctrine and practice in which those entitled to vote are convoked from the whole world (*oikoumene*) and which secures the approbation of the whole Church

Cultural Heritage - the legacy of physical artifact, cultural property and intangible attributes of a group or society that are inherited from past generations, maintaining in the present and bestowed for the benefit of future generations

Declaration - a type of pronouncement or ruling that may be ordered by a court or tribunal

Decree - a rule of law issued by a head of state, according to certain procedures

Diaconate - the office, sacramental status, or period of office of a deacon

Dialogue of Life - a form of interreligious dialogue which promotes amicable relations with people from different religions through activities which can be seen in the life-experience of living together

Diocesan - of or relating to a diocese

Diocesan Bishop - a prelate to whom the care of a given diocese is entrusted

Diocesan Clergy - priests who commit themselves to the pastoral care of their respective geographical areas, and ordained into the service of God's people within a diocese

Diocesan Curia - composed of those institutes and persons who assist the Bishop in governing the entire diocese, especially in directing pastoral actions, in providing for the administration of the diocese, and exercising judicial power.

Diocesan Right - a type of congregation of consecrated persons codified by the laws of the Catholic Church, wherein the institute is responsible to a particular local Bishop, rather than to the Pope

Diocese - a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the presbyterium in such a way that it constitutes a particular Church; it is divided into parishes

Divine Office - the recitation of certain Christian prayers at fixed hours according to the discipline of the Church

Dogmatic - an ideology or belief which is in accord or related to the doctrines defined by the Church

Dole-out System - to give out to appropriate individuals

Domicile - acquired by residence in the territory of a parish, or at least of a diocese, which is either linked to the intention of remaining there permanently if nothing should occasion its withdrawal, or in fact protracted for a full five years

Ecclesial - that which pertains to the Church

Ecclesial Communities - a Christian religious group that does not meet the Roman Catholic definition of a "Church" due to the invalidity of their priesthood and their Eucharist

Ecclesiastical - anything related to the Church especially as an organized institution

Ecumenical Movement - the attempt to find ways to restore unity among Christian, finding its basis on the unity of the Persons of the Triune God: the Father, the Son and the Holy Spirit

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Ecumenism - refers to initiatives aimed at greater Christian unity or cooperation, used predominantly by and with reference to Christian denominations and Churches separated by doctrine, history, and practice

Encyclical Letter - an epistle usually treating some aspect of Catholic doctrine sent by the Pope and addressed either to the Catholic bishops of a particular area or, more normally, to the bishops of the world; however, the form of the address can vary widely, and often designates a wider audience

Episcopal Conference - the assembly of the Bishops of a country or of a certain territory exercising together certain pastoral offices for Christ's faithful of that territory

Episcopal Vicar - a priest assigned to the pastoral supervision of a part of a diocese

Ethics - the systematic study of the objective morality of human acts

Evangelical Counsels - acts of supererogation that exceed the minimum stipulated in the commandments of the Bible that lead to the attainment of Christian perfection: chastity, poverty, and obedience

Evangelization - the communication of Christian faith to new geographical areas and cultures

Extraordinary Ministers of Holy Communion - unordained lay faithful authorized to distribute Communion

Figli dell'Amore Miserecondioso - (Congregation of Sons of Merciful Love) a religious order of priests, founded in Rome in 1951 by the Spanish Sister Ezperanza Jesus Alhama Valera, dedicated to the support and the sanctification of the diocesan clergy and also to charity and social work

Globalization - the process of international integration arising from the interchange of worldviews, products, ideas, and other aspects of culture

Hierarchical Communion - the unity of the structural authority rooted in Christ, which continues today through the pope, college of bishops, the clergy, the consecrated persons and the lay faithful

Holy Orders - the sacrament which, by the imposition of the bishop's hands and the designated formula, confers the spiritual faculty to sanctify others through the holy and proper administration of the sacraments to the people of God for their sanctification

Hospice - a nursing home for the care of the dying or the incurably ill

Immersion - the experience of being deeply engaged or involved in the apostolate for a specific period of time

Incardination - refers to the situation of a member of the clergy being placed under the jurisdiction of a particular bishop or other ecclesiastical superior

Institute/Congregation of Consecrated Persons - a society in which, in accordance with their own law, the members pronounce public vows and live a fraternal life in common

Instrumentum Laboris - (Latin for "working instrument") a summary of responses to the Lineamenta which summarizes information returned to the General Secretariat in preparation for an Ordinary Assembly

Integral Faith Formation - the systematic assimilation of what Christ's faithful profess, celebrate, live and pray that aims to foster spiritual growth and maturity

Interreligious Dialogue - the cooperative, constructive, and positive interaction between people of different religious traditions and or spiritual or humanistic beliefs, both at the individual and institutional levels

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Jubilee - derived from the Hebrew word *jovel* or “ram-horn” that was blown by the priest proclaiming a festivity; celebrated every fifty years considering it a year of thanksgiving, of liberty, of forgiveness, and sanctification; a year during which plenary indulgence may be obtained by the performance of certain pious act

Lay Faithful - refers to baptized Christian people who are not ordained or have not made religious profession in an order or congregation approved by the Church

Lectors - a member of Christ’s faithful instituted to proclaim the readings, except the gospel, during liturgical celebrations, especially during Holy Mass

Liberation Theology - a political movement which interprets the teachings of Jesus Christ in relation to a liberation from unjust economic, political, or social conditions

Lineamenta - an introduction and outline of the subject for discussion at an upcoming synod

Liturgy - an exercise of the priestly office of Christ which involves the presentation of man’s sanctification under the guise of signs perceptible by the senses, and its accomplishment in ways appropriate to these signs; in it, full public worship is performed by the mystical Body of Jesus Christ

Logistics - the management of the flow of resources between the point of origin and the point of consumption in order to meet some requirements

Magisterial - anything which is in accord and promulgated through the teaching authority of the Church

Mainline Protestant Churches - a group of Protestant Churches that share a common approach to social issues that often leads to collaboration in organizations; they contrast in history and practice with evangelical, fundamentalist, and charismatic Protestant groups

Mass Media - diversified media technologies that are intended to reach a large audience by mass communication

Ministry - any activity by Christians to spread or express their faith

Missio ad extra - missionary activity directed outside a Christian community with the intention of spreading the faith to other people

Missio ad gentes - focuses on missionary work, calling for the continued development of missionary acculturation

Missio ad intra - missionary activity within a Christian community that aims to deepen and nourish the faith experience of its members

Mission - the overall work of the Church to reveal and communicate the love of God to all men and nations

Mission Parish - a local church or parish dependent on a larger religious organization for direction or financial support

Mission Sunday - the second last Sunday of October, set aside for Catholics worldwide to recommit themselves to evangelization

Missionary - any member of Christ's faithful sent to preach the Gospel to the unevangelized

New Evangelization - the outreach to baptized Catholics who have become distant from the faith which is focused on 're-proposing' the Gospel to those who have experienced a crisis of faith

Oeconomus - the office under the Commission on Temporal Goods that manages the cash flow, receipts and disbursements, and accounting system of the Diocese

Ordained Ministers - members of Christ's faithful who received the sacrament of Holy Orders

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Parish - a definite community of the Christian faithful established on a stable basis within a particular church, under the pastoral care of its own parish priest under the authority of the Diocesan Bishop

Parish Administrator - a priest who takes the place of the parish priest when a parish is vacant or when the parish priest is prevented from exercising his pastoral office in the parish

Parish Priest - a cleric whose duty is to take care of the territorial unit, the people of its community, and the church property within it entrusted to him by the Diocesan Bishop

Parochial Vicar - a priest assigned to a parish in addition to and in collaboration with the pastor of the parish

Passim - a term used in textual annotation to indicate that something, such as a word or passage, occurs frequently in the work cited

Pastoral Constitution - a document of the highest authority issued by a Church Council with the Pope's approval which is intended for pastoral teaching

Pastoral Council - composed of members of Christ's faithful who are in full communion with the Catholic Church: clerics, members of institutes of consecrated life, and especially lay people

Pastoral Formation - the development of the whole person which fosters his or her dedication and duty as a minister to the people of God

People of God - the faithful who are incorporated into Christ through baptism

Pondo ng Pinoy - a movement founded by Gaudencio Cardinal Rosales that aims to make the Good News of Jesus Christ find concrete expression in the lives of the people through catechesis and acts of goodness, as shown when a person

puts 25 centavos in a bottle for the poor

Pontifical - of, relating to, or characteristic of a pontiff, the pope or a bishop

Pontifical Right - an institute which is not under the authority of a bishop but directly responsible to the Holy See

Pope - the Bishop of Rome, regarded as the successor of St. Peter, who leads the Catholic Church as the Vicar of Christ

Presbyterium - the body of priests who are dedicated to the service of a particular Church, under the authority of the Bishop or another Superior equivalent to a Bishop

Priory - a monastery of men or women under religious vows that is headed by a prior prioress

Private Associations - are those in which the faithful, in private agreement among themselves, are constituted for a definite purpose related to Christian life; however, they can neither be privately set up to teach Christian doctrine in the name of the Church, nor promote public worship and other purposes which by their nature are reserved for ecclesiastical authority

Proselytism - the act of attempting to convert people to another religion

Re-evangelization - the endeavor to renew and revitalize the communication of the faith to a Christian community

Religious Life - a special way of sharing in the sacramental nature of the People of God, which consists in the following of Christ by a public profession of the evangelical counsels of chastity, poverty and obedience, in community life, with a firm will to remove all obstacles likely to draw him away from the fervor of chastity and the perfection of divine worship

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Religious Profession - the act of embracing the religious state by the three vows of poverty, chastity, and obedience, according to the rule of an order canonically approved

Ritual - a set of actions, performed mainly for their symbolic value, comprising the prescribed outward form of performing the cult of a particular observation within a religion or religious denomination

Rubrics - a heading on a liturgical book directing the proper conduct to be observed in liturgical or para-liturgical services

Sacramental Graces - gifts proper to the different sacraments

Sacraments - efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to the faithful

Sect - a subgroup of a religious belief system, usually an offshoot of a larger religious group

Secular Institute - an institute of consecrated life in which Christ's faithful, living in the world, strive for the perfection of charity and endeavor to contribute to the sanctification of the world, especially from within

Shrine - a church or other sacred place which, with the approval of the local ordinary, is by reason of special devotion frequented by the faithful as pilgrims

Social Communications - interaction with others using various forms of media to facilitate the exchange of ideas

Social Conscience - an attitude of sensitivity toward and sense of responsibility regarding injustice and problems in society

Social Networking - the practice of expanding the number of one's business and or social contacts by making connections through individuals

Spiritual Director - a member of Christ's faithful, usually a priest, endowed by the Holy Spirit with the gifts of wisdom, faith and discernment for the sake of nurturing the spiritual life of others

Spiritual Formation - the growth and development of the whole person by an intentional focus on one's spiritual and interior life, interactions with others in ordinary life, and spiritual practices

Stipend - the monetary offering of the lay faithful given to ordained ministers as a form of contributing to the good of the Church, specifically in the support of its personnel and undertakings

Sub-Parish - specific sub-units of a parish

Support Group - a usually informal assembly of people who meet regularly to support and sustain each other by discussing problems affecting them in common

Synod - a general term for ecclesiastical gatherings under hierarchical authority, for the discussion and decision of matters relating to faith, morals, or discipline

Team Ministry - a group of clergy of incumbent status who minister jointly to a specific parish under the leadership of a rector or a vicar

Temporal Goods of the Church - material resources such as real property, whether movable or immovable, and intangible or incorporeal things such as legal rights and obligations, titles, offices, annuities, as well as the more common cash, stocks, and bonds

The Logos - the divine word or reason incarnate in Jesus Christ

Transparochial Organization - refers to any group that draws its members from more than one parish and, because of this, is not a parish organization but a diocesan organization and should be directed under the diocese

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Tri-Media Ministry - any activity intended for spreading or expressing the Christian faith through traditional forms of media: print, radio and television

Vicar Forane - a priest who assists the Diocesan Bishop by exercising a pastoral duty of a supraparochial nature in the particular district assigned to him

Vicar General - the principal deputy of the bishop of a diocese for the exercise of administrative authority and possesses the title of local ordinary

Vicariate - a district within the Diocese, composed of parishes, that a vicar holds as his pastoral charge

Vocation - a specific state of life by which one responds to the call of the Lord to follow him and to strive for the perfection of sanctity

REFERENCES FROM THE CODE OF CANON LAW (1983)

Declaration 7 (cf. Canon 780)

Declaration 15 (cf. Canons 826, §2; 838, §2; 846, §1)

Declaration 17 (cf. Canon 231, §1)

Declaration 24 (cf. Canon 803, §2)

Declaration 27 (cf. Canon 806, §1)

Declaration 28 (cf. Canon 794, §1)

Declaration 32 (cf. Canon 822, §3)

Declaration 41 (cf. Canon 204, §1)

Declaration 42 (cf. Canon 225, §2)

Declaration 44 (cf. Canon 231, §1)

Declaration 45 (cf. Canon 228, §2)

Declaration 51 (cf. Canon 536, §§1-2)

Declaration 52 (cf. Cc. 228, §2; 519)

Declaration 53 (cf. Canon 519)

Declaration 68 (cf. Canon 222, §2)

Declaration 83 (cf. Canon 222, §2)

Declaration 84 (cf. Canons 492 and 1279)

Declaration 88 (cf. Canons 1284, §§1-3; 1287, §1)

Declaration 92 (cf. Cc. 1254; 1284, §§1-2, 2^o)

Declaration 94 (cf. Canon 1297)

Declaration 99 (cf. Canons 1261, §2; 222, §1)

Declaration 100 (cf. Canons 1262; 1274, §1; 1254, §2)

Declaration 107 (cf. Canons 492; 1287, §1)

Declaration 108 (cf. Canon 537)

Declaration 113 (cf. Canon 1266)

Declaration 125 (cf. Canon 226, §1)

Declaration 132 (cf. Canon 211)

Declaration 133 (cf. Canon 210)

Declaration 142 (cf. Canon 279, §§1-3)

Declaration 143 (cf. Canon 275, §1)

Declaration 149 (cf. Canons 276, §2, 2^o; 285, §§1-3; 528, §§1-2)

Declaration 151 (cf. Canons 528, §2; 529, §1; 530)

Declaration 152 (cf. Canon 515, §1)

Declaration 153 (cf. Canon 276, §2)

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Declaration 154 (cf. Canons 209; 273; 275, §1; 519)

Declaration 155 (cf. Canons 210; 521, §2)

Declaration 156 (cf. Canons 275, §1; 280; 545, §1; 548, §§2-3)

Declaration 157 (cf. Canon 538, §1)

Declaration 159 (cf. Canons 278 & 280: 279, §§2-3)

Declaration 161 (cf. Canons 469; 470; 475- 478; 480; 492-493; 494, §2; 517, §1; 519; 522; 539; 540, §§1-3; 541, §§1-2; 542; 546; 553; 554, §§1-2; 555)

Declaration 163 (cf. Canon 152)

Declaration 164 (cf. Canon 903)

Declaration 165 (cf. Canon 524)

Declaration 166 (cf. Canons 212, §3; 519)

Declaration 167 (cf. Canons 257, §2; 282)

Declaration 168 (cf. Canon 281, §1)

Declaration 169 (cf. Canons 222, §1; 281, §2; 1254, §2; 1274, §§1-2)

Declaration 173 (cf. Canon 246)

Declaration 178 (cf. Canon 678, §§1-3)

Declaration 179 (cf. Canon 663, §§1-5)

Declaration 183 (cf. Canon 578)

Declaration 226 (cf. Canons 225, §2; 227)

Declaration 228 (cf. Canon 787, §2)

Declaration 236 (cf. Canon 787, §1)

Declaration 239 (cf. Canon 791, 1^o-4^o)

Declaration 240 (cf. Canon 791, 2^o)