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Editor's Note

The Family takes the focus in this issue for several reasons. Firstly, in December we celebrate the birth of Jesus into the Holy Family on Christmas Day; this is followed by Sunday observance of the Holy Family. Secondly, we are nearing the 2010 elections in which family and life issues are a definite concern for the electorate and the candidates. Thus we are giving you the full text of the Questions and Answers on these issues prepared for the faithful by the BCBP's Episcopal Commission on Family and Life. Please read this article; I found it very interesting and enlightening.

Our cover features the world's most unique icon – the Sacred Icon of the Holy Family, that was introduced and exposed in the historic gathering of the world's largest family reunion, the 4th World Meeting of Families in Manila at the dawn of the 3rd Millennium. The icon was blessed by His Holiness, Pope John Paul II to proclaim the message to the world that: “The Christian Family is the Good News of the Third Millennium.”

www.bcbp-phil.com

Be sure to check out the BCBP website for more articles, personal testimonies, news, announcements, daily Scripture readings and reflections. We encourage you to send in your sharings, news and articles. Our Gallery is filling up with lots of pictures and videos of chapter happenings for your viewing. Tell us what you think through our Feedback section, or comment on an article or sharing or news item. We look forward to hearing from you. – Nancy R. Catan

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Editorial

By Nancy Russell Catan

Two Cups of Beans

I was amused recently when I read the ancient story of a wise man who struggled for many years with his habit of negative, critical thinking. He realized that if he allowed them, his negative thoughts would take over his life and control his every action. So he decided to break this habit.

He put a pile of pebbles, both dark and white pebbles, outside his door. Every time he had a negative thought, he would take a dark-colored pebble and place it in a pile on the left side of his doorway. When he had a good thought, he'd take a white pebble and put it in another pile on the right side.

As he grew older and wiser, he watched the white pile grow bigger, while the dark pile grew more slowly until it stopped increasing all together. When that happened he found that his outlook on life had become bright and positive. Negative thoughts no longer clouded his focus and disturbed his days.


How true! Thinking negatively and focusing on the bad and the wrong can really distort our activities and we end up running around in circles, like Chicken Little in the children's story. When a small rock happened to bump him on his head, he ran around shouting, "The sky is falling, the sky is falling!" As I remember, he never did look up even once to see if the sky was really falling.

If you find yourself in the habit of ignoring the good and concentrating on the bad and the wrong, why not apply this wise man's pebble system. Use black beans and white

beans (or red beans, mungo beans, or yellow beans) instead of pebbles. Fill a bowl with two kinds of beans. Keep two cups on your desk or table or wherever you spend the majority of your time. When you perceive a dark thought peaking around the corner of your mind, take a black bean out of the bowl and drop it into the "dark" cup. Drop a white bean in the "white" cup whenever you think of something positive and good.

At the end of the day, check your cups and tally the results. Keep track on your calendar or in your daily diary. As the days go by you will be able to tell if you are more of a positive thinker or a fault-finder. Fault-finders are often part of the problem, while positive, creative thinkers enjoy being part of the solution.

Once you're aware of your thought patterns – either negative thinking, worrying, judging, criticizing, whatever – you can begin to control them, and replace them with the constructive, positive, creative and good thoughts. And at the end of the day when you find your "white" cup overflowing and your "dark" cup with only a few beans in it, then, like the wise man in the ancient story, you will find your life brighter with many good things happening to you.

A good way to begin the New Year, don't you think? 

MADAYAW DAVAO! "Rejoice and Win the Marketplace"

Celebrate the BCBP's 30th Anniversary in Davao City, this April 23-25, 2010. For more details on the 30th NAC 2010 celebration, visit www.bcbpdavao.com.

Random Insights

By Bobby A. Atendido, BOT Chairman



“The Duck and the Monk: Lessons on Letting Go”

A year has just passed and the new year 2010 is upon us. The word “new” evokes freshness, the sparkle of a new start and creation. For many of us perhaps, it is more a re-creation, another beginning, another chance to once again try to meet a number of resolutions that remain unmet. A new year always brings an opportunity to face new challenges and strive to come out better. To be good and be more virtuous. To be more gentle and patient, more kind and compassionate. To be more loving. Some however cannot move on as they give up on making new resolutions for the new year because they just cannot keep them. In frustration, they move from year to year without any progression.

Have you ever wondered why resolutions are hard to keep? It is because one cannot let go of the past.

There is a nice book that I am reading “A New Earth, Awakening to Your Life’s Purpose” where the author talks about the need to let go before one can move on. A valuable lesson in life that we all need to learn is about letting go. One cannot progress in life if he is shackled by the ghosts of the past. Allow me to share two anecdotes in the book to illustrate the point.

The first is the tale of the duck. Have you ever witnessed two ducks fight? They take their fight seriously and they do so vigorously. But the fight does not last very long. When they are finished, they will separate, flap their wings energetically a few times as if to shed off surplus energy that built up during the fight, and float off in opposite directions peacefully as if nothing really happened.

What a complete contrast to how human beings behave, isn’t it? People who quarrel with one another are never really quite finished with the fight. Emotions often take over and they become burdened with the resulting hurts, resentments, the need to get even. Unforgiveness prevails. That is why the devil relishes situations of anger, tempers flaring up, harsh words being spoken because they create strongholds in the mind that can never be conducive to creating peace and serenity in life. In these instances, the ego takes over. Pride becomes the dominant attitude. That is why the author says that in order to progress we must follow the way of the duck – Flap your wings a few times and let go.

The second story illustrates even more clearly the need to let go of the past. It is the story of two Zen monks, Tazan and Ekido, who were walking along a road that was very muddy after heavy rains. Near a village, they came upon a young and beautiful woman who was trying to cross the road but the mud was so deep that she could not cross without ruining the silk kimono she was wearing. Tazan at once picked her up and carried her to the other side. The two monks then proceeded to walk in silence after that. Five hours later, Ekido couldn’t restrain himself any longer and asked Tazan: “Why did you carry that girl across the road? We monks are not supposed to do things like that.” Tazan replied “I put her down hours ago, it seems to me you are still carrying her.”


Can you imagine what kind of a life it will be if it is at all similar to Ekido’s? Life will be very heavy indeed when burdened by layers



and layers of the past – frustrations, failures, hurts, resentments, hostility, fears, grievances, regrets, guilt, unmet goals. And many people live like this. The sad memories of the past become part of personality and identity. The mental and emotional baggages become deeply entrenched.

As we look forward therefore to the year 2010 we must learn the way of the ducks and the monks. We must let go of whatever burden of the past we have been carrying through the years so that the future will indeed bring new opportunities. It is a year to make all things new. All that matters is that we are re-created into new creatures so that when we reach the end of the year 2010, we will be able to tell ourselves how good life has been through the year, coming out better than when we started the year.

May the Lord bless us all this coming year and may we continue to be Christ-like each day of the year.

Happy New Year to everyone! 

IBOTO ANG TAMA. BUMOTO NG TAMA.

The BCBP has entered into a joint advocacy together with the Commission on Elections and the Parish Pastoral Council for Responsible Voting for the 2010 elections. The MOA with the COMELEC and PPCRV tasks the BCBP to take the lead in conceptualizing and producing communications materials for voter education and dissemination of the campaign materials and messages to the public.

The campaign targets to educate voters to choose their leaders well and to make sure that their votes are counted. This is summarized in the compelling slogan: IBOTO ANG TAMA. BUMOTO NG TAMA.

For the BCBP community, the first activity will be held simultaneously after the First Friday mass, Feb. 5, in all chapters and outreaches nationwide. It will consist of a power point presentation of the communications campaign. Then on Feb 19 in lieu of the February Chapter Assembly, there will be a “call to arms” to rally all BCBP members nationwide to distribute the campaign materials in their final form ready for external distribution to their targeted recipients, the parishes and schools in their respective geographic areas.

For more information, please check the BCBP website www.bcbp-phil.com in the News and the Special Features/Articles pages.



Listen to Him

By Larry Veloso, BCBP President

Growing Through the Examen

These last few years, the Christmas holidays has been my time to rest, reflect on the year that was coming to a close and prepare for the year that was about to start. The last ten days of 2009 was indeed a welcome respite after a very busy year.

As I was reflecting on my walk with the Lord during the past year, I once again realized that living a life of discipleship is indeed difficult and challenging and that real commitment to the Lord Jesus requires spiritual maturity and discernment. Then, I recalled our BCLP talk on "Growing in a Personal Relationship with the Lord"/"Growing in the Holy Spirit". In order to grow in my personal relationship with the Lord, I need to have a daily Prayer time, daily Scripture Reading, a Community, a Service and the Sacraments.

The most basic and fundamental of these are the Daily Prayer and Scripture Reading, that is why these two are at the very top of our commitment card. This is also the reason why my daily prayer time and scripture reading always has first priority in my daily schedule.

There are two very important components of my daily prayer and scripture reading which have greatly helped me and I would like to share them with you:

1. Examen - a time to discover how God sees my life, a time to look at my choices in life and asking whether they have made me a better person, a time to know myself better and to know God better, a time to pay attention to my relationship with my God.
2. Meditation- listening to the Lord in the Scriptures and in the way He guides my thoughts, and writing down what I hear from the Lord.

I believe that praying the Examen is something that should be done regularly every day in order to maintain a good spiritual life. For those of you who are not yet doing the Examen and who would like to try it, let me give you some guidelines on how to do it.






1. Ask God for the grace to know God's will for your life and to see the ways God is working in your life.
2. Recall and give thanks for the good things God has given you – for the gift of life, family, community, work, health, etc.
3. Review your day slowly. What stands out? What are you thankful for? What do you regret? Pay attention to strong feelings, both positive and negative. Ask God to help you understand where the feelings come from and what they tell you about yourself and your relationship with God. Allow your feelings to lead you in conversation with God.
4. Ask God to be with you as you prepare for what lies ahead. Pray for the grace to overcome the temptations that will come your way and remain faithful to the Lord. Pray for the grace to discern God's will and the grace to do it.

Is the Examen difficult? Yes, at times it is difficult ... for it leads me to be aware of my

faults and failures, to realize which areas in my life need transformation. No, at times it is not difficult ... for it becomes a time of joy and thankfulness when the Lord speaks to my heart, when He lets me realize that He is with me no matter what is happening around me and to me.

I have found that this time with the Lord in the Examen and Meditation on His Word in scripture is a Love Experience: I am able to feel the Lord's love for me, and I am able to nourish and deepen my love for Him. As a result, the love I have for my family, for my community, for BCBP brothers and sisters has become even stronger.

I urge you, brothers and sisters, to experience this love, joy, and transformation through the daily Examen and Meditation. I am certain that the challenges facing you in the New Year will be easier to deal with once you are anchored in an intimate personal relationship with our Lord. 

Alay Kay Nanay Micro Lending Program Phased Out

The Board of Trustees of the BCBP, in consultation with the Board of Trustees of the BCBP Eco-Reach Foundation, Inc., after thorough review of the fund and its operations, officially announced the termination of the Eco-reach Alay Kay Nanay Micro Lending Program as a national social advocacy project of the BCBP effective December 31, 2009.

The BCBP leaders emphasized, however, that this does not mean the BCBP is withdrawing its community pro-poor programs. The leadership is even now defining such other programs to address the needs of the under-privileged in our midst.

We invite you to read the complete BOT announcement and review of the Eco-reach Alay Kay Nanay program on the BCBP website on the News and the Special Features/Articles pages.

Lower Your Nets

By Ronnie Caballero, BCBP Makati



Whose Image Do You Bear?

During the holidays as I gazed at the belen and the humble cradle holding the image of the Baby Jesus, this scripture came to mind. “All of us, gazing with unveiled face on the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord who is the Spirit.” 2 Cor 3:18. I asked myself, Whose image do I bear in my life? Can others see Jesus in me? Can I see Jesus in me?

Some years ago, it was in the year 2000 if my memory serves me right, while on a visit to our BCBP brothers and sisters in Legazpi, Albay, I was “volunteered” as one of the guests on a local TV broadcast of the Archdiocese of Legazpi-sponsored show “The Jubilee of Businessmen”. Since I had never been on TV before, I was nervous because of the chosen topic for discussion, “The Christian and His Money – Focus: Stewardship”.

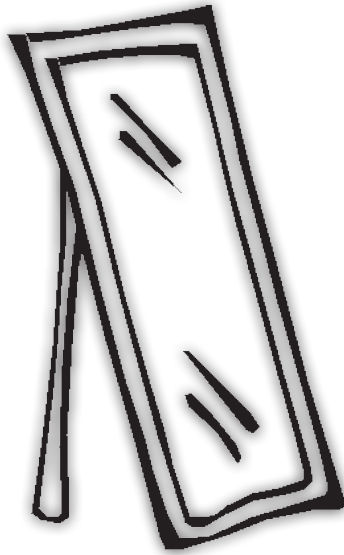
My worry was not so much about what to say because we have these teachings in the BCBP, but because to say it on TV was something else. It was almost as if the Lord himself were asking me for an accounting of my faith learning, of my stewardship. This was a test of being able to “Walk My Talk”. I remember taking comfort in God’s word that week in Mark 12:16. When looking upon the coins, Christ said, “Whose image and inscription is this?” They replied to him, “Cesar’s.” At that Jesus said to them, “Give to Cesar what is Cesar’s and give to God what is God’s.” Their amazement at him knew no bounds.

To me at that time the message was clear: We are in the image and likeness of God – therefore, we must give our very selves – our heart and soul to God – because we belong to Him! And now in this Christmas season, the

Lord was reminding me of this truth – that I am being transformed into the image and likeness of God.

But truth hurts and the sword of the Spirit cuts both ways. The Spirit rebukes the evil and their ways but it prunes and disciplines the righteous as well. Which is more painful? Either way, I would say, offhand. But in reality as we know it in the Brotherhood the way of the righteous, many times, is the more painful.

The evil upon hearing the sharpest rebuke may just shrug their shoulders and literally laugh their way to the bank. Dr. Scott Hahn in one of his lectures on EWTN said, “The worst punishment God could give for your sin is to let you enjoy it!” Wow, this really floored me! Yes, the worst is for God to allow you to enjoy your sin because that makes it doubly difficult to be convicted and give it up. Whatever form your sin may take, whether it be an attractive, ‘caring’ mistress, a regular payola envelope, a Rolex watch for looking the other way in overpriced government projects, the immaculate golf greens of your country club courtesy of your smuggling operations, a shiny BMW limousine or an elegant Lincoln Navigator from your misdeclared company taxes, sacks of money in your trunk from ‘jueteng’ operations, a Mediterranean-style mansion in Ayala Alabang from your insider trading gains, bulging Swiss accounts from your shabu operations, etc., etc., all without exception will have an irresistible pull **DOWNWARDS** in case you are not looking. But nonetheless, **YOU WILL DEFINITELY ENJOY THE RIDE!** However exciting the ride, the destination will be that sea of fire surrounded by the endless gnashing of teeth. And when you are there, guess whose image you will bear?!



In our BCBP action group meetings, assemblies and fellowships it is a common experience to hear the lament of brothers and sisters groaning under the process of God's pruning. Their dilemma would range from the reduced profits or imminent company closure because of the filing of the correct taxes, payment of just wages or even just the minimum wage, agonizing how to downsize or remove employees, how to keep operating at a loss and keeping employees when one's bank balance is low, whether to pay the bribe to the BIR official in order to keep operating, etc., etc. – all of these represent the struggle of the righteous towards holiness, towards becoming the image and likeness of God.


One priest told me in the confessional that what is important is that we maintain the struggle even though we may fall. What matters is our determination to rise up again.

I once heard the tale of a man who was visited by an angel. He was simply asked to keep on rolling this huge boulder towards the peak of a steep hill. Whenever his strength would desert him, he would simply step aside and watch the boulder roll down. "How long must I do this?" asked the man. "Just keep on doing it until I tell you to stop," said the angel. Days passed. Weeks passed. Months passed. The man faithfully carried out the seeming nonsensical task.

One day the angel came by and told him to stop. "What was the purpose of this whole exercise?" the man inquired. "See how strong and sinewy you have become. Your character has been molded from the work and the determination under the sun. Now you are ready for God's work!" replied the angel.

Without the right spiritual muscles, we will not be able to budge the boulder of corruption and immorality in the marketplace, but daily we must continue to struggle. Even though we may fall, we must be ready to stand up to face more of the same. We must struggle to:

be honest,
even if others are not,
even if others will not,
even if others cannot.

Not made easier by the ridicule and incredulous stares of co-workers and co-investors, we must bravely carve out our holiness, a product of our leap in faith. Even though we may be voted down in the board rooms and sneered at by the BIR examiner, we must relentlessly push. For one day we will gain the strength to push all the way to the peak and know for sure whose image we bear – THE IMAGE AND LIKENESS OF OUR LORD JESUS CHRIST! 

Adapted from Ronnie's Editorial, Kapatiran Mar-Apr 2000



New BCBP Leaders 2010

Regional Council Director



WILLIE SIMBUL
RCD North East Luzon
(replaced Oscar Gannaban)



ED POSERIO
RCD North West Luzon
(replaced Nelson Salvador)



ROY PUNO
RCD Metro Manila North
(replaced Luis Ferrer)



JOFFE ALMORO
RCD Southern Tagalog 1
(replaced Mel Rebutica)



VITO LACABA
RCD NE Leyte & Samar
(replaced Willy Varona)



LINO GONZALEZ
RCD SW Leyte
(replaced Ninni Dilao)



DOY ANDRADA
RCD Panay
(replaced Rene del Rosario)

CHAPTER HEADS

Service Position	New	Former/Replaced
North Luzon		
BCBP Dagupan	Abing de Venecia	Romy Rosario
BCBP Greenhills	PV Beley	Cris Dy
BCBP Pto Princesa North	Emil Tombucon	Celso Quiling
BCBP Pto Princesa South	Ike Padong	Nonoy Villagracia
BCBP Quezon City	Ricky Aragon	Nic Tolentino
South Luzon		
BCBP Pasay	Diophy Resurreccion	Benru Macairap
BCBP Paranaque	Monching Sunga	Jojo Pascual
BCBP Calamba	Bunny Joven	Joffe Almoro
BCBP Binan-San Pedro	Alex Madrid	Jess Tampo
BCBP Legazpi	Manny Imperial	Benjy Santiago
Visayas		
BCBP Consolacion	Benson Tompong	Wilbert Ang
BCBP Tacloban	Acis Militante	Art Pangilinan
BCBP Tagbilaran North	Soc Fucanan	Jojo Maniwan
BCBP Bacolod North	Mars de Juan	Ed Pama
BCBP Silay	Mon Junsay	Nonoy Catugas
BCBP Roxas	Dante Corros	Jess Diaz



Family and Life

Q & A: ELECTION ISSUES CONCERNING FAMILY AND LIFE

To help us make our faith operative in the face of the upcoming elections in May 2010, the Catholic Bishops Conference of the Philippines, Episcopal Commission on Family and Life, issued on December 8, 2009, a Q & A Catechism defining and discussing the moral concerns and issues facing us in this political exercise. This is a **MUST READ** for all Christians and for all citizens who love their country.

The Commission's intention is not to tell people for whom or against whom to vote. The responsibility to make political choices rests with each individual in light of a properly formed conscience that goes well beyond casting a vote in a particular election.

The catechism clearly answers such questions as "What about separation of Church and State?"

"How can we enrich the democratic process?" Specific issues in the area of Family and Life are addressed: "What is the difference between procreation and reproduction?" "What really is reproductive health?" "Is it morally acceptable to vote for an anti-family candidate?"

The complete text of the Catechism on Family and Life for the 2010 Elections follows.



A CATECHISM ON FAMILY AND LIFE FOR THE 2010 ELECTIONS

**CBCP EPISCOPAL COMMISSION ON FAMILY AND LIFE
DECEMBER 8, 2009**

1. Why is a Catechism for the 2010 Elections necessary?

We are going to face serious challenges in the 2010 Elections that are not only political but also clearly and profoundly moral. We are a nation that values family and life and yet for years our elected leaders have been attempting to make laws that pose a grave threat to these values. So once again we find the opportune occasion for the Church to exercise its teaching authority to guide us in carrying out their political responsibilities in a faithful citizenship.

The family has always been among the Church's urgent concerns because it is both the Domestic Church and the Basic Unit of Society. A strong family is the only assurance to having a strong society.

In the 2004 and 2007 elections, the CBCP encouraged the faithful to exercise their Christian responsibility to be involved in politics in the conscientious selection of candidates, among others. We have consistently spoken out in

continued on next page



defense of life and family. We do so again at this historic juncture in our national life.

As Catholic voters, we understand that to protect our society from the invasion of anti-life and anti-family values, we have to form our conscience well. This will enable us to use the power of our vote to demand accountability and coherence from our candidates. We would like to ensure that we have a democracy that is firmly founded on a consistent moral framework that will strengthen the foundation of our society and protect its weakest and most vulnerable members.

This Catechism is written primarily for the Family and Life Ministries of the different dioceses in the Philippines, which fall under the care of this Episcopal Commission. This is also intended as a reference for all families. The aim of this Catechism is to help Catholics form their consciences in accordance with God's truth with regards to family, life and responsible parenthood. It will help to make their faith operative when it comes to living their life in the Church and in society. The intention is not to tell Catholics for whom or against whom to vote. The responsibility to make political choices rests with each individual in light of a properly formed conscience, and that participation goes well beyond casting a vote in a particular election.

This Catechism cannot be read with a casuistic mentality, of one searching for a fine line dividing mortal sin from venial sin. Rather, it should be read from a magnanimous perspective of one who strives to ask how to best serve the Filipino, the Filipino family and the country.

2. Will this Catechism on family and life concerns not violate the separation of Church and State?

The separation of Church and State prohibits the State from interfering in Church matters, and prohibits the State from having a State religion. It does not imply a division between belief and public actions, between moral principles and political choices. In fact, the freedom of religion upheld by our Constitution protects the right of

believers and religious groups to practice their faith and act on their values in public life.

The Church has the duty to teach Catholics about the importance of taking their Faith with them in all their endeavors, including voting. Catholics must live their faith in order to integrate God into their lives. For faith to be genuine, it must be evident not only in Church activities, but in all aspects of life, at work, at home, and in politics as well. The Constitution guarantees the right of each citizen to exercise his or her religion. Catholics who bring their moral convictions into public life do not threaten democracy or pluralism but rather enrich the nation and its political life.

Every Catholic is both a faithful of the Church and a citizen of our beloved Philippines. The exercise of this faithful citizenship means that when they go to the polls to vote they should not leave God outside. They should take with them, among others:

- A renewed understanding of how God views life: "God created male and female, in the divine image He created them" and "found them to be very good." (Gen 1:27. 31).
- A remembrance that God created marriage and "that is why man leaves his father and mother and clings to his wife and the two of them become one body" (Gen 2:24). It is not a lifestyle choice that the law can remake into something that God never intended it to be.
- Knowledge of what their beliefs as Catholics are and vote with a well-formed conscience.

3. Shouldn't the Church be limited to the spiritual and religious realms alone?

The obligation to participate in shaping the moral character of our society is a basic part of the mission which the Church received from Jesus Christ, who offers a vision of life revealed to us in Sacred Scripture and Tradition. The Second Vatican Council teaches that Christ, the Word made flesh, in showing us the Father's love, also shows us what it truly means to be human



(Gaudium et Spes 22). Christ's love for us allows us to see our human dignity in full clarity and compels us to love our neighbors as he has loved us. Christ, the Teacher, shows us what is true and good, that is, what is in accord with our human nature as free, intelligent beings created in God's image and likeness and endowed by the Creator with dignity and rights.

We Catholics share the same respect for the dignity of every person in common with many non-Catholics who accept these truths which are self-evident through the gift of reason. But undeniably what our Catholic faith teaches about the dignity of the human person and the sacredness of human life helps us to see more clearly these same truths because these are at the very core of the Catholic moral and social teaching. Because we are people of both faith and reason, it is appropriate and necessary for us to bring this essential truth about human life and dignity to the public square. Church authorities exercise their teaching function also by reminding Catholic civil leaders of their moral obligations, especially in matters related to family and life.

4. How do we Catholics enrich the democratic process this way?

Our manner of active involvement in the democratic process means that we will use the power of the vote, as citizens of the Republic, to elect political leaders who will uphold and promote the dignity of human life and the sanctity of family and marriage. Through our active participation in the democratic process, including voting, we contribute to ensuring that our democracy firmly underpins moral and ethical values and standards. In the absence of ethical values and standards democracy will become the totalitarian rule of the rich and the powerful who can trample on the rights of the weak and vulnerable, such as the unborn babies, mothers, the elderly and the poor families.

A law-making process that is based simply on the will of the majority and not on ethical principles can easily lead to unjust laws because the will of the majority can be manipulated by powerful interest groups, leaving the weak and vulnerable unprotected.

5. On family and life issues, including reproductive health, some Catholics justify their support for positions that are clearly against Church teachings by saying that they “simply follow their conscience.” Should we not follow our conscience?

The Compendium of the Catechism of the Catholic Church explains to us that “moral conscience, present in the heart of the person, is a judgment of reason which at the appropriate moment enjoins him to do good and to avoid evil... When attentive to moral conscience, the prudent person can hear the voice of God who speaks to him or her” (no. 372). Conscience is thus not the same as one's opinions or feelings.

One must always follow one's conscience. But one also has the obligation to form one's conscience, because of the possibility of having an erroneous conscience. “One must therefore work to correct the errors of moral conscience” (no. 376).

6. As Catholics, how do we correctly form our conscience?

The same Compendium of the Catechism tells us that “an upright and true moral conscience is formed by education and by assimilating the Word of God and the teaching of the Church. It is supported by the gifts of the Holy Spirit and helped by the advice of wise people. Prayer and an examination of conscience can also greatly assist one's moral formation” (no. 374).

The Church's teaching authority, also known as the “Magisterium,” endowed by Christ Himself, assists us Catholics in understanding God's will in specific issues. The Church, as our Mother and Teacher, takes into account what is happening in society and the data offered by the sciences and other fields of knowledge and offers us clear guidelines on certain specific questions.

Thus, for example, we should not think that “abortion is wrong because the Church says so,” but rather, “abortion is wrong because it kills a human being who is one of us, and the Church



reminds us of its wrongness.” Indeed, whether the Church says so or not, abortion is always a most violent, unjust and inhumane act committed against the most harmless, defenseless, and weakest member of our society –the baby– and committed by those who have the greatest duty to care for, love and defend him or her most –the mother, father, doctors and other health care professionals.

Similarly, the intrauterine device (IUD) is not wrong because the Church says so. Rather it is wrong in itself whether the Church says so or not, because the IUD can kill a 5-day old baby by preventing him or her from implanting in the mother’s womb. In fact, it is medical literature and not Church dogma that describes the IUD’s modes of action, and it is from these sources that the Church bases her defense of the 5-day old baby. We were once like this 5-day old human being, and he or she, if not killed, would grow to become like us.

Through prayerful reflection of the Word of God and a careful study of Church teachings on family and life (as in other matters), we strive to live out our faith in the world. A well-formed conscience is always formed according to the mind of the Church, which Christ Himself instituted to guide us.

7. What does the Church teach regarding “responsible parenthood”?

The profound link between the conjugal union and the gift of life gives married couples a vocation to give life, as long as they can responsibly care for the children they beget. Hence, responsible parenthood calls for an understanding of the reproductive processes of the spouses’ bodies, including the woman’s fertility cycle. And as with any other passion (anger, fear, love for food, desire for more, etc.), the sexual drive should be placed under the control of the intellect and the will, through the exercise of virtues, rendering the sexual faculties truly and exclusively expressive of conjugal love and the self-giving of persons.

Responsible parenthood further involves the decision either (1) to generously raise a

numerous family if the couple is capable of doing so, or (2) if there are serious reasons (health, economic, social, psychological, etc.), not to have another child for the time being or indefinitely (Humanae Vitae 10).

Thus, responsible parenthood has nothing to do with encouraging individuals to use contraceptives as what reproductive health programs do. The sexual union is appropriate only within the context of marital love, which must always be faithful, permanent, and exclusive between one man and one woman that is open to the gift of new life.

Responsible parenthood also has nothing to do with encouraging or coercing couples whether directly or indirectly to have only one or two children. It is not a population control program. Neither the government nor the Church may tell couples how many children to have, for the decision to have either a small or a large family rests on the couple themselves.

8. What is the difference between procreation and reproduction?

Reproduction is the process by which living things replicate, to assure the continuity of their species. It is necessary for the species, but not for the individual. Reproduction, as in the case of plants and animals, does not require any bond between persons. On the other hand, procreation is the proper term for human generation as it refers to a loving act between spouses which prepares for a possible creation by God of a new person. Procreation points to a collaboration of parents with God as the ultimate source of this new life. None of these characteristics of human procreation may be found in plant and animal reproduction.

The conjugal act is like a language with two meanings: the unitive and the procreative. Through their union in the conjugal act, a man and a woman give themselves totally to each other in and through their bodies. They are telling each other: “I give myself totally to you, and I love and accept you totally; we are one flesh.” That is the unitive meaning.



Furthermore, the structures and functions of the male and female reproductive systems are such that when a sexual act is performed, there is a possibility of new life to be formed. This gives a procreative meaning to the sexual union. Thus, to accept each other totally includes saying, “since I love and accept you totally as you are, including your bodily functions, I also totally accept the possibility of our love bearing fruit, the gift of a new child.” Thus, the unitive and the procreative meanings of the sexual act cannot be separated from each other.

Textbooks consistently using the term “reproduction” instead of “procreation,” even if intended for Catholic schools, should be thoroughly checked for the contraceptive mentality. They may confuse the students on the Church’s clear teaching on family and life. Presenting the views of dissenting theologians as being on equal authority with Church documents would bring about such confusion.

9. Why is contraception morally wrong?

Contraception is any action taken before, during or after the conjugal act which is aimed at impeding the process or the possible fruit of conception. In contraception, it is like the spouses telling each other, “I love you as long as we do not give birth.” In short, contraception makes the conjugal act a lie. It expresses not a total love, but rather a merely conditional or partial love. Contraception separates the unitive and procreative aspects of the conjugal act.

Since many contraceptives have also been shown by medical science to have various ill effects, their use could signify further contradictions and lies. It endangers then the physical well-being of the wife as well as the spiritual health of the marriage.

10. Why are natural methods of birth control not contraception?

The natural methods simply enable the wife to ascertain when she is fertile and when she is infertile. It is scientific information placed at the service of either a procreative decision or a

non-procreative decision by the spouses. In this case couples do not do anything to prevent the normal consequences of the marital act from taking place. Rather, they make use of the wife’s God-given cycle in their decision whether to have another child or not for the time being.

11. What is reproductive health?

The UN defines reproductive health as the state of physical, mental and social well-being and not merely the absence of disease or infirmity in all matters relating to the reproductive system and to its functions and processes. It states that people have the right to a “satisfying and safe sex life.” The conjugal union is natural and proper in marriage, but in contrast, reproductive health disposes all people, including children and adolescents, to the sexual act and the freedom to decide if, when and how often to reproduce, provided that these are not against the law. (Cairo, Program of Action).

Following this definition, if having a satisfying sex life results in an unwanted pregnancy, the mental anguish this causes will negatively affect the person’s mental and social well-being unless one has access to contraception and abortion. This is the convoluted reasoning behind UN agencies’ insistence that reproductive health necessarily presupposes access to contraception and abortion.

Furthermore, the Reproductive Health bill (House Bill 5043), which carries the same definition of reproductive health, will penalize with one to six months imprisonment, and/or 10-50 thousand pesos fine, parents who for example prevent their grade school and high school children from using contraceptives, and having satisfying and safe sex. This item, along with the fact that certain contraceptives actually cause the abortion of 5-day old babies, is often ignored in supposedly unbiased and scientific surveys on the acceptability of the Reproductive Health bill.

All these are in the name of reproductive health and rights. What about the rights of parents? And the rights of the unborn?



12. What are some experiences in other countries in relation to reproductive health and related to family and life issues?

Family and Life workers and families in the Philippines, to whom this Catechism is primarily directed, could easily and clearly see the probable goals of reproductive health and rights advocates in the country, by looking at what is happening abroad. In some countries, school clinics are required to inform parents if their child has been treated for a minor scratch; on the other hand, the same school clinics are PROHIBITED from informing parents if their child seeks treatment for abdominal pains caused by a recent abortion. In other places, children are required to obtain parental consent for a tattoo, but not for an abortion.

A high-ranking official of a foreign country massively funding reproductive health services in the Philippines categorically stated last April that, “We happen to think that family planning is an important part of women’s health, and reproductive health includes access to abortion.” A local columnist rejoiced in November 2008 that “In Mexico City... the long struggle for reproductive health and rights culminated in the recent passage of a law lifting all restrictions on abortion.” Countries all over the world and the United Nations agencies work for reproductive health and rights until they have fully facilitated access to abortion.

Underlying this concept of reproductive or sexual health and rights is a view that radically separates sexuality, procreation and the complementariness between men and women. It is a view that identifies pleasure as the ultimate goal of sexuality and reduces procreation as a function of the health care systems. It also implies that men and women relate in temporary and modifiable unions that are a far cry from the beauty of conjugal love that is fully human, total, faithful, exclusive and open to life.

Men and women are persons before all else, and for this reason sexual behavior cannot be used only for pleasure. Otherwise it would mean using a person simply as an object.

13. In defending family and life, do we Catholics not impose our beliefs on others and violate the principles of tolerance and dialogue?

Many Protestants, Moslems, believers of other religions, and even non-believers share our belief in the dignity and value of human life. Tolerance means respect for the right of other persons to profess a different opinion and belief. However, tolerance cannot be understood as believing that other peoples’ points of view are equally good as one’s own, since this would blur the lines between good and evil and renounce the judgment of a sound and well-informed conscience.

In fact, publicly proclaiming one’s own beliefs is a service for dialogue, because through this way others can know exactly what and how one thinks. One offers one’s thoughts for reflection to others while respecting their beliefs, but without assuming that all beliefs are equally valid.

Attempts to enact legislation promoting anti-family programs receive huge financial assistance and provide alluring incentives to persuade our politicians to commit themselves to their advocacy. Foreign-funded lobby groups have been operating for more than a decade to openly advocate for the enactment of population control laws, as well as abortion-friendly laws in pursuit of the UN Cairo Conference objective of universal abortion rights. It makes one wonder why countries with below replacement fertility rates, desperate for babies and spending huge sums of money to encourage their own citizens to bear more children, contradict themselves by spending huge sums of money to suppress our population growth.

All these are consistent with the 1974 National Security Study Memorandum 200 entitled “Implications of Worldwide Population Growth for US Security and Overseas Interest” which identified the increase in world population as inimical to the interest of West. This document has been coming out in recent public debates on reproductive health policies, and is available on the internet. Do not reproductive health advocates bow down to their impositions? Is it not more



correct to say that they are the ones imposing their policies on our country?

14. Is it morally acceptable to vote for an anti-family candidate?

With the foregoing considerations, it would not be morally permissible to vote for candidates who support anti-family policies, including reproductive health (in the particular understanding being presented in the recent debates, which includes, among others, promotion of abortifacients, penalties on parents who do not allow their adolescent children to engage in sexual acts, etc.), or any other moral evil such as abortion, divorce, assisted suicide and euthanasia. Otherwise one becomes an accomplice to the moral evil in question.

The gravity of these questions allows for no political maneuvering. They strike at the heart of the human person and the family and are non-negotiable. Supporting them renders a candidate unacceptable regardless of his position on other matters. The right to life is a paramount issue and hence cannot be placed on the same plane of discernment as the candidate's positions on the environment, unemployment, health care, or others. This is because, as Pope John Paul II says, the right to life is "the first right, on which all the others are based, and which cannot be recuperated once it is lost." It is also because the family is the basic unit of society. A candidate lays down the ground for refusing solidarity with anyone if he refuses solidarity with the unborn in the first few days or months of life, or with the dying. Why should anyone vote for such a candidate?

15. How should we Catholics engage questions related to family and life similar to the ones discussed in this Catechism?

Whenever we explain our desire to further strengthen the Filipino family, we should base our arguments primarily on legal, medical, economic, educational, psychological, sociological and other scientific data rather than on religious

teachings alone. This translation of our faith into legitimate inputs to the policy making process helps our elected officials see more clearly the reasonableness of our advocacy.

For example, factual demographic data from the UN Population Division showing rapid ageing and collapse of the world population in 40 years, or the drop of Philippine fertility below replacement rate in 15 years, are reasonable grounds to encourage elected officials to instead opt to file bills banning contraceptive attempts to bring fertility down. The fact that artificial contraceptives are also abortifacient and cancerous reinforces this argument. This way elected officials will see that those who promote family and life (including in their opposition to the Reproductive Health bill) are not only the Bishops, as the mass media frequently portray, but above all parents, whether Catholics or not, who truly understand the issues, not only as taught by the Church, but as supported by data from the different fields of knowledge.

We Catholics should always remember that we are not only members of God's People, but of Philippine society as well. Hence when it comes to voting in the 2010 Elections and even beyond, and holding dialogues with our political leaders, we should carry out our responsibilities and demand our rights as citizens. When we speak with our Honorable Senators, Congressmen, Governors, Mayors and other officials, let us highlight our place of residence in provinces and barangays rather than our parishes, our membership in civic groups rather than Church organizations, and our occupation as office workers, businessmen, farmers, fisherfolk, bus or tricycle drivers, vendors, youth and women advocates, and others. Let us emphasize to them that we are their constituents—citizens, taxpayers and voters— who have put them into office, and demand that laws protecting the Filipino Family be firmly upheld.

Other relevant Pastoral Statements on Family and Life may be read on the BCBP's website: www.bcbp-phil.com



Family and Life

Putting “Family” Into Practice

By Nancy R. Catan, BCBP Manila

What do we mean by “Christian Family”?

Much has been said about the importance of the family. The Christian family is the foremost essential institution for the conservation of society and for the attainment of the common good of every individual. It has a special mission from God: to appreciate fertility as a gift from Him, and to safeguard, to reveal and to communicate divine Love. We must protect and cherish the family unit as it is the basic unit of Christian life, the cornerstone of society and, first and foremost, an intimate community of life and love. The future of mankind rests in the bosom of the family.

Even the State recognizes the sanctity of family life in the 1987 Philippine Constitution, Article II, Sections 11 and 12:

Sec 11: The State values the dignity of every human person and guarantees full respect for human rights.

Sec 12: The State recognizes the sanctity of family life and shall protect and strengthen the family as a basic autonomous social institution.

The very first Article of the Family Code of the Philippines provides that marriage is an “inviolable social institution: “a special contract of permanent union between a man and a woman.” From the sociological viewpoint, the family is seen as a group of persons united by ties of blood or adoption to provide a home for the rearing up of children.

The Church views the family as a covenant relationship and a domestic church. It is a community of persons integrally committed to one another and rooted in love that serves and nourishes life, sharing in the life and mission of the Church. This domestic church is the first church where the deepest human, moral and supernatural values are learned and lived. This is where all members of the family, each according to his or her own gift, have the grace and responsibility of building, day by day, the communion of persons, making the family “a school of deeper humanity.” (Familiaris Consortio #21)

The family is also an economic community as it provides for each member’s daily needs; it is

an education unit responsible for teaching every member Christian values of love, forgiveness, justice, obedience, honesty and fairness. The family is a household of faith, an incubator of spiritual belief, religious convictions and traditions with the objective of growing these beliefs into action in everyday life. The Christian family, therefore, is a wellspring of the Culture of Life, following our creator’s example in procreating life, providing for its needs, and seeing that this life is good (Genesis 1:31).

The family is the sanctuary of human life; in itself, it is a community of life and love. Vatican II emphasizes four general tasks for the family (FC #17):

1. The family forms a community of persons;
2. It serves life;
3. It participates in the development of society; and,
4. It shares in the life and the mission of the Church.

Putting the Family Into Practice

What, then, should be the response of the Christian Filipino family to the current economic and social realities that undermine and threaten this most basic unit of life and society, the domestic church?

Firstly, I believe that we need to understand clearly the areas of concern and the forces that adversely affect wholesome family life today. We should educate ourselves and try to understand why these things have so much influence on us and on our children.

What is it about the media hype of world lifestyles that differ drastically from Christian lifestyles that attracts us? What is really behind the economic instability brought about by spending more than we earn? What are the roots of greed, selfishness, and the willingness to forego one’s values in order to survive in an environment that is dominated by crab and colonial mentalities? We also need to be aware of the reasons for such



social factors as premature marriages, strained and damaged relationships, tensions and conflicts between generations, frustrations and depression resulting from economic, social and political inequality and uncertainty.

Secondly, we are called to take action to promote and preserve the moral values that support our family and society. Be informed, discuss issues with family and community members, be active in parish concerns and projects that support Christian family solidarity. Communicate with civic and political leaders. Speak out on issues that concern you and your family.

Thirdly, spend time together as a family. Keep up family traditions and start new ones, set good examples, teach children the value and beauty of life rather than just the skills of living. Pray and worship together as a family. Read scripture together and share the insights each one receives from God in this intimate encounter with Him and through his/her daily experiences. Turn off the TV and get out into God's creation. Cultivate a garden. Adopt a poor family, send a financially challenged student to school. With the Holy Family as model, each family should desire to become the truly basic Christian community, the Primary community of faith, hope, and love, the Church in the home not hidden behind closed doors but with doors and hearts open to the Lord and to the world.

Fourthly, we can practice an active faith in God within and without our family and involve our family

in Church, parish and Christian community activities such as the BCBP. However, we must remember that such Church and community activities should never supplant the integrity of the nuclear family. We should instill in our family members the moral absolutes of respect, truth, honesty, justice, mercy, kindness, generosity, and an awareness of the value of life, dignity of man and the righteousness of God's laws.

Hope For The Family

Whatever shape or form our families may take, if our homes are built on a determination to love as God loves us, if we are always aware of the importance of the family, and if we seek to share this love and awareness with others, then our homes will be established on a foundation that will not fail. Our homes will become living examples of "Evangelizing Presence", serving as the leaven for transformation of society.

There is HOPE for the family. Jeremiah's words reveal the path from despair to hope.

*I will call this to mind, as my reason to have hope:
The favors of the Lord are not exhausted, his mercies are not spent;
They are renewed each morning, so great is his faithfulness.
My portion is the Lord, says my soul; therefore will I hope in him.*

(Lamentations 3:21-24)

The first step along this path is our decision to hope in the Lord and not give in to despair, discouragement, or temptation. The challenge of family and social transformation begins with us, personally and in our families. We need to stop grumbling and criticizing, and begin to live the Gospel actively, dynamically in our lives day by day. Instead of planning to leave the Philippines for allegedly "greener pastures" shouldn't we rather make our act of faith and hope in our own country: "I am created by God a Filipino. I love my country. What can I do to make things better?"

Practice makes perfect! Let us put "family" into practice so that we can approach the perfection of family life, modeled by the Holy Family, that God intended when He established the home in His divine plan for mankind.

*Excerpt from **Evangelizing Presence: Caring For Life**, authored by Nancy R. Catan, Fr Pat Giordano, SJ, and Mito Rivera. (BCBP, C2005). Pages 105-112. Available from the BCBP Nat'l Office.*



Back To Basics

By Nancy R. Catan, BCBP Manila

The Mirror of the Word

The Wicked Queen in Disney's *Sleeping Beauty* looked into her mirror and asked: "Mirror, mirror, on the wall, Who is fairest of us all?" If we had a mirror like that, we might ask these questions: "What does 2010 have in store for me and my family?" or perhaps "How can I have a better life in 2010?" or even "What surprises does God have for me this year?"

The good news is that we DO have a mirror – the Mirror of the Word of God, the Bible! Reading Scripture can be compared to looking into a mirror. When we read and reflect on His Word, we do not only see ourselves; we see the face of God; even better, we see the heart of God. A wise man once said, "The soul that looks into the mirror of the Word learns to know 'how he is', he learns to know himself, he sees his deformities in light of the image of God and in the image of Christ."

Vatican documents instruct us that the reality of Christ's presence when we read and reflect and share His Word is similar to God's presence in the Eucharist. "The Church has always venerated the divine Scripture as she venerated the Body and Blood of the Lord" (Vatican II, Constitution on Divine Revelation, 21).

The experience of Christ's presence depends, to a great extent, on the loving and believing community (the BCBP) being open to the Lord. This means that the community of believers, in assembly, action group meetings, fellowship gatherings, and holy celebrations, come together in the Name of the Lord in expectant faith that He will speak to them. Members need to believe that Jesus comes to them in the words of Scripture as they invite and welcome Him in their midst. Basic to this is not the act of gathering in His Name, nor the worship/sharing process, but the recognition

of the community and each of its members' relationship to the Lord as a Person in their midst.

In the BCBP, bible sharing is part of almost every gathering. In Bible sharing, regardless of method/process used, the words of the Bible breathe forth God; the words of Scripture become a sign of the Living Word. We might even say the words become "sacramental signs" as we reflect on John 1:14 where the Apostle John tells us that the Word became a human being and lived among us. This is made possible through the Holy Spirit who inhabits and animates all Scripture.

The aim of Gospel sharing is not "to understand" but "to touch a living Person" like the woman who touched Jesus and was healed (Matt 9:20). As we touch Jesus in Scripture we are exposed to His transforming grace and as our lives intake His love and care and grace, we in turn become channels of His transforming grace to others. Sharing what God is doing in one's life lets others know Him better and enables them to encounter God in a more meaningful way.

Pope Benedict XVI has said that Gospel sharing must be seen within the whole life of the Christian community. "The Word of God is given to us in order to build communion, to unite us in the truth along our way to God. Therefore, despite the fact that it is always a personal word, it is also a word that builds community, and that builds the Church itself. We should read it in communion with the living Church."

Thus we can see the significant importance of why, as BCBP members, we commit to read and pray the Scriptures daily. Not only are we immersed in the process of spiritual growth



as individuals, but the act of experiencing and doing the will of God in our personal life will bring life and spirit into our families and into the BCBP community.

Our lives become an extension, or mirror, of the Word since it is only truly understood when one begins to practice its principles in everyday life. It is never enough to welcome the Word; it is never enough to read and meditate on Jesus' life and words. It is never enough to hear the Word proclaimed during Holy Mass; it is never enough to talk to God and listen to Him in our prayer time. We need to put the Word that God speaks to us into dynamic action by resolving to apply the insights He infuses into our hearts and to obey what He tells us to do. We must "Walk Our Talk". Sharing our insights and resolutions, our experiences in living out the Word is one way of retaining the lessons learned, while at the same time, we are encouraging others by showing them that it is possible to walk the Christian way in our lives.

Bible sharing enables us, both as individuals and as a community of believers, to experience the joy and enthusiasm of togetherness, unity and harmony. We grow through the support, encouragement and

acceptance of one another as members of the one family of God. Through Bible sharing we can more clearly see the work of the Holy Spirit within our lives, urging us to be willing and ready to reach out to others with a sense of loving care and concern. Sharing God's Word is a way of saying, "We care."

The mirror of the Word helps us see ourselves as we really are, not as we want to be, or as others think we should be. Like the mirror of the Wicked Queen that only answered truthfully, the mirror of the Word answers our questions only with the Truth. And it is this Truth that brings about healing and strengthens the bonds of loving, trusting and caring relationships in the group.

With the mirror of the Word, Christ becomes the focus and center of our lives. Our BCBP community becomes a place where Christian values and attitudes are the norm of living, where there is a celebration of loving togetherness, reconciliation and forgiveness, where we build up and strengthen one another, where dreams are of a future full of hope, the wonderful plans of God are realized, and we can joyfully return all the glory to God.



BCBP BREAKFAST DIRECTORY, JANUARY 2010

CHAPTER/OUTREACH	VENUES	DAY	1st	2nd	3rd	4th	CONTACT PERSON	CELL PHONE
METRO MANILA								
CAMANAVA	Max's Restaurant, EDSA, Cal.	SAT	M	S	M	J	Galo Arias	09178588105
GREENHILLS	Club Filipino, San Juan	THU	M	J	M	S	Joey Montes	09209895909
PASIG c/o Greenhills	Congo Grille, El Pueblo, Ortigas Ctr	SAT	J	M	J	M	William Dionisio	09178330099
QUEZON CITY	Max's Restaurant, Sct. Tuazon	SAT	M	J	M	S	Micmic Juayno	09174805715
NOVALICHES c/o QC	Dory's Grill, Marcos Ave, Jordan Plains	SAT	M	-	J	-	Roy Calleja	09177962690
RIZAL	Max's Restaurant, Taytay	SAT	M	J	M	S	Edwin Espiritu	09228149058
MARIKINA	Max's Restaurant, Blue Wave Mall	SAT	M	J	M	S	Ronnie Avelino	09273065077
ALABANG	Ayala Alabang Country Club	SAT	M	J	M	S	Bobby Castro	
LAS PIÑAS	Max's Resto, Alabang-Zapote Rd	SAT	M	J	M	S	Bong Valdez	09175299384
MAKATI	Makati Sports Club	WED	J	M	M	M	Rudy Orino	09272544687
TAGUIG c/o Makati	Kabisera Resto, Taguig	SAT	-	J	-	S	Dindo Ibazeta	09175136667
MANILA	Jade Vine Resto, UN Ave., Ermita	FRI	J	S	M	M	Ferdie Correa	09176271009
MANILA NORTH	Chowking, Abad Santos cor Hermosa	SAT	J	J	J	J	Bong Rivera	0917 3991386
PARAÑAQUE	Max's Restaurant, Sukat	SAT	M	S	M	J	Jun Ignacio	09175272392
PASAY CITY	Greenside, Villamor Golf Club, Pasay	SAT	-	M	-	J	Sen Cid	09177908545
PTO PRINCESA NORTH	Linda Hall, Skylight Restaurant	SAT	J	-	S	-	Marlon Sendaydiego	09194362771
PTO PRINCESA SOUTH	Ardent Hotel, San Miguel	SAT	-	S	-	J	Nelson Caabay	09178196768
NORTHERN & CENTRAL LUZON								
BAGUIO	Supreme Hotel, Magsaysay Ave	SAT	M	J	M	S	Ver Colcol	09064903928
CANDON, Ilocos	Max's Restaurant, Candon City	SAT	J	J			Butch Mascarinas	09217348389
DAGUPAN	J*-Star Plaza, S (M-Pinkies, L-Jam)	SAT	J*	-	S	-	Oca Navata	09175591013
URDANETA	Ciudad Ferdinandina	SAT	-	J	-	M	Ariel Noranda	09179676671
LAOAG	M-Michoico Resto, J-Palazzo dLaoag	SAT	-	M	-	J	Sydney Santiago	09175700100
SAN FERNANDO, L.U.	Sea & Sky	SAT	J	-	S	M	Allan Avila	09173501091
TUGUEGARAO	Crown Resto & Hotel	SAT	M	M	S	J	Gary Hernandez	09173902413
SANTIAGO, ISABELA	Hotel Amancio	SAT	M	J	J	M	Nash Lagman	09228692221
NUEVA VIZCAYA	Governor's Palace, Solano	SAT	-	J	-	J	Alain Manaig	09175783833
APARRI	St. Patrick Hotel	SAT	J	-	J	-	Angel Rabago	09279437744
ANGELES	KM 86 Food Rest. Sta. Maria	SAT	J	J	J	J	Meng Evaresto	09189401614
BALANGA Bataan	Crown Royale Hotel	SAT	J	J	J	J	Oca Banzon	09175760982
BULACAN	Max's Rest., Guiginto, Bulacan	SAT	M	J	M	S	Cris Constantino	09294111858
PULILAN c/o Bulacan	Café Narciso, Pulilan	SUN	J	J	J	M	Chito del Castillo	09175423399
CABANATUAN	Village Inn, Mabini Homes	SAT	M	J	J	J	Ed Mateo	09209538540
OLONGAPO	Max's Restaurant, Magsaysay Drive	SAT	J	J	J	J	Nestor Publico	09209519791
SAN FERNANDO, PAMP.	Villa Conchita R (M)/ McDonalds (S)	SAT	J	M	M	S	Tolong Andin	09189204998
GAPAN	Jjeerbees	SAT	J	J	J	J	Noii Inton	09151132357
SOUTHERN LUZON								
BACORR	Don Enrico's Restaurant	SAT	M	-	M	-	Ed Ancheta	09175747467
BATANGAS CITY	Hotel Pontifino	SAT	M	J	S	M	Alen Abendan	09228998991
NASUGBU	Chowking Restaurant	SAT	M	J		J	Dan Pasia	09209035490
BIÑAN-SAN PEDRO	Max's Resto Pavillion, Binan	SAT	M	J	M	S	Jimmy Mitra	09155139267
CALAMBA	Riverview Resort	SAT	M	J	M	S	Rene Palenzuela	09178312609
CALAPAN	Chowking, Calapan	SAT	M	J	S	M	Rod Umali	09175040832
CAVITE-IMUS	Jollibee Makro, Imus	SAT	M	J	M	M	Nookie Umali	09189489234
DAET	Golden Palace & Restaurant	SAT	-	J	-	J	Tony Magana	09195888034
GEN TRIAS	Tempura Resto, Gov Drive, Manggahan	SAT	J	M	S	M	Boy Castro	09195714042
GUMACA	Chowking Restaurant	SAT	-	M	-	M	Edwin Oliveros	09108948084
LIPA	Luntian Restaurant, Lipa City	SAT	M	J	M	S	Boy delos Reyes	09178218409
LOS BANOS	Chowking, Vega Ctr, Grove LB	FRI	M	J	M	M	Ferdie Cartano	09228063794
LUCENA	Guiseppe Restaurant	SAT	M	J	M	S	Joji Aranilla	09209095545
SABLAYAN	Kainan sa Kubo Resto	SAT	-	M	-	J	Boy Abeleda	09209245826
SAN PABLO	Max Restaurant	SAT	M	M	M	J	Willie Cadiente	09283025212
STA ROSA	Jollibee	SUN	M	J	M	S	Ting Gomos	09178888554
STA CRUZ	Chowking	SAT	J	J	J*	J	Vic Apale	09209181515
TAGAYTAY	Lourdes Church (Sep-Nov)	SAT	M	J	M	J	Boyet Cabonce	09178016409
TANAUAN	Hacienda Darasa	SAT	M	J	M	S	Mar Valencia	09209215871
LEGAZPI	Quick & Hearty	SAT	-	J	-	S	Ric Quiambao	09182430637
NAGA	Champagne Garden	SAT	S		J		Tom Cecilio	09175583041
SORSOGON	Jollibee Sorsogon	SAT	M	-	J*	-	Roger Jamora	09194803147
PINAMALAYAN MINDO	Floras Resto	SAT	-	-	M	-	Bon Lim	09189364081
SAN JOSE MINDORO	Sikatuna Beach Hotel	SAT	J	-	M	-	Bong Espiritu	09279919775
TAAL-LEMERY	Max's Resto, Lemery	SAT	-	M	-	J	Art Mercado	09297889254

BCBP BREAKFAST DIRECTORY, JANUARY 2010

CHAPTER/OUTREACH	VENUES	DAY	1st	2nd	3rd	4th	CONTACT PERSON	CELL PHONE
VISAYAS								
BALAMBAN	Balamban Nat'l High School	SAT	J	-	S	-	Dante Erasan	09189216756
BOGO Cebu	Pizza Pub	SAT	J	-	J	-	Rolly Caballes	09285080760
CEBU NORTH	City Sports Club, Ayala	SAT	J	M	S	M	Jojo Cinco	09189378476
CEBU SOUTH	Sacred Heart Ctr., D. Jakosalem	SAT	J	S	M	S	Lito Omega	09184401904
CEBU CENTRAL	Casino Espanol de Cebu	SAT	M	S	M	J	Manny Tapangan	09273424126
CONSOLACION	San Narciso Pastoral Council	SAT	-	J	M	M	Siegfred Lanticse	09282632189
MACTAN	Crown Regency Suites	SAT	M	J	M	S	Lando Buctuanon	09209015864
MANDAUE	Montebello Villa Hotel, Banilad	SAT	M	J	M	S	Mar Sequino	09263125821
TALISAY Cebu	Chowking Gaisano Tabunok	SUN	M	J	-	S	Lino Canete	09173273780
BAIS	PPC	SAT	-	M	-	J	Eden Garcia	09276839648
DUMAGUETE-NORTH	Bethel Guest House	SAT	J	M	S	-	Tony Tero	09193528725
DUMAGUETE-SOUTH	Plaza Ma. Luisa	SAT	S	M	J	-	Don Teves	09196474530
SIQUIJOR	Webs Legacy Inn	SAT	J	-	J	-	Tata Quilicot	09169638026
SAN CARLOS	Carmel's	SAT	-	M	-	J	Joy Tambis	09085907794
TAGBILARAN NORTH	JJ Seafood	SAT	-	J	S	M	Pete Garcia	09173823858
TAGBILARAN SOUTH	Hotel La Roca	SAT	-	J	M	M	Oca Lapez	09277334154
TALIBON	Talibon Pension House	SUN	-	J	J	J	Cleto Garcia	09208016808
TUBIGON	JJ Rest., 2/F Pub Market	SUN	-	J	-	M	Boy Caga	09202321369
NAVAL, BILIRAN	Marina's Seaside Inn	SUN	-	J	-	M	Juan Pastor	09153647226
BORONGAN	JRC Bldg, Brgy Songco	SAT	-	J	-	J	Sonny Uy	09177222803
CALBAYOG	I's Plant Hotel * / Breadmix **	SUN	J**	M*(Sat)	L*	-	Dado Callosa	09216304902
CATBALOGAN	Flaming Hat Resto	SAT	J	-	M	-	Egan Gabon	09209241699
CATARMAN	DCC Annex	SUN	-	J	-	J	Jess Laodeno	09168763219
TACLOBAN	Sitti Grille Resto	SAT	-	M	M	J	Joseph Escalona	09152153587
BAYBAY	Parish Center	SUN	-	J	-	S	Tom Londina	
MAASIN	Ampil Function Hall	SUN	J	-	S	-	Rex Austria	09107830347
ORMOC	Pongos Hotel	SAT	-	J	M	J	Boy Fiel	09189207074
SOGOD	Sogod Bay Lodge	SAT	J	-	J	-	Adrian Alquiza	09185702685
HILONGOS	Holy Name Society Social Hall	SAT	J	-	J	-	Maning Fulache	
PALOMPON	PACCI	SAT	J	-	M	-	Edwin Cortez	
BACOLOD NORTH	Quan LS* / Bar 21**/Jollibee& Quan***	SAT	M*	J**	S***	J**	Senic Sansing	09161991315
BACOLOD SOUTH	McDo Lacson*/ 21st Resto**/ Jollibee LS***	SAT	M*	S***	M*	J**	Cabo Araneta	09228439128
BACOLOD EAST	Sweet Green* / BCBP Activity Center**	SAT	L**	-	M*	-	Ogie Ascalon	09209269851
SILAY	BCBP Center, Santan , Rizal St	SAT		M	J	M	Leonel Horvidalla	09104038331
ILOILO	Amigo Terraces Hotel	SAT	J	M	S	M	Toto Tanagon	09104381188
MOLO	Hotel del Rio, GLuna , Iloilo City	SAT	J	M	S	M	Baby Soriano	09209050533
KALIBO	Nazareth Home	SAT	J	M	S	M	Monchie Rebesencio	09176224862
BORACAY	Tropical Guest House Stn 3	SAT	J	J	J	J	Diony Ruance	09196886656
ROXAS	Pizza Junction, Rizal St.	SAT	J	M	S	M	Jess Diaz	09209213448
MINDANAO								
BUTUAN	Luciana Convention Center	SAT	M	J	-	J	Mark Villareal	09189018721
CDO EAST	Sentro 1850, Velez St.	SAT	M	M	J	S	George Nolasco	09237005081
CDO WEST	VIP Hotel	SAT	M	S	J	M	Rhady Escarra	09202032910
DAVAO	Royal Mandaya Hotel	SAT	M	S	M	J	Pepe Agulo	09165092401
DIGOS	CAP Building	SAT	-	J	-	J	Macy Directo	09052805519
GEN. SANTOS	East Asia Royale Hotel	SAT	J	-	J	-	Danny Hamoy	09177154289
SURIGAO	Gateway Hotel	SAT	J	-	J	-	Jun Bayana	09208344407
TAGUM	Miko's Brew, Apokon Road	SAT	-	J	M	J	Boy Galagala	09155018741
PANABO	Maria Clara Resto	SAT	J	J			Arman Yambao	09189793412
MALAYBALAY	Haus Malibu	SAT	J	-	J	-	Lino Epie	09095139015
VALENCIA	Tea room, CHE CMU	SAT	M	M	-	J	Nick Baliguig	09176281957
DIPOLOG	Top Plaza Hotel	SAT	-	J	M	S	Maiko Wong	09285066457
ILIGAN	Ma. Cristina Hotel	SAT	M	J	M	S	Mike Magsalin	09089410101
KAPATAGAN	Arcinas Resto	SAT	J	-	J	-	Fernie Legaria	
OROQUIETA	Kamayana sa Oro	SAT	J	-	J	-	Marchito Gonzales	09192205515
PAGADIAN	Pinchik Restaurant* Jollibee **	SAT	-	J*	M**	J*	Joe de Pedro	09178194168
ZAMBOANGA	Astoria Hotel	SAT	J	-	M	-	Lino Genel	09274237846
IPIL	Sibugay Hotel	SAT	-	J	-	J	Bogs Din	09177081432
ABROAD / CALIFORNIA USA								
SOUTHERN CALIFORNIA:	Maynila Resto/ Maegans Grill	Sun	S	J	J	-	Nelson Yrion	310-3579973
NORTHERN CALIFORNIA:	Fresh Pizza & BBQ Sn Lorenzo CA	Sat	-	-	J	-	Ed Fernandez	650-2787829
VALLEJO / NORCAL	Max's of Mia, Sonoma, Vallejo CA	Sat	J	-	-	-	Jimmy Buenavista	916-622-9140

