



<https://pixabay.com/illustrations/family-church-cross-faith-religion-5344669/>

MODULE THREE

**The Second Plenary Council of the Philippines
A Vision of a Renewed Church: Church of the Poor/
A Community of Disciples**



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MODULE MARKERS

MEANING



GOSPEL READING

Each module starts with a Gospel activity. Bible verses are presented in text and you should write a reflection about it. Guide questions for reflection are provided. (Your respective teacher will determine if this will count towards your assessment grade).



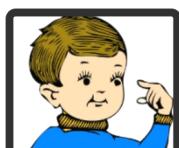
MODULE OUTCOMES/OBJECTIVES

You will see here the expected Course Learning Outcomes (CLO) and Topic Learning Outcomes (TLO). This will provide an overview of what you should learn in the module.



MODULE REQUIREMENTS

This section will show you the required activities/tasks that you need to submit/accomplish.



STARTING ACTIVITY

This activity is designed to stir up your interest in the lesson to be discussed. (Your respective teacher will determine if this will count towards your assessment grade).



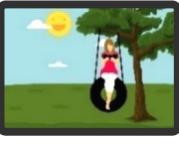
LESSON PROPER

Contains the bulk of the learning activity. This will provide you with the content to address the learning outcomes which are divided into subheadings.



ENABLING AND SUMMATIVE ASSESSMENTS

These assessments will allow you to deepen your understanding of the lesson. The different assignments and quizzes will assure you of a quality teaching-learning experience.



FORMATIVE ASSESSMENT

This opportunity (*optional*) to deepen one's faith journey through a guided reflection-based on the Gospel.



LEARNING REFERENCES

These are the materials used (sources of information) in the lessons. You may refer to them to learn more about the topics discussed.



LESSON TIME

This will provide you an idea of how long the lesson and activities will take. DO NOT BE ALARMED, this is simply a guide. There is no problem if you exceeded the time or if you finished the lesson and activities ahead of time.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(6th Week)



GOSPEL READING

John 8:31-32, 42. “*If you continue in my word, you are truly my disciples.*”

Then Jesus said to the Jews who had believed in him, ‘If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.’ Jesus said to them, ‘If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me.

Opening Prayer: Dear, God, I give you my heart that you may love in me your Father and all mankind. I give you the whole self that you may grow in me. Amen. (*Our Father... Hail Mary... Glory be*).

***St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!***



<https://www.umc.org/en/content/ask-the-umc-what-is-the-difference-between-an-apostle-and-a-disciple>



FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____
Instruction: Write your Gospel reflection here.

Thoughts for reflection:

This 'abiding' means we draw life from the word of God. This life is Christ himself; he is the love of the Father. Being a disciple, a listener, is living and abiding in truth, knowing that the Jesus of our prayer comes from God and is with God.

Reflection



MODULE OUTCOMES/OBJECTIVES

- CLO2. Analyze critically the role of the Church in the world today.
- CLO3. Appreciate and value the role of every Christian as Christ's disciple by zealously embracing the church's mission and sacramental life.

- TL01. Review of D-REED001 and an overview of the current course and be familiarized with the online class course policies.
- TL02. Examine the basic characteristics of the Church as a community of disciples and the sacraments by learning authentic discipleship in the light of Church teachings and scriptures.
- TL03. Grasp the historical development of the Church since the time of Her birth.
- TL04. Appreciate and value the journey of the Church (trials and triumphs)

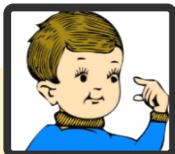


MODULE REQUIREMENTS

In this module, you are expected to:

- a) Have a copy of the D-REED 002 syllabus
- b) Use New Testament Bible
- c) Keep in touch with your Journal (*for spiritual enrichment*)
- d) Read the lessons; and
- e) Submit the activities/assessment tasks required by your respective teacher in SB, these may include:
 - ✓ Gospel Reflection
 - ✓ Starting Activity
 - ✓ Enabling Assessments
 - ✓ Summative Assessments

-oOo-



STARTING ACTIVITY

Let us share our insights':

1. When someone speaks about a church of the poor, what thoughts come into your mind? What does it mean to you personally?
2. Are the poor during the time of Jesus the same as we speak of the poor today in our society?



LESSON THREE:

1. The Second Plenary Council of the Philippines

Overview

In the course of time the church experienced its ups and downs, yet she never wavered in her desire to continue the work that Jesus Christ had entrusted her for his flock. Guided with the Spirit she constantly struggles and made herself a beacon of hope for every community of believers, especially the community of the poor. In this Lesson we will learn how this same church nourishes us with love, binding us together as one for the greater glory of God.

Amid socio-economic development and progress, and even religio-cultural change of our society, the proliferation of the poor continues. However, the poor are not passive about their situation. Somehow or the other, they organize themselves to fight against the oppressive structure of our society. They are clamoring for justice and a just living wage. They are struggling to live a life with dignity as children of God.

The Philippine Church, on the other hand, heeds to the call of the poor. Since the call of Vatican II (1962-1965), the Philippine Church has been trying to respond to the "signs of the times." The situation provokes the Church to act; and so, the birth of the Second Plenary Council of the Philippines (PCP II) on January 20-February 17, 1991. Nevertheless, the situation, especially the miserable condition of the poor has been able to evangelize the Church. Thus, the Church's concern is the LIBERATION OF THE POOR. This is the vision of the Philippine Church: to be "CHURCH OF THE POOR".

According to PCP II, to be CHURCH OF THE POOR means:

- ❑ To embrace and practice the evangelical spirit of poverty, which combines detachment from possessions with a profound trust in the Lord as the sole source of salvation (#125);
- ❑ The members and leaders of the Church have a special love for the poor (#126);
- ❑ At the very least, the poor are not discriminated against (#128);

- The pastors and church leaders will give preferential attention and time and share their resources to the poor (#129);
- One will be in solidarity with the poor (#130);
- One will condemn any injustices and exploitation of the poor (#131);
- The poor themselves are evangelizers (#132);
- The rich parishes will live simply to share what they have with the poor (#133);
- The community of disciples especially the rich have preferential love for the poor (#134);
- One is willing to follow Jesus Christ through poverty and oppression to carry out the work of salvation (#135).



<http://mpq3.blogspot.com/2011/01/pcp-ii-20.html>

Models of the Church According to PCP II

The models of the Church in the final document of PCPII are presented in the second part of the Acts and Decrees (PCPII. p. 35). These models are a response to meet the challenge of the Third millennium. The PCP II identifies five models in envisioning the renewed Church:

1. **The Church is a *Communion*.** A Christian grows in faith in a community. Each one is called an individual 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” (Lumen Gentium 9) “a community of faith, hope, and charity” (LG 8).

The first disciples formed a community in which they “devoted themselves to the teachings of the apostles and the communal life, to the breaking of the bread and prayers (Acts 2:42). They were of one heart and mind. This unity is expressed in the diversity and equality in the dignity of members.

a. **Unity in Diversity**. In 1 Cor. 12:12-30, Paul expressed this when he compared the group of believers to a human body. He called it the Body of Christ with unity in diversity among the believers. There are different charisms and ministries in the Church, but there is only one body. **The diversity does not destroy the unity, but it brings out the complementarity and necessary contribution of the different charisms and ministries.** Sharing and mutual interaction of the different members characterized the Church and through them that everybody's need is supplied (PCPII. 92).

b. **Equality in Dignity**. There is the diversity of ministries and charisms (LG 13) in the Church, yet in unity, there is also equality in the Christian dignity of all the members. This means that there is still hierarchy which is the hierarchy of service, and not of Christian excellence. The Christian dignity of the ordained is measured by the sincerity and genuineness of their service rather than by the office they hold. They are great if they truly serve the Lord and his community (Mk. 10:42-45). John Paul II concludes the equality in the dignity of all Christians: “**Each member of the lay faithful, together with**

ordained ministers and men and women religious, shares responsibility for the Church mission" (CL 15).

2. The Church as Participation. In the Body of Christ, (I Cor. 12:4-36, Eph.4;7,11-16) each has a gift from the Spirit to share, and each has a need of the other's gifts for the building up of the body and the fulfillment of its mission. It means that in the Church, nobody is so poor as to have nothing to give, and nobody is so rich as to have nothing to receive. It emphasizes the insights of Vatican II on co-responsibility, shared responsibility in the mission of the entire Church among the bishops, clergy, religious, laymen, and women. This is to restore the laity's neglected role as evangelizers and to enable them to exercise the same role more fully and efficaciously in spreading the kingdom of Christ.

3. The Church as Community-in-Mission.

This is the missionary character of the community of disciples. The Church is the communion in the state of mission (PCPII, p. 103). It originated from the mission of the Son and the Holy Spirit (AG 2). The Church exists for the world not for itself or its members. It is sent on a mission in the world to proclaim the Good News of Christ and to be an instrument of his grace (PCPII, 104). It exists to evangelize, proclaim the Good News, build up the Church, and serve the Kingdom by permeating the world with Gospel values so that finally all creation may be united in Christ as the head (Eph. 1:10). Also, Jesus' final words to them are words of commissioning: "You will receive power when the Holy Spirit comes upon you, and you will be my witness in Jerusalem, throughout Judea and Samaria, to the ends of the earth (Acts 1:8). In the missionary mandate found in (Mt. 28:19-20), it is said in a different way saying, "Go, therefore, and make disciples of all nations...and behold, I am with you always, until the end of the age".

As the country in Asia with a predominantly Catholic population, the Philippine Church should be a missionary Church (No. 106). Pope John Paul II spoke with special clarity when he said to the Philippine bishops that: "There is no doubt about it: the Philippines has a special missionary vocation to proclaim the Good News, to carry the light of Christ to the nations" (JP II- Message to Asian Bishops).



It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you try to share some of their poverty and see if you can accept it as God's will yourself!

(Thomas Merton)

izquotes.com

<https://www.askideas.com/64-all-time-best-poverty-quotes/it-is-easy-enough-to-tell-the-poor-to-accept-their-poverty-as-gods-will-when-you-yourself-have-warm-clothes-and-plenty-of-food-and-medical-care-thomas-merton/>

CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(6th Week)



GOSPEL READING

John 15:12-14. *"You are my friends if you do what I command you."*

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you.

Opening Prayer: Dear God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to distinguish one from the other. Amen.
(Our Father... Hail Mary... Glory be).

**St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!**



<https://pixabay.com/illustrations/hand-friend-people-friendship-782688/>



FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____

Instruction: Write your Gospel reflection here.

Thoughts for reflection:

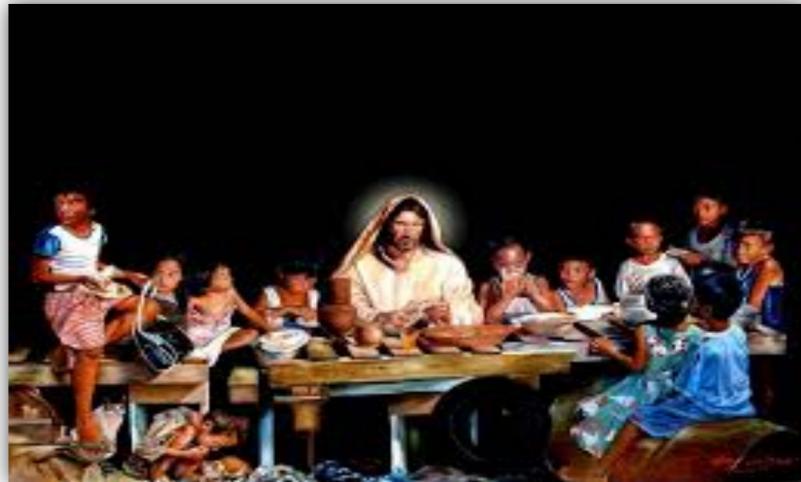
1. *The love of Jesus is self-sacrificing love, seen on the cross. Where best to see love than at Calvary? The love of Calvary is love for all, and wants and desires that we know and receive this love. In prayer we might imagine ourselves at Calvary and allow the love of Jesus Christ be given to each of us.*
2. *I show my faith by my life. I believe in the words of Jesus. I accept that Jesus has chosen me and allow myself to be affirmed by his choice.*
3. *As I lay down my life, I may look for credit or recognition. God sees what I do. Is that enough for me?*

Reflection



(Continuation ... The Second Plenary Council of the Philippines)

4. **A Priestly, Prophetic, and Kingly People.** By our baptism, we shared in the kingly, prophetic, and priestly functions of Christ. This means that as faithful, we must present ourselves as a sacrifice, living, holy, and pleasing to God (Rom 12:1) praising God and bearing witness to Christ. It is exercised by the reception of the sacraments, prayer and thanksgiving, the witness of the holy life, abnegation and active charity" (LG 10). We exercise it when we participate in the offering of the Eucharist (LG 10). The entire baptized share in the common priesthood of Jesus. By the sacrament of the Holy Orders, some are ordained to shepherd and serve the people of God. They possess the ministerial priesthood.



<https://www.eurasiareview.com/01092020-philippines-a-modern-day-depiction-of-the-last-supper-oped/>

We are not only priests, but we are also prophets. We are tasked to spread the Good News of Christ to others by the way we live our lives, behavior, testimony, and teaching (PCP II, 120). When we are manifesting this to others, the community becomes prophetic.

The people of God receive the Word of the living God by a “supernatural appreciation of the faith” (sensus fidei). With the right judgment, we must penetrate faith more deeply and apply it more fully to our lives (LG 12).

When we are witnessing, service is necessary. This means service for others and not for ourselves. Through this, we can overcome the realities of sin thus establishing God's reign in our midst. This is the sharing in the kingly mission of Christ (PCP II, 121).

5. **The Church of the Poor.** The Church of the poor means that the Church embraces and practices the Evangelical spirit of poverty, which combines detachment from possessions with the profound trust in the Lord as the source of salvation (PCP II, 125). The Lord does not want anyone to be materially poor, but he wants all his followers to be “poor in spirit” (Mt. 5:3).

The “Church of the Poor” means the poor are not discriminated against because of their poverty, nor will they be deprived of their “rights to receive the abundance of the help of the spiritual goods of the Church, especially of the word of God in the sacrament of the pastors (LG 37). If they cannot pay the stipends or the stole fees because of poverty, they will not be deprived of the sacraments or the necessary spiritual services (PCP II, 128).

This further stresses that the pastors and other Church leaders will give preferential attention and time to those who are poor, and will generously share their resources to alleviate their poverty and make them recognize the love of the Lord for them despite their poverty (PCP II, 129).

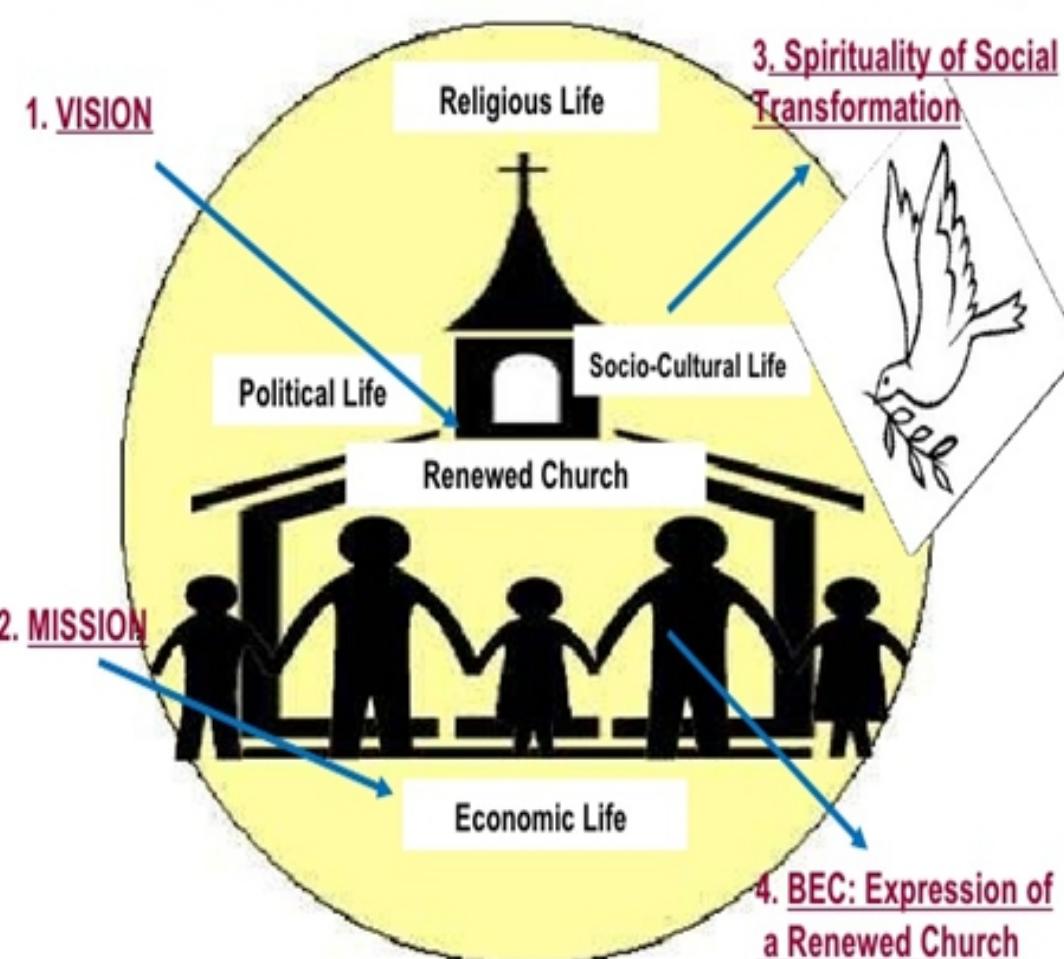
The “Church of the Poor” also means that the Church will not only evangelize the poor, but the Poor in the Church will themselves become evangelizers. This will not only render preferential service to the poor but will practice preferential reliance on the poor in the work of evangelization (PCP II, 132). This means service for all.

Furthermore, this means a willingness to follow Christ through poverty and oppression to carry out the work of salvation, not seeking earthly glory but proclaiming by his example, humility, and self-denial (LG 9).





Renewing the Parish through Building Ecclesial Communities at the Base



PCP II Church

CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(7th Week)



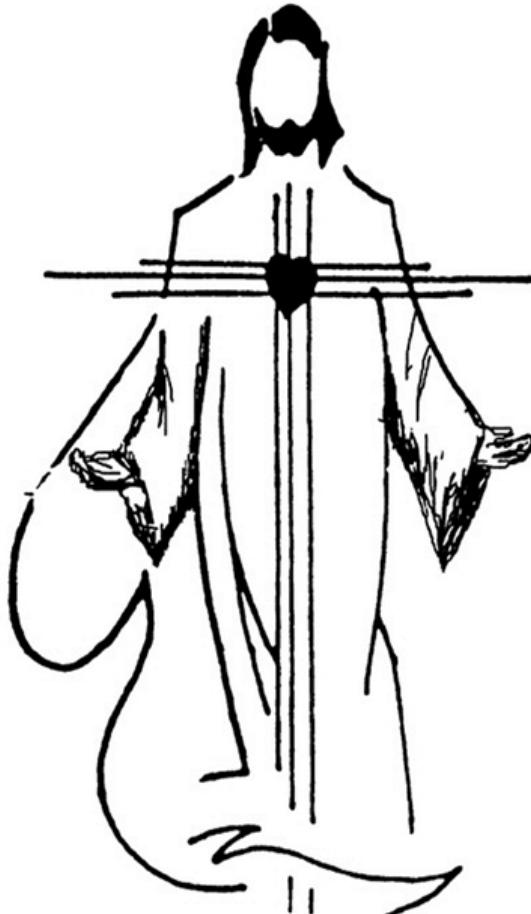
GOSPEL READING

Matthew 24:45-47. “*You do not know on what day your Lord is coming.*”

Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore, you also must be ready, for the Son of Man is coming at an unexpected hour. ‘Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time? Blessed is that slave whom his master will find at work when he arrives. Truly I tell you, he will put that one in charge of all his possessions.

Opening Prayer: Dear God, lead me to grow in faith and keep a healthy balance in my life. Remind me that I need to give time and space for myself as well as for others. Inspire me to remain committed to my work, sharing quality time with my family, and enjoying sufficient rest and recreation. Amen. (*Our Father... Hail Mary... Glory be.*)

***St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!***



<https://pixabay.com/illustrations/jesus-christ-religion-christian-412151/>



FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____

Instruction: Write your Gospel reflection here.

Thoughts for reflection:

Lord, as I get older, I have a problem with keeping awake and being alert moment by moment. I can see what sense it makes to live in the present moment, and to recognize your presence in the Now. Though you were never old yourself, you may have noticed in your foster-father Joseph how the reflexes slow down. Take me as I am, Lord, not a particularly faithful or wise servant, but one who is still looking forward to the encounter with you.

Reflection



1.5 Hours

2. A Vision of a Renewed Church: Church of the Poor/ Community of Disciples

Overview

Since the time Jesus started his ministry, he never wavered to nurture the faith of his disciples. The establishment of this community grew bigger as time passes. History made this reality a remembrance of joy. Those who had witnessed how our Lord fulfilled the will of His Father to bring salvation to humanity through his death on the cross, have come to acknowledge the truth of his message about the Kingdom of God.

a. Mission of a Renewed Church: *Integral Evangelization*

One integral part of the mission is evangelization. The post-synodal exhortation of Paul VI *Evangelii Nuntiandi* generally considers evangelization as a “complex and dynamic reality” (EN 17). Elements like a witness, dialogue, proclamation, catechesis, conversion, the formation of the local clergy, inculturation, integral human promotion or development or liberation, etc., are contained in *Evangelii Nuntiandi* (Tomko, 1990).

Renewed Integral Evangelization

- new vigor, new methods, and new expression no longer in the area of religion alone, but for total human liberation and development in socio-economic and political areas of life with the participation of the poor as active agents of social change.

<https://www.slideshare.net/BiangbiangEstamo/a-renewed-integral-evangelization-ppt>

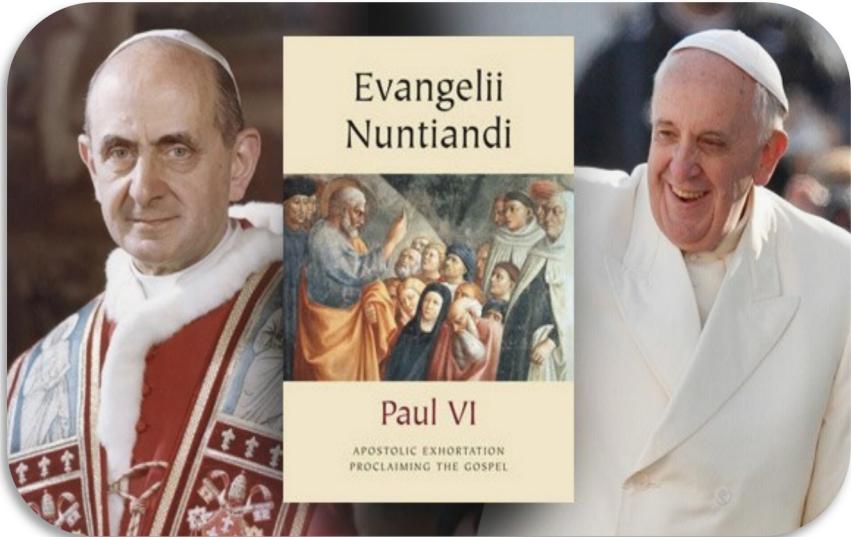
The Church realizes that evangelization should take into account peoples' concrete lives, both personal and social. God's kingdom should be preached about man/woman's present concerns which include issues like justice, liberation, and human development. Pope Paul VI, however, says “they are not the end of evangelization “. The proclamation of Jesus Christ and the promotion of the values of God's Kingdom “remain to be the primary mission of the Church” (*Redemptoris Missio*, 34). Human development, liberation, and the propagation of a

“civilization of love” should be founded on the universal values of peace, solidarity, justice, and liberty, which find their full attainment in Christ” (*Tertio Millenio Adveniente*, 52.)

Morneau (Pp. 32-57) presents ten theses drawn from the ten themes that Pope Paul VI emphasized in *Evangelii Nuntiandi*:

1. Evangelization consists of many diverse but complementary elements, all of which proclaim the good news of God’s love and his liberating salvation in Jesus Christ.
2. Evangelization is grounded in the power of the Holy Spirit who calls us to holiness and enables us to live in Christ.
3. Evangelization demands the sensitivity of maintaining complete fidelity to the message of Jesus while adapting it to the circumstances of the people being evangelized.
4. Evangelization seeks to transform the mind and heart of each individual and all humankind, making them into the likeness of the Lord Jesus.
5. Evangelization demands constant study and prayer if truth is to be discovered and shared.
6. Evangelization, the essential mission of the Church, is the responsibility of every Christian; no one is exempt from this call and privilege.
7. Evangelization is rooted in personal adherence to Jesus Christ and the work of building the Kingdom.
8. Evangelization will face resistance, major forces like secularism and atheism.
9. Evangelization is concerned with the full liberation of people from all forms of oppression, especially from the oppression of sin.
10. Evangelization relies on a promise of presence and, thus, is characterized by a profound hope.

John Paul II’s expression of lay involvement is supported by Vatican II and *Evangelii Nuntiandi*: “From the fact of their union with Christ the head, flows the laymen’s right and duty to be apostles ... it is by the Lord himself that they are assigned to the apostolate” (AA, 3). *Evangelii Nuntiandi* (60) articulates further saying that “Evangelizing is the work of the whole Church. This means that for the world as a whole and for each of the regions where she happens to be, the Church knows herself responsible for the task of spreading the gospel.”



The Vatican Council and *Evangelii Nuntiandi* clearly state that Christ calls the laity to full participation in the life of the Church and full commitment to the mission of the Church. PCP II enumerates four aspects of the Church's life and has emerged as lived experience after Vatican II and which determine the role and life of the lay faithful. The lay is called to a community of families, Christian presence, ministry and evangelization, and social transformation. For PCP II, evangelization comprises both a "message of salvation" concerned with catechesis and liturgy and a "message of liberation focusing on social transformation.

The community of disciples envisioned by PCP II must be increasingly seen by our people today as a community of faith rooted in Christ and immersed in the life of the Filipino people. One of the most potent ways of actualizing PCP II's vision is making different communities/parishes realize the value of being a community of disciples.



CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

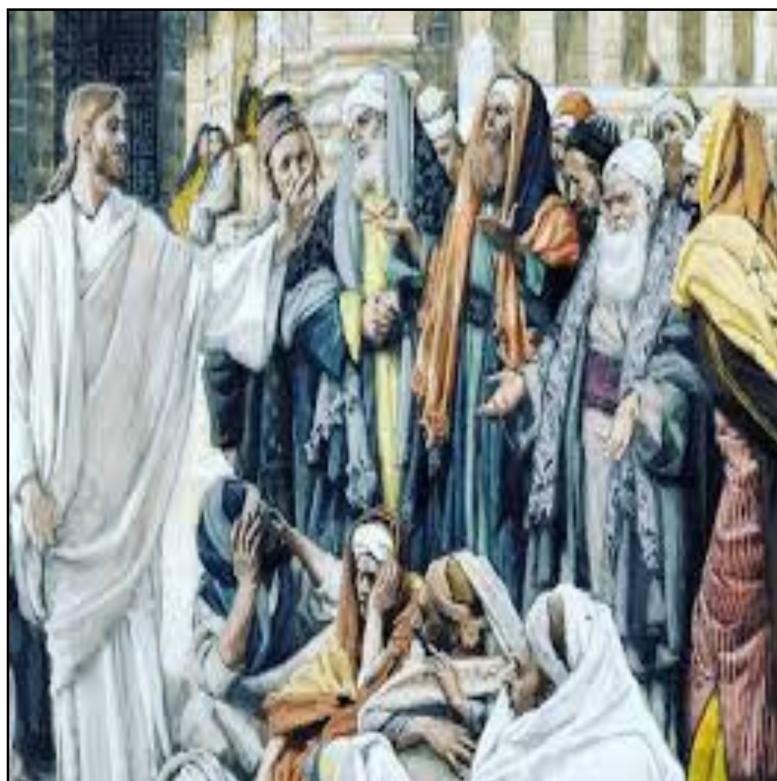
(7th Week)



GOSPEL READING

Mt. 5:18-20: “Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.



Opening Prayer: Dear God, thank you for the good things that I have learned in school. Please help me when the lessons are difficult. Please be at my side when I am tempted not to give my best. Amen. (*Our Father... Hail Mary... Glory be*).

*St. John Baptist de la Salle,
pray for us.
Live Jesus in our hearts,
forever!*

☒ DETACH PAGE FROM THE MODULE ☒



FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____

Instruction: Write your Gospel reflection here.

Thoughts for reflection:

Jesus is not careless about the requirements of the law. He wants us, too, to be attentive and careful and asks us to bring all aspects of our lives before God. I pray that I might respect the voice of my conscience as I try to hear how God is speaking to me.

Reflection



(Continuation ... A Vision of a Renewed Church: Church of the Poor/Community of Disciples

Integration

The Church as the Church of the poor and a community of disciples is a way to promote that the Church must be active in the lives of people especially the poor. The Church exhorted the people to take an active role in the social milieu particularly in liberating themselves from the bondage of oppression and enslavement. This aspect of freedom must be truly liberating, free from all that can violate their human dignity and rights as individuals. Likewise, a Church of the poor and community of disciples must be prophets. They will be proclaiming to people the gospel values and the hope to attain peace, justice, prosperity, equality, and love to the lost, the least, and the last.

1. **Church of the Poor.** The Church of the poor means that the church embraces and practices the Evangelical spirit of poverty, which combines detachment from possessions with the profound trust in the Lord as the source of salvation (PCP II,125). Furthermore, the PCP II (129) stresses that the pastors and other church leaders will give preferential attention and time to those who are poor and will generously share their resources to alleviate their poverty and make them recognize the love of the Lord for them despite their poverty.
2. **Community of Disciples.** This means a willingness to follow Christ through poverty and oppression to carry out the work of salvation, not seeking earthly glory but proclaiming by his example, humility, and self-denial (LG 9).
3. **Integral Evangelization.** The Church realizes that evangelization should take into account peoples' concrete lives, both personal and social. God's kingdom should be preached about man/woman's present concerns which include issues like justice, liberation, and human development.

Conclusion

The “new” church sees to it that the call of being the church of the poor and community of disciples enthusiastically “promotes a journey towards renewal, unity, and empowerment of the people to live with dignity amidst the crises and problems of our society (Domingo). The Basic Ecclesial Community: towards social transformation, 2005 p.5). Furthermore, it upholds the real participation of the people in transforming the society rooted and centered in the very example of Jesus Christ. It spells that these “new” Church must know how to “identify the joys, hopes, grievances, and aspirations of humanity and especially of the poor as its own” (Acts and Decrees of the PCP II,1992, p.72) until such time that these new” disciples thru their common effort will establish a just and humane society (Kingdom of God).



ENABLING ASSESSMENT 3

(For the professor to decide)

Option 1:

1. Identify issues that certainly affect our socio-political-cultural and religious situations as a country (group the class into four). What should we do about it? How does this problem affect the majority of our poor people? (For Group discussion).

2. After looking at our social problems, establish what are the possible “lights” or hopes that we can hold on as disciples/people of God believing that the Kingdom of God is truly in the midst of the poor (creatively present your answers).

Option 2:

Write something about your reflection from the lyrics of this song “Bahay”. Give some of your realizations of how this song depicts the picture of poverty in our society.

Bahay

by Gary Granada

Isang araw ako'y nadalaw sa bahay tambakan
Labinglimang mag-anak ang duo'y nagsiksikan
Nagtitiis sa munting barung-barong na sira-sira
Habang doon sa isang mansyon halos walang nakatira
 Sa init ng tabla't karton sila doo'y nakakulong
 Sa liliim ng yerong kalawang at mga sirang gulong
 Pinagtagpi-tagping basurang pinatungan ng bato
Hindi ko maintindihan bakit ang tawag sa ganito ay bahay

Sinulat ko ang nakita ng aking mga mata
Ang kanilang kalagayan ginawan ko ng kanta
Iginuhit at isinalarawan ang naramdaman
At sinangguni ko sa mga taong marami ang alam
Isang bantog na senador ang unang nilapitan ko
At dalubhasang propesor ng malaking kolehiyo
Ang pinagpala sa mundo, ang dyaryo at ang pulpito
Lahat sila'y nagkasundo na ang tawag sa ganito ay bahay

Maghapo't magdamag silang kakayod, kakahig
Pagdaka'y tutukang nakaupo lang sa sahig
Sa papag na gutay-gutay, pipilting hihimlay
Di hamak na mainam pa ang pahingahan ng mga patay
Baka naman isang araw kayo doon ay maligaw
Mahipo n'yo at marinig at maamoy at matanaw
Hindi ako nangungutya, kayo na rin ang magpasya
Sa palagay ninyo kaya, ito sa mata ng Maylikha ay bahay



<https://www.philstar.com/headlines/2019/12/03/1975218/1-million-families-out-poverty-under-duterte-admin>

CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(8th Week)



GOSPEL READING

John 7:1-2, 10, 25-30. *"I have not come on my own. But the one who sent me is true."*

After this Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him. Now the Jewish festival of Booths was nearby. But after his brothers had gone to the festival, then he also went, not publicly but as it were in secret.

Now some of the people of Jerusalem were saying, 'Is not this the man whom they are trying to kill? And here he is, speaking openly, but they say nothing to him! Can it be that the authorities know that this is the Messiah? Yet we know where this man is from; but when the Messiah comes, no one will know where he is from.' Then Jesus cried out as he was teaching in the temple, 'You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him. I know him because I am from him, and he sent me.' Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come

Opening Prayer: Dear God, we pray for your love and compassion to abound as we walk through his challenging season. We ask for wisdom for those who bear the load of making decisions with widespread consequences. We pray for those who are suffering from sickness and all who are caring for them. We ask for protection for the elderly and vulnerable to not succumb to the risks of the virus. We pray for misinformation to be curbed that fear may take no hold in hearts and minds. As we exercise the good sense that you in your mercy provide, may we also approach each day in faith and peace, trusting in the truth of your goodness towards us. Amen. (*Our Father... Hail Mary... Glory be*).

*St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!*

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FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____
Instruction: Write your Gospel reflection here.

Thoughts for reflection:

1. Some reacted to Jesus by wanting to kill him. He was aware of this and so acted with caution. Jesus still has the same approach to people. He is most skilled. Many even today want to eliminate him, by destroying his teaching and influence.
2. This helps us to better understand the human aspect of his life and brings us closer to him as we realize who much he is like us. How do you manage when people reject you and criticize you when you mean well? It can be a great help to turn to the Lord as someone who understands you from his own experience and who supports you by his friendship.

Reflection



SUPPLEMENTARY LESSON: THE BROTHER OF THE CHRISTIAN SCHOOL: A COMMUNITY OF FAITH

WHAT IS THE “COMMUNITY” FOUNDED BY FR. JOHN BAPTIST DE LA SALLE?



<https://lsaruminations.edublogs.org/2014/05/14/the-lasallian-community-try-it/>

The community was founded in 1680, at Reims, France, by St. John Baptist de La Salle , a priest, a canon of the metropolitan church of that city.

The community is known as the Institute of the Brothers of the Christian Schools, a society of male religious approved by the Church, but not taking Holy orders, and having for its object the personal sanctification of its members and the Christian education of youth, especially of the children of artisans and the poor. It accepts the direction of any kind of male educational institution, provided the teaching of Latin is excluded, but its principal object is the direction of elementary gratuitous schools.

<https://www.catholic.org/encyclopedia/view.php?id=6140>

The Spirit of the Community

The spirit of the community (institute), infused by the example and teachings of its founder and fostered by the exercises of the religious life, is a spirit of faith and zeal. The spirit of faith induces a Brother to see God in all things, to suffer everything for God, and above all to sanctify himself. The spirit of zeal attracts him towards children to instruct them in the truths of religion and penetrate their hearts with the maxims of the Gospel, so that they may make it the rule of their conduct.

St. John Baptist de La Salle had himself given his Brothers admirable proofs of the purity of his faith and the vivacity of his zeal. It was his faith that made him adore the will of God in all the adversities he met with. His whole life was a prolonged act of zeal: he taught school at Reims, Paris, and Grenoble, and showed how to do it well. He composed works for teachers and pupils, and especially the "Conduite des écoles" the "Devoirs du chrétien", and the "Règles de la bienséance et de la civilité chrétienne"

(<https://www.catholic.org/encyclopedia/view.php?id=6140>)

The saint pointed out that the zeal of a religious educator should be exercised by three principal means: vigilance, good example, and instruction. Vigilance removes from children a great many occasions of offending God; good example places before them models for imitation; instruction makes them familiar with what they should know, especially with the truths of religion. Hence, the Brothers have always considered catechism as the most important subject taught in their schools. They are catechists by vocation and the will of the Church. They are, therefore, by the spirit of their institute, religious educators: as religious, they take the three usual vows of poverty, chastity, and obedience; as educators, they add the vow of teaching the poor gratuitously according to the prescriptions of their rule, and the vow of remaining in their institute, which they may not leave of themselves even to join a more perfect order. Besides, the work appeared so very important to St. John Baptist de La Salle that, to attach the Brothers permanently to the education of the poor, he forbade them to teach Latin.

(<https://www.catholic.org/encyclopedia/view.php?id=6140>)

A reflection: What is to be a Lasallian Brother?

- ✓ ...is someone who follows the call of the Lord and consecrates himself entirely to Him through the religious vows of poverty, chastity, and obedience, to dedicate his whole life and all his strength to the mission of educating children and young people, in other words to being a religious educator.
- ✓ ...forms community with the other members of the Institute, and they all commit themselves to "*keep Christian Schools together and by association*", especially for the service of the poor, and to carry out whatever ministry is entrusted to them, wherever they may be sent.
- ✓ ...is a "layman" and does not aim at the priesthood, because his ministry does not involve carrying out the sacred functions of the liturgy or administering the sacraments. *His mission consists of educating* the pupils in a Christian way through an education that involves both profane and religious content.
- ✓ ...is an apostle whose life is dedicated to helping the pupils in their needs and problems. More than being a friend, he seeks to be a 'brother' to each one of them!
- ✓ ...is a catechist and an educator in the faith of his pupils. He speaks to them of God, teaches them the truths of faith, and helps them to live their lives as Christians, leading them to the knowledge and love of God so that they grow constantly in the faith.
- ✓ ...shows care and concern for all the pupils entrusted to him by God, but he has a special love for the poorer pupils since they have more need of help.
- ✓ ...lives in union with God. Through prayer, he acquires the strength to carry out his ministry as an educator to bring the pupils closer to God.
- ✓ ...is a teacher by profession. Consequently, he seeks constantly to improve himself through study and personal reflection to be able to carry out his duties with greater competence (<https://www.lasalle.org/en/lasallian-family/brothers/>).

CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(8th Week)



GOSPEL

Mt. 9:35-38: “*I pray that I might respect the voice of my conscience.*”

Jesus is not careless about the requirements of the law. He wants us, too, to be attentive and careful and asks us to bring all aspects of our lives before God. I pray that I might respect the voice of my conscience as I try to hear how God is speaking to me.

Opening Prayer: Dear God, I know now that you are a God who loves surprises. Make me ready always to welcome the new challenges that I encounter. I hope they will help me become a better person. Amen. (*Our Father... Hail Mary... Glory be*).

St. John Baptist de la Salle, pray for us.

Live Jesus in our hearts, forever!



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FORMATIVE ASSESSMENT (Optional)

Student's Name: _____ Student ID Number: _____

Instruction: Write your Gospel reflection here.

Thoughts for reflection:

I bring to mind those who feel harassed and helpless. I pray for the compassion that Jesus had: that I may recognize those in need around me and be a shepherd to them.

Jesus recognized many missed opportunities as he looked at the people around him. I ask God to help me to recognize the rich harvest around me, that I may use the opportunities I might otherwise miss.

Reflection



PRAYER

“Creating Community”: Life of St. John Baptist de La Salle

A PRAYER IN CREATING A LASALLIAN COMMUNITY

Let us remember that we are in the holy presence of God...

+In the name of the Father, and of the Son...

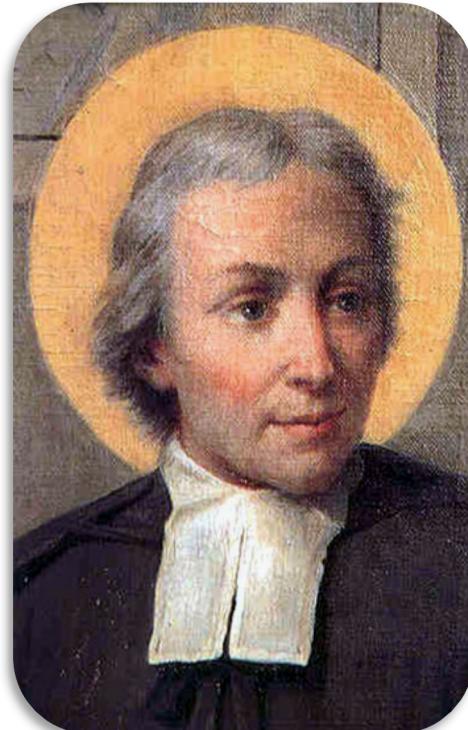
Leader: Jesus, be with us now as we meditate on the role of community in our life.

De La Salle's Words:

In his meditations on the Ascension, De La Salle wrote:

The third petition which Jesus made to the Eternal Father for His Apostles... is that they should be closely united among themselves. This union should be close and firm as to resemble that which exists between the three Divine Persons... And this union of heart and mind which Jesus desires to see among His Apostles is to produce the same effect as the essential union between the Father, the Son, and the Holy Spirit, that is to say, they are all to share the same sentiments, to have the same practices... As St. Luke records in the Acts, saying, “there was one heart and soul in all the company of believers.”

... Only using such harmony will you be able to maintain that peace that constitutes the whole happiness of your life. Ask therefore the Lord of all hearts to make yours one with those of your Brothers, in that of Jesus. (Battersby, Meditations, p. 174)



https://en.wikipedia.org/wiki/Lasallian_educational_institutions

Reflection:

The drive to create and experience community surges in every culture and each individual. Common beliefs, rituals, and mores bond people into the community. Christians are united by a belief in the Triune God revealed in the life, death, and resurrection of Jesus Christ. This belief is expressed in communal liturgies and through shared values and common causes.

The community provides us with a sense of our identity and protects us. In the early days of Christianity, the followers of Jesus were known for their love for one another, expressed in their sharing of goods and care for one another.

De La Salle urged his followers to create community, too. They should be united in sentiments, will, affections, rule, and practices. De La Salle believed that without community, his Brothers would become discouraged, lose their sense of mission, and drift away from their calling. He wanted the school to be a community as well, a place where the students found encouragement and guidance to lead lives that would create good in the church and society. De La Salle's model for the community was the Trinity itself – the three persons, each unique and distinct yet bonded together in love.

God's Word: Acts 4: 32-35; Acts 2: 42

The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common.

The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all accorded great respect.

None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from the sale of them, to present it to the apostles; it was then distributed to any who might be in need. (Acts 4: 32-35)

These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread, and the prayers. (Acts 2: 42). *The Word of the Lord,* <https://www.dlsud.edu.ph/news/2020/peace.htm>

Closing prayer

All: How good it is, how pleasant, for God's people to live in unity. It is like the precious oil running down from Aaron's head and beard, down to the collar of his robes. It is like the dew on Mount Hermon falling on the hills of Zion. For there Yahweh has promised a blessing, a life that never ends.

Modified. Koch, C. (1990).
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CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: Let us remember that we are in the holy presence of God.
(Pause in a moment of silence.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(9th Week)

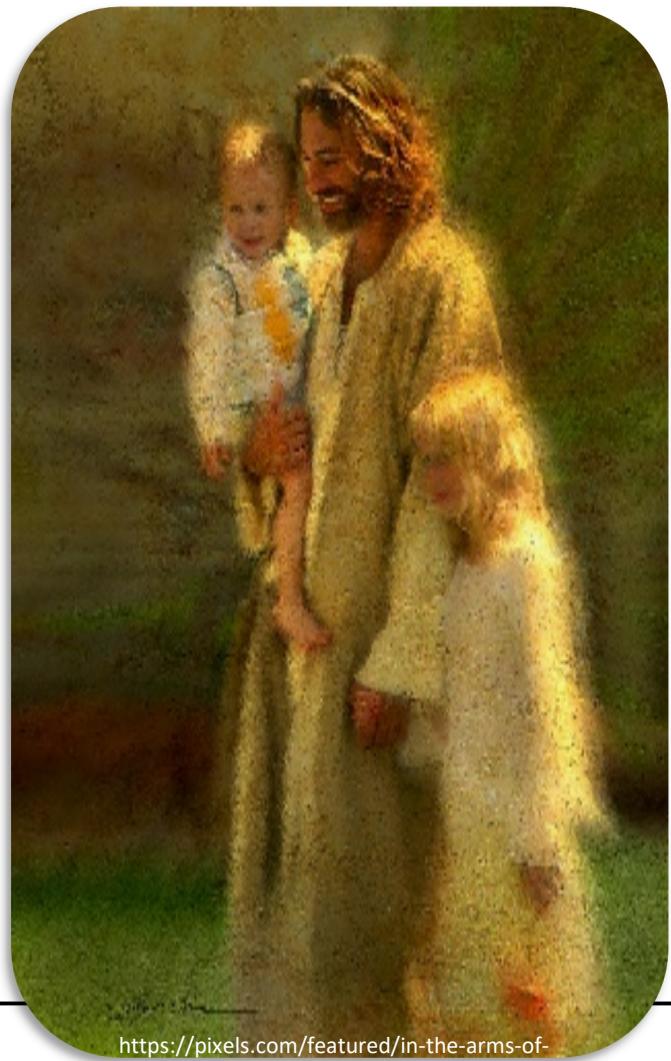


GOSPEL READING

Matthew 18:1-5, 10. *"Whoever becomes humble like this child is the greatest in the kingdom of heaven."*

At that time the disciples came to Jesus and asked, ‘Who is the greatest in the kingdom of heaven?’ He called a child, whom he put among them, and said, ‘Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me. ‘Take care that you do not despise one of these little ones; for, I tell you, in heaven, their angels continually see the face of my Father in heaven’.

Opening Prayer: Dear God, I pray that there will be more people who will want to become teachers. Make our teachers always joyful in their work. May they be



patient in teaching children like us. Amen. (*Our Father... Hail Mary... Glory be*).

**St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!**

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FORMATIVE ASSESSMENT (Optional)

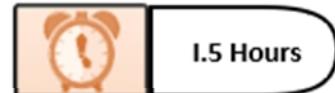
Student's Name: _____ Student ID Number: _____

Instruction: Write your Gospel reflection here.

Thoughts for reflection:

1. In today's gospel Jesus confused his disciples. He pointed at the gifts of children, their innocence, humility and honesty, as the mark of true greatness. The clear heart and the simple honesty of a child makes us sit up and pay attention and smile in admiration.
2. Jesus pointed at the gifts of children, their innocence, humility and honesty, as the mark of true greatness. The clear heart and the simple honesty of a child makes us sit up and pay attention and smile in admiration. Am I free to challenge my friends, my family or my work colleagues with a child-like fearlessness when my heart tells me that there is something not right?

Reflection



SUMMATIVE ASSESSMENT 2

MIDTERM MAIN TASK:

Reflection Paper (*Online participation in collaboration with the CAMPUS MINISTRY OFFICE in any Church's spiritual and religious activities.*)



CLOSING PRAYER: I will continue, O my God, to do all my actions for the love of you.

St. John Baptist de la Salle, pray for us.
Live Jesus in our hearts, forever!

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.