

NATIONAL GATHERING OF DIOCESAN BEC DIRECTORS AND COORDINATORS

DFC1, Covered Court, Impalambong, City of Malaybalay

November 28, 2016 (Monday)

8:00 - 5:00pm - Arrival/Registration (DPC, Cathedral)

DELEGATES FULLNAME	DIOCESE/ARCHDIOCESE/APOSTOLIC PRELATURE/APOSTOLIC VICARIATE/OFFICES
1 BP. JOSÉ ARANETA CABANTAN, D.D.	DIOCESE OF MALAYBALAY
2 BP. CRISPIN B. VARQUEZ, D.D.	DIOCESE OF BORONGAN
3 BP. GEORGE B. RIMANDO, D.D.	ARCHDIOCESE OF DAVAO
4 BP. JAIME OSCAR FLORENCIO, DD	ARCHDIOCESE OF CEBU
5 FR. AMADO L. PICARDAL, CSSR, STD	CBCP-BEC OFFICE
6 MSGR. MANUEL "MANNY" GABRIEL, PC, STD	CBCP-BEC OFFICE
7 FR. DANIEL FRANKLIN E. PILARIO, C.M.	CBCP-BEC OFFICE
8 DR. ESTELA PADILLA, PH.D	CBCP-BEC OFFICE
9 MISS MARISA B. CALINAP	CBCP-BEC OFFICE
10 FR. DIVINO MARTIN	DIOCESE OF ALAMINOS, PANGASINAN
11 SR. ARGELL BAGUIO, SJBP	DIOCESE OF ALAMINOS, PANGASINAN
12 FR. ROLLY P. BUASEN	DIOCESE OF BAGUIO
13 LETICIA O. BUENO	DIOCESE OF BAGUIO
14 FR. FLORO B. BAUTISTA	DIOCESES OF BANGUED
15 FR. ANTHONY PETER B. ADDAUAN	DIOCESE OF BAYOMBONG, NUEVA VISCAAYA
16 FR. RAYMUND GASPAR	DIOCESE OF CABANATUAN, NUEVA ECIJA
17 FR. ELEAZER MALUBAG	DIOCESE OF CABANATUAN, NUEVA ECIJA
18 FR. ANTONIO I. ANCHETA	DIOCESE OF ILAGAN, ISABELA
19 FR. PETER A. ACOBA	DIOCESE OF LAOAG
20 MR. ROY SAMBRANO	DIOCESE OF LAOAG
21 FR. WINSTON A. ESTRADA	ARCHDIOCESE OF LINGAYEN-DAGUPAN
22 SR. AMPARO HILOT, SJBP	ARCHDIOCESE OF LINGAYEN-DAGUPAN
23 FR. ROMEO G. LOPEZ	DIOCESE OF SAN FERNADO, LA UNION
24 FR. RENZ S. VALENTE	DIOCESE OF SAN JOSE, NUEVA ECIJA
25 MRS. JOSENIA A. GARCIA	DIOCESE OF SAN JOSE, NUEVA ECIJA
26 FR. FELICIANO A. AGATEP	APOSTOLIC VICARIATE OF TABUK
27 FR. EDILBERTO PANGIBITAN	APOSTOLIC VICARIATE OF TABUK
28 SR. ROSEMARIE C. GARCES, OP	DIOCESE OF TARLAC
29 FLORENTINA FERNANDEZ AQUINO	DIOCESE OF TARLAC
30 FR ANDRES Q SEMANA JR	ARCHDIOCESE OF TUGUEGARAO
31 BENLY VIERNES CANAPI	ARCHDIOCESE OF TUGUEGARAO
32 MSGR. LAZARO P. HORTALEZA, VF	DIOCESE OF URDANETA, PANGASINAN
33 MR. JUN KIAMCO	DIOCESE OF URDANETA, PANGASINAN

34	FR. CIRILO CATABAY	DIOCESE OF URDANETA, PANGASINAN
35	FR. NUMERIANO GABOT	DIOCESE OF URDANETA, PANGASINAN
36	FR. FLORENTINO ESCALONA	ARCHDIOCESE OF NUEVA SEGOVIA/VIGAN
37	MSGR. VICENTE AVILA	ARCHDIOCESE OF NUEVA SEGOVIA/VIGAN
38	FR. MABINI O. CABILDO	DIOCESE OF ANTIPOLLO
39	MS. MONA VALENCIA	DIOCESE OF ANTIPOLLO
40	MSGR. ANTONIO S. DUMAUAL	DIOCESE OF BALANGA
41	FR. ANTONIO BAYOD, MSC	DIOCESE OF BALANGA
42	MR. FRANCISCO R. MANSUETO, JR	DIOCESES OF CUBAO
43	MR. ALEXANDER ZAMORA	DIOCESES OF CUBAO
44	FR. RUBEN MAYBUENA	DIOCESE OF KALOOKAN
45	SR. EMMA LIN G. MONTON, MSM	DIOCESE OF KALOOKAN
46	FR. GAU SUSTENTO	DIOCESE OF KALOOKAN
47	MS. MONALIZA B. LADINES	DIOCESE OF KALOOKAN
48	MS. JOSEFINA "JESSIE" L. GALAC	DIOCESE OF KALOOKAN
49	FR. ROGELIO R. CRUZ	DIOCESE OF MALOLOS
50	MS. ELIZABETH JAVIER-MAGTURO	DIOCESE OF MALOLOS
51	MR. ANDRES MENDOZA	ARCHDIOCESE OF MANILA
52	MRS. MA. LIBRADA ENRIQUEZ	ARCHDIOCESE OF MANILA
53	FR. ANTONIO DELA CRUZ	DIOCESE OF NOVALICHES
54	MR. JOE MAR L. MAULION	DIOCESE OF NOVALICHES
55	FR. KEVIN LUTHER C. CRISOSTOMO	DIOCESE OF PARANAQUE
56	MRS. OFELIA ALCANTARA VIRAY	DIOCESE OF PARANAQUE
57	FR. JOSELITO I. JOPSON	DIOCESE OF PASIG
58	MR. FORTUNATO Q. PERLAS	DIOCESE OF PASIG
59	FR. IAN R. RETARDO	DIOCESE OF BOAC
60	MS. MARIA ELMA A. MANSIA	DIOCESE OF BOAC
61	FR. RENZ HERNANDEZ	DIOCESE OF CALAPAN, MINDORO
62	FR. GABBY OYBAD	DIOCESE OF CALAPAN, MINDORO
63	FR. FELIX M. ZOLETA	DIOCESE OF GUMACA
64	DANILO B. PRESILDA	DIOCESE OF GUMACA
65	FR. SERAFIN S. PARCON JR	DIOCESE OF IMUS
66	MS. TERESA S. TATLONGHARI	DIOCESE OF IMUS
67	MS. MARIVIC CATIPON	PRELATURE OF INFANTA
68	FR. ROY JOSE C. REYES	ARCHDIOCESE OF LIPA
69	SR. MARICEL F. AVELLANO, FLP	ARCHDIOCESE OF LIPA
70	FR. WARREN R. PUNO	DIOCESE OF LUCENA
71	MS. JOSEFINA P. SEBA	DIOCESE OF LUCENA
72	MS. RIZA T. FANILAG	DIOCESE OF PUERTO PRINCESA, PALAWAN
73	SR. EMELDA FELIX, MSLT	DIOCESE OF PUERTO PRINCESA, PALAWAN
74	FR. MEL REY M. UY	DIOCESE OF ROMBLON
75	SR. PRECILLA FABONAN, ADD	DIOCESE OF ROMBLON
76	FR. REYNALDO C. HAYAG	DIOCESE OF SAN PABLO
77	MSGR. ALEX RAMON C. AMANTE	DIOCESE OF SAN PABLO
78	FR. VICENTE Q. BADAJOS, JR.	DIOCESE OF TAYTAY, PALAWAN
79	BRO. GERALD JOSEPH DE JOYA	DIOCESE OF TAYTAY, PALAWAN
80	FR. ANTONIO PEDRO BALLARES	DIOCESE OF LEGAZPI

81	MS. GISELLA MIRALO	DIOCESE OF LEGAZPI
82	FR. RICO GERARDO J. JAZMIN, SVD	DIOCESE OF SORSOGON
83	MS. LINDA GACOSTA	DIOCESE OF SORSOGON
84	FR. RANDY DE QUIROS	DIOCESE OF VIRAC
85	MRS. VIRGINIA M. RAAGAS	DIOCESE OF BORONGAN
86	MSGR. NICEAS A. ABEJUELA, V.G.	DIOCESE OF CALBAYOG
87	MR RENATO DACUNO	DIOCESE OF CALBAYOG
88	FR. NEIL OLANO	DIOCESE OF CAPIZ
89	MRS. POLLY BAES	DIOCESE OF CAPIZ
90	FR. FRED I. PLACA	DIOCESE OF CATARMAN
91	FR. ZANDRO D. GORGONIA	DIOCESE OF CATARMAN
92	MS. JOYCE M. DELORINO	DIOCESE OF CATARMAN
93	FR. ARNULFO S. RENDON	ARCHDIOCESE OF CEBU
94	MR. MANOLITO ARDIMER	ARCHDIOCESE OF CEBU
95	FR. CYRIL T. JAURIGUE	DIOCESE OF DUMAGUETE
96	MR. NEPHTALI PENARANDA	DIOCESE OF DUMAGUETE
97	MS. ROWENA B. DAQUILANEA	DIOCESE OF JARO
98	MS. LEIZEL O. CUSTODIO	DIOCESE OF JARO
99	MR. BRODERICK ESTACION	DIOCESE OF KABANKALAN
100	MRS. JENELITA TIMTIM	DIOCESE OF KABANKALAN
101	BP. JOSE CORAZON T. TALA-OC, DD	DIOCESE OF KALIBO
102	FR. KENN MARTIN G. ESTOCADO	DIOCESE OF KALIBO
103	MR. RODRIGO TALA-OC	DIOCESE OF KALIBO
104	MR. DAME DIORE	DIOCESE OF MAASIN
105	MR. LUCILO LUMEN	DIOCESE OF MAASIN
106	MR. JHONNEL QUILANETA	DIOCESE OF NAVAL
107	MS. JOSEPHINE ROMERO	DIOCESE OF NAVAL
108	FR. RANDOLF A. RAAGAS, STHL	DIOCESE OF PALO
109	MS. MYRA VICTORIA PASAYLOON	DIOCESE OF PALO
110	FR. DANILLO M. ZAMORA	DIOCESE OF PALO
111	SR. ZAIDA ARMEA VILLAREAL, OSA	DIOCESE OF PALO
112	FR. EDWIN LAUDE	DIOCESE OF SAN CARLOS
113	SR. RELY MORES	DIOCESE OF SAN CARLOS
114	FR. RYAN MELOCOTONES	DIOCESE OF SAN JOSE DE ANTIQUE
115	SR. ANATHALIA M. YSUG, MSLT	DIOCESE OF SAN JOSE DE ANTIQUE
116	FR. JOSE CECIL N. LOBRIGAS	DIOCESE OF TAGBILARAN, BOHOL
117	MR. RAYMOND ORIMACO	DIOCESE OF TAGBILARAN, BOHOL
118	FR. RAYMUND ESTILLORE	DIOCESE OF TALIBON, BOHOL
119	MR. MIKE BERTUMEN	DIOCESE OF TALIBON, BOHOL
120	MANULITO MAGAPORO	DIOCESE OF TALIBON, BOHOL
121	FR. ISALEO C. MADELO	DIOCESE OF BUTUAN
122	MR. BENJAMIN R. SUEMITH	DIOCESE OF BUTUAN
123	FR. JULIUS B. CLAVERO, SSVJ	ARCHDIOCESE OF CAGAYAN DE ORO
124	MR. ROMY ANINO	ARCHDIOCESE OF CAGAYAN DE ORO
125	FR. MARIO C. COMBONG, DCC	DIOCESE OF COTABATO
126	SR. TERESA MAY I. SALAZAR, OND	DIOCESE OF COTABATO
127	FR. BONG DUBLAN	ARCHDIOCESE OF DAVAO

128	MS. VICKY E. ANGHAG	ARCHDIOCESE OF DAVAO
129	MS. NENITA BONSUBRE	ARCHDIOCESE OF DAVAO
130	MS. WILLYBETH SALUTILLO	DIOCESE OF DIGOS
131	FR. VINCENT OCCELUS A. MAGALE	DIOCESE OF DIPOLOG
132	BRO. JERRY S. ESPINAS	DIOCESE OF DIPOLOG
133	FR. ALBERTO D. TRAZO	DIOCESE OF ILIGAN
134	MRS. GENARA BANGOT LABAJA	DIOCESE OF ILIGAN
135	FR. ARNOLD S. HINGONE	DIOCESE OF IPIL
136	MR. JOEL REGANION	DIOCESE OF IPIL
137	FR. RICKY B. BACOLCOL,DCJ	APOSTOLIC VICARIATE OF JOLO
138	MS. MARISSA M. BAGA	APOSTOLIC VICARIATE OF JOLO
139	FR. ROLANDO TABOSARES	DIOCESE OF KIDAPAWAN
140	MR. ELMER PACINO	DIOCESE OF KIDAPAWAN
141	FR. JERRY B. CAGAS	DIOCESE OF MALAYBALAY
142	MRS. EDNA MEJARES	DIOCESE OF MALAYBALAY
143	FR. ROMEO BUENAOBRA	DIOCESE OF MARBEL
144	MS. TRINIDAD REMOLLO	DIOCESE OF MARBEL
145	MR. ALDRIN FERNANDEZ	DIOCESE OF MARBEL
146	FR. ROBERTO A. OMBON	DIOCESE OF MATI
147	MR. ROLAND DALAGAN	DIOCESE OF MATI
148	FR. PETE M. SUARIN	DIOCESE OF PAGADIAN
149	MR. AMANCIO YAP	DIOCESE OF PAGADIAN
150	FR. CARLITO M. TIU, DCS	DIOCESE OF SURIGAO
151	SR. KATHLEEN V. CABALLERO, OSB	DIOCESE OF SURIGAO
152	NENITA K. COPAG	DIOCESE OF SURIGAO
153	FR. NOEL A. GASTONES	DIOCESE OF TAGUM
154	MR. FELIPE AGBON	DIOCESE OF TAGUM
155	SR. MARY ROCH MURILLO, FHL	DIOCESE OF TAGUM
156	SR. VERONICA NEDRUDA	DIOCESE OF TAGUM
157	FR. RUBEN DE LOS REYES	DIOCESE OF TANDAG
158	SR. MA. JERILYN TOLDA, LGC	DIOCESE OF TANDAG
159	MSGR. CRISOLOGO B. MANONGAS	DIOCESE OF ZAMBOANGA
160	FR. JOFIE HANDUGAN	DIOCESE OF ZAMBOANGA
161	DR. NATIVIDAD PAGADUT, PH.D	CBCP-BIBLICAL APOSTOLATE (ECBA) OFFICE
162	DR. MA JULIETA WASAN	CBCP-LAITY (EC LAITY)OFFICE
163	MR. JOSEPH JESALVA	CBCP-LAITY (EC LAITY)OFFICE
164	MRS. ZENaida F. CAPISTRANO	CBCP-LAITY (EC LAITY)OFFICE
165	MR. JOSE F. CAPISTRANO	CBCP-LAITY (EC LAITY)OFFICE
166	MISS NIKKO DELAINE A. SEBASTIAN	CBCP-YOUTH (EC YOUTH)OFFICE
167	MR. EDILBERTO C. GUYANO	CBCP-NASSA
168	MR. JUN SIMON	COUPLES FOR CHRIST (CFC) GLOBAL
169	MR. ROUQUEL PONTE	COUPLES FOR CHRIST (CFC) GLOBAL
170	MR. ARMAT MATA	COUPLES FOR CHRIST (CFC) FFL
171	MS. LEILA ROA	PHILIPPINE CATHOLIC LAY MISSION (PCLM)
172	MR. JUN CRUZ	PHILIPPINE CHARISMATIC
173	MRS. CELSA UY	INSTITUTE FOR PASTORAL DEVELOPMENT
174	SR. FE ROSALIE MANGARIN, DC	DC, NATIONAL DISASTER PROGRAM

HOMILY *(Bishop Onie)*

Today we are happy to witness the gathering of diocesan Basic Ecclesial Communities (BECs) coordinators and directors representing the different churches of the Philippines. Sharing the common experiences and concerns of our BECs will hopefully lead us to learn more from one another towards enriching our respective communities. Some concerns to be addressed and discussed at length may include:

- *The many challenges that the BECs are facing from within and from without.*
- *The ways and means that our BECs will face these challenges in the future.*

I would like to reflect on the theme of this conference—‘Forming BECs as Agents of Communion, Participation and Mission’-- in the light of the twofold calls of a disciple or a Christian.

First, the call to live in communion. As a community of disciples, we are called to live in unity and to build community. This is the command of the Lord to live and love one another as Christ loves each one of us. Each of us baptized Christian is called to live in communion with one another which means to live as a community of disciples who serve and love one another as brothers and sisters in the Lord, all belonging to the same one family with God as the Father of all.

Second, we are called to be men and women for others - which means like the Church which is missionary, the Christian community is to be on mission called to reach out to others beyond the boundaries of our small communities, beyond the confines of our fellow disciples to others: the strangers, the marginalized, Christians of another religion, non-believers, the poor, the insignificant, the weak, the powerless, and so on.

Our various small Christian communities are to grow into a deeper awareness that each member is a child of God, a beloved son and daughter of God, loved by God the Father so immensely that he sent his only son to save them to, to save each one of us. In gratefulness for what the Lord has done for each of us, we are called to love him in return. To know him more intimately, to love him more ardently and to follow him more closely.

The Second Plenary Council of the Philippines (PCP II) refers to Christians as a community of disciples. This is not an easy task considering our tendency to be self-centered, to look first into our own needs, and interest. The truth we have the inclination to focus our attention first on our own personal concerns before those of others. We must always be reminded of our call to help build communities. There are obstacles that prevent us from living united and in communion with the Lord and with one another. Pope Francis points out what some of these obstacles are.

In addressing the pilgrims gathered in St Peter’s Square, the Pope says: *“In a Christian community division is one of the most serious sins, because it does not allow God to act. What God wants is that we be welcoming, that we forgive and love each other so as to become more and more like Him, who is communion and love. . . . we affirm in the Creed that the Church is one and that she is holy. . . . let us pray and examine our consciences and ask forgiveness for the times when we have given rise to division or misunderstanding in our communities, and may our relationships mirror more beautifully and joyfully the unity of Jesus and the Father.”*

One other problem that we encounter in building Christians into a community is the loss of interest on the part of the members. Sometimes participation leaves much to be desired. One reason for this is that sometimes the leader/facilitator just lacks the necessary skills on how to conduct faith sharing sessions. As a consequence, the number BEC members dwindle and in some cases the BEC itself goes dead.

Another important concern to reflect upon is that, in building Christian communities we need to be inclusive going beyond the narrow confines of our parish and small communities to reach out to others. In the Gospel just read, we see Jesus reaching out to the need of a pagan, a Gentile, a person despised by the Jews at the time and looked down upon as despicable creatures, as dogs. *“When Jesus entered Capernaum, a centurion approached him and appealed to him, saying, “Lord, my servant is lying at home paralyzed, suffering dreadfully.” He said to him, “I will come and cure him.”* As Christian communities we are called to be men and women for others, reaching out to the unchurched (baptized but non-practicing Catholics), those who are poor and marginalized, the insignificant and powerless, the oppressed. We called to take a stand in defense of the those who are victims of injustice. In other words, to take a stand in defense of the little people whom Jesus likens to children. We are communities on mission, we are called to be persons oriented to come to the aid of anyone in need. What this all means is that our BECs, and the Parishes must, like the Church, also be on the state of mission.

In the Apostolic Exhortation *Evangelii Gaudium*, n. 29), we read “evangelization is a duty of the whole Church, of the whole People of God: we all must be pilgrims, in the countryside and in the city, bringing the joy of the Gospel to every man and woman. I wish from the depths of my heart that the words of St Paul, “Woe to me if I do not preach the Gospel!” (1 Cor 9:16) do not define me.

In the light of the Exhortation above, Pope Francis tells the participants attending the 13th Interecclesial Meeting of the Basic Ecclesial Communities: *“Therefore. . . I invite everyone to experience it as an encounter of faith and of mission, as missionary disciples who walk with Jesus, proclaiming and witnessing to the poor the prophecy of a “new heaven and a new earth”.*

Let us continue our journey of faith as communities in the spirit of joy just like what the exiled Jews felt then when they returned to Jerusalem even as they faced many problems and opportunities.

Isaiah in his prophecy predicts people streaming into Jerusalem as a sign that God wants all men to be saved and to live in peace. In the words of the Prophet the time will come when *“The branch of the Lord will be luster and glory.”* And another passage the Prophet predicts that God will settle disputes for many peoples. They will beat their swords into plowshare and their spears into pruning hooks Nation will not take up sword against nation nor will they train for war anymore. (Is 2:4)

It is hoped that our BECs become effective instruments of peace and for drawing others closer to Christ so that the words of the Prophet Isaiah will be realized among families, societies, nations in conflict and peace will come.

Some Questions to ponder:

- *Is the building BECs a priority concern in your parish or diocese?*
- *How do you understand this statement? The BEC is a way of being Church?*
- *Are the people of your parish or diocese becoming more participative and more involved in issues that concern justice and human dignity in the society at large?*
- *What do you do to sustain, nourish and strengthen the BECs in your respective dioceses*

In this opening Eucharistic celebration, may we receive the gift of listening so that we can all profit much from this conference. We have plenty of time to listen to the different resource persons as they share their expertise and as we listen to one another’s experiences in building Christian communities in the parishes.

May the Lord continue to be with us and bless us as we move on to build Basic Ecclesial Communities in our respective dioceses, parishes and communities.

7:30 pm: Dinner/Socials (Cultural Presentation)

DFC1, Covered Court

November 29, 2016 (Tuesday)

7:00 am: Breakfast (*respective foster families*)

8:00 am: Morning Prayer

8:30 am: WORKSHOP (*by region/sub-region*)

- 1. What are the challenges that your Parishes/ BECs are facing (internal & external)?**
- 2. What are your Parishes/ BECs doing to respond to these challenges?**

10:00 am: Break

10:30 am: REPORTING

LUZON REPORTS

TUGUEGARAO

No. 1 CHALLENGES

Internal

- Leadership of Bishop and Priests (perspective & Support)
- Lay: Shift to the “Church of the poor” mentality
- Sustainability

External

- Political affiliation of BEC members (and even priests) deletes Christian Principles during elections
- Materialism “money is the answer to all problems, thus, Spirituality is no longer relevant”
- Technology affects interest of the people to gather
- Insufficient BEC personnel
- Seminary Formation (Seminary could hardly produce lover priests)
- Inter-commission collaboration

No. 2 RESPONSES

- Dialogue
- Constant formation
- “move on even alone”

LINGAYEN-DAGUPAN

(Alaminos, Lingayen-Dagupan, Cabanatuan, San Fernando of La Union, San Jose, NE, Urdaneta)

Latest and newest challenges:

1. How to cope with the results of changes in the bishops in terms of direction-setting, leadership and focus.
2. How to effectively implement a new pre-qualification for PPC officers namely attendance at BEC formation seminars.
3. How to introduce, understand, accept and sustain new programs which are conceptually the same. E.g. Stewardship, modified tithing, balik-handog.
4. How to make the bishops understand, accept and support the diversity of programs within the metropolitan see.
5. How to effectively address environmental issues (in Alaminos) like illegal logging, mining, fish cages, coal plant, plight of farmers and drug-related issues.

NUEVA SEGOVIA SUFFRAGANS

(Vigan, Laoag, Baguio, Abra)

No. 1 Challenges

1. Internal Challenges

- >> They need stronger leadership, stronger push/support of the clergy and bishop.
- >> The priest should not be the obstacle to the BEC
- >> Religious Organization (not convince that BEC is a way of life)
- >> Lay organization movement and association (formation and leaven)
 - They should share their knowledge, help evangelize the BEC
 - Stronger zeal
 - Keep on our best

2. External Challenges

- >> Social, political issues
- >> Especially after election, there is a division
- >> Voters' education program
- >> Poverty
- >> Mass media

Responses:

1. On issues of massive Killing (extrajudicial killings)/Drug Crusade Campaign
 - a. rehabilitation centers for surrenderees
 - b. rallies
 - c. involve in spiritualization
 - d. culture of silence is being develop in the church
- >> media – too much communication explosions
- >> Internet
- >> Parents/families should be the one to teach/evangelize their children.

PEM**No. 1 Challenges**

1. Church – Structure –
 - >> hindi magkakaugnay- ugnay na pagkilos ng simbahan.
 - >> Church ay hindi proactive, nagrereact lamang ito sa mga problemang umuusbong.
 - >> Ang programa ng parokya ay hindi nagdadaan sa TNA orchestrated program.
 - >> Sacramentalized approached of the church.
2. Problema sa migration at proliferation of many sects.
3. Problema ng illegal na droga.
4. Priest-oriented ang mga layko.
 - >> Maraming mga pari ang hindi pa rin nakakaintindi ng BEC.
 - >> Mataas sa pagtingin ng mga layko sa mga pari.
5. Kakulangan sa kaalaman ng mga BEC organizers. Kailangan ng leadership.

- Effects:**
- >> Naapektuhan ang social concerns ng mga BEC.
 - >> Response
 - >> Integrate BEC in the seminary
 - >> Community-based rehabilitation
 - >> Training of non-probational counsellors in cooperation with the government
 - >> Pagkakaroon ng on-going formation for the lay leaders.
 - >> Pagkakaroon ng BEC Team o Pastoral workers.

Central Luzon (MABAIT PA)**Challenges:**

1. Mga pari na iba iba ang pananaw lalo nap ag nag re shuffle
Sagot: pastoral visit ng bishop kasama nung BEC director
2. Pagdami ng subdivision
Sagot: inorganize per street into buklod. 10 buklod equals isang bukloran and papunta sa SPPC

3. Refusal ng pari sa pagbuo
Sagot: Diocesan clergy seminar and retreat at yearly report sa bishop
4. Survey sa mga members sa community
Sagot: magpa labas ng family demographic profile

Challenge2

1. OFW/broken homes/problematic children
Sagot: pagbuo nga sectoral BEC ng OFW families, pagbuo nga counselling ministry
2. Trans parochial programs tulad ng CFC
Sagot: sila ang bubuo ng BEC through formation seminars
3. Mining without permit
Sagot: nagkaisa ang mga BEC at humiga sa daan para pigilan ang pagpasok ng mining
4. Epidemya ng langaw
Sagot: nagkaroon ng rally kontra langaw, pakikipag sausap sa mayor para maipasara at mapa media.

BICOL REGION

Diocese of Legaspi, Virac & Sorsogon

1a. What are the latest and newest challenges our BEC's are facing?

1. Sustainability of communities
2. Involvement of priests
3. Commitment
4. Present political situations
5. Structure of the church
6. Lack of knowledge on BEC
7. We are always result oriented and time bounded
8. Funding
9. It is always a challenge also to build BEC's for those who has none

b. How are they responding to these challenges?

1. Develop and boost commitment
 - a. Encountering Jesus first thru the word of God
 - b. Faith focused activities (recollection, retreats)
2. Information, animation and formation
 - a. Mission papers for dessimation to all parishes
3. Appreciate the priests. Everything they do are still part of BEC building
4. Dialogue with priests

5. From diocesan mission team, parish mission team & kapilya mission team
6. With regards to financial needs – create activities to raise funds
7. Seminarians are being involved in BEC's and part of their formation program

II. How are BEC's affected by and responding to recent developments?

Affects: saddened, disturbed, helpless

Purpose: open letter to the President. 9:00 pm simultaneous ringing of the bells in parishes (Legaspi)

SOUTH WEST LUZON REGION

1. POVERTY

- that leads to attachment to politicians
- Setting aside of ministerial work in search of greener pasture

How do we respond?

- UBAS (Ugnayan ng Barangay at Simbahan)
- Balik handog ng Parokya sa tao/mamamayan
- Livelihood programs

2. LACK OF COMMON UNDERSTANDING ABOUT BEC

- No definite structure in the Diocesan/Vicarial level
- Remains to be an old school of understanding

How do we respond?

- Continuous formation using new methods/ new evangelization

3. SOCIAL CONCERNS

- Drug addiction, Ecological problem, all forms of media

How do we respond?

Use modern technology to evangelize (most specially the youth)

VISAYAS REPORT

Western Visayas

Romblon, Capiz, Kalibo, Iloilo, Cabankalan, Bacolod, San Carlos,

No. 1 and 2 Collated Response

- How the presbyterium can become BECs themselves experiencing integration, participation and “quality” communion and become agents for building BECs themselves
- Establishing an environment for lay empowerment with on-going formation and nurturing wider participation
- Providing a venue for dialogue so that laity and clergy can listen to each other and really experience true communion.

- Church taking the lead in overcoming the culture of silence that contribute to the “worsening” or proliferation of current social issue such as EJK, social media misinformation, operation Tokhang that are directly affecting small communities.

Response:

1. How the Presbyterium can become BECS thru integration of structures, encouraging participation, developing “QUALITY” communion.
2. Establishing an environmental that empowers the lay/laity and level -up lay leadership through sustainable and ongoing formation/ training (at diocesan, parish and neighborhood)
3. Provide venue for dialogue so that clergy and laity can listen to each other and really experience true communion.
4. Church taking the lead in addressing the “culture of silence” that contribute to the worsening/proliferation of social issues that directly affect BECs i.e. EJK, social media misinformation, “tokhang”, and climate change etc.

DUCETAGMATA

(Dumaguete, Cebu, Tagbilaran, Maasin, Talibon)

No.1 Challenges

1. Socio-political problems affecting our communities
 - a. unemployment, child prostitution, etc.
2. BEC leaders lacking information, BEC principles not fully understood.
3. Parish priests lacking in active participation
4. Some parish structures not conducive to BEC building (ex. PPC not oriented with BEC, some LOMAs have not fully understood their complementary role on BEC building)
5. People are being slowly desensitized with what the recent developments of our country.
6. Our BEC communities are not fully equipped in the areas of social media and social communications.
7. Difficulty to distinguish between the person and the issue.

Responses

Isolated efforts, not yet diocesan-wide.

Eastern Visayas

Naval, Calbayog, Palo, Borongan, Catarman (NaCaPaBorCa)

No. 1 - Bishop is about to retire

- Reshuffling and SLA
- Need for BEC deepening
- Always starting
- 4P’s
- LOMAs
- Making BEC Developmental and Sustainable
- Challenge for BEC-oriented priests
- BEC most forgotten church work

- No.2 - Drug problem
- Natural and human-made disaster
 - Climate Change
 - Marcos Burial

Last word: *BEC is a new of being Church and also a new of being priest.*

MINDANAO REPORTS

CABUSTAM

No. 1 A. Challenges:

1. SUSTENANCE OF BECs
 - LACK OF SUPPORT OF SOME PARISH PRIESTS
 - LACK OF FORMATION
2. PROBLEMS/DEMANDS POSED BY MODERNITY
3. ENVIRONMENTAL CONCERNS DUE TO MINING AND LOGGING
 - CONFLICTS BETWEEN POLITICIANS AND CHURCH WITH THE POLITICAL GROUPS USING SOCIAL MEDIA TO ATTACK THE CLERGY AND CHURCH
4. CONFLICTS IN IP COMMUNITIES DUE TO NPAs AND MILITARY
5. HUMAN TRAFFICKING
 - ABUSE OF WOMEN AND CHILDREN
6. POLITICALIZATION OF BECs ESP. IN BARANGGAY ELECTIONS
7. DEEPENING POVERTY AND INCOME INEQUALITY
 - OPERATION OF MULTINATIONALS
 - CONTRACTUALIZATION
 - LACK OF LIVELIHOOD
8. LACK OF INTEGRATION OF THE SPIRITUAL AND MATERIAL LIFE OF THE BECs
 - MOST BECs ARE STILL IN THE LITURGICAL STAGE
9. MINIMAL PARTICIPATION OF MEN AND YOUTH IN BECs

B. Responses

1. STRENGTHEN STRUCTURES IN SUPPORT OF BECs
2. CAMPAIGNS AGAINST MINING AND ILLEGAL LOGGING
3. REVITALIZATION MODULES TO STRENGTHEN BECs
4. RETRAINING AND REORGANIZATION OF FORMATION TEAMS
5. OUTREACH PROGRAMS ESP. FOR CHILDREN
6. APOSTOLATES FOR ABUSED WOMEN AND CHILDREN
7. CLIMATE CHANGE AWARENESS CAMPAIGNS
 - a. Disaster Risk Reduction Program
8. INTENSIFICATION OF TREE PLANTING ACTIVITIES
9. DESIGN OF MODULE FOR MEN

No. 2: A. RECENT LOCAL DEVELOPMENTS

1. EXTRAJUDICIAL KILLINGS IN RELATION TO DRUG ADDICTION

EFFECTS:

- THERE IS GENERAL ACCEPTANCE AND APATHY OF PEOPLE OF EJK
- NEGATIVE EFFECT ON CHILDREN ON THEIR UNDERSTANDING OF THE DIGNITY OF HUMAN LIFE.
- THERE IS A QUESTION OF WHETHER THE CHURCH HAS FAILED TO IN CATECHEZING THE PEOPLE ON THE DIGNITY OF HUMAN LIFE
- HOW DOES THE CHURCH RESPOND TO THIS ?

SOME SUGGESTIONS:

- DRUG REHABILITATION ACTIVITIES FOR SURRENDEREES IN COLLABORATION WITH THE LGUs AND NGOs

2. PARTISANSHIP DURING BARANGGAY ELECTIONS

- DIVISION AND DISUNITY AMONG BEC MEMBWBERS

B. WORLD DEVELOPMENTS:

1. GLOBAL WARMING
2. FREE TRADE PUSHED WORDWIDE

EFFECTS:

- LESS PRODUCTION AND INCOME FOR FARMERS AND FISHERMEN
- LACK OF JOBS
- MORE POVERTY

DADITAMA

No. 1 Question

Challenges

1. The presence of drug surrenderees (VSR- Voluntary Submission for Reformation)
2. Aggressive Proselytizing by Evangelical groups “G12 “
3. Urbanization- because of highly urbanization, many of the GKK/BEC members and leaders find it challenging to be faithful of living out their catholic life.
4. Absentee parenting (OFW)

Responses

1. On drug surenderees:
 - a. SKP (SAGOP KINABUHI Program)
 - b. Tugbang (Tugon-Bangon)
2. The challenge to check and review how our strategies and approaches and enthusiasm on evangelization.
3. Setting optimum effective size of BECs.
4. Strengthening BEC structures and GKK Servant Leaders (GSC)

Thru:

- Establishing of the GKK Registry
- Implementation of the updated GKK guidelines and norms
- Organizing of cluster of families
- Periodic letter of Archbishop Valles to GKK Radio Program “GKK: Gasa sa Dios sa Davao”
- Rounds of Servant Leadership Formation

ZAMBASULI*No. 1: Challenges*

- Kidnapping/beheading
- Mining
- Drug Problem
- Extortion Problem
- Economy
- Smuggling

No. 2

- There is a positive results on against Drug Campaign being confirmed by BEC leaders
- Housing projects for displaced families headed by the Diocese
- For the mean time it provides work for the people but later on it destroys the mountains and resources.

DOPIM

Dipolog, Ozamis, Pagadian, Iligan, Marawi Dioceses

Workshop: *Regional Sharing Questions*

1. *What are the LATEST and NEWEST challenges our BECs are facing? How are they responding to these challenges?*
2. *How are our BECs affected by and responding to recent developments in the country and in the world?*

Tubag / Sagot:

- inter-faith support for the drug dependents
 - the lay actively work voluntarily for those who are in jail
 - on-going education against drugs
 - organic farming / sustainable agriculture develop
 - resiliency / values system for agriculture
 - support, educate and create cooperatives for BECs
 - Extra-judicial killings depict the culture of death
- a. Social
- a.1. - Drug surrenderees
 - a.2. - Illegal gambling
 - a.2.1. swertres
 - a.2.2. holen

- a.2.3. cockfighting
- a.2.4. video carera
- a.2.5. card games (baraha)

- a.3. - Drugs – solo parent
- a.4. - Videoke
- a.5. - Human trafficking
- a.6. - Kidnapping

- b. Political – Iligan City
 - b.1. - Mayor is in prison not yet performing his function.
 - b.2. - Vote buying
 - b.3. - Trapos (traditional politicians)
 - b.4. - Patronage (utang na loob)

- c. Economic
 - c.1. - No work/ no income
 - c.2. - Cyber sex (financial problem)
 - c.3. - Domestic Helper (DH)

- d. Environmental
 - d.1. - Herbicides (spray)
 - d.2. - Improper disposal of waste (waste management)
 - d.3. - Pollution (Air, Water, Land)
 - d.3.a. Coal fired power plant at Libertad, Kauswagan, Lanao del Norte
 - d.3.b. PICOP (Paper Industry Corporation of the Philippines) at Baloi, Lanao del Sur
 - d.3.c. Piggery (waste management problem)

BEC's/GSK's Concrete RESPONSE:

ECONOMIC

1. SAN PEDRO CALUNGSOD PARISH, KABACSANAN, ILIGAN CITY – ABACA LIVELIHOOD PROGRAM (600/DAY) – ROPE/PISI MAKING
2. SAN ISIDRO LABRADOR PARISH BURU-UN, ILIGAN CITY – COFFEE FROM AIR DRIED DAHON NG PRUTAS
3. ST. MICHAEL PARISH/CATHEDRAL, ILIGAN CITY – CANDLE MAKING, REFLEXOLOGY, RUG MAKING, & SELLING OF RELIGIOUS ARTICLES
4. ST. FRANCIS XAVIER, KAPATAGAN, LANAo del NORTE – COFFEE FROM CORN, PLANTS AND HERBS (PANYAWAN, DILADILA SA IRO) PIGGERY AND NATIVE CHICKEN RAISING
5. LORD OF THE HOLY CROSS PARISH, PALA-O, ILIGAN CITY – PIGGERY, COW RAISING, MALUNGGAY COFFEE.

GSK SELF HELP GROUP SAVINGS SEMINARS FOR LIVELIHOOD FOR CANDLE MAKING
 SOCIAL ACTION – APPLYING KOREAN TECHNOLOGY FOR PIGGERY AN D RICE PRODUCTION

POLITICAL

BOHEKA (BONBONON-HENDANG-KABACSANAN)

1. SPIRITUALITY/ RECOLLECTION OF SURRENDEREES
OUT OF 200 DRUG SURRENDEREES, 186 ATTENDED THE RECOLLECTION
GIVEN CONFESSION AND FREE MEAL
STRENGTH
 - *FAMILY PROFILE COMPLETED*
 - *700 PEOPLE WERE GIVEN CONFIRMATION*
 - *FREE WEDDING WERE GIVEN BY CHAPEL*
2. UBAS (UGNAYAN NG BARANGAY AT SIMBAHAN)

ENVIRONMENTAL

OUR LADY OF FATIMA PARISH –DIGKILAN, ILIGAN CITY

- BASURA- RECYCLE-PILLOW
- BOTET DYARYO- BINTA- FOR PURCHASE OF BIBLE
- “BRIGADA BARANGAY PATROL” AT BRIGADA 95.1 FM, ILIGAN CITY
- BOTE OF MINERAL WATER- AS FLOWER POT

CHRIST THE KING- MARANDING, LANA DEL NORTE

- ANY KIND OF EMPTY SACKS- CONTAINER FOR BACKYARD GARDENING

LORD OF THE HOLY CROSS-PALA-O, ILIGAN CITY

- WEEKLY PAHINA IN EVERY HOUSE
- WASTE SEGREGATION
- REE PLANTING
- BAYANIHAN ROADSIDE CLEANING

KIDMACO

Regional Sharing Questions

1. *What are the latest & newest challenges our BECs are facing? How are they responding to these challenges?*
2. *How are our BECs affected by and responding to recent development in the country and in the world?*

Different terms of BECs

KIDAPAWAN (PPK – Pangunahing Pamayanang Kristyano)

MARBEL (GKK – Gagmayng Kristohanong Katilingban)

COTABATO (MKK – Munting Katolikong Kapitbahayan; MPK – Munting Pamayanang Kristyano)

1.a. Latest & newest challenges

1. Unchurch members (no participation in the BECs)
2. Lack of skilled leaders, volunteers and support from the clergy especially some young priests
3. Lack of financial (GKK fund is overused)

1.b. Responding to these challenges

1. House visitation, prayer meetings, bible sharing, faith formations
2. On-going Formations for both lay and clergy on BECs
3. Modified tithing, commitment of support, and parish financial support to BEC programs

2. BECs are affected by and responding to recent development such as:

- a. Issue on illegal drugs and increased number of surrenderees
 - Collaboration between the Church and LGUs, give formations (PAID UP – Pastoral Accompaniment to Identified Drug Users and Pushers), UBAS (Ugnayan ng Bayan at Simbahan)
- b. Environmental issues (coaling, mining, aerial spraying in Banana Plantation)
 - Dialogue to concern agencies, LGUs, DENR, Barangay officials
 - Prayer/peace rally
- c. Peace process (tri-people: Muslim, Lumad, Christians)
 - information drive, dialogue of life

12:00 pm: Lunch

1:30 pm: Collation/Synthesis

SYNTHESIS

SYNTHESIS: MAKING SENSE

- Synthesis as “making sense”
- Respect for particular stories and situations
- Desire to see the bigger picture (to let the stories of others break into mine)
- For purposes of collective action
- Leveling-off: material for further reflection and collective action

LATEST AND NEWEST CHALLENGES

- Internal Challenges
- External Challenges

INTERNAL CHALLENGES

1. *Church Vision and Leadership*
2. *Need of BEC Formation*
2. *Need of BEC Formation*

1. Church Vision and Leadership

- >> The need for BEC-oriented priests (12)
- >> The need for bishops’ support (4)
- >> The problem of PPC officers (3)
- >> Reactive and not proactive church; non-coordinated action
- >> “Sacramentalized” church

2. The Need for BEC Formation

- >> BEC is not fully understood; each has his own idea of BEC - 6
- >> Making BECs developmental and sustainable – 4
- >> Politicization of BEC (barangay election) - 3
- >> Participation of men; and the un-churched

3. Diocesan and Parish Structures

- >> Problematic or lack of diocesan and parish structures; inter-commission >> >> collaboration - 3
- >> LOMAS: Inward-looking; they should help evangelize the parish – 3
- >> Lack of BEC organizers - 2
- >> Funding

EXTERNAL CHALLENGES

- Political
- Economic
- Socio-Cultural
- Environmental

1. Political Challenges Drug issue (as positive event) – 8

- Drug issue (as challenge) – EJK, Tokhang, apathy and fear, dignity of human life – 8
- Peace and order - kidnapping and beheading; extortion - 5
- Political loyalties – 3
- Human trafficking – 2

2. Economic Challenges

- Poverty, 4Ps- 5
- Globalization; unemployment; endo, multinational companies - 4
- Urbanization; sprouting of subdivisions – 2
- Migration and the BEC's lack of social concerns - 2

3. Socio-Cultural Challenges

- The challenge of over-exposure to social media – 6
- Lack of social media exposure (rural areas)
- Migration; new configuration of families; absentee parenting (OFWs) - 4
- Aggressive proselytizing by fundamentalist groups

4. Environmental Challenges

- Natural and human-made disasters
- Mining (in new places)
- Rubber plantation
- Global warming (spray; waste pollution; coal plants; sound pollution)
- Langaw problem

SOME OBSERVATIONS

- The problem of priests and bishops as persistent problem
- High consciousness of external challenges (political, economic, cultural, environmental)
- The question of our response: if our challenges are deeply structural, how “structural” is our response?

2:00 pm: Panel Discussion on the challenges that we are facing
(Msgr. Manuel “Manny” Gabriel, PC, STD, Fr. Daniel Franklin “Danny”
Pilario, C.M., Dr. Estela Padilla, Ph.D., Fr. Amado L. Picardal, CSsR, STD)

PANEL COMMENTS and STATEMENTS

- >> The BECs through time more linked to social issues
- >> BEC is a dialogue of Faith and Life. The life of the community is reflected on the life of the BEC.
- >> BEC is dialogue of the Faith and the challenges and situation of the time.
- >> Let us not take the difficulties as threats but opportunities-so that our faith will be rooted clearly on the life situations.
- >> BEC is a communion of faith, life, and mission.
- >> Liturgical, Developmental and Liberational aspects are part of the dynamics of the life of the BEC.
- >> It is important to ask HOW our BECs are responding to the internal and external challenges of the society
- >> To successfully reform the Church is to reform the Clergy.
- >> How can our clergy mobilize the 3-fold mission? If there is no genuine exercise of leadership the problems in BEC remain.
- >> There is a need of inspiration and support from the Clergy and the Bishops.
- >> Seminary formation and theological studies are very significant in the perspective and involvement of the priests in BEC.
- >> We need to be in communion with other faiths, sectors, and institutions.
- >> BEC is part of the wider vision of the Church.
- >> Dialogue based on love-that is to listen even to those with other views out of respect and openness.
- >> We should also deepen our dialogue with God.

OPEN FORUM

- >> The idea or brand "priests as BEC killers and BEC lovers" may not be helpful in the development of BEC. The problems of forming BEC should be seen in a wider perspective not just on the basis of leadership of the Clergy.
- >> BEC is dynamic, growing. The problem is not solely among priests, it is in us.
- >> The BEC should also be proactive than reactive on the issues and concerns of the society-in all its aspects.
- >> There are some ambivalence of the institutional Church in response to the social issues which is also reflected on the ambivalence of the BEC.
- >> There are evident real concrete discussions on the support of the clergy on the formation of the BEC-the issue of BEC killers and BEC lovers. This issue should be seen as a challenge more than a passing concern.
- >> Is there a concrete plan for the clergy to the participation of the lay in the communion of communities?
- >> There is a need for structural measures to address the structural problems.
- >> Is there already a leveling off of the promotion of BEC among bishops? Bishop Jose Cabantan said that the BEC has been a concern of the bishops based on the PCP II and in CBCP discussions.
- >> There is a need to mobilize the "sleeping giant"-the lay people. They are to be trained and be formed as shepherds themselves.

- >> Forming BEC should be based on the context of the community responding on the signs and challenges of the times.
- >> There is also a need to collaborate with other sectors in our response to the social problems.
- >> The LOMAs will be coordinating directly with the parish priests in all programs and activities (especially on formation programs) of the BEC-without recruitment.
- >> There is a need of in-depth evangelization of the faithful.
- >> The bishops and clergy should shoulder the responsibility of leading the lay faithful in doing the Christian mission.
- >> The BEC can be a very good venue of the discernment process in responding to the socio-political issues especially that of choosing our political leaders.
- >> The BEC can also help form leaders of the society.

Closing: **Where are we going?**

We are trying to listen to each other and level off our ideas and experiences before making concrete actions.

4:00 pm - Break

**4:30 pm - Presentation: Proposed Preparation/
Celebration of the year of the parish
as communion of communities**

(Fr. Amado L. Picardal, CSsR, STD)

2017 Year of Parish as Communion of Communities

PREPARATIONS, FORMATION, CELEBRATION, LEGACY

Preparatory Activities

- CBCP-BEC National Assembly Nov 2015 (info about 2017 theme, asking dioceses and regions to start preparation)
- Drafting of Modules for BEC Evangelization & Formation
- Initial Talks with LOMAs re: partnership for BEC Evangelization

Made an appeal during meeting with CBCP Executive Secretaries

Suggest taking into consideration the theme in their planning for 2017.

Focus in relation to their areas of concern vis-à-vis parish/BECs

- >> ECL - Liturgies for parish & BECs
- >> ECBA - Bible in Parish & BEC,
- >> ECFL - Family & Life in Parish & BECs,
- >> NASSA - Social Action in Parish & BECs,
- >> ECCE - BEC & Catholic Education/Catechetics,

- >> ECY - Youth involvement in Parish & BECs
- >> ECLA/LAIKO - Involvement of Lay Organizations Movements and Associations in the parish & BECs.

- * Retreat for bishops on the 2017 theme, July 4-7, 2016
- * Clergy Retreats & Recollection 2017 theme
- * Regional BEC Assemblies
- * Diocesan Launching of YPCC
- * National Gathering/Launching

FORMATION

- * Diocesan Level
 - >> Clergy (retreat/recollection/workshop?)
 - >> Parish Formation Teams
 - >> LOMAs leaders
- * Parish Level
 - >> PFT, BEC leaders/core group
 - >> BEC orientation for LOMAs
- * BEC/chapel level
 - >> community evangelization seminar
 - >> family evangelization, men's evangelization

CELEBRATION-

- * Diocesan BEC assembly
 - Parish Assembly
 - Trinity Sunday - nationwide simultaneous celebration of YPCC in every parish
- * Simultaneous Nationwide Celebration of the on Trinity Sunday (June 11, 2017)
 (a whole day event in the parish which gathers all the BECs and also other faith-communities. It can be celebrated on Saturday which culminates with an anticipated Mass or on Sunday which begins with a Mass. There will be (1) talks sharing of experiences, (2) agape/table-fellowship, (3) cultural presentations, etc.) the diocese/parish may add other activities.

LEGACY

- * Pastoral Planning
- * Sustainable structures, programs and activities that will last beyond 2017.
 - Communion/koinonia
 - Education/Catechesis
 - Liturgical
 - Social Action
 - Finance/Temporalities

5:30 pm - MASS: DFC, Covered Court
BP. C. VARQUEZ/BP. G. B. RIMANDO, DD
Bishop of Borongan/AuxB. of Davao

HOMILY *(Bishop Varquez)*

November 8, 2013; the strongest typhoon in the world that made a landfall, hit our area in Eastern Samar. There were 247 who died from the typhoon and most of those who died were drowned by the storm surge. People did not understand the term “Storm Surge”, that is why people did not evacuate from their homes. *Akala nila simple lang na waves.*

2014, December 7; another super typhoon hit our area super typhoon *Rubi*. So, because of their experience of the super typhoon *Yolanda* people moved out from their homes along the coastal areas because of the storm surge warning. They were forced to evacuate to the high areas. Many of them, our neighbours, moved to the Bishop’s residence. There were almost a thousand people who went to the Bishop’s residence for safety before the arrival of the super typhoon *Rubi*. The people were forced to organize themselves and stay in one place.

And for two days and one night, we were living as one community at the Bishop’s residence. *Yan pala ang mangyari kung ang isang pamayanan ay nalagay sa panganib.* They were forced to organize as one community to protect themselves from danger. And I believe that is part of our human nature, *na pagka mayroong mga panganib* we look for other people and to stay in one place with one another to feel safe. Aside from that, emotionally, you are strengthened by the presence of other people around you. Forced by circumstances, there was communion of individuals, families, and neighbors at the Bishop’s Residence. By force there was a communion of communities at the Bishop’s residence for two days and one night. And that was BEC by force. So again, I believe, this is part of our human nature—we become more confident when we are with other people *kaysa mga hayop ang kasama mo, mga aso, baka, kalabaw at iba pa.* That was also the experience of the early Christians. When they experienced persecution, they organized themselves to give support, to strengthen themselves, to pray together, and to share something to others. We can read that in the Acts of the Apostles.

One time I met people from Vietnam in Orange County in California. They were praying outside the church facing the image of the Blessed Virgin Mary, holding a child. So I was curious as they were praying in Vietnamese. I talked to one man and asked him, “*Brod, ano po ba yan? Yung ano na image yan?*” He explained to me, “Bishop, *alam mo?* During the persecution of Christians in Vietnam, the Christians were moving out from the city to the mountains. Then, in the middle of the forest, they made noise to drive away wild animals to ensure their safety throughout the night.” And while they were creating noise to drive away wild animals, they saw an image of a lady holding a child. They called it Our Lady of *Labang*. *Labang* is a Vietnamese word which means noise. Lady of *Labang* literally means Our Lady of Noise. Like the early Christians experience of the persecution, the Vietnamese experience of coming together was to create a stronger bond to preserve their lives, protect their children, to be strong as one. I believe this is our motivation why we organize our people according to BEC. Not only to respond in their spiritual need but also to preserve their lives; to preserve their faith; and to grow in the love and hope in the Lord.

In the Philippines, we did not experience much persecution, except in the southern part of Mindanao. However, there are many termites in the Church today. Little by little, they eat up the faith of our people. Pope Emeritus Benedict VI called these as the future of secularism; the future of individualism. These ideology slowly destroys the Church. To respond against these termites, we have to be passionate in organizing our people to protect them. We have the challenge to preserve the faith of our people.

I would like to quote the pastoral exhortation of the CBCP last July 2016 which says, “In celebrating 2017 as the year of the parish, as communion of communities we are challenged to more deeply discern, not only the structure of governance in our diocese, in our parishes, but also of the purity of faith, like in the parish.” With this, the bishops and priests should be directly involved with the people. This is strengthening fellowship, belongingness and participation experienced by the members of the Church.

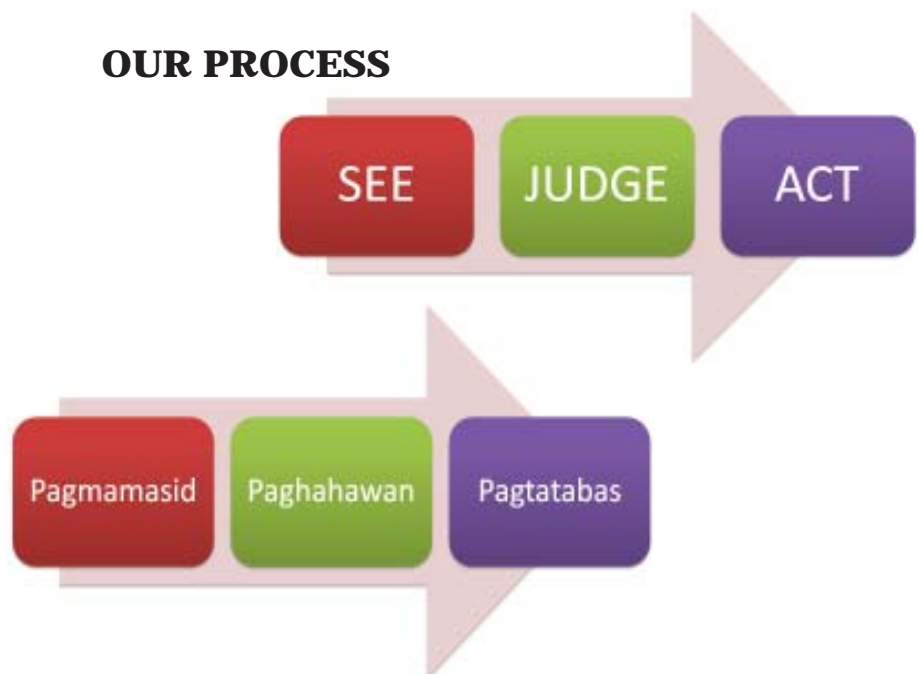
Last Sunday, before leaving Boronggan, coming here in Malaybalay, I went to one barangay to commission all the chapel leaders who organized BEC. After the Mass, because it was their first time to see a bishop, almost all people came and asked for pictures. “Bishop *kami na naman*” “*Kami na naman* Bishop.” The joy and excitement of the people was so inspiring. They feel that they are important part in the Church. This simple gesture of being with them made them feel that they are in fellowship with the leaders of the Church. After the Mass, delicious dinner was served. The joy that I feel being with the people is more than enough reward for me. I told them, “tonight *pwede na akong mamatay*.” Brothers and sisters, I shared this because I am convinced that if BEC is the pastor’s thrust of each diocese in the Philippines, the bishop should lead the effort. If the BEC of the diocese is alive, all other commissions will function, then the faithful rejoices in communion. The people will feel that they are part of the Church. With this, we will journey together as a Church in hope and love of God.

7:30 pm - Dinner/Socials with respective foster families & neighborhood communities

NOVEMBER 30, 2016 (Wednesday)

- 7:00 am** - **Breakfast (*respective foster families*)**
- 7:30 am** - **Registration (DFC1)**
Priests & Religious of Bukidnon
Parish BEC Coordinators (PhP 100.00)
- 8:00 am** - **Morning Prayer**
- 8:15 am** - **Recap/Orientation**

OUR PROCESS



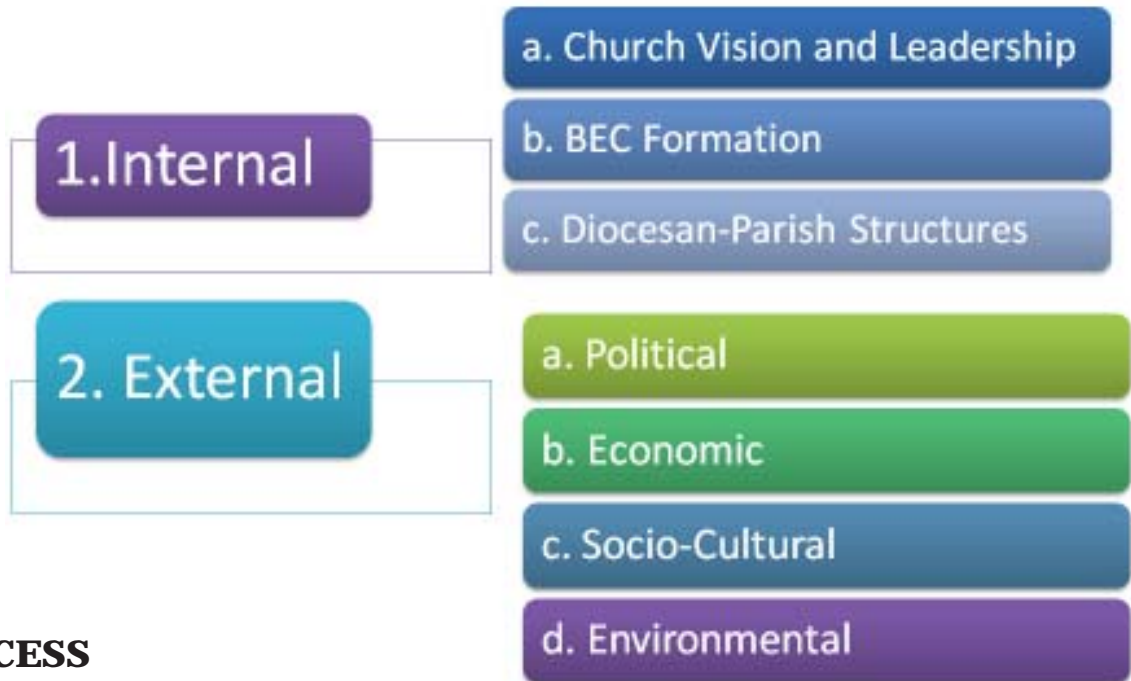
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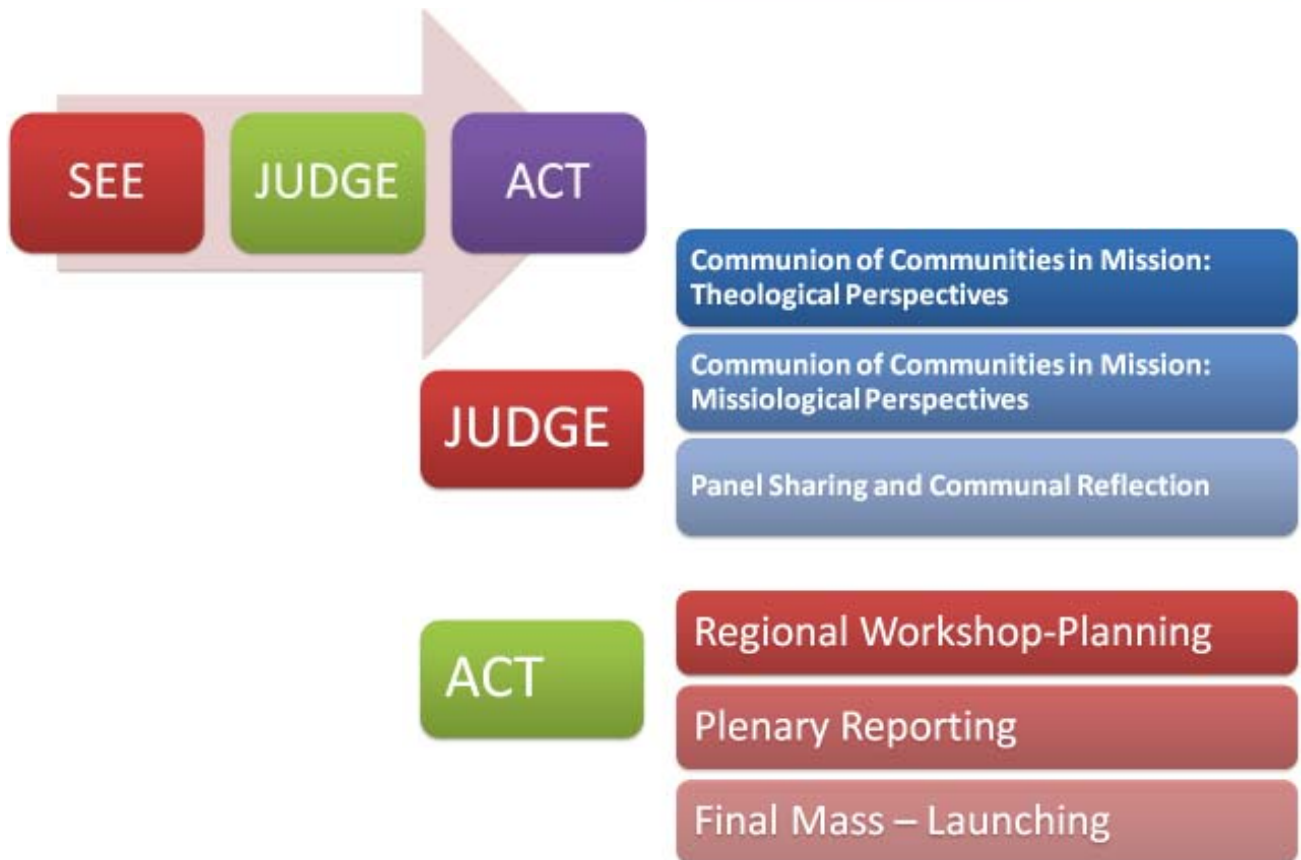
Guide Questions:

- *What are three significant learning you gathered these last two days? (3-5)*
- *Based on these learnings, what are the activities you want included in next years celebration on YPCC? (3-5)*
- *What are the more lasting lines of action (“legacy”) in the years ahead?*

OUR PRESENT CHALLENGES



OUR PROCESS



8:30-9:30am - The Parish: Communion of Communities *(Ecclesiological Perspective)* Fr. Amado L. Picardal, CSsR, STD

Communion of Communities: Ecclesiological Perspective

Fr. Amado L. Picardal, CSsR, STD

“2017- Parish as Communion of Communities: In this year we will discern the quality of faith life in the parish, the fellowship, belongingness, and participation experienced by its members. Efforts will be focused on making the parish a communion of communities, a communion of Basic Ecclesial Communities and of covenanted faith-communities and ecclesial movements. All these various communities should be thus integrated into the life and mission of the parish so that the parish will be truly be a faith community immersed in the lives of its people.”

Etymology of Communion – Koinonia

Communion is a translation of the original Greek *koinonia* which has several connotations:

- Union, unity
- Fellowship
- Community
- Friendship
- Sharing
- Participation
- Partnership

***Koinonia* in Sacred Scripture**

In the New Testament, there are several texts that refer to the theme of *koinonia*. Among these are the following:

John 17:20-24 – “they may be one, as we are one.

1 Cor 12: Body of Christ -

2 Cor 13/Phil 2:1 – Communion of the Holy Spirit

Acts 2:42-46, 4:32-35 – life of the early Jerusalem community

In these texts, *Koinonia* has both vertical and horizontal dimension: communion with the divine and communion among the believers.

Dimensions of Communion

An analysis of the description of *Koinonia* in Acts 2:42-47 and 4:32-35, would show that communion has four dimensions that are interrelated:

- Communion of ***Mind and Heart*** (community, solidarity, fellowship, friendship)
- Communion of the ***Word/Faith*** (apostolic teachings), Unity in Faith
- Communion of the ***Table*** (Table-Fellowship, Eucharist)
- Communion of ***Goods*** (sharing of material/spiritual resources, stewardship) collection in liturgy – *koinonia*

Communion is to be lived and expressed within communities and between communities – at the local, regional, universal levels.

Up to the middle of the first millennium, the dominant model of the Church was that of the Church as communion. This model was later deemphasized with the dominant model of the Church as institution. This was retrieved by Vatican II.

Communion in Vatican II

The dominant image of the Church in Vatican II is that of communion. It is linked with the Church as People of God.

General heading of ch 1 Lumen Gentium: the Mystery of the Church. Church is regarded as the sacrament of communion: “since the Church, is in the nature of sacrament – a sign and instrument, that is, of communion with God and of unity among all men.” (LG 1)

It is grounded on the Holy Trinity. Echoing St. Cyprian, Vatican II views the Church as “a people made one from the unity of the Father, the Son and the Holy Spirit” (LG 4). Thus, Ecclesial Communion is a reflection of Trinitarian Communion.

The Church is the moon that reflects the light from the Sun (Trinity). The loving union (perichoresis) of the Father, Son and the Holy Spirit is the model and goal of Ecclesial Communion.

Vatican II links communion with the people of God:

“Hence the messianic people, although it does not actually include all men, and at times may appear as a small flock, is, however, a most sure seed of unity, hope and salvation for the whole human race. Established as a *communion of life, love and truth*, it is taken up by him also as the instrument for the salvation of all; as the light of the world and the salt of the earth (cf Mt 5:13-16) it is sent into the whole world.” (LG 9)

In a commentary written before he was elected pope, Karol Wojtyla explains how communion is intimately related to the Church as People of God:

“Communion is the link binding together the community of the People of God. Thus it appears that internal development and renewal of the Church in the spirit of Vatican II depends to great extent on the authentic deepening of faith in the Church as community whose essential bonds are that of communion.” (*Sources of Renewal*)

Ecclesial Communion is also manifested among the bishops – in relation to each other and in relation to the pope. This is referred to as hierarchical communion:

“In order that the episcopate itself, however, might be one and undivided he put Peter as the head of the apostles, and in him he set up a lasting and visible source and foundation of the unity both of faith and of communion.” (LG 18)

This hierarchical communion is associated with collegiality. It refers to the bond of unity that links the bishop with the college of bishops and with the Roman Pontiff (LG 22). This aspect of communion affirms the vision of the Church as communion of local and particular Churches.

The Ecclesiology of Communion in PCP II

The vision of the Church as communion is a constitutive dimension of the vision of the renewed Church:

The Church as Community of Disciples
Living in Communion,
Participating in the Mission of Christ
as Priestly, Prophetic and Kingly People
And as Church of the Poor.
This finds expression in BECs

How does PCP II view communion? PCP II echoes both Vatican II and the Acts of the Apostles: “In community a Christian grows in faith. We are called as individuals, and each one must give a personal response. But Christ calls us to form a Christian community. He wants the Church to be “a communion of life, love and truth” (LG 9) “a community of faith, hope and charity” (LG 8). The first disciples expressed this in their own lives. They formed a community in which they “devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers” (Acts 2:42). They were “one heart and mind” and shared even the things they owned so that no one among them was in want (Acts 4:32-35).” (PCP II 89-90).

Communion includes the following:

- Unity in Diversity
- Equality in Dignity
- Mutual sharing and interaction
- Sharing of material/spiritual goods, human resources, etc.

The ecclesiology of communion is linked with the idea of participation and mission.

“Participation is a very important aspect of the Church as communion...In the Philippines, participation largely means enabling the laity to participate more fully in the life of the Church and in its task of mission.” (PCP II 98-99).

The link between communion and mission is further emphasized when PCP II asserts that “the Church is a communion in a state of mission.” Participation in Mission as Communion does not simply mean that everyone – from hierarchy to laity - participate in decision making process or in governance. Participation is linked to Mission – especially the three-fold prophetic, priestly and kingly mission. Thus, as communion/community the leaders and

members of the Church actively participate in Christ's mission as prophet, priest and king. Participation in decision-making, planning, implementation and evaluation should focus on these three-fold mission:

- Prophetic - evangelization, catechesis, gospel sharing, denunciation of social evil
- Priestly – worship, liturgy
- Kingly – charity, social action

Communion of Communions: levels of communion

The Church is a communion of communions – a community of communities. There are various levels of communion.

- Communion of local Churches (universal, regional, national)
- Communion of parish communities (within the diocese)
- Communion of BECs and other faith communities (within the parish)
- Communion of families/domestic churches (BECs, neighborhood and family groupings)

Communion among Particular Churches

The universal Church is regarded as a communion of communions – a communion of local and particular Churches:

“Communion requires that the particular Churches remain open to one another and collaborate with one another, so that in their diversity they may preserve and clearly manifest the bond of communion with the universal Church. Communion calls for mutual understanding and a coordinated approach to mission, without prejudice to the autonomy and rights of the Churches according to their respective theological, liturgical and spiritual traditions.” (John Paul II *Ecclesia in Asia* 26)

There are other expressions of communion among local and particular churches – such as the synod of bishops, the conference of episcopal conference of bishops (CELAM in Latin America and FABC in Asia).

The Diocese as Locus of Communion

If the universal Church is a communion of particular Churches, so also each particular Church is a communion of parish communities:

“Each particular Church must be grounded in the witness of ecclesial communion which constitutes its very nature as Church.. It is primarily in the Diocese that the vision of a communion of communities can be actualized in the midst of the complex social, political, religious, cultural & economic realities of Asia.” (EA 25).

The Parish as Communion of Communities

PCP II regards the parish as the customary place for the living out of ecclesial communion:

“The second community that needs renewal but is at the same time a very important means and venue of Church renewal is the parish. It is here that the full ministry and life of the Church is experienced by the faithful in a regular basis. In the diocese the parish “continues to be the customary place where the faithful grow in holiness, to participate in the mission of the Church and to live out ecclesial communion.” PCP II 598.

“A parish should be a dynamic Eucharistic and evangelizing community of communities, a center that energizes movements, Basic Ecclesial Communities and other apostolic groups and in turn nourished by them. Pastors therefore should have to devise new and effective ways of shepherding the faithful, so that the faithful will feel part of the parish family where each one is important, each one is needed, each one served and called to serve” PCP II 600-601.

St. John Paul II likewise affirms the vision of the parish as the locus of ecclesial communion and participation in mission made possible through pastoral planning:

“The parish remains the ordinary place where the faithful gather to grow in faith, to live the mystery of ecclesial communion and to take part in the Church’s mission... Pastoral planning with the lay faithful should be a normal feature of all parishes.” (*Ecclesia in Asia* 25).

In his exhortation to bishops, St. John Paul II recommends this can be made possible by setting of up Basic Ecclesial Communities:

“One practical way of sub-dividing parishes in certain regions is through the establishment of what are called “*basic ecclesial communities*” – groups of Christians who gather together to assist each other in the spiritual life and in Christian formation and to discuss shared human and ecclesial problems related to their common goal. Such communities have given proof of efficacious evangelizing, above all in parishes in rustic or rural settings. It is important, however, to avoid every temptation to become isolated from ecclesial communion or ideologically exploited.” JP II, *Apostolorum Successores* 215

Likewise, Pope Francis views the parish as community of communities and environment of living communion and participation, although it is a dream and still to be realized in many parishes:

“The parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of missionary outreach. We must admit that the call to review and renew our parishes has not yet sufficed to bring them nearer to the people to make them environments of living communion and participation, and to make them completely mission oriented.” (EG 28)

The role of the priest vis-à-vis the vision of the Church as communion and the parish as communion of communities is clear:

“ In union with the bishop and closely related to the presbyterium he builds up the unity of the Church community in the harmony of diverse vocations, charisms and services. The ecclesiology of communion becomes decisive for understanding the identity of the priest, his essential dignity, and his vocation among the people of God” PDV 12

The priest should promote this ecclesial communion within families (the domestic church) within the BECs regarded as communion of families and family groupings and between BECs (zones, district, parochial levels). Communion requires that the priest is united to his flock. He develops closer relationship with the members of the parish community and BECs. This requires knowing them, becoming close to them, spending more time with them and developing friendship with them. Having table-fellowship with them can be an expression of and a means for deepening communion. The Eucharist becomes a meaningful celebration of this communion.

The priest must also promote communion among the members of LOMAS (lay organizations, movements and associations) and the BECs, and encourage their members to actively participate in their respective BECs. Thus, as servant of communion, the priest has the responsibility to unite and coordinate all the various communities and groups within the parish – the BECs, the faith-communities and LOMAs, the youth, etc.

Thus, when viewing the parish as communion of communities the primary reference point is the BECs – the parish as communion of BECs. The BECs are the basic pastoral unit of the parish – they are an organic part of the parish, subject to the authority and pastoral care of their pastors. There are also trans-parochial faith communities or covenant communities and LOMAs that are in the parish and whose members belong to the parish. They need to align their activities with the pastoral thrust and priorities of the parish and be actively involved in BECs.

BECs as Locus of Communion

In referring to the parish as communion of communities – the primary reference is to the BECs although not exclusively. The BECs are local communities of Catholic Christians at the neighborhood and villages within the parish. The members are close to one another and relate to each other as friends, brothers and sisters in the Lord. They gather regularly to share the Word of God and live it in their daily life, to pray and celebrate their faith. They share their resources and find ways to help and serve one another and those who are poor and address their problems.

They are known by many local names (GKK, GSK, MSK, Gimong, SISA, etc.). There are various forms and shapes

- Chapel-centered communities – 40 to 100 families
- Chapel-centered communities with family groupings or cells (composed of 7-15 families per FG) -
- Family groupings/cells without chapels (link all FGs as one community/BEC)

PCP II recognizes the BECs as expression of the vision on a renewed Church which includes communion:

“Our vision of Church as communion, participation and mission, Church as Priestly, Prophetic and kingly people, and as 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.” (#137)

“They are small communities of Christians, usually of families who gather together 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 belongingness and responsibility for one another.” (PCP II 138)

St. John Paul II describes BECs as part of the effort to decentralize the parish community and regard them as expressions and means for a deeper communion:

“These are groups of Christians who, at the level of the family or in a similarly restricted setting, come together for prayer, Scripture reading, catechesis, and discussion of human and ecclesial problems with a view to a common commitment. These communities are a sign of vitality within the Church, an instrument of formation and evangelization, and a solid starting point for a new society based on a “civilization of love.” These communities decentralize and organize the parish community, to which they always remain united. They take root in less privileged and rural areas, and become a leaven of Christian life, of care for the poor and neglected, and of commitment to the transformation of society. Within them, the individual Christian experiences community and therefore senses that he or she is playing an active role and is encouraged to share in the common task. Thus, these communities become a means of evangelization and of the initial proclamation of the Gospel, and a source of new ministries.”

“Because the Church is communion the new ‘basic communities,’ if they truly live in unity with the Church, are a true expression of communion a means for the construction of a more profound communion. They are thus cause for great hope for the life of the Church.” (RM 51)

How can BECs be genuine expression of communion?. The members experience the bond of unity which is based on shared faith, celebrated in the breaking of the bread, concretely expressed in the sharing of material goods (Acts 2:42ff).

In the BECs the members know each other, they have a strong sense of belonging and responsibility for one another. They live as brothers and sisters, as community of friends – *kapuso, kapamilya, kaibigan, kapitbahay*. The Catholic families are linked to other families in the neighborhoods and organized as family groupings or BECs cells. The neighborhood cells or family groupings are linked to each other and comprise the chapel-level or area level BECs. These BECs are linked to other BECs.

There are lots of celebration and table-fellowship in BECs – with simple common meals to fiesta celebration. The celebration of the Eucharist is more meaningful because it expresses and celebrates the life of communion – of unity, friendship, sharing and participation among the members. The sharing of time, talent and treasure is an essential expression of communion. This means practicing a spirituality of stewardship. This generates a spirit of volunteerism (sharing of time and talent). Some BECs adopt a modified tithing system (sharing of treasure) which is voluntary by nature. There are also mutual aid systems and income generating projects designed to help the members who are needy and even those who are not members of the community. Some BECs in the rural areas have set up communal farms. Many have organized cooperatives.

Thus, in the BECs the members express their communion more fully as they unite and actively participate in fulfilling their prophetic, priestly and kingly/servant mission.

Lay Organizations, Movements and Associations (LOMAs) and Communion

There are many Catholic organizations, movements and associations in the parish. They co-exists with BECs – competing with them at times, collaborating with them at other times with some of their members actively involved in BECs. There are some parishes where the parish priest think that they should be considered as BECs or BECized while others priests think that they should not be part of the parish. There is a need to clarify the nature of LOMAs and their relationship with BECs and the parish. This is found in PCP II (608):

“They respond to the need of the lay faithful to belong to a group supportive of Christian aspirations. They provide an environment and support for apostolic endeavors. Basic Ecclesial Communities do not necessarily make such associations superfluous, for these latter usually have a wider scope of service and draw their membership from the whole parish. But such associations must not degenerate into elitist religious clubs.

“They should become schools of sanctification, and reach out to the un-churched and the poor. While they should continue to foster national and international ties with their mother organizations, **their members should be encouraged to be involved in BECs and their parochial activities should be in accord and in coordination with parish pastoral priorities and programs.**”

In *Ecclesia in Asia* St. John Paul II affirms the role of LOMAs in building communion:

“The synod also recognized the role of *renewal movements* in building communion, in providing opportunities for a more intimate experience of God through faith and the sacraments, and in fostering conversion of life. **It is the responsibility of Pastors to guide, accompany and encourage these groups so that they may be well integrated into the life and mission of the parish and Diocese...**

“Those involved in associations and movements should offer their support for the local Church and not present themselves as alternatives to Diocesan structures and parish life. **Communion grows stronger when the local leaders of these movements work together with the Pastors in a spirit of charity for the good of all”**
(EA 25)

What is then the difference between BECs and LOMAs? BECs and LOMAs have some similarities but they are not the same. Unlike BECs which are territorial by nature and an organic part of the parish and under the direct authority and pastoral care of the parish priest/clergy, LOMAs are trans-parochial by nature, they are in the parish but not of the parish, having their own lines of authority and accountability beyond the parish – at the regional, national and international levels. They possess a certain degree of autonomy from the parish priest and conduct their internal affairs without interference from him. Nevertheless, in so far as they work and operate within the parish, they are still regulated by the parish priest and are expected to be integrated in the life and mission of the parish. Their members are expected to be actively involved in their respective BECs, help in their formation and evangelization and also provide leadership if needed. This is a concrete expression of their communion with the parish and the BECs.

Concluding Remarks

The vision of the Church as communion veers away from an institutional and bureaucratic model of the Church. The Church is experienced as a community and an extended family where the members feel at home, experience a sense of belonging, solidarity and sharing. There are Filipino cultural values expressed in local language that are associated with communion: *kapuso*, *kapamilya*, *kaibigan*, *kasama*, *kapitbahay*. The intimacy, friendship, sharing and participation can be experienced more intensely at the local community or BEC level – among family groupings, at the neighborhood and villages. The sense of belonging and solidarity is felt at the parish level (the parish as a network or communion of small communities), the diocesan level, and the universal level. Beyond the level of the local community, what prevails is the spirit of unity and solidarity – a mystical communion. The Church indeed is a web of relationships. But, ecclesial communion is not automatically experienced by the members of the Church. The pastoral priority is to form genuine Christian communities, especially at the neighborhood and village level, within the parish where communion is truly experienced. This is the primary responsibility of the parish priest as part of his ministry of pastoral leadership and communion. Through his efforts, inspired by the bishop, and with the active participation of lay leaders the parish grows as a communion of communities.

9:30 am - Break

**10:00-11:00 am - The Parish: Communion of Communities
(Missiological Perspective)
Msgr. Manuel “Manny” Gabriel, PC, STD**



**THEOLOGICAL AND ECCLESIOLOGICAL
BASES OF THE NOTIONS AND PRACTICES OF *COMMUNIO*
IN THE BUILDING UP OF THE CHURCH**

1. JOHN PAUL II’S THEOLOGY OF COMMUNION-IN-MISSION

An excellent source of materials to discern the Church’s mission in our contemporary society in this new millennium comes from Pope John Paul II’s “Ecclesia in Asia”. It is his ***Apostolic Exhortation in Jesus Christ, the Savior and His Mission of Love and Service in Asia.***

The document has taken four (4) years in the making. John Paul II has called on the Universal and Local Churches to prepare for the 3rd Millennium by declaring *1997 - The Year of the Father; 1998 – The Year of the Son; 1999 – The Year of the Holy Spirit; and 2000 – The Year of the Trinity.*

The Holy Father conducted consultations per continent and at the end of the Millennium put into writing his Exhortation on the mission of the Churches, in this case, the Church of Asia.

This Exhortation, therefore, capsulizes the Church’s mission, specifically, in the context of Asian realities, cultures, and varying ecclesial life. It provides the theological framework in the realization of the Church’s mission in Asia.

The Theology of Communion

God’s eternal plan for the Church

- The Church was foreshadowed from the world’s beginning (creation);
- Prepared for in the Old Covenant;
- Instituted by Christ;
- Made present to the world by the Holy Spirit on the day of Pentecost
- Now she progresses on her pilgrimage amidst the world’s persecutions and God’s consolations.
- *Focus on the pilgrim character of being Church.*

God desires that the whole human race may:

- become one People of God
- form one body in Christ
- be built up into one temple of the Holy Spirit
- gathered as one flock with one Shepherd

The Church is in the world, the “visible plan of God’s love for humanity,” “the sacrament of salvation.”

“At the heart of the mystery of the Church is the bond of communion which unites Jesus Christ to all the baptized. Through this living and life-giving communion, “Christians no longer belong to themselves but are the Lord’s very own.

“The Church’s first purpose then is to be the sacrament of the inner union of the human person with God and because people’s communion with one another is rooted in that union with God, the Church is also the sacrament of the human race.”

“Communion with Jesus, which gives rise to the communion of Christians among themselves, is indispensable condition for bearing fruit; and communion with others is the fruit that the branches can give. In this sense, communion and mission are inseparably connected... so that *“communion represents both the source and fruit of mission, and mission is accomplished in communion.”*

Using the theology of communion, Vatican II describes the Church as pilgrim people of God to whom all peoples are in some way related.

- In effect, the Church’s service of unity has specific relevance to Asia’s interreligious contexts; the same service of unity relates to other Christian Churches and ecclesial communities and families.

2. COMMUNION WITHIN THE CHURCH

Universal authority of the Successor of Peter

It is in fact within the perspective of ecclesial communion that the universal authority of the Successor of Peter shines forth more clearly, not primarily as juridical power over the local Churches, but above all as a pastoral primacy at the service of the unity of faith and life of the whole People of God.

The Diocese as a communion-in-mission of communities

“Each particular Church must be grounded in the witness of ecclesial communion which constitutes its very nature as Church. The Synod Fathers chose to describe the Diocese as a communion of communities gathered around the Shepherd, where clergy, consecrated persons and the laity are engaged in a “dialogue of life and heart” sustained by the grace of the Holy Spirit.

It is primarily in the Diocese that the vision of a communion of communities can be actualized in the midst of the complex social, political, religious, cultural and economic realities of Asia. Ecclesial communion implies that each local Church should become what the Synod Fathers called a “participatory Church”, a Church, that is, in which all live their proper vocation and perform their proper role. In order to build up the “communion for mission” and the “mission of communion”, every member’s unique charism needs to be acknowledged, developed and effectively utilized.

– *Ecclesia in Asia #25*

The Parish – a communion-in-mission of Basic Ecclesial Communities and other ecclesial communities

“In every Diocese, the parish remains the ordinary place where the faithful gather to grow in faith, to live the mystery of ecclesial communion and to take part in the Church’s mission...

Therefore, the Synod Fathers urged Pastors to devise new and effective ways of shepherding the faithful, so that everyone, especially the poor, will feel truly a part of the parish and of God’s People as a whole. Pastoral planning with the lay faithful should be a normal feature of all parishes.” - Ecclesia in Asia #25

The Basic Ecclesial Communities as communion-in-mission of families

“In this context, and drawing on their pastoral experience, the Synod Fathers underlined the value of basic ecclesial communities as an effective way of promoting communion and participation in parishes and Dioceses, and as a genuine force for evangelization...

These small groups help the faithful to live as believing, praying and loving communities like the early Christians (cf. Acts 2:44-47; 4:32-35). They aim to help their members to live the Gospel in a spirit of fraternal love and service, and are therefore a solid starting point for building a new society, the expression of a civilization of love.” - Ecclesia in Asia #25

The families as domestic Church, a communion-in-mission of persons

The very experience of communion and sharing that should characterize the family’s daily life represents its first and fundamental contribution to society.

The relationships between the members of the family community are inspired and guided by the law of “free giving.” By respecting and fostering personal dignity in each and every one as the only basis for value, this free giving takes the form of heartfelt acceptance, encounter and dialogue, disinterested availability, generous service and deep solidarity.

-Familiaris Consortio, 43

Critical situations within the family

- difficulty in relationships and communication due to lack of trust and intimacy or inter-generational conflict
- the break up and breakdown of families due to the couple’s divorce and separation (break up) and the prevalence of the culture of death (breakdown)
- violence and abuse
- addiction, the media and social network

External issues on the family

- the impact of work on the family (time demands, salary and benefits, lifestyle)
- migration and the family
- poverty and the struggle for subsistence
- consumerism and individualism
- counter-witness in the Church (sexual abuses of the clergy)

Core issue:

For the family to survive and be a communion of persons, it has to re-root itself in the light and context of communion with the love of the Father and his plan for his people (Amoris Laetitia #53)

What basic theological framework on Communion can the Church offer families and ecclesial communities in their avowed mission?

The role of renewal movements

“The Synod also recognized the role of renewal movements in building communion, in providing opportunities for a more intimate experience of God through faith and the sacraments, and in fostering conversion of life. It is the responsibility of Pastors to guide, accompany and encourage these groups so that they may be well integrated into the life and mission of the parish and Diocese.

Those involved in associations and movements should offer their support to the local Church and not present themselves as alternatives to Diocesan structures and parish life. Communion grows stronger when the local leaders of these movements work together with the Pastors in a spirit of charity for the good of all (cf. 1 Cor 1:13).”

- Ecclesia in Asia #25

3. The call of Pope Francis to a total conversion in the pursuit of the Church as communion-in-mission of communities

Personal and communal conversion

from a pastoral strategy of maintenance to a pastoral position that is truly missionary.

- NO** – to staying in the “center of power”: *“I do not want a Church concerned with being at the center and then ends by being caught in the web of possessions and procedures.”*
- to “exclusivism” and “exclusion”
 - to complacency or attitude that says: *“We have done it this way.”*
 - to an “obsession” with the disjointed transmission of doctrines to be insistently imposed
 - to being “plain administrators”
- Yes** – to reaching out to the excluded and marginalized
- to welcoming “everyone without exemption”
 - to being “bold and creative in the task of rethinking the goals, structures, styles, and methods of evangelization in their respective community”

(Pope Francis preferred images of the Church: a Battlefield Hospital after a battle, a Shepherdess, a Home)

Ecclesial conversion

- This is the openness and commitment to “constant self-renewal”
- This is achieved by having the “missionary impulse” that can transform “Church customs, ways of doing things, times and schedules, language and structures.”
- “All renewal in the Church must have a mission as its goal if it is not to fall prey into “ecclesial introversion”

Priority of the New Evangelization

- Pope Francis' *Evangelii Gaudium* raises the question: “to whom should we (the Church) go first?”
- Not so much our “friends and wealthy neighbors” but all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you”
- The key strategy: Go to the streets and offer everyone the life of Jesus Christ. *“I prefer a Church that is bruised, hurting and dirty because it has been out on the streets rather than a Church which is unhealthy from being confined and clinging to its own security...”* - Pope Francis
- Discern the new forms of poverty and vulnerability in which we are called to recognize the sufferings of Christ: the homeless, the addicted, the refugees, the indigenous people, migrants and victims of human trafficking, unborn children and elderly.

N.B. For Pope Francis, “the worst discrimination which the poor suffer from is the lack of spiritual care.”



11:00 –12:00nn: PANEL DISCUSSION

Fr. Anthony Peter Addauaw

- The BEC is the work of God. The success depends on our cooperation on God's grace and the prompting of the HS.
- The building of communities is a long and tedious process.
 - o We cannot be result-oriented.
 - o We need to be patient in building the people.
 - o We should make them realize the meaning of Church as Communion and also a Church in Mission.
- What is important is we have sowed the seed. We have started to build BEC's
 - o God has already sown the seed in the hearts of the people.
 - o We are just agents to nurture and cultivate and make it simply grow.
 - o We should not be poison to the growth of this faith
- Building BECs depends on the dynamics of the community-cultural, socio-economics, issues.
 - o There are different charisms in one community.
 - o The dynamics of every BECs depends on the dynamics of the community
- It is best to consider the holistic formation of BECs not just focusing on one mission.

Ms. Rowena Daquilanea

- There should be structural response to structural problems
- It is always a challenge to invite the men in the BECs
- We continue to pray for growth of BEC
- Let us help the Holy Spirit. Let us provide a venue for the Holy Spirit to work and operate.
- One of my frustrations in serving the Diocese is the attitude of priests.
- Our work as lay is to help the priests.
- There should also be consideration of the context of priests in building the BEC
- Building BEC starts from whatever gifts the community has.
- Every BEC can always respond to the issues of every community.

Fr. Leonardo Dublan

- The BEC gives life to the priestly ministry.
- The BEC invigorates the passion of the priests to serve
- The Archbishop is directly involved into the BEC formation especially to the leaders.
- Each diocese can learn from other dioceses.
- The concept of BEC in Davao is chapel based which can be made up with more than 100 families. Then, they are divided to smaller communities called "Pundok Banay".
- Well-organized BECs can respond directly and easily to any circumstances.
- Creativity of the parish priests can be implored to promote the dynamism of every BEC community (eg. Advent Season activities, Christmas Activities, etc.)
- Financial and poverty concerns is also considered in the BEC formation.
- The BEC is not just agents but locus of communion, participation, and mission.
- Pastors should be directly involved in the life and sharing of the community
- The BEC is the mission of Jesus.

12:00 pm - Lunch Break

1:30 pm - Panel discussion continue...

3:30 pm - Regional/Sub Regional Workshops/Planning

OPEN FORUM POINTS

- >> The Couples for Christ are willing to help provide parish based help for the formation of BEC groups through sharing resources.
- >> There is a challenge to "walk with the people" in their life situations in creating and formulating programs.
- >> The people can also be a source of evangelizations
- >> The covenanted communities and other societies who wants to help should learn first about the life of BEC so that the programs will better enhance and efficiently help the community.

- >> Always be informed of the pressing issues of the BEC. Parish BEC division can be caused by the arising priorities in the parish other than BEC.
- >> Partnership can be an avenue for learning from each other.
- >> The formation of BEC is a journey of communities.
- >> BEC is an opportunity of conversion within conversion.
- >> The BEC can be an opportunity to be involved in the parish.
- >> Dialogue with different groups of people (elders, youth, IPs, etc.) can discover a lot of realizations. Be creative in dealing with them.
- >> There is much need of missionaries to focus on BEC formation
- >> BEC is the gift of the Church of Mindanao to the Church of the Philippines
- >> There should be cultural empathy that is to be immersed into their life situations.
- >> BECs have their answers within them. There is only a need to unlock and unfold the gifts and opportunities in them.
- >> Humility is needed to guide and lead the formation of BECs. We should walk and learn from the people.
- >> The BEC is a community where culture of the people can be promoted and be preserved.
- >> Being immersed is being inspired of the life situation of the people.
- >> The BEC makes a person claim: "I am part of the Church and being Church."
- >> The BEC (MSK) is life.
- >> Marriage enrichment seminars can help deepen our understanding of BEC (GKK). A strong family is a foundation of a strong BEC.
- >> Sustaining BEC: strong family life, forming faith and prophetic mission, telling stories of faith experience and inspiration of pastors,
- >> BEC has a story and history worth retelling and living out.
- >> Parish as communion of communities calls for inclusion.
- >> The landscape of families and societies changed, how can we respond to these challenges?
- >> To evangelize the people, we should proclaim the centrality of Jesus-walk and be with them. Then, channel all the resources towards what they need.
- >> Where is the place of the youth in the formation of BEC?
 - o The youth is the focus of our evangelization.
 - o We cannot separate the youth and the BEC.
 - o The youth is always part of every cell, chapel, organizations and commissions.

4:30 pm - Reports

WESTERN VISAYAS

Romblon, Capiz, Kalibo, Iloilo, Cabankalan, Bacolod, San Carlos,

Q1. Learning	Q2. Activities	Q3. Legacy
1. Context (emersion)	<ol style="list-style-type: none"> 1. Invite speakers if possible from within the sub-region in the clergy retreat/ recollection to talk about BEC. 2. Emersion of seminarians to be included in the seminary formation 3. Recollections or annual retreat of clergy with themes on BEC 4. Propose a semi-annual retreat for selected priests to immerse in regional BEC 5. Propose a program for priests and lay leaders to immerse in respective dioceses 6. Encourage priests to spend more time with BEC's after celebration of the mass 7. Priests include BEC's in their Homiles. 8. BEC leaders immersion in other BEC's in the region 9. Sharing and exchange of formation module 	<ol style="list-style-type: none"> 1. Intensify Gospel sharing 2. Revive sub-regional meetings of BEC coordinators and directors 3. Institutionalize home visitations.
2. Conversion <ol style="list-style-type: none"> a. Of priests b. Of BEC leaders and members 		
3. communion	<ol style="list-style-type: none"> 1. tap Lomas and covenanted communities to contribute formation programs for BEC leaders 2. renew structures in the parishes that will facilitate communion 	

DUCETAGMATA

(Dumaguete, Cebu, Tagbilaran, Maasin, Talibon)

1. Significant learnings
 - a. There is a need nga ang communion masabtan sa mga stakeholders aron adunay concerted efforts and team building BECs
 - b. When it comes to LOMAs, ang ilang pagsulod sa BEC mo-journey sa pag-uban sa mga tawo aron makahibalo sa sitwasyon aron makatabang sila.
 - c. We have to form BEC in our way but the basic principles remain the same.

2. Activities
 - a. Immersion
 - b. Linkages to LOMAs in terms of formation
 - c. Vicariate districts and diocesan congresses
 - d. Dialogue levelling-off with LOMAs
 - e. More gatherings/summit about story telling and best practices
3. Legacy
 - a. Pastoral planning
 - b. Every parish have a parish profile/survey
 - c. Every parish have a parish formation team
 - d. Yearly celebration of Trinity Sunday as BEC Sunday or BEC Day
 - e. Have a structure on Faith and Life dimensions
 - f. At the end of 2017, at least 20% of the chapels in the parish BEC na.

EASTERN VISAYAS

Naval, Calbayog, Palo, Borongan, Catarman (NaCaPaBorCa)

Q1. Learning

- " Live and walk with them (BEC).
- " The fruit of BEC will harvest through communion.
- " Sustainability
- " Emersion with the people.
- " Encourage and inspire as youth to be a BEC worker
- " Communion with the local church (the Diocese, the Parish and the BEC's) we become all agents of transformation.
- " Formation of the Diocesan team.
- " No priest is a BEC killer but only a tapulan priest.

Q2. Activities

- " Regional BEC gathering (Host: Diocese of Cataman) march 6-7, 2017.
- " Consultation with the other Diocesan Commission.
- " Formation and evangelization
Vicariate level, parish level, and chapel leve
- " Parish BEC assemblies.
- " Launching of the YPCC per Dioceses.

Q3. Directions

- " BEC is the seedbed of Vocations.
- " Credit to the priests who started BEC formation and continue what they have started.
- " Intensify the communal journey of BEC.
- " Encourage and maximize the participation or involvement of the families.
- " Active involvement of men in the process of transformation through building BEC.

Q4. Challenge

- " Is to continue the BEC legacy from the past BEC experiences for the generations to come.

CABUSTAM

- No. 1
 - a. Constant/personal/communal renewal and conversion
 - b. BEC Locus communion of participation and mission
 - c. BEC alive/sustainability
- No. 2
 - a. Orientation of different of ministries
 - b. Regular annual subregion assemblies with the growth and different ministries
 - c. Diocesan assemblies
 - d. Parish assemblies
- No. 3
 - a. Sharing of resources (human, modules)
 - b. Introduce and strengthen modified tithing
 - c. Institutionalized financial support for BEC and pastoral programs

DADITAMA

- 1. Learnings
 - a. The beauty of knowing the people and its context.
 - b. Providing leaders
 - c. Leading and guiding them
- 2. Activities
 - a. Hosting as DADITAMA region the MSPC 16
 - b. One day gathering of BEC practitioners in DADITAMA
- 3. Directions
 - a. Compilation of best practices
 - b. Dreaming of putting a BEC institute in DADITAMA

ZAMBASULI

Q1. Learning

- Structures on BEC and need serious attention by a parish priest
- Our interaction with the families was already a communion in Action
- BEC in urban setting variation
- BEC is a Pilgrim People
- BEC is an on-going process

Q2. Activities

- Sequence of Activities
 - 1. Parish Mission Team Module Training
 - 2. Parish Mission Team to BEC Modules
 - 3. BEC Parish Assembly
 - 4. Vicariate BEC Assembly
 - 5. Diocesan BEC Assembly
 - 6. Regional BEC assembly

Q3. Directions

- BEC Regional Assembly every two years

DOPIM

Dipolog, Ozamis, Pagadian, Iligan, Marawi Dioceses

No.1. Learnings

- The Parish as communion of communities
 - o Communion of mind and heart (Community, solidarity, fellowship and friendship)
- Simply plant seeds that will one day grow. Nothing we do is complete.
- In every diocese the Parish remains the ordinary place where the faithful gather to grow in faith, to live the mystery of ecclesial communion and to take part in the church's mission.

No. 2.

- Series of Parish BEC Assemblies
- Diocesan BEC assembly
- DOPIM sub region bi –monthly meeting of BEC directors and coordinators
- DOPIM, Sub region assembly of BEC directors, coordinators and vicariate coordinators and officers which includes (sports, cultural presentations and inputs)

No. 3.

- Pastoral care, BEC profile which includes narrative report, picture in the aspect of SPECSE (Spiritual, Political, Economical, Cultural, Social and Ecological)
- Envisioned DOPIM BEC handbook which stipulate a renewed church – church of the poor.
- A concise history of MSPC
- DOPIM – PALAD (Panagtagbo sa mga Layko sa DOPIM)

KIDMACO

Attendance: Marbel and Cotabato

1. Learnings

- a. The importance of sustaining the BEC life.
- b. Good stories on BECs despite of the hindrances.
- c. Frame of mind of LOMAs toward BEC participation not yet changed.

2. Activities to be included in the next year's celebration of YPCC?

- a. Sharing of resources and materials
- b. For Marbel Diocese
 - i. Strategic Plan for 2017 on Education Formation, Worship and Social Action
 - ii. Summit of Parish Communities
- c. For Cotabato Archdiocese
 - i. Archdiocesan Pastoral Assembly 7
 - Sessions
 - Chapel assemblies
 - Parish
 - Diocesan assemblies

3. Lasting Direction and lines of action “legacy” in the year’s ahead
 - a. Comprehensive, relevant and systematic programs on Marriage Preparation and Pastoral Accompaniment of the newly weds and Christian families.
 - b. Continue on sustaining BEC

NORTHERN LUZON
TUGUEGARAO, LINGAYEN-DAGUPAN, NUEVA SEGOVIA

We humbly declare that our learnings during this National Gathering validated and confirmed everything we have been doing all these years in Northern Luzon under the rubrics of Communion, Participation and Mission. Thus, our discussions focused on details relative to the holding of the BEC Exchange scheduled on February 22- 24, 2017. Our keynote speaker is Fr. Amado Picardal.

PEM

1. Learnings
 - a. BEC palm church - walk with people and to live with people
 - b. New way of being Priest, Sisters and Lay Ministers.
 - c. BEC - Towards communion and Mission
2. Activities
 - a. Cascade the given formation module and making it adaptable to each Dioceses, Parish and BECs
 - b. Continuous formation of regional group members (Directors and Coordinators) as part of leveling-off.
 - c. Implement the proposed retreat for the Clergy from the CBCP in the context of YPCC
3. Directions
 - a. Founding of an institute intended for BEC Pastoral Workers.
 - b. Documentation of stories or histories of BECs in the region
 - c. Bishop's order for the BEC Priest Director that by the end of 2017, all parishes of the region be a BEC Parish.

CENTRAL LUZON (MABAIT PA)

No.1. Learnings

- " Listen to the poor
- " BEC is like a hand
- " Marami pang matutunan

No. 2. Activities

- " Initial gathering for YPCC
- " Makaboo ng ADHOC committee

No. 3. Directions

- " Legacy:
 - o Forum
 - o Gathering
- " Sharing of resources
 - o Human resources
 - o IRR
- o Modules
- o Plans

BICOL REGION

1. 3 significant learnings
 - a. Theological and missiological reflection
 - b. Levelling off (diagnostic)
 - c. Sharing of experiences from the different diocese.
 - d. See, judge and act (evaluation)
2. Activities
 - a. Orientation and information of the celebration
 - b. Printing and sole of t-shirts
 - c. Gathering of all Diocesan BEC Region (org. and planning)
3. Legacy
 - a. Ongoing formation
Continuous gathering and mission animators

SOUTH WEST LUZON REGION

No. 1

- Conversion both priest and laity
- Parish activities are leading to organizing BEC's despite of different faces and places
- through meaning of ecclesiology

No. 2

- Immersion of priests and seminarians fully and deeper understanding of BEC
- to be able to send BEC missionaries to help other Dioceses organize BECs
- Invite powerful speakers for common understanding of BECs for the clergy.

5:30 pm - Final Mass (Cathedral) BP. JOE CABANTAN, DD
*** Launching of YPCC (Year of the Parish as Communion of Communities)**
*** Launching of 365 Days in Visaya-- "Pamalandong sa Kinabuhì"**

HOMILY: *(Bishop Joe)*

**LAUNCHING OF THE YEAR OF THE PARISH AS COMMUNION OF COMMUNITIES:
"FORMING BECS AS AGENTS OF COMMUNION, PARTICIPATION AND MISSION"
EARLY CHRISTIAN COMMUNITY (FEAST OF ST. ANDREW, APOSTLE)**

Today we celebrate the feast day of St. Andrew, one of the apostles as we launch the Year of the Parish as Communion of Communities. Basic Ecclesial Communities as a new way of being church are modelled after the small Christian communities of the early Christians or the apostolic period. Following the call of the Lord, St. Andrew too became a fisher of men from being a fisherman. The apostles as fishers of men were the first Leaders, Formators, and Coordinators, Evangelized evangelizers. They were the first missionary disciples of Jesus. They were blessed with the motherly presence of the Blessed Virgin Mary, the first and perfect disciple of Jesus.

In the account of the Acts of the Apostles, the apostles were really the forerunner in forming communities of communion, participation and mission. Inspired by the Holy Spirit as the principal agent of mission, they build communities of faith, hope and love. As a missionary community of faith they spread the love of God everywhere. This shows that love is the core of communion; between God and us and among us. Indeed faith bears fruit in love. It is this new way of living and loving in the community that drew converts to Christianity. Looking at the new way of life they lived, the pagans exclaimed "see how they love each other."

It is by persuasion then and not by coercion that they were able to convert people to a new way of life, a new way of being a community. It is by pure love which can never be imposed that makes the community. The early Christian communities spread driven by this spirit of love. Yet we too should remember and not forget that the early Christian communities had grown extensively by shedding the lives of the first martyrs like St. Andrew and the other apostles. Their blood that cries out to heaven became the sacrament of genuine love for God and for the whole church. As the saying goes, "the blood of the martyrs become the seed of Christianity." Indeed communion is a fruit of a God who first shed his blood for our salvation. It is the most noble and precious gift to us. It is a gift of love. Thus communion really means letting Jesus be the center of the community.

Era of New Evangelization (CBCP Pastoral Letter: Parishes as Wellspring of mercy and Renewal)
In 2021, we will be celebrating this great mystery of faith we received from the Lord. This should be a new and joyous explosion in our lives of faith, hope and love. (CBCP Pastoral Letter; Parishes as

Wellspring of Mercy and Renewal") We thank God for the zealous missionaries who came to our shores and penetrate the inmost parts of the country with the gospel. Here in Bukidnon, it was begun by the Augustinian Recollect Fathers and followed by the Jesuit missionaries until this was erected a prelatore in 1969 and a diocese in 1971. In the 1830's the Augustinian recollect fathers who went up to Northern Bukidnon through the Tagoloan river, gathered the Lumads or IPs and form them into small groups. (Ronald Edgerton: People of the idle Ground, A century of Conflict and Accommodation in Central Mindanao). This is indeed a glimpse of the history of "BECs" in the diocese of Malaybalay. Reading their stories, knowing their sacrifices really pose a great challenge and an inspiration for us to labor for God with more zeal. We cannot allow ourselves to be mediocre in fulfilling the various ministries entrusted to us now.

Parishes as Center of Renewal

As we move towards the new era of our faith journey, we are called to renewal. The parishes remain the center of renewal. Pope Francis himself realize that the parish is not an outdated institution. It possesses great flexibility depending on the openness and missionary activity of the pastor and the community. (EG # 28) For the past two days we reflected how BECs and other faith communities in the parish find strong supportive ambience and should not feel isolated. We are interconnected to each other hence all of us should live in harmony or communion. As we gather here we go beyond territorial communities hence we are truly ecclesial. Here we stress the common discipleship among us in the Lord. Common discipleship defines the status of every member of the church from top to bottom or from bottom up. Here everyone is in real communion with one another in charity. (Bishop Claver; The Making of the Local Church) The parish should then be a warm and welcoming environment for everyone and so with our BEC's. Hence the parish or BEC's become the wellsprings of mercy and love.

The maxim, "ecclesia semper reformanda" reminds us of the need for renewal as a Christian community. By our nature as a church, we are always in the process of renewal. The key to renewal in parishes and BECs will be through prayer, penance and communion. (CBCP Pastoral Letter-Parishes as Wellspring of Mercy and Renewal). This is tune with our centennial celebration of the apparition of Our Lady at Fatima next year. Renewal also happens by listening to our Lady and our Mother. Parishes and BECs will be renewed as oasis or wellsprings of mercy and love through reparation for sins, frequent confession and acts of mercy. Prayer is an act of faith and also an act of love. Hence to sustain our communion we bend our knees together pleading God's wisdom to guide us with Mary's intercession.

BEC as a Process and a Goal: A Missionary Community of Disciples

Looking beyond 2021, we envision ourselves as a missionary community of disciples, a church of the poor for the poor. We are a communion in mission. We all acknowledge that BEC is both a process and a goal. Our goal is the perfect communion with God and each other as his beloved children. We set our hearts, our vision towards that perfect communion as we continue to respond to the daily challenges we encounter everyday in our life's journey. We need to continually read the signs of the times and interpret them in the light of the gospel. BEC's as discerning faith communities ought to listen to the guidance of the Holy Spirit for it cannot be programmed.

Bishop Claver shares in his book, "The Making of the Local Church," how the BECs' here during his time were discerning on what should be their appropriate response to the repressive government during Martial Law and the use of violence perpetrated by the NPA's. They chose the active non-violent way. Bishop Claver also cited how a family made a decision after a thorough discernment whether to participate in farce referenda during the Marcos regime or not. To boycott was punishable by imprisonment during Martial law. The husband decided to boycott and the wife participated so that she can take care of their family. These were trying times and also became the heyday of BCC's or BEC's. How about now? What are the pressing issues that concerns our life as a nation? Foremost of them, I believe is our response to the cry of the earth and the cry of the poor. We need to be a discerning communities of faith as BEC's.

Participation in the Mission

All of us are called to participate in the missionary endeavors in building up of God's kingdom in our midst. Forming participative communities start from our families and BECs. It is good to realize the continuity of our celebration from the year of the family last year to the year of the parish today. In the family we need to assess whether the culture of silence is still prevalent for instance. If it is, then we need to devise ways and means so that each member will fully participate in the mission through the faith communities they belong.

Bishop Claver again wrote that participation is a product of a participative leadership of the pastors and not an autocratic one. With the pastor, religious and laity coming together we need to assess the modern culture and how it is affecting our commitment to the mission as a communion of communities. We believe that no one should be left behind on this matter. Hence PCP II concludes that all these; communion, participation and mission finds expression in BEC's. At one time in our pastoral assembly, "Gawad Kalinga" presented their program on, "Parokyang walang Iwanan." If our economy calls for an inclusive economy where no one is left behind then it is also true to our parishes. This means that we still have a lot to do as we go back to our respective dioceses. As we sail towards 2021 and beyond we should tapped and harness all the various gifts in our community for the constant upbuilding of the church and the ongoing transformation of our society giving flesh of the kingdom values.

Lastly, we pray for the intercession of the Blessed Virgin Mary that with God's wisdom and love we will continue forming, strengthening and sustaining our parishes as communion of communities. As a worshipping, teaching, and a serving community nourished with God's Word, and by his body and blood in the Eucharist we hope that we truly become a leaven in our society especially nowadays. May God bless us all!!!!

**7:00 pm - Dinner/Socials (DFC Covered Court) with
Presentation, by Sub-Region**

COMMITTEES

Steering Committee	Fr. Jerry B. Cagas, Fr. Nonoy Suarez, Fr. Boy Cagatin, Fr. Babu Carreon, Fr. Rodel Lago, Fr. Pinoy Beruan, Sr. Lorie Batusin, MCM, Ms. Inday Quijada, Mr. Byan Esoy
Secretariat/Registration Assistant Desk	Ms. Marissa Calinap (National Office) Bro. Edilberto Mallorca, FMS, Ms. Inday Quijada, Mavic Liling & Armie
Cultural Program & Invitation	Ms. Letty N. Palle, Sr. Cecile, FdCC, Mr. Ahdon Salvaña & PYA Youth
Finance/Food (DFC) Snacks during Arrival:	Fr. Pinoy Beruan, Sr. Cristy Bolivar & Ate Bebie Pirame (Cathedral) c/o: Ms. Regelma Tilanduca & Ms. Gloria Tilanduca
Accomodation	Bishops & Consultants: c/o: Bishop's House/JRH/MCM National Delegates: Cathedral c/o: Mr. Bryan Esoy Parish BEC Coordinators: (Old Hall-DFC c/o: Ms. Mona)
Liturgy Vestments:	Fr. Gil Manongsong, Sr. Lorie Batusin, MCM, Sr. Vangie, MCM, Atty. Butch Mojica, Mr. Loloy Abregana, Ms. Forchia Mae Cutar, Mother Butler c/o: Mam Estrada
Documentation/Media	Fr. Eric Cantones, Fr. Roimar Montezo, Fr. JP Tuble, Fr. Oliver Verdejo, Ms. Sheila Lumambas, 4th Year College & SY Seminarians, Kobe Viodor
Transportation	Fr. Babu Carreon - Pre-College & College Seminary Vehicles Mr. Paulo Labaria - Other Vehicles
Venue Physical Arrangement/ Lights/Sound System/ DLP Incharge:	Fr. Loloy Sajelan, Fr. Juverson Mabasa & Pre-College Seminary Personnel Mr. Johnmark (DJ) Madulara
Decoration	BLD Community - c/o: Mr. Roberto Mellomida
Publicity/Streamers	TARPAULINS: SIDpress In-Charge of Posting: PYA c/o: Mr. Emman Tadlas
Token	Ms. Lota Gamboa, Ms. Nestoria Guil-an
Health	Sr. Carol L. Base, Dr. Melirose Deticio
Reception and Animation	PYA - c/o: Sr. Cecile, FdCC & Mr. Emman Tadlas
Security	Marshall & TMC