

The Filipino

CATHOLIC

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Spreading the Good News

July 8 - August 12, 2009

Healing on Long Island with Fr. Fernando Suarez



**Kevin Sarmiento & Earl Scott
Santo Niño Fiesta Hermanitos
Past and Present**



**Antipolo Pilgrimage
Washington, D.C.**

HEALING ON THE HILL



Fr. Suarez holds healing service at Shrine of Our Lady of the Island

Healing priest Fr. Fernando Suarez held a healing service in Long Island last June 7. The event took place at the Shrine of Our Lady of the Island in Eastport where thousands came to be prayed on by Fr. Suarez.

Mass was first held at shrine on the rock on top of the hill with Fr. Suarez as main celebrant. Fr. Roy Tordik, director of the shrine was among the concelebrating priests.

Since, the very sick and the handicapped wouldn't be able to climb the hill to hear mass, another mass was held at the Pilgrim's Hall where Fr. Suarez proceeded right after mass on the hill. There the handicapped, elderly and seriously ill were prayed on first. Then those waiting outside were allowed to go in only a certain number of a time in order not to overcrowd the hall.

Various healings occurred and many gave testimonies of the miraculous healing they experienced.

The service was done in a very orderly fashion thanks to the many volunteers who gave their time and energy to make it possible. Volunteers from the Filipino community consisted of members of the Infant Jesus Prayer Group of Nassau, the Santo Niño Prayer Group of Suffolk, the Good Samaritan Prayer Group, Long Island and Queens Couples of Christ. Efren London and the CFC music group provided the music during the healing service.

Photos by: Luis Sarabia



Fr. Fernando Suarez



Healing Service at the Pilgrims' Hall

The Filipino Catholic

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Manny Pascual

FROM THE EDITOR

He loves to run.

On a clear day, you might have seen him jogging in the park or along the city sidewalks ... like a man in a hurry. Like someone chasing a dream.

Until one day, his knees began to buckle. He grew weaker every day, and he could run no more. That was when his nightmare began.

Doctors were puzzled. They couldn't pinpoint the cause nor recommend a cure for this mysterious ailment. His days were reduced to doctor visits, lab tests and hospital procedures. But his condition continued to worsen. The doctors concluded that the culprit was his liver. Sadly, they said, he had only a short time to live.

He prayed to God for a miraculous healing. No sign of any miracle came ... no assurance of anything but shattered dreams. And yet he kept on hoping and believing. He kept going on.

Although weak, he was still able to drive around the city. One day, while on the way to the hospital for more tests, he made a wrong turn and found himself in an unfamiliar place. He had never been on this street before, and amazingly, he was right in front of a church he didn't even know was there. He couldn't resist the urge to go in and pray. Once inside he found himself alone and he asked, "Lord, tell me what to do."

Just then, a light flickered from a confessional. It was like a signal ... an invitation for him to come. After a moment of soul searching, he sought the Lord's peace and pardon through the sacrament of reconciliation, something which he had not done in a long time.

A few days later, his lab tests came. Negative, all negative! Joyfully the doctors confirmed that the affliction was gone. He was mysteriously and miraculously cured. He would be able to run again!

After a few weeks, on October 22, 2000, he ran in the Chicago Marathon. He did not finish first. But he ran with the passion of a winner. It was his "thanksgiving run" for the life that was given back to him.

Not too long after that, Mark called me up to tell me of another miracle. "Dad," he said, "you and mom are going to be grandparents. Laurie and I are having a baby."

And now on a clear day, you might see him again running in a park or along city sidewalks ... like a man in a hurry, like someone chasing a dream ... a dream to continue in his work as a doctor and to be an instrument of God's healing. A dream to live the fullness of the life that God has destined for him.

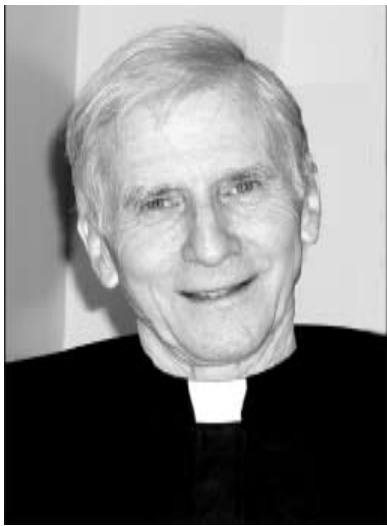
Our walk with God can be described as a race. God has set us on a race, not to compete with one another, but to run towards the same goal ... eternal salvation. Our Lord Jesus Christ has gone before us, setting the rules and paving the path for us. All we have to do is keep our eyes on him until we reach our final destination. When we feel beaten, weak and defeated, it should encourage us to know that "the race is not to the swift, nor the battle to the strong..." but it is to the one that holds fast to the finish, keeping the faith. Jesus promises, "He that shall endure unto the end, he shall be saved." (Matthew 10:22)

A prayer, an act of repentance, a cry for mercy, a reaching out for the hand of God ... and we begin running. We run with confidence, not on our own power, but on the grace of God. It is the strength that comes from God that will enable us to overcome the hurdles, to run the full distance and to finally cross the finish line.

"Not that I have become perfect yet; I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me. I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; I am racing for the finish, for the prize to which God calls us upward to receive in Christ Jesus." Phil 3:12-14



**Mark at the finish line of the
October 22, 2000 Chicago Marathon.**



by Rev. Alfred R. Guthrie

THE PARISH PILGRIM VIRGIN PROGRAM

In last month's (June) edition we stated that we would be discussing the Parish Pilgrim Virgin program, with the hope of helping every parish have its own pilgrim Virgin statue of Our Lady of Fatima going from family to family throughout the year, with suggestions about how this program might best work.

WHAT IS THIS PROGRAM?

Members of our parish cell purchased a statue of Our Lady under the title of Our Lady of Fatima and we asked one of our members to take charge of the statue for the purpose of signing up families to bring the statue to their home for a week. The commitment we ask is that, each night (or day) during that week, that family invite relatives, friends, neighbors to say

the rosary with them for the intentions of the Immaculate Heart of Mary under the title of Our Lady of Fatima, as well as their own intentions. A brief review of the story of Fatima and of Our Lady's messages each night, is intended to be part of Our Lady's "visit".

An excellent resource for such a review of the Fatima events is the book "Fatima: The Full Story" by Father John De Marchi, I.M.C., World Apostolate of Fatima, Washington, N.J. You may order the book through us at the above address, or you may order a copy from the National Shrine, Washington, N.J. 07882.

If they wish the family receiving the Pilgrim Virgin for the week may serve light refreshments - but we urge participating families not to allow themselves to get caught up in anything elaborate. The focus must be on the rosary, the message of Our Lady, and the love of God which comes to us through her motherly hands.

This simple formula is proving to be very successful.

We encourage you to try it. Our Lady seems to be supporting this special apostolate with the help of her Divine Spouse, the Holy Spirit.

THE CONTINUED URGENT NEED FOR FIDELITY TO OUR LADY'S MESSAGE FROM FATIMA:

*

ANOTHER FRENZIED ATTACK ON HUMAN LIFE:

The forces of evil are frantically promoting their pro-death and anti-family morality around the world. One current example is what is going on in the Dominican Republic.

The Dominican Republic recently provoked the wrath of the culture of death - i.e. the International Women's Health Commission (IWHC) because the Dominican Republic dared to pass, by a 167 to 32 vote, Article 30, a constitutional amendment that protects her unborn babies "from conception" onward from the abortion industry.

This IWHC has the backing of the UN Population Fund and other big-moneyed organizations. They are trying to stir up street protests and letter-writing campaigns to lawmakers of the Dominican Republic to kill this amendment. The IWHC declares that the Dominican Article 30 violates the ACHR (American Convention of Human Rights) and other big-sounding names to support their campaign. But, as do all of the evil one's agents, the IWHC is lying. The truth is that the ACHR declares, "Every person has the right to have his life respected. This right shall be protected by law and, in general, from the moment of conception."

The evil one, otherwise known as the devil, is consistently a liar and a murderer, who uses all kinds of moral-sounding masks and fancy language.

One also has to be alert to detect evidence of bribery secretly being used to "persuade" the legislators in the Dominican Republic to change their vote in the "second reading". Please pray in a special way for the people and legislators of the Dominican Republic to resist and reject this violation of their national sovereignty and humanity.

Beloved Dominicans! Please call your legislators and advise them not to allow themselves, in case the temptation is offered to them, to become Judas Iscariot to the unborn innocents of the Republic by betraying them for a bribe.

OUR LADY'S MESSAGE IS URGENTLY NEEDED!

The war against God and human rights goes on. We must beg God that He help us do our part by using the power of the Rosary and by making many sacrifices.

AND NEXT: A DEPARTURE FROM OUR USUAL TYPE OF DISCUSSION:

*

A LESSON FROM SCRIPTURE - AND HOW IT RELATES TO THE FATIMA MESSAGE:

Recently, when I went to confession, my confessor gave me as a penance that I read the Gospel of Wednesday of the Tenth Week of Ordinary time - which occurred this year on June 9th.

In this passage (from Matthew 5:17) Jesus stated: "Of this much I assure you: until heaven and earth pass away, not the smallest letter ["yod"] of the law, not the smallest part of a letter ["tittle"], shall be done away with until it all comes true."

Aside from the hoped for spiritual benefit of reflecting on this passage - when I read the passage, I became so interested in its implications for today that I looked further into its meaning.

But before beginning, I want to state that this and all scriptures are the work of the Holy Spirit and are not just a special and holy collection of human words. They are not political words or someone else's opinion. Human beings, with all our personality traits and human qualities, are only the instruments used by the Holy Spirit to write these words. But the words themselves, while reflecting the personalities and circumstances of the human instruments, are still entirely the Word of God.

While understanding just what the Holy Spirit meant in bringing to us the teaching of Jesus in this passage from Matthew has been the problem of scholars and exegetes, the interpretation of Father Benedict Viviano, O.P., as found in a more recent edition of the Jerome Biblical Commentary (1990), is enlightening.

In Father Viviano's view, which seems to me to be correct, these words of Jesus are a manifestation of a serious debate in the early Church - which was potentially very divisive.

A pungent (if we can call it that) manifestation of this debate is described in Paul's Letter to the Galatians where he relates that he had to excoriate Peter (the first Pope!) for not being consistent in supporting the freedom of the Gentiles to live by faith in Jesus without having to observe the Torah. It seems that James and others of the strongly Torah-orientated Jerusalem community arrived at Antioch where Peter was joining Gentile Christians in eating "unclean" food, forbidden in the Torah, but in accord with the freedom from the Torah that had already been officially accepted by James and the other leaders in Jerusalem.

But when these who were stricter adherents of the "pro-Torah" community from Jerusalem arrived, Peter, in undue deference to their views stopped giving his support to the freedom of the Gentiles and started to conform to the practices of the "Torah" group,

When Paul saw this double-dealing he directly attacked Peter's inconsistency. (cf. Galatians 2:11-14)

Other passages (e.g. from Galatians) also hint at this tension in the early Church between the followers of "The Way" (the name apparently given to the faithful Jewish believers in Jesus) and the "Christians" (the name apparently given to the Gentile believers in Jesus who didn't live according to the Torah). As Father Viviano notes, this passage from Matthew, regarding the "yod" and the "tittle" (5:18), stems from the "polemic" of the Jewish disciples ("The Way") against the more "liberal" groups, (those more properly called "Christians", i.e. Gentile followers of Jesus, who knew little or nothing of the Torah). These were classified as followers of Paul, the intransigent and outspoken defender of the freedom of the Gentile converts to follow Christ without keeping any of the legalisms found in the Torah.

Another indication of this adherence by some faithful disciples ("the Way") to the Mosaic Law may be found, again in Matthew (23:23).

In other words, there was a tension, occasionally quite strong, in the early Church between the earlier Jewish followers of Jesus and the later Gentile followers of Jesus.

There are indications that it was understood that, in general, the Jewish members of the Church did not consider themselves free to live as the Gentiles. This seems to be why Simon Peter felt such pressure from the stricter Jewish group from Jerusalem.

To put it another way, the strong adherents of the Torah (as seen in the Matthew text cited here) could be considered part of the "right wing" of the early Church; and the strong position of Paul for the freedom of the Gentiles could be considered members of the "left wing" of the early Church.

But all were united with Peter, the first Pope, in accepting the Church's recognition of both points of view as within the truth of the Gospel message.

TO BE CONTINUED NEXT MONTH

*"With God nothing shall be impossible."
- Luke 1:37*



by **Rene Tubilleja**

Charity is Giving to God, not to Man

During these last few weeks, my thoughts have often been directed towards the act of helping others. This is core to our Christianity, as Jesus Himself said "How can we say we love God whom we *do not* see when we do not love our neighbors whom we *can* see?" However, persons that I greatly respect have recently been sharing their observations with me about how many such acts of charity get soiled by hidden agenda driven by personal, political or business needs. This is cause for discouragement for many of us, even to the point of preventing us from giving any further.

Charity is the greatest of all virtues. Our Lord was quite clear about this in stating His new commandments: "Love God with your whole heart and with your whole soul, and love your neighbors as yourself." Even St. Paul echoed this many times in his epistles to the early Christians. None of our rites, prayers, and external manifestations of Faith is important unless it is based on Love. Therefore, one who prays the Rosary or a Novena but at the same time thinks of how to get even with the co-employee who wronged him/her earlier is really not earning any divine merits. It would have been better if they had just stayed home and watched a favorite TV show; maybe then they could be distracted from such an uncharitable plotting. The Lord also cautions us that our works of charity would be better rewarded if they are done in private and not broadcast to the world. "When you give alms, do not even let your left hand know what your right hand is doing." Those who do charity to earn praise from people have already received their reward here on earth, but those whose works are known only to God who sees in secret, will be rewarded greatly in

Heaven. I would be haste to add that they would also be greatly rewarded here on earth with blessings that really matter and give real happiness.

When we donate our time, money or energy to a charitable cause, let's do it from the heart and with real charitable intentions. Furthermore, let's pray for the success of the cause. Many of these would be against overwhelming odds and oftentimes only the hand of God could keep them from utter failure. If they do fail or when somebody misuses the funds, let's not lose heart. We will be rewarded for our intention, not on the success of the cause. What we gave was given to—and received by—God. In a way we have nothing more to do with what we gave, whether it got to the proper recipients or not. That will be somebody's lookout now. In the meantime, we must continue to share our time, money or energy, as this is one of the concrete ways to show God that we love Him. Let's not just think and worry about the prospects of the cause we are supporting, but let's pray of its success as well. This is probably one of the most neglected part of our charitable activities, but clearly the most important. Finally, let's also ask the intercession of Our Blessed Mother and St. Joseph who have donated their entire life for the greatest cause of all—our Redemption.

Renewing the Face of the Earth

God is close but seems so far away.

How often do we say that when we look at the world around us? Faith teaches that God is nearer to us than we can ever imagine: He is within us, and in all creation. Scripture defines creation as the self-revelation of God; His first epiphany! Paul insists in his Letter to the Romans that so much of God has been unveiled in creation that there should be no reason why we cannot include His immanence in the world (1:20).

But the world which reveals God also hides him. This is why creation both attracts and repels us. It attracts us because we know that God is out there hidden in the wind, the sun, a fallen leaf, a rose or a stump of a tree. But we are also afraid of the storm, the shower of doubt, the cloud between light and dark, birth and death, giving and receiving, sacrifice and resurrection. When problems come up or catastrophes take place, we readily blame God. We become cynical of the world. We lose our bearings. We succumb to false worships.

The doctrine of creation expresses that God is the origin, ground and goal of the world and everything in it. It is presupposed in revelation and expressed in Genesis: "In the beginning God created the heaven and the earth..." To believe in God the "Father Almighty, Maker of heaven and earth" is to make three assertions: A belief in a Creator that accounts for the harmony of a beautiful and orderly world; Secondly, a belief in the proper ordering of our lives in His Divine Plan; Thirdly, a belief that creation is a Trinitarian process. The Father works through the Son by the power of the Holy Spirit. Therefore, the divine mystery as theologians say, is a God in community. This bond of community is expressed in the first days of creation in Genesis, with Adam and Eve in the Garden of Eden, in the covenant days with Noah, Abraham, Moses, the Chosen People, David and finds fulfillment in Christ.

The effects of technology, science, and industrialization, however, have somehow pushed our agendas away from the created order. In our struggle for existence, modern advancement seems to favor the political and economical machine to acquire and extend power at the expense of social justice and the environment. We treat the universe ours to please, subject to our dominion. What should our human identity and vocation be? How can virtues and practices heal our environment and communal lives?

The Garden of Eden provides a beautiful framework of God's creation and His relationship with the world. God plants a garden and puts Adam who represents mankind to cultivate and care for it. Immediately, human identity is defined. Mankind is placed in a community rather than on isolation. There is human dependence rather than autonomy. With regards to human vocation, God says: "be fruitful and multiply... fill the earth and subdue it." Caretaking of the earth is taken to mean as man's participation in God's life-giving activity that promotes growth and health. Such service is seen as permeating the created order of survival and well-being. It also testifies to a particular relationship: that human beings belong to the network of God. We are his partners. This is in spite of Adam's failure to follow God's mandate. ~~Proof is the covenant that God established from Adam to Noah and to Abraham and their generations. The Israelites received a proper human orientation not only by obedience to the Law, the observance of the Sabbath but also in the care of~~

creation. This is magnified through their reverence to the earth. Land is understood as a gift from God, therefore, has integrity and deserving of their respect, something not to be defiled or polluted.

In John, creation gains a profound role in the incarnation and personhood of Jesus as the "Word of God who was with God and who is God... and the Word made flesh and dwelt among us." Christ as God Incarnate becomes one of us. By becoming one of us, He restores the unity and dialogue proclaimed in the garden. He becomes the new Adam. Paul gives it another interpretation by confirming that by the life and resurrection of Christ, a new age has begun, a new creation has come into being. This is why Paul is able to say, "To be in Christ is to be a new creation."

Since Jesus as the Creator becomes the head of creation, all of us, the earth and everything in it become His Body. On this basis, we secure our well-being. By our baptismal promises, we secure the continuity of God's work in the world. We exist with one another and for another in the glorification of God's kingdom. We become co-creators in a community who experience the beneficence of God. The term "co-creator" stems from Norman Wirzba's understanding, and I quote "we alone share in the image of God." That gives us the privilege to participate in what he terms the "perfection of creation." Arthur Peacocke, like Wirzba, believes that we share in the image of God. Being so, we become representatives of God on earth managing his affairs, In other words, we are in Peacocke's words "God's agents." Jurgen Moltmann's theology has an eschatological dimension. He argues that it is not enough to dwell on Genesis account that creation is "good." It should inspire us to engage in active Christian stewardship, and perhaps in doing solidify Paul's letter to the Ephesians 1:4-10 in our lives: we "have been chosen in Christ by God to gather up all things in Him, things in heaven and on earth."

If the creative act is an expression of God's generosity and supreme love, it makes sense that our lives should be a replica, a mirror of the divine image. Our actions, words and commitments should reveal the divine patterns. Our initiatives should leave an imprint of peace, order and delight instead of exploitation, chaos and war. We can choose to become witnesses to God's work in creation through advocacies for ecological and environmental issues, participation in the church, in the sacraments, charity and communal work, pastoral care, and the liturgy. With Christ as our role and model, our personal transformation and gratitude can't go wrong. Imagine Jesus the gardener at work in the hostile terrain of our hearts, renewing our inner Eden and producing a life-giving fruit of stewardship in us.



by **Andrea Oliva Florendo, M.A.**

“Hesus Na Aking Kapatid”

Jesus in the Filipino Imagination

(Attempting a Conversation Between Official Christology and Popular Religiosity)

(NOTE: The following is an abridgement of an extended research paper written for a course on contemporary representations of Jesus taught by Prof. Harvey G. Cox at Harvard.)

Part I

The aim of this essay is to reflect on how Filipino culture has attempted to answer, on its own unique terms, the question that Jesus put to his disciples, over two thousand years ago, at Caesarea Philippi: “Who do you say that I am?” (Mark 8:27-29). The focus here is not so much on “theological” and/or “official” doctrinal formulation as it is on what Professor Harvey Cox has called the “cultural resymbolization” of Jesus, which includes “indigenized interpretations” of Christ. However, since “theology” does in fact arise and emerge from the questions, value systems, struggles, and hopes of people who, out of their own lived flesh-and-blood experiences, articulate insights that are truly theological, then it can be said – in this sense of attentiveness and listening to people’s lived experiences – that the Filipino imagination of Jesus is genuinely “theological.”

There are three parts to this essay, namely: (1) a look at the Filipino “brand” of christology, and how such a cultural resymbolization has emerged from the Filipino history and experience of colonization; (2) an attempt at a tentative critique of such a “popular christology,” including some pastoral implications and challenges, and (3) a critique of the critique.

Scholarly ballast (in the form of endnotes and footnotes) has been carefully avoided in the writing of this essay. However, in order to give credit where it is due, intra-textual referencing has been done so as to acknowledge the bibliographical resources and references that were used in the research. Indeed, if it is to be intellectually responsible, any serious work of research has to recognize its indebtedness not only to the academic minds that inspire and feed it, but also to the scholarly “shoulders” on which it stands, as well as to the wider intellectual community of its belonging and sustenance.

(1) Toward a Filipino Christology

The search for the answer to the Christological question has not always been an academic and a strictly “theological” one. As Sister Elizabeth Johnson (*Consider Jesus: Waves of Renewal in Christology*, 1999) has written:

In personal faith and piety, in official doctrine, in liturgy, and in the way people actually live, the answer is always a matter of faith. As the faith of a pilgrim people is always historically inculturated, disciples of every generation have answered the question in thought patterns familiar to them from their particular cultures (p.4).

Thus, the Filipino search for the meaning of Jesus Christ is necessarily an inculturated, or “contextualized,” quest. Moreover, it could also be proposed that the contextualized Filipino image of Jesus may very well be a “cultural autobiography” of the Filipino.

Therefore, our discussion will need to include an annotation on the religious and cultural history of the Philippines which, to this day, is the only predominantly Catholic nation in the Far East, having been colonized by Catholic Spain from the 16th century through the latter half of the 19th century.

Taking into consideration this Christian “flavor” and the Spanish colonial influence on the Filipino culture and religious identity, it might be safe to say, therefore, that a “Filipino Christ” can be better appreciated in relation to a “Spanish Christ.” Thus, before we focus attention on the “Filipino Christ,” we first need to take a look at the “Spanish Christ.” At the outset, I must acknowledge my deep indebtedness to Douglas J. Elwood and Patricia L. Magdamo for their rich and helpful insights relating to this theme vis-à-vis the Philippine colonial history under Spain, which they have more competently outlined and developed – than I possibly ever could – in their work, *Christ in Philippine Context* (1971). The following section is a recap of their seminal insights.

The Spanish Christ: Mortal and yet “Supernatural”

There is a sense in which it could be said that the Filipino Christ is the Spanish Christ “naturalized” in the Philippines. He is the Christ of Spanish popular religious tradition, a tradition with deep North African roots; a brand of folk Christianity, therefore, that blended elements of North African animism with Christian ideas and practices. In *Christ in Philippine Context* (1971), Douglas J. Elwood and Patricia L. Magdamo write about this. They comment:

Because of . . . cultural contact with North Africa, Christianity in Spain took on characteristics of its own which distinguished it, even to this day, from European Catholicism as a whole. It was Christianity in this Spanish form that was carried to Central and South America and to the Philippines in the sixteenth century (pp. 2-4, passim.).

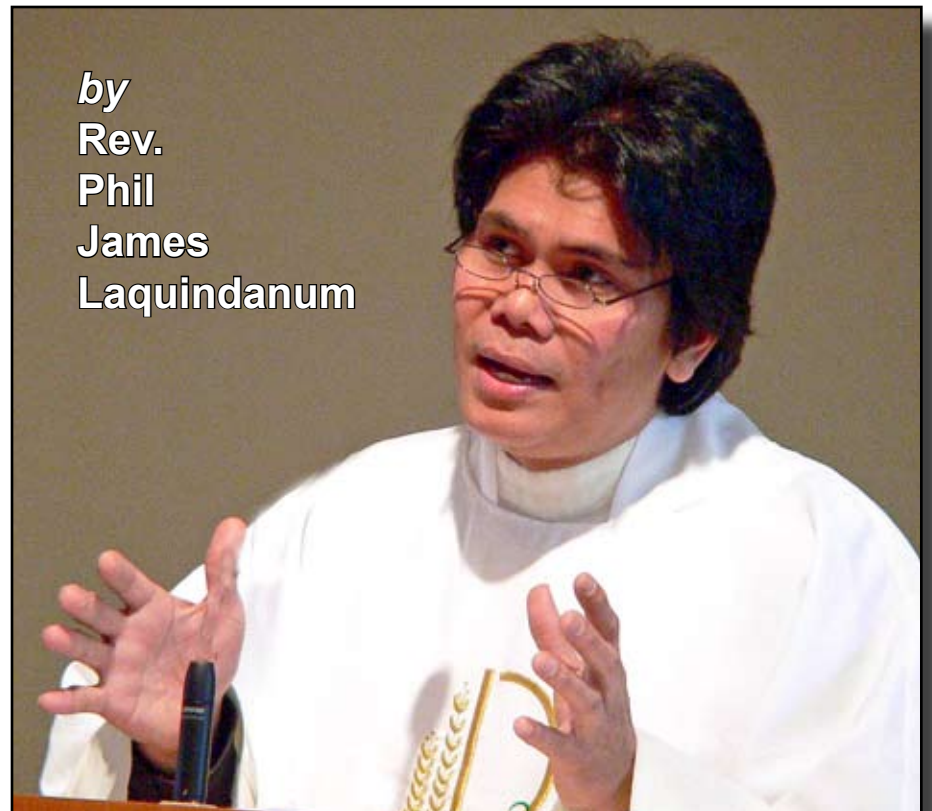
In this vein, Don Miguel de Unamuno, considered “the greatest of Spain’s mystic heretics,” once said that “the Spanish Christ was born in Tangiers” (Ibid.).

Two images of Christ predominate Spanish folk Christianity, namely, the “corpse Christ” and the “docetic Christ.” A look at each image is now in order.

a) The Corpse Christ: Jesus as the Santo Entierro

Expanding on Unamuno’s interpretation of the traditional Spanish image of Christ as deeply influenced by “the tragic sense of life,” John Mackay, in his book, *The Other Spanish Christ*, writes: “Christ stands before us as the tragic Victim . . . bruised [and] bloodless,” a “Horizontal Christ, who has succumbed to death --- the embodiment of ‘unrelieved tragedy’” (quoted in Ibid., p.3). Unamuno himself describes the “horizontal Christ” of Palencia, Spain, as the very incarnation of death:

This Christ . . . does not rise again . . . This Corpse Christ . . . is not the Word



by
Rev.
Phil
James
Laquindanum

which became incarnate in livable flesh . . . This Spanish Christ who has never lived . . . lies horizontal and stretched out like a plain without soul and without hope (Ibid.).

Este Cristo de mi tierra es tierra! (“This Christ of my native land is dust!”), adds Unamuno; and he closes the description with a prayer: “O thou Christ of Heaven, redeem us from the Christ of dust!” (Ibid.)

b) A Docetic Christ

*The traditional folk Spanish Christ is not only “dead;” he is also regarded as a purely supernatural being whose humanity is only apparent. This view has its own background and basis in the 2nd century heresy – docetism – which held that Christ’s body was “not really” human but only “seemed” so (from the Greek *dokein*, meaning “seem”). A serious consequence of this view of Christ is that his life could have little or no ethical bearing upon the lives of mere mortal human beings. The details of his adult life and thought not only have small appeal to the average worshiper, but they are also seen to be of little importance, since Jesus seems like a “superhuman” being, distant and detached from the strain and strife of mortal human life.*

With few exceptions, Hispanic Christianity adopted an other-worldly posture, a sharp separation between the sacred and the secular in life. The result was a “split-level” Christian character, a separation between religious (and ritual) practice and ethical life.

The Christ of Spanish folk tradition came as the Lord of death and as the Lord of the after-life, but he is not generally known as the Lord of the life that is here and now.

Thus, in brief, the salient features of the “Spanish Christ.” It now remains for us to see how this Spanish Christ was subsequently “naturalized” into the “Filipino Christ.”

The Filipino Christ: Helpless, Innocent, and Dead

If the Spanish Christ – a “Tangerian Christ” naturalized in Spain – could be described as the dead and the supernatural Christ, the Filipino Christ could be described, on the other hand, as the innocent/helpless and dead/powerless one.

The Filipino Christ appears almost exclusively in two dramatic roles: the *Santo Niño* (Holy Infant) or as the *Santo Cristo* (The Crucified Christ) and the *Santo Entierro* (Christ Interred or Entombed) – thus Christ as innocent and helpless (Holy Infant) and as tragic victim on the Cross or in the tomb. In fact the two most popular churches in the Philippines are the Santo Niño Basilica in the southern city of Cebu, the cradle of Philippine Christianity, and the Quiapo Church in Manila, whose patron is the entombed Christ depicted as an icon of a “horizontal Christ” in uniquely deep ebony color (also called, therefore, the “Black Nazarene”).

As with the traditional Spanish folk image, therefore, it is almost as though Christ was born, and died, but he never was really seen to be actually living a full, active, and mature adulthood. The great formative and decisive years of his life – the years between helpless (and “innocent”) infancy and his defenseless and “powerless” death on the cross – are all strangely passed over. The only significant moments in his life that have received sustained attention are his birth and his death (and burial). The Nativity scene is familiar and popular, as is the Crucifixion, but Jesus as the historical flesh-and-blood individual from Nazareth seems virtually unknown, because he is given scant attention. Small wonder then that Christmas and Good Friday are the two most popular feasts for most Filipinos.

Thus, in summary, the more significant features of the “Filipino Christ.” Being a cross-breed between Spanish and Filipino folk elements as well as some elements of Christian tradition and “official” doctrine, such a Christ is in fact a *mestizo* (or “hybrid”) Christ. *Ang Kristong Pinoy ay Kristong “tisoy”!* A critique of such a “popular christology” is now in order.

(to be continued next month)



Darling

by Fr. Peter James R. Alindogan

The manager of a large office noticed a new man one day and told him to come into his office. "What is your name?" was the first thing the manager asked him. "John," the new guy replied. The manager scowled, "Look, I don't know what kind of a namby-pamby place you worked at before, but I don't call anyone by their first name. It breeds familiarity and that leads to a breakdown in authority. I refer to my employees by their last name only - Smith, Jones, Baker - that's all. I am to be referred to only as Mr. Robertson. Now that we got that straight, what is your last name?" The new guy sighed and said, "Darling. My name is John Darling." "Okay, John, the next thing I want

to tell you is..."

Both of them were nameless. One was the woman with the hemorrhage; the other was the daughter of a synagogue official. For twelve years she suffered. And that same year when blood poured out from her in relentless passion, the girl was born. The girl grew up with money, while the woman had to use up all that she had in search of a cure. The girl had a family to love her and friends to appreciate her while the woman found nothing and no one in her hope that her illness would end.

The woman with the hemorrhage heard about Jesus and she began to have faith. She believed that if she could touch just the clothes of our saving Lord, she would be cured. The girl's father Jairus, on the other hand, felt the same way as the woman. His daughter was sick and he believed that if Jesus could lay his hands on his daughter, then she would get well and live.

This is a lesson we should constantly remember. When everything all else fails, try Jesus. There are some among us here who, at one point in our lives, had experienced what this woman felt: lost expectations and trust, broken dreams and families, financial bankruptcy, loneliness and aloneness, hopeless end.

There are some among us here who must have also felt what Jairus experienced: the painful hours of watching a loved one suffer and die, the excruciating pain of knowing that the end is soon to come and that hoping for the end is the only kind solution. There are some among us here who are down on our knees praying that the good Lord will listen to us and our plea.

Take the example of the woman. Large crowds pressed around her, but she was determined. This woman is telling us that for as long as we live, we should never lose hope. Beyond the things that limit us, beyond the things that frustrate us, beyond the things that hinder us, do not give up.

It does not mean that God is not listening to us if our prayers remain unanswered. God lives in his silence. It does not mean that God no longer likes us or loves us if our prayers seem to have fallen in deaf ears. God is not deaf, but deep. He hears the sounds of our voice, just as he hears the sounds in our hearts. He knows what we most need and when we need it the most.

Sometimes, God's answer to our prayer is delayed. When Jesus arrived at the house of Jairus, the girl was already dead. The crowd ridiculed him, but he was determined. He brought her from the dead. Jesus is telling us that there are no hopeless situations in suffering and death. Out of them comes life.

Just imagine if God would give us anything that we pray for. There would be no more hospitals. Nobody would die anymore. We would all be winners in the lottery. Everything would be like heaven. But we are not yet in heaven. Earth is our training ground.

The trick is we conquer pain, suffering and death. And we can only do that if we follow the only person who conquered pain, suffering and death: Jesus our Savior. He knows what is happening in our lives. He knows who we need most and why we need him the most.

Beyond the heartaches and pains caused by those we love, beyond the senselessness and boredom presented by the way we live, beyond the delay and interruption brought about by the way we believe, have faith in God.

And know that God calls us by a name that we all share: Darling. We are God's Beloved.

Rev. PJ Alindogan is the pastor at St. Charles Borromeo Church in Cinnaminson, NJ. This homily was delivered on June 28, 2009.

REFLECTIONS



by Fr. Basil C. Colasito

Homeboys

We were the hometown boys. We were born, bread and buttered in the same little town where everyone knew one another and minded one another's business. Whenever mischief occurred we would invariably hear someone say, "wait till you father hears of this." The people of this little town were indeed extensions of the hometown boys' conscience.

We grew up practically doing the same things that the town did. We went to church on Sundays, we followed church processions, lit candles for novenas, participated in games organized by the town during town *fiestas of the*

Patron Saint. All the children grew up as members of the *Children of Saint Michael.* St. Michael is the patron Saint of our town.

The children played in the streets while mothers and fathers watched from the sides. The homeboys went on errands for their moms: sometimes to buy some things from the market or to invite relatives for dinner. Sometimes when a large number of guests was expected for a party, our parents thought nothing of sending us to borrow utensils from neighbors.

We borrowed things freely from one another. When we ran short of sugar or flour or anything, we could always run to a neighbor for help. When there was an emergency and someone had to be rushed to the hospital to the neighboring city, we could always count on the parish priest to lend us his jeep. Either he was the only one who had a jeep in this little town, or the only one who would readily lend his jeep in the same way that homeboys freely lent our bicycles to one another. These customs are reminiscent of the life of the members of the early Christian community who shared many things in common.

Years pass. Homeboys grow up and some boys move out of the little town to the big city, go to college or pursue their own careers. My father sent me to Manila

for my high school education. I enrolled in the Benedictine school and joined the Benedictines after graduation from high school.

After my ordination to the priesthood, I recall the joy of coming home to celebrate my first Mass in my hometown, to celebrate the event with my parents, brothers, sister and relatives. I looked forward to hanging out again with my friends, the homeboys. I had forgotten that they, too, had grown up, some had gotten married and had moved out of town to their own jobs; others still remained in the little town, but were no longer interested in doing the things that we used to do as little kids. Still other even tried to avoid me, because they did not want to hang around with a priest.

My experience reminds me of the experience of Jesus, the "homeboy from Nazareth." He grew up in the little town of Nazareth. He was the son of the carpenter, Joseph. Everybody knew the family. The children, the homeboys, grew up like brothers and sisters in this close-knit community. They shared so much in common that people referred to them as "brothers and sisters."

Jesus comes back to His native town. His family and relatives celebrated His homecoming. He looked forward to being with His friends again, but many of them had moved out of town and those that remained were "allergic" to His presence. Many did not believe Him. They asked: "Isn't this the carpenter, the son of Mary, a brother of James, Joses, Judas and Simon?" the carpenter? What good can come from Nazareth? They pondered.

Meanwhile, Jesus went to neighboring towns, announcing the Good News, healing the sick and recruiting grown up homeboys to follow Him.



Happenings



by AA Medrano

The month of June has been the busiest month for the Filipino Pastoral Ministry of Our Lady Pompei Church. On June 7 was the celebration of the Philippine Independence Day with the parade at Madison Avenue. The FPM volunteers, members and staff joined the parade with the *Simbang Gabi sa Katedral (SGSK)* group, the Chapel of San Lorenzo Ruiz staff and the Filipino Clergy of New York (FCNY). In the second week of June, the *Katbalogan, USA* started the Novena Mass in honor of St. Bartholomew. This year is their 20th anniversary holding their Novena Mass at Our Lady Pompei. On June 21 was the 26th annual celebration of the Santo Nino fiesta by the SPGNY and the 20th fiesta held at Our Lady of Pompei. And on June 24 was the 21st annual feast day celebration of the *Baclaran sa Village* – honoring the Our Mother of Perpetual Help. The Birthday celebration for the month of June

celebrants was held on the last Sunday of June.

Mabuhay ang Santo Niño!

On June 21, 2009 the Santo Niño Prayer Groups of New York celebrated its 26th annual celebration in honor of Santo Niño, the Patron of the Philippines, who is our protector and source of hope, strength and countless blessings. The Filipino Pastoral Ministry of Our Lady Pompei welcome and thank all of the devotees of Santo Nino that participated in the celebration. It was the 20th anniversary of Santo Nino fiesta held at Our Lady of Pompei church.

The festive celebration started with the lively **Sinulog** dance performed by the members of the Santo Nino Prayer Groups New York. The procession followed led by the altar servers – Kevin Villanueva, Jeremy Salvador and Adam Rodriguez, Gabriel Marquez and Bro. Michael LaMantia,cs. Included in the procession were the different coordinators of the SPGNY Coordinators Brooklyn - Norma de Jesus, Manhattan- Josie Bueno, Queens-Noemi Alfaro, Bronx- Alma Cruz, Staten Island – Mr. & Mrs. Jun and Alma Cruz, Santo Nino Hermanito Gabriel Marquez and his parents, Mr. & Mrs. Stephen & Daisy Marquez, Cora del Mar, Santo Nino Fiesta Hermana Mayor, the lectors: Freddie Salvador, Bobby Villanueva, Ed Pascual and Ernie Bugarin.

Msgr. Romulo Montero was the main celebrant of the Eucharistic celebration. The concelebrating priests were Fr. Ninoy Vinluan, Fr. Lito Cabatuan, Fr. Joey Fernandez, Fr. Ronaldo Vecchiato, Fr. Nil Villaviza, Fr. Romy Hontiveros and Fr. Mike Lagrimas, was the homilist.

Part of the celebration was the installation ceremony of the Santo Nino Hermanito Gabriel Marquez, the son of Stephen and Daisy Marquez of Queens, New York.

It was also the launching of the Staten Island chapter of the SPG/NY. Mr. & Mrs. Jun and Alma Cruz were installed as the coordinator of the new group.

To celebrate Father's Day, all fathers present were honored and given special Father's day blessing by the concelebrating priests. They were given flowers to show appreciation for all of them.

The Filipino Pastoral Ministry Choir of Our Lady of Pompei led by Sally Alonso with the technical support of Bobby Villanueva provided the music.

The Eucharistic celebration concluded with the blessing of the Santo Nino images, the traditional Santo Nino blessing of children and adults and the transfer of the Santo Nino images to the new sponsor.

Apistahan sa village followed after the Mass. Malou Bugarin coordinated the program - dances, games for the children and the fathers. We thank the kids from the *Paaralang Pinoy* who performed several folk, modern and ballroom dances. The fathers led by Msgr. Romy Montero and the FPM members performed New York, New York Broadway dance

choreographed by Malou Bugarin.

This year's celebration was hosted by the SPG/NY - Brooklyn chapter led by its coordinator Norma de Jesus and the Hermana Mayor – Cora del Mar. Congratulation to the members and the coordinators of the Santo Niño Prayer Groups of New York - Queens, Manhattan, Bronx, and Brooklyn chapters for the successful celebration.

We are grateful to Fr. John Massari, the pastor of Our Lady of Pompei church and Fr. Ronaldo Vecchiato for giving us the opportunity to continue the programs of the Filipino Pastoral Ministry. Likewise thank you to Bro. Michael LaMantia for his support to the Filipino community.

BACLARAN SA VILLAGE

On June 24, 2009 the Filipino Pastoral Ministry of Our Lady of Pompei Church celebrated its 21st anniversary of *Baclaran sa Village*. The fiesta was the culmination of the weekly perpetual novena in honor of Our Mother of Perpetual Help, a devotion so close to the hearts of every Filipinos. The 21st anniversary of the launching of the Filipino Pastoral Ministry was also celebrated.

The celebration started with the rosary, the prayer to Mother of Perpetual Help and then the concelebrated Mass. Msgr. Romulo T. Montero, was the main celebrant and the concelebrants were Fr. Ronaldo Vecchiato, Fr. Mike Lagrimas, Fr. Lito Cabatuan, and Fr. Ninoy Vinluan, the homilists.

The lectors were Glen Sakdalan, Janet Rivera, Cora del Mar. Peter Adamczyk provided the music. The Filipino Choir of Our Lady Pompei participated in the singing.

The past *hermana* and *hermano mayores* led the offering of flowers and gifts followed by the sponsors and donors. The family of the Hermano Mayor led by Mel and Lou with their children Saira, Cedie and Carneena brought the gifts, water and wine and the ciborium to the altar.

Thank you to all our Novena/Mass sponsors, the past hermano and hermana mayores and devotees of Our Mother of Perpetual Help who attended the celebration because without your support and prayers, all these would not have been possible.

Congratulations to the *Hermano* and *Hermana Mayores*, Mrs. & Mrs. Mel and Lou Escobar and their family, for the successful fiesta celebration. Their efforts to make the celebration successful were commendable. There were plenty of food prepared by the *Hermana Mayor* herself like *lechon* and other Filipino delicacies. They also gave away t-shirts and rosaries and other gifts to the devotees.

The Filipino Pastoral Ministry wishes to extend its sincere appreciation to all the devotees, friends and benefactors for their support, sincere commitment to attend every Wednesday's novena. We appreciate their help in celebrating all the weekly Masses and novena. Likewise, we thank Bro. Michael LaMantia, C.S. for his "helping hand" without whom our celebration today as well as our weekly novenas will not be done so easily.

Maraming Salamat Po!

JULY 4TH BARBECUE PARTY

Msgr. Romulo Montero invited everyone to partake in the 9th annual potluck Barbecue party of the FPM to be held at the parking lot of the Our Lady of Pompei church. Friends, volunteers and staff will share in the annual celebration.

The celebration will be more exciting this year because of Macy's Fireworks display will be held on the west side of Manhattan, closer to Our Lady of Pompei. It will be convenient for us to see the fireworks after the BBQ party.

St. Bartholomew Novena

The *Katbaloganon Association, USA* continued their annual tradition honoring St. Bartholomew, the patron saint of Catbalogan, Samar with a Novena Mass. It started on June 6 and every Saturdays thereafter until July 25 at Our Lady of Pompei Church. The *Katbaloganons* come to the village to attend Novena Mass and of course with the traditional *salu-salu* after the Mass. Msgr. Romulo Montero, the spiritual director of the association celebrates the Mass every Saturday at 6:30 p.m. Starting on July 4, they will begin practicing the *Rigodon de Honor* for their 37th annual dinner dance to be held on July 31 at Sheraton Hotel in New Jersey.

Mr. Marito Go is the current president and Ruth Marcial is the *hermana mayor* for this year's 37th anniversary fiesta celebration. We congratulate their effort to make the weekly novena successful.

Today is the 20th year that the *Katbaloganons* held their Novena Mass in honor of St. Bartholomew at Our Lady of Pompei Through the initiative of Fr. Bobby Sison, Pompei became their permanent home church where they hold the annual Novena Mass and sometimes the whole day affair. In the early years, the weekly novena were held in the



The 21st Anniversary Celebration of *Baclaran sa Village* at Our Lady of Pompei Parish in New York City.

homes of the different families who sponsored the novena. Now it became the annual tradition in the village that every member looks forward to every year. The *Katbaloganons* continued the tradition in the village through the guidance of the spiritual advisers -Msgr. Romy Montero and Fr. Dave Sison.

SLR Chapel - Broome St.

San Lorenzo Ruiz de Manila feast day will be celebrated at the St. Patricks Cathedral on September 20, 2009 hosted by the Chapel of San Lorenzo Ruiz. The Most Reverend Oscar A. Solis, Auxiliary Bishop of Los Angeles, California will be the main celebrant.

Save the Date: On September 19, 2009, there will a Testimonial Dinner in honor of Bishop Oscar Solis to be held at the East Manor in Queens Blvd. A donation of \$ 50.00 is accepted. Tickets for the dinner is now available.

SLRuiz Scalabrini Center – Jamaica

San Lorenzo Ruiz Scalabrini Center in Jamaica will be launching the devotion to our Lady with the title – *Birhen ng Barangay* on July 18, 2009 Saturday, 7:00PM or popularly known as *Barangay sang Birhen*. There will be a concelebrated Mass in honor of Mary, the Our Lady of Mt. Carmel (*June 16 was her feast day*), Blessing of the Image of *Birhen ng Barangay* and the formal launching of the *Barangay Sang Birhen* devotion in Jamaica, Queens. Please come and join the celebration.

Save the Date: SLRAA will celebrate the feast day of San Lorenzo Ruiz on September 27, 2009 at the Immaculate Conception church in Jamaica, Queens. The procession will start at 3:00 P.M. rosary and the concelebrated Mass. Dr. & Mrs. Raul and Rose Calicdan are the Hermano and Hermana Mayor for this year's celebration.

Happy Birthday to Kristianne Castillo who celebrated her birthday on June 20 with a barbeque party. It was raining all day but the rain did not change the plan. Two big tents were set up in the backyard to keep the celebration dry. It was also a welcome back party for Fr. Mike Lagrimas, who had his vacation in the Philippines.



Installation of Sto. Niño Hermanito Gabriel Marquez at Our Lady of Pompei.

Birhen ng Barangay

You are Invited!

HOLY MASS in honor of Mary, Our Lady of Mt. Carmel

BLESSING of the Image of *Birhen ng Barangay*

FORMAL LAUNCHING of the *Barangay sang Birhen* in Jamaica, Queens, New York

Saturday, July 18, 2009
7:00 o'clock in the evening

SAN LORENZO RUIZ SCALABRINI CENTER
168-41 84th Avenue,
Jamaica Hills, NY 11432

"Ad Jesum per Mariam"

MAIN SPONSORS: Aris & Alice Francisco Cesar & Vivi Malantic Rex & Marilyn Resurreccion

For further details, please contact:
Nick Libramonte 718 843 0986 Helen Aguila 718 468 8318
Edna Dy 862 571 3887 Fred Donaire 718 526 8506
Eleonor Parico 908 265 1293 Tito Lerum 718 468 0770
Loida de la Isla 718 297 0083 SLRS Center 718 206 1135

Directions by Subway:
Take F train to 169 Stop. Exit at Hillside Ave. Turn right at 169th Street. Two blocks uphill passing Highland Ave. and Gothic Street to 84th Ave. The Center is at the corner of 169th street and 84th Ave.

ON SCHEDULE

Masses, novenas, fiestas and other important religious celebrations.



by Gene Salle

"This is the day which the Lord hath made; we will rejoice and be glad in it."
-- Ps 118:24

JULY 2009 EVENTS

July 12, 2009

2:00 PM - Filipino Mass

Incarnation Church
89-43 Francis Lewis Blvd.,
Queens Village, NY 11427
(Every 2nd Sunday of the Month)

2:00 PM - Filipino Mass

St. Rose of Lima Church
269 Parkville Avenue, Brooklyn, NY 11230.
(Every 2nd Sunday of the Month)

2:00 PM - Filipino Mass

Church of Holy Child Jesus
111-11 86th Avenue
Richmond Hill, NY 11418
(Every 2nd Sunday of the Month)

5:00 PM - Filipino Mass

Mary's Nativity Church
4602 Parsons Blvd., Flushing, NY 11355.
(Every 2nd Sunday of the Month)

July 19, 2009

12:30 PM - Santo Nino de Cebu Fiesta

Holy Rosary Church
444 119th Street, between 1st Ave
& Pleasant Ave, New York, N.Y.

Contact: Nena Matella 718-268-4215

1:30 PM - Filipino Mass

St. Joan of Arc Church
82-00 35th Ave. Jackson Heights, NY 11372
(Every 2nd Sunday of the Month)

2:00 PM - Filipino Mass

Nativity of the Blessed Virgin Mary Church,
101-41 91st Street, Ozone Park, NY 11416
(Every 3rd Sunday of the Month)

2:30 PM - Filipino Mass

Guardian Angel Church
2978 Ocean Parkway, Brooklyn, NY, 11235
(Every 3rd Sunday of the Month)

July 25, 2009

6:30 PM - Filipino Mass

Our Lady of Mercy Church
70-01 Kessel Street, Forest Hills, NY 11375
(Every 4th Saturday of the Month)

July 26, 2009

2:00 PM - Filipino Mass

Corpus Christi Church
31-30 61st Street, Woodside, NY
(Every 4th Sunday of the Month)

5:00 PM - Filipino Mass

Most PreciousBlood Church (Basement)
32-23 36st Street, Long Island City, NY

AUGUST 2009 EVENTS

August 1, 2009

6:15 PM - Filipino Mass

St. Brigid Church,
409 Linden Street, Brooklyn, NY 11227
(Every 1st Saturday of the Month)

7:00 PM - Filipino Mass

Presentation Church,
88-19 Parsons Blvd., Jamaica, NY 11432
(Every 1st Saturday of the Month)

August 2, 2009

12:15 PM - Filipino Mass

St. Patrick Church,
39-38 29th Street, LIC, NY 11101

(Every 1st Sunday of the Month)

2:00 PM - Filipino Mass

Our Lady Help of Christians Church,
1315 E. 28th Street, Brooklyn, NY 11210
(Every 1st Sunday of the Month)

1:30 PM - Filipino Mass

Our Lady of the Island
Eastport, Long Island
Long Island Expressway, Exit 70
(Every 1st Sunday of the month)

August 7, 2009

7:30 PM - Filipino Mass – First Friday

Sponsored by FDA & Apostleship of Prayer
St. Jude Church
1677 Canarsie Road, Brooklyn, NY 11236
(Every 1st Friday of the Month)

August 9, 2009

2:00 PM - Filipino Mass

Incarnation Church
89-43 Francis Lewis Blvd.,
Queens Village, NY 11427
(Every 2nd Sunday of the Month)

2:00 PM - Filipino Mass

St. Rose of Lima Church
269 Parkville Avenue, Brooklyn, NY 11230.
(Every 2nd Sunday of the Month)

2:00 PM - Filipino Mass

Church of Holy Child Jesus
111-11 86th Avenue
Richmond Hill, NY 11418
(Every 2nd Sunday of the Month)

August 15, 2009 Assumption of Blessed Virgin Mary

August 16, 2009

1:30 PM - Filipino Mass

St. Joan of Arc Church
82-00 35th Ave. Jackson Heights, NY 11372
(Every 3rd Sunday of the Month)

1:30 PM - Filipino Mass

Nativity of the Blessed Virgin Mary Church
101-41 91st Street, Ozone Park, NY 11416
(Every 3rd Sunday of the Month)

2:30 PM - Filipino Mass

Guardian Angel Church
2978 Ocean Parkway, Brooklyn, NY, 11235
(Every 3rd Sunday of the Month)

August 22, 2009

6:30 PM - Filipino Mass

Our Lady of Mercy Church
70-01 Kessel Street, Forest Hills, NY 11375
(Every 4th Saturday of the Month)

August 23, 2009

2:00 PM - Filipino Mass

Corpus Christi Church
31-30 61st Street, Woodside, NY 11377
(Every 4th Sunday of the Month)

5:00 PM - Filipino Mass

Most PreciousBlood Church (Basement)
32-23 36st Street, Long Island City, NY
11006

Syanga Naman!



Msgr. Ruben M. Dimaculangan

Ibinoto hindi para magkamali. Merong mga lingkod bayan na matapos iboto ay ayaw na silang pakialaman. Kinatawan daw sila ng taong bayan, kaya dapat lang pabaya sa kanilang diskarte. Kaso, hindi sila ibinoto para magkamali o para gumawa ng masama sa mga tao, di ba? Syanga naman.

Two-thousand "Hail Mary". Bilib ako sa mga nagdarasal ng dalawang-libong *Aba Ginoong Maria*. Pero, tanong ko sa sarili, "Paano kaya sila nakakapagnilay kung wala silang ginawa kundi kumibot ang kanilang bibig ng ilang oras"? Sinabi kasi ni Pope Benedict, "*Rosary without meditation is like body without soul.*" . . . Kay galing kong manghugsa. Una, paano ko masisiguradong hindi sila nag-meditasyon? Pangalawa, di ba ang pagdarasal nila nang walang kasawa-sawa kahit nakaka-antok at hindi maabot ng electric fan ay mas-matindi at dakila kaysa meditasyon ko sa isang prayer room na mayroong aircon? Syanga naman.

Ang tunay na binebendisyonan. Tuwing nagbebendisyon ako ng mga sasakyan, lagi kong nililina pagkatapos, na ang pangunahin talagang binebendisyonan ay hindi lang ang kanilang kotse, kundi sila mismong nagpapa-bendisyon. Sapagkat ang talagang pupunta sa langit ay hindi ang kotse, kundi sila. Tapos, itinatagubilin ko na para magpatuloy lalo ang blessing ni Lord o para hwag mangyari ang mga sakunang hindi dapat mangyari, kailangang maging kalma lang ang nagmamaneho kapag sinisingitan ng mga abusadong tricycle o siklista. Ganon din, yung mga kasamang bata o yaong mga matagal magpaganda ay dapat gumayak kaagad para hindi ma-stress ang lahat sa biyahe, na nagiging dahilan ng sakuna. Syanga naman.

Salamat po, Doktor. Sa edad kong ito, tama lang na dapat regular ang pagpapat-tingin ko sa doktor. Pero hindi lang kayo ang tinatamad magpatingin lalo na kung wala akong nararamdamang aberiya sa aking pakilasa, tiyan, ulo o dibdib. Tatal, kapag andoon ako sa Villa Hospital kapag anticipated Masses, maraming doktor ang dapat tumingin sa akin. So, lagi nila akong "natitingnan". Ha ha ha ha ha. Pero huwag po kayong maging pilosopo katulad ko. Nagpapatawa lang po ako. Alam ko pong ang kalusugan ay di biro. Sana, kayo rin. Lalo na ang kalusugan ng inyong kaluluwa. Syanga naman.

Caritas in Veritate. Naging *prophetic* ang tinig ng yumaong Pope John Paul II at Cardinal Ratzinger nang bumagsak ang komunismo sa Europa noong mga 1990's. Nagbabala sila na kung di mag-iingat ang mga demokratikong bansa, babagsak din ang mga ito. At nangyari nga ang di dapat nangyari. Ang *global recession* ngayon ay nangyari dahil ipinagtulakan ng mga demokratikong bansa ang Diyos, ang ethics at moralidad sa politika, sa business at sa kanilang buhay personal (*a deficit of ethics*). Sabi nga ni Pope Benedict sa bago niyang encyclical, *Caritas in Veritate*: "*Justice cannot be created only with economic reforms, which are necessary, but it also requires the presence of just people.*" Syanga naman.

Kay dakilang Cardinal Basil Hume. Bago siya namatay sa abdominal cancer bilang Cardinal ng Westminster, England, sa gulang na 76, may nagtanong sa kanya kung meron siyang natitira pang mga regrets. Pagkatapos ng ilang sandali,

isinagot niya, "*Time unspent; love not given*". Kahit wala sa kanyang mga pari ang maniniwala sa sinabi niyang ito nang buong kapakumbabaan, napakaganda itong paala-ala sa ating lahat. At nakakapagpalakas ng loob sa atin yaong sinabi niya tungkol sa kanyang buhay panalangin: "*Hindi ako naging tagumpay sa aking mga panalangin; subalit hindi ako nakalimot maging tapat.*" Kay dakila. Syanga naman.

Faith, the Dog. Si "Faith" ay isang wonder dog. Isinilang siya na bale dalawa lang ang paa. Pero naging international celebrity siya at tagapagbigay ng pag-asa dahil naturuan siyang makapaglakad na parang tao. Heto ang lesson na ibinigay sa akin ng nagpadala ng email: "*When faced with a defining moment, you can either define the moment or the moment defines you!*"

Pero, heto naman ang moral lesson na nakuha ko kay "Faith". Una, sa Diyos, hindi uso ang bokabularyong "Huli na ang lahat". Pangalawa, kung gusto ng tao na maging tunay na tao, mabuti na kung minsan ay masdan niya ang inaasal ng hayop. Hahahahaha. Halimbawa, kahit nga butiki ay marunong bumalik sa kanyang pinanggalingan. Humahalik ito sa lupa tuwing hapon. Ang manok, bago ito lumagok ng tubig, tumitinagala muna ito sa langit. Siguro ay sinasabi sa bawat lagok: "Praise the Lord!"

Kaya naman, kung ako ay magsesermon sa aso, manok, pusa, etc., heto naman ang sasabihin ko: "Kung gusto nyo na maging tunay na hayop, minsan siguro ay tumingin kayo sa ibang tao." Ha ha ha ha ha. Iyan ang dahilan kapag nag-aaway ang mag-asawa o magkapatid, ang sigaw ng isa ay: "Hayop ka, hayop ka... Hayuuuup!" At bilang panghuling lesson: Kung dito sa Pilipinas isinilang si "Faith", hindi yun ang kanyang magiging pangalan. Malamang, ang ipapangalan sa kanya ng mga barangay tanod ay "Pulutan". Ha ha ha ha ha ha. Araykupu! Syanga naman.

Kotse lang iyan! Narinig ko minsan ang sermon ni Fr. Quiel dito sa Cathedral ng Lipa. Sinabi niya na kung minsan nagiging ugat ng saksakan at barilan yaong kaunting magudlisan lang o muntik nang magasgasan ang kanilang sasakyan. Pero ano ka, pinapayagan natin ang ating sariling kaluluwa at katawan na hindi lang magudlisan sa pamamagitan ng bisyo, kasinungalingan at katiwalian. Oo nga, ano? Syanga naman.

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Awit ni Ka Naldo

~ *Omni Die, Dic Mariae* ~

Kasaysayang pandaigdig

Ng kaugaliang awit ~ Kay Maria ~

*“Araw-araw kay Maria kami ay nagdarasal;
Si Maria’y aming Ina, ibig naming marangal.
Kanyang tulong laging lagi, kami ay humihingi;
Pupurihin namin siya tuwing araw at gabi.*

*Kung kami’y nasa panganib kay Maria tatakbo;
Tatawagin namin siya kung lalapit ang tukso;
O Maria, tutulungan kaming nangabubuhay;
Kami ay ipanalangin kung kami’y mamamatay. . .”*

Tila mandin nabawasan ang luha ng Inang Mahal
Nang matatag at masundan yaong tanging dalanginan
Ng nobena ng miyerkoles duon sa tanging pangalan:
“Ina ng Laging Saklolo” sa simbahang San Sebastian.

Mandi’y sampung taong higit sa Pastor ay iginiit
Yaong kina-ugalian nobena na sinasambit
Mula pa sa Pilipinas, Redentorista’y nagbanggit,
“Nawa’y inyong maikalat duon sa buong daigdig.”

Ang totoo ay mula pa na nagbuhat sa may Roma
Ang pantas na si Alfonso Liguori at ng Maria
Nang dantaong labing-walo “Luwalhati” ibinadya
Kung saan ang manga dalit at awit ay kay Maria.

Isang awit na ang titik, San Bernardo ang nag-guhit;
Labing dalawang libong taon ang pag-ikot ng daigdig
Duon sa lungsod ng Cluny, yaong Paris ang karatig;
“Omne die, dic Mariae” ay nalikhang unang awit.

Subali at pagkatuklas sa nabanggit na nasulat
Ay duon pa sa may puntod niyong bayan ng Polacas;
Ang ngalan ay Casimiro ng dantaong labing-apat;
Sa kapiling niyong “Awit” katawa’y ‘di naa-agnas.

*“Omni die, dic Mariae
Mea laudes anima:*

*Ejus festa, ejus gesta
Cole devotissima.*

*Contemplare et mirare
Ejus celsitudinem:
Dic felicem genitricem,
Dic beatam Virginem . . .”*

Nang sumapit sa Espana ang pagdulog kay Maria;
Agad nama’y isinalin yaong Awit kay Maria;
Bagaman at taglay pa rin “Araw – Araw “ na pagsamba;
Higit na pagpahalaga ay sa Mahal nating Ina.

*“Con el angel de Maria las grandezas celebrad;
Transportados de alegria sus finezas publicad;
(Oh, Maria, Madre mia, oh consuelo del mortal,
Amparadme y guiadme a la patria celestial.) - Estribillo*

*Salve, jubilo del cielo, del excelso dulce iman;
Salve hechizo de este suelo, triunfadora de Satan;
(Oh, Maria, Madre mia, oh consuelo del mortal;
Amparadme y guiadme a la patria celestial.) - Estribillo*

Yaong himig Gregoryano napawi na at nabago
Nang sumapit sa Espana parang sayaw, bilang: tatlo;
‘Di na gaya sa Aleman, parang Martsa sa pagtakbo
Bagamat ang pagkasalin, “Alles Tage”, buong mundo:

*“Daily, daily, sing to Mary, sing, my soul, her praises
due;
All her glorious actions cherish with the heart’s devotion,
true;
Lost in wond’ring contemplation, be her majesty con-
fessed;
Call her Mother, call her Virgin, ever Mother, Virgin
blest.*

*She is mighty in her “pleading(- Saviour’, Brittle tone
Tune), tender in her loving care;
Ever watchful, understanding, all our sorrows, she will
share.
Advocate and loving Mother, Mediatrix of all grace:
Heaven’s blessings, she dispenses on our sinful human
race. . .”*

Nuon labing limang siglo, nabanda na sa Mexico
Ang alagad ng Espana, si Don Felipe Segundo;
Manga barko na sinugo na libutin buong mundo
Bandang huli ang sinapit, manga Islang Pilipino.

Duon na nga’y napukaw din dating tulog na damdamin;
Mula nang ang samba’t dasal sa lupain ay natanim;
Mula alay, Santo Nino, pagdiriwang, pagbutihin;
Yaong Ina kapagkuwan ang nobena natanim din.

Anupanga’t yaong awit lupang Asya ang sinapit;
“Omnis die, dic Mariae” Tagalog na dinadalit;
Sa nahiram niyong himig sa pagbudyok at pagsalit
Kagaya ng sa Espana, sa Mexico ay nahatid.

Anupanga’t yaong himig, mabago man bawat titik;
Maging Kastila masambit, maging sa wika pang Ingles;
Maging niyong Tagalog din sa “Araw-Araw” na dalit;
Sa ngayon ay naging paksa sa larangan ng pag-awit.

Anupanga’t yaong awit, sa banyaga kung madalit;
Mahalaga’y magkaisa sa paksa na sinasambit;
Bilang lupang Amerika, dapat lamang manga tinig;
Magka-isa, magsang-himig sa nasaling dating awit:

*“Sing of Mary, pure and lowly, Virgin Mother, undefiled;
Sing of God’s own Son. Most holy, who became her little
Child;
Fairest Child of fairest Mother; God, the Lord who came
to earth;
Word made flesh, our very Brother takes our nature by
His birth.*

*Sing of Jesus, Son of Mary, in the home of Nazareth.
Toil and labor cannot weary, love enduring unto death.
Constant was the love He gave her though He went forth
from her side;
Forth to preach, and heal, and suffer, till on Calvary . .
He died . . .”*

Our Mother of Perpetual Help Fiesta



Precy de la Isla and some devotees of Our Mother of Perpetual Help last June 27. It was the fiesta celebration of Our Lady held at Our Lady of Perpetual Help Church in South Ozone Park, New York.

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“Keep Jesus in the center of our lives. Keep the
Tabernacle in the center of the Altar.”

Santo Niño's 28th Year in Nassau

Earl David Scott is new Hermanito



Image Bearers Jorge Robles, Gil Vergara, Rogie Instrella (hidden) and Gilsar Vergara

The Infant Jesus Prayer Group of Nassau held its 28th Anniversary with a fiesta in honor of the Santo Niño. As in previous years, the affair was held at the St. Ladislaus Church in Hempstead. It was attended by devotees to the Holy Child and members of the Filipino prayer communities in neighboring areas.

This year's *hermanito* is Earl David Scott, eldest son of Mary Anne and Earl Scott Sr. of Hempstead. Earl is the nephew of two previous *hermanitos* of the Prayer Group, Gilsar Vergara and Nathan Vergara.

The celebration started with the novena to the Santo Niño followed by the recitation of the rosary while the images of the Infant Jesus and the Blessed mother were being processed around the vicinity of the church.

Fr. James Dineros, spiritual director of the group, was main celebrant during the mass that followed. He was concelebrated by Msgr. Romualdo Sosing who gave the homily. Installation of the *hermanito* was done at the start of the mass with year's *hermanita*, Angelica Sahagun assisting Fr. Dineros in the imposition of the Santo Niño medallion on Earl.



Hermanito Earl Scott assists in the floral offering.



Earl Scott speaks before the congregation.

In his speech, Earl gave thanks for the honor given him. In his words, he said, "I will strive to reach and achieve the many expectations laid before me. I will work hard in being the best leader and role model I can be."

Readers were Maria Pascual, Ella Berroya and Rita Stadmeier.

Offerers were Elenita and Cris Vasquez, Jun and Armely Novenario, Junnie and Annabelle Vallega, Mike and Marissa Fahim, Eden Gaceta and Jorge Robles, Sister Josie Dichoso and Lalaine Narissi, Tony and Sol Sahagun, Earl and Mary Anne Scott.



Mary Anne and Earl Scott Sr. at the offering.

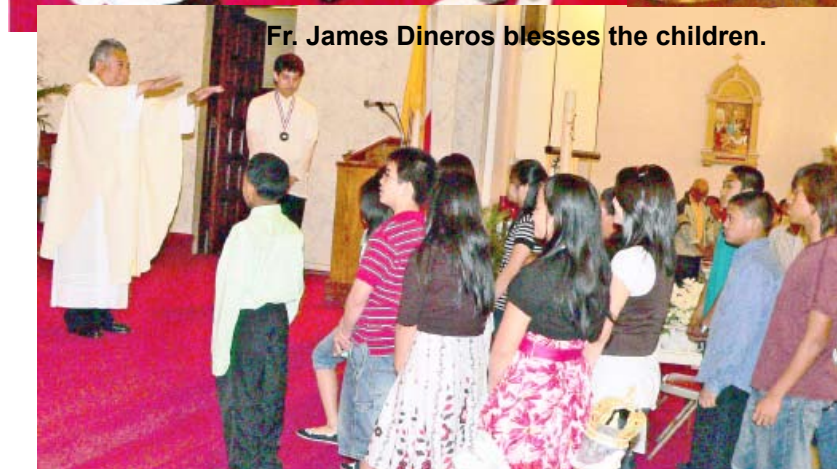


Msgr. Romualdo Sosing delivers homily.

Music was provided by the Rosedale Santo Niño Choir with Edith Biazon, Musical Director.

This year's fiesta coordinator was Frieda Robles. Narrator and Master of Ceremonies was Ching Atienza.

After the mass, a Filipino style salu-salo was held at the church's auditorium.



Fr. James Dineros blesses the children.



Image of Blessed Mother in procession

REAL ESTATE



More Help for Homebuyers, but Take Action Now!

by Robert Fernandez

For 2009, Congress increased the tax credit to \$8,000 from \$7,500 (enacted in 2008) for first time homebuyers to close on a home on or after January 1, 2009 and before December 1, 2009. For new construction, the "purchase date" is the date one occupies the home. We're getting closer to the deadline. For those who would like to take advantage of this incentive now is the time to act.

A first time homebuyer is defined as a person who has not had any ownership interest in a home in the three years previous to the day of the 2009 purchase. There is an income restriction and credit phases-out between \$75,000 to \$95,000 for singles and \$150,000 to \$170,000 for married filing joint. The closer a buyer gets to the maximum phase-out, the smaller the credit will be. There will be no credit once the buyer reached an adjusted gross income of \$95,000 for individuals and \$170,000 for joint returns. No repayment is required for the credit except when the property is sold within three years of the date of purchase. Computation example: a married couple with an income of \$165,000. Deduct the \$150,000 income limit leaving a \$15,000 excess income. The statute specifies a \$20,000 denominator. The disallowed portion of the credit is \$6,000 ($\$15,000 / \$20,000 = 75\% \times \$8,000$). Stated another way, it means the allowed credit is \$2,000 (25% of \$8,000). Another example: The eligible purchaser's total tax liability is \$6,000, the refundable amount of \$2,000 ($\$8,000 - \$6,000$) will be sent by the IRS.

The purchase could be a single-family detached home, condo, co-op, townhouse or even a houseboat or manufactured home as long as it is the buyer's principal residence located in the United States. Principal residence is defined as a home where the owner spends time more than 50% of the time.

Last May 29, 2009, the U.S. Housing and Urban Development announced that the Federal Housing Administration (FHA) will allow homebuyers to apply the \$8,000 tax credit towards the purchase costs of an FHA-insured home. Homebuyers using FHA-approved lenders can use the credit as additional down payment in excess of the minimum 3.5% of appraised value, in buying down the mortgage interest rate, or in other closing costs. FHA also allows parents, employers and other government entities to contribute towards the down payment. Make your move – be sure to close / purchase before December 1, 2009. The tax credit, in addition to low home prices and attractive mortgage interest rates make a great time to buy a home now.

Robert L. Fernandez, Certified Residential Specialist and Notary Public is Broker / Owner of Realty Network in East Meadow, New York. He can be reached at 516-542-7936 or by email: Robert@RealtyNetworkNY.com.

Retreat at Mt. Alvernia Center

by Erlinda A. Franco

Five Filipino members of Secular Franciscan Order (SFO) attended an annual retreat at Mt. Alvernia Retreat Center in Wappingers Falls last June 26 -28. They were Carlita Lim, Aurora Manajar, Carmen Moredo, Gloria Powell and Erlinda Franco. The retreat was sponsored by St. Adalbert, Canticle of the Sun, St. Helen and St. Clare Fraternities.

Fr. Roch Ciandella, OFM, was the Retreat Master. Fr. Tom Garone, OFM, welcomed the participants and gave them a sense of spiritual awareness. The group discussed and learned about the beatitudes and how the beatitudes affected the life of St. Francis.

The retreat was not all prayer. There was a personal time for reading, prayer and a walk around the area to meditate and appreciate the beauty of the surroundings. Fr. Roch also allowed time for the Sacrament of Reconciliation and a personal consultation. On the last day, the group had an inspiring film about St. Francis and his message. In the afternoon, Fr. Roch guided the group to the Monastery of the Franciscan Poor Clare Nuns, where the nuns met the group with friendly smiles and hospitality. They toured the group around the monastery. Though they lived simply, they all looked happy. The SFO learned a bit of a about contemplative religious life.

Mt. Alvernia Retreat Center is a ministry of Franciscan Friars of the New York Province of the Immaculate Conception. It conducts and hosts spiritual programs for persons of all faiths, although its major focus is on Roman Catholic spirituality. It is located in the village of Wappinger Falls, New York, on 204 acres overlooking the Hudson Valley in Dutchess County. It has beautiful grounds for walking and areas to sit and meditate. The chapel is available for prayer and spiritual reflection. Each participant has his own private room and a bath. The rooms are air conditioned. The place is quiet conducive to prayer

and personal reflection.

After the weekend retreat, the guests and participants experienced peace and joy. The SFO members were filled with joy and peace of mind. They all wished to have stayed a little longer at St Alvernia. They thanked God for this amazing place. They are thankful also to the friars, Fr. Roch and Fr. Tom for this wonderful, unforgettable experience.



Filipino retreatants at Mt. Alvernia Retreat Center. From left: Erlinda Franco, Gloria Powell, Carlita Lim, Carmen Moredo and Aurora Manejar.

Come and See . . .

*"You shall obtain all you ask of me
by the recitation of the Holy Rosary."*

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LUNCH WILL BE SERVED AFTER MASS



by Ate Norma

FACES & PLACES



It was a happy day at the Nassiri's recently when they had the Santo Niño novena at their home in Roslyn and at the same celebrated the 24th wedding Anniversary of Tony and Lalaine Nassiri. Above: Tony and Lalaine proposing a toast with Fr. James Dineros in the background. Left photo shows the couple (circled) holding images of the Santo Niño with friends and relatives.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged."
-- Deut. 5:16



Left: For Father's Day, Scarlett, Caleb and Quinn gave their dad, Mark, a colorful (and a bit oversized) tie. Meanwhile (below) Allie and Ethan had so much fun doing the chicken dance with their dad, Paul.



YOUNG ACHIEVERS

Brothers Renjan and Ronnie Instrella got a well-deserved recognition from relatives and friends last June 28 at the Coral House in Baldwin, New York. The two were given a party by their mom and dad, Helen and Rogie, for their impressive school achievements. Renjan (right photo) has just received his Master's in Electrical Engineering from Binghamton University and has landed a full time job as engineer in Lockheed Martin.

Photo below shows Renjan and Ronnie with their parents, Rogie and Helen Instrella.



Above: Ronnie Instrella graduated salutatorian at Oceanside High School, in Oceanside, New York. Ronnie, whose specialty is math, will be heading to Stanford University to study mechanical engineering. Among the awards he received were: Silver Achievement Award, Elliot Howard Folk Salutatorian Award, Kiwanis Academic Achievement Award, Italian Award, Excellence in Math Research Award, Excellence in Mathematics Award, and the Charles Mosback Award. He served as President and Lieutenant Governor of the Key Club, a service group that is an offshoot of the Kiwanis.



Above photo shows Jonjon's dad, Dean Suba (circled) with some of their guests during the party at their home in Bayside. Jonjon graduated valedictorian at St. Robert Bellarmine School in Bayside, New York. He was accepted at Regis High School freshman class of 2013. He has elementary school GPA of 99.4, was SRB Math Bee winner, president of the student council, and 2008 Queens Borough First Place Winner of the NYC DEP Poetry Contest. He was also the representative of the school to the People-to-People World Leadership Conference in Washington, D.C.

Ferdinand, Jr. was also awarded scholarship at Xavier High School in Manhattan and was accepted to Bronx High School for Science and Townsend Harris High School of Queens College.

Ferdinand Jr. is the son of Carina C. Suba, RN MSN, CNA, CCS a Clinical Documentation Specialist of North Shore-LIJ Healthcare System and Ferdinand G. Suba, Esq. a practicing attorney in Manhattan.



Ferdinand Suba, Jr. (Jonjon) talks to guests during party at their home in Bayside, NY.

FACES & PLACES

NEW GRANDPARENTS!



Left: Doctors Mar and Cora Mendoza are blessed with the birth of their first granddaughter, Mia Alissa who was born on June 17, 2009. She is the daughter of proud parents Maricar and Adi Karizik.

Congratulations to Drs. Cora & Mar and to mom & dad, Maricar and Adi!



Mia Alissa Karizik

Right: An engagement party for Melanie Anne Mendoza and Rommel Isoga was held recently at her parents' home in Elmont, New York. She is the daughter of Romy and Connie Mendoza. He is the son of Tony and Dolores Isoga.



Above: Noemi Mascareñas celebrated her birthday with a party at the Oceanview Restaurant in Flushing, NY. Among those in attendance were daughters Eloisa and Maritess, her sister Teresa, and friends and members of the Filipino-American prayer community.



Left: Evan Asuncion, youngest son of Vince and Marissa Asuncion of Dix Hills, Long Island was baptized last April 26 at St. Francis Assisi Church in Greenlawn, New York. Above: Vince and Marissa with sons Jayden and Evan taken at Evan's Christening.



Above: Birhen ng Antipolo USA Chairmman, Eddie Caparas with wife Alma are two of the people responsible for the success of the Antipolo Pilgrimage to the Shrine of the Immaculate Conception in Washington, D.C. . Hard work and devotion for this yearly event.

Antipolo Fiesta in Washington, D.C.

Hundreds of devotees of the Birhen ng Antipolo gathered at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. to take part in the celebration of the Feast of Our Lady of Peace and Good Voyage last June 27. The pilgrims came from various parts of the United States for this yearly event.

This year's main celebrant was Reverend Msgr. Sabino A. Vengco, Jr. of Manila.

The affair started with the novena prayer to Our Lady of Antipolo followed by a welcome address by the Basilica Rector, Msgr. Walter R. Rossi. Eddie Caparas, chairman of the Birhen ng Antipolo USA, gave the opening remarks.

One of the highlights of the fiesta was the procession of Marian images by different religious groups from various parts of the U.S.

Bishop Tagle, who was main celebrant 2 years ago, was present during the celebration.



Our Lady of the Snows Filipino-American Community Choir of North Floral Park, New York with Fr. Joseph T. Holcomb. The group sang for the second time at the Shrine of the Immaculate Conception in Washington, D.C. during the Antipolo celebration. They are under the direction of Phillip Dancel. The choir members are Arleta Herrera, George Herrera, Gabe Herrera, Wilma Delagana, Arlene Dancel, Praxy dela Rosa, Abe Singson and Joey dela Rosa, soloist.



Above: The Shrine of the Immaculate Conception. Left: Rev. Msgr. Sabino Vengco stressing a point during homily.



Betty's Birthday Blowout

Betty Power (third from left) gave her friends a treat at the Harvest Buffet on her birthday last April 3rd. Her guests included, from left: Angie Salandanan, Tonette de Guzman, Betty, Lily Ulep, Dr. Juliet de Guzman, Dr. Tony de Guzman, Baby Javier and Wendel Javier. Betty is a former president of the Filipino-American Community at Our Lady of Lourdes parish in Bayside.

On another occasion, on June 27, Betty Power met with Bishop Luis Tagle of Imus, Cavite, Philippines. Photo was taken at the conference room of the Shrine of the Immaculate Conception in Washington, D.C. From left: Cecille Santisteban, Norma Pascual, Lily Ulep, Cantor Marylou Gonzales, Bishop Tagle, Rick Santisteban, Betty Power, Baby and Wendel Javier.



“May the Lord bless us in all our works and undertakings.” --- Deuteronomy 15:10

SILVER LININGS

by Rev. Gilbert Luis R. Centina III, OSA
Holy Rosary Parish - June 21, 2009

On June 6, 2009, Sister Josephine G. Dichoso and some members of St. Martin de Porres Healing Ministry came as usual to sing for the 5 p.m. English/Spanish bilingual Sunday Vigil Mass. After the Mass, Sister Josephine conducted a healing session at the Chapel of the Holy Child/ La Capilla del Sto. Nino. The husband-and-wife team of Vic and Sylvia David, members of St. Martin de Porres Healing Ministry and everybody's choice for carpentry works at the chapel, came equipped with the necessary tools for the transfer, after the healing session, of a miniature image of the Nazarene on top of the chapel's framed Stations of the Cross and that of a miniature image of La Reina de los Angeles near the miniature images of the Seven Archangels.

Before Vic and Sylvia could start with their work, Edralin Galvan volunteered to share with those present a personal experience so that in his own words, "God may be glorified." He had unsuccessfully take a nursing exam in February this year, he divulged. He decided to give it another try. On May 16 he came to hear Mass at our lower church together with a niece. After the mass, he joined the healing session conducted by Sister Josephine. She prayed over him. On May 19 he took the exam. He came back to tell his story because he successfully passed the exam.

Erik Paulson, two-time world champion in Japanese martial arts Shouto, showed up all the way from Los Angeles. He was late for the Mass, but he arrived before Sister Josephine could leave. Erik was referred to Sister Josephine for healing by a bishop from Portugal. He learned of the Saturday healing session schedule at our chapel from our Parish Web site. Erik, after a brief stint in Baywatch, became a martial arts instructor. He married Oxygen and Fitness model Tanya Smith who now accompanies him wherever he goes to assist him as fitness instructress herself. After a healing session with Sister Josephine, Erik helped Vic and Sylvia relocate the miniature images.

Sister "Mama" Josie,

Thank you for your gracious help, prayers and belief in me to help me reach the top. Thanks for being an angel and a saint. God bless you.

Your SON,

ERIK PAULSON
Fullerton, California

Note: Erik Paulson has been the Shouto World Light Heavy Weight Champion for the past several years. Paulson has fought and beaten some of the world's top fighters. Every time Erik goes to a fight, he would go to Sister Josie for blessing. The one time he did not go for blessing, he lost the fight.



(L-R) Tanya Smith, Sister Josie, Erik Paulson, Rev. Gilbert Luis Centina III.

Sister Josie prays over Erik Paulson at the Chapel of the Holy Child, Holy Rosary Church, NY.





Menchee's Book of Memories

Left: Permanent Representative to the United Nations, Ambassador Hilario G. Davide, Jr. received an autographed copy of *Memoirs of UP Alumni Abroad*, a UP Centennial 2008 project edited by Dr. Carmencita Quesada Fulgado which raised \$50,000 for UP. A sequel is now in the making, an all-inclusive, global book: *Memories...a Legacy Gift of Filipinos and Friends*, in honor of the national university's New Charter and scheduled for publication in 2010, with the goal of \$100,000 endowment scholarship for all campuses, from Baguio to Mindanao. Both projects are under the auspices of the UPAA-NY which has a 501C3 status. Ambassador and Mrs. Davide have signed in as lifetime members of UPAA-NY and are sponsors of the new *Memories* book. Readers are welcome to contribute their story and support a scholar. Dr. Fulgado can be reached at memoriesbyfulgadophd@gmail.com or mencheeqf@yahoo.com Visit <http://www.memoriesbyfulgadophd.blogspot.com/>

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Come Holy Spirit, Come.

(Continued from last month)

Paragraph 2. On the Third Day He Rose from the Dead

638 "We bring you the good news that what God promised to the fathers, this day He has fulfilled to us their children by raising Jesus." The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross: Christ is risen from the dead! Dying, He conquered death; To the dead, He has given life.



by Sonia S. Salerni

I. THE HISTORICAL AND TRANSCENDENT EVENT

639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared to Cephas, then to the Twelve. . ." The Apostle speaks here of the living tradition of the Resurrection which He had learned after His conversion at the gates of Damascus.

The empty tomb

640 "Why do you seek the living among the dead? He is not here, but has risen." The first element we encounter in the framework of the Easter events is the empty tomb. In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise. Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection. This was the case, first with the holy women, and then with Peter. The disciple "whom Jesus loved" affirmed that when He entered the empty tomb and discovered "the linen cloths lying there", "He saw and believed". This suggests that He realized from the empty tomb's condition that the absence of Jesus' body could not have been of human doing and that Jesus had not simply returned to earthly life as had been the case with Lazarus.

The appearances of the Risen One

641 Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One. Thus the women were the first messengers of Christ's Resurrection for the apostles themselves. They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers, and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: "The Lord has risen indeed, and has appeared to Simon!"

642 Everything that happened during those Paschal days involves each of the apostles - and Peter in particular - in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of His Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to His Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.

643 Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which He had foretold. The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad") and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale". When Jesus reveals himself to the Eleven on Easter evening, "He upbraided them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen."

644 Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. "In their joy they were still disbelieving and still wondering." Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some

doubted." Therefore the hypothesis that the Resurrection was produced by the apostles' faith (or credulity) will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

The condition of Christ's risen humanity

645 By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with His disciples. He invites them in this way to recognize that He is not a ghost and above all to verify that the risen body in which He appears to them is the same body that had been tortured and crucified, for it still bears the traces of His Passion. Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when He wills; for Christ's humanity can no longer be confined to earth, and belongs henceforth only to the Father's divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as He wishes: in the guise of a gardener or in other forms familiar to His disciples, precisely to awaken their faith.

646 Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that He had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In His risen body He passes from the state of death to another life beyond time and space. At Jesus' Resurrection His body is filled with the power of the Holy Spirit: He shares the divine life in His glorious state, so that St. Paul can say that Christ is "the man of heaven".

The Resurrection as transcendent event

647 O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead! But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, His passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to His disciples, "to those who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people."

II. THE RESURRECTION - A WORK OF THE HOLY TRINITY

648 Christ's Resurrection is an object of faith in that it is a transcendent intervention of God himself in creation and history. In it the three divine persons act together as one, and manifest their own proper characteristics. The Father's power "raised up" Christ His Son and by doing so perfectly introduced His Son's humanity, including His body, into the Trinity. Jesus is conclusively revealed as "Son of God in power according to the Spirit of holiness by His Resurrection from the dead". St. Paul insists on the manifestation of God's power through the working of the Spirit who gave life to Jesus' dead humanity and called it to the glorious state of Lordship.

649 As for the Son, He effects His own Resurrection by virtue of His divine power. Jesus announces that the Son of man will have to suffer much, die, and then rise. Elsewhere He affirms explicitly: "I lay down my life, that I may take it again. . . I have power to lay it down, and I have power to take it again." "We believe that Jesus died and rose again."

650 The Fathers contemplate the Resurrection from the perspective of the divine person of Christ who remained united to His soul and body, even when these were separated from each other by death: "By the unity of the divine nature, which remains present in each of the two components of man, these are reunited. For as death is produced by the separation of the human components, so Resurrection is achieved by the union of the two."

III. THE MEANING AND SAVING SIGNIFICANCE OF THE RESURRECTION

651 "If Christ has not been raised, then our preaching is in vain and your faith is in vain." The Resurrection above all constitutes the confirmation of all Christ's works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by His Resurrection has given the definitive proof of His divine authority, which He had promised.

652 Christ's Resurrection is the fulfilment of the promises both of the Old Testament and of Jesus himself during His earthly life. The phrase "in accordance with the Scriptures" indicates that Christ's Resurrection fulfilled these predictions.

653 The truth of Jesus' divinity is confirmed by His Resurrection. He had said: "When you have lifted up the Son of man, then you will know that I am He." The Resurrection of the crucified one shows that He was truly "I AM", the Son of God and God himself. So St. Paul could declare to the Jews: "What God promised to the fathers, this He has fulfilled to us their children by raising Jesus; as also it is written in the second psalm, 'You are my Son, today I have begotten you.'" Christ's Resurrection is closely linked to the Incarnation of God's Son, and is its fulfilment in accordance with God's eternal plan.

654 The Paschal mystery has two aspects: by His death, Christ liberates us from sin; by His Resurrection, He opens for us the way to a new life. This new life is above all justification that reinstates us in God's grace, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." Justification consists in both victory over the death caused by sin and a new participation in grace. It brings about filial adoption so that men become Christ's brethren, as Jesus himself called His disciples after His Resurrection: "Go and tell my brethren." We are brethren not by nature, but by the gift of grace, because that adoptive filiation gains us a real share in the life of the only

(turn to the next page)

Catechism ... from preceding page

Son, which was fully revealed in His Resurrection.

655 Finally, Christ's Resurrection - and the risen Christ himself is the principle and source of our future resurrection: "Christ has been raised from the dead, the first fruits of those who have fallen asleep. . . For as in Adam all die, so also in Christ shall all be made alive." The risen Christ lives in the hearts of His faithful while they await that fulfilment. In Christ, Christians "have tasted. . . the powers of the age to come" and their lives are swept up by Christ into the heart of divine life, so that they may "live no longer for themselves but for Him who for their sake died and was raised."

IN BRIEF

656 Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.

657 The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.

658 Christ, "the first-born from the dead" (Col 1:18), is the principle of our own resurrection, even now by the justification of our souls (cf. Rom 6:4), and one day by the new life He will impart to our bodies (cf.: Rom 8:11).

Source: *The Catechism of the Catholic Church Book* to be continued ...

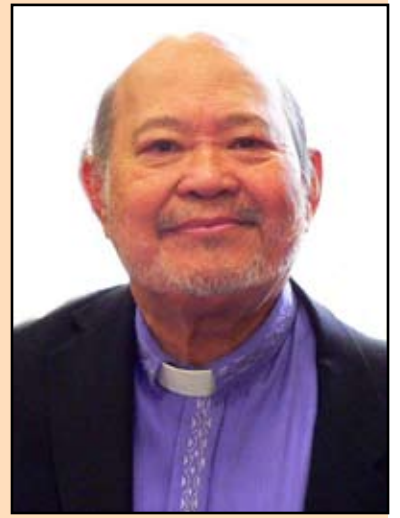
Pope Benedict's Prayer Intentions for this Month

VATICAN CITY - Pope Benedict's general prayer intention for July is: "That the Christians of the Middle East may live their faith in full freedom and be an instrument of peace and reconciliation".

His mission intention is: "That the Church may be the seed and nucleus of a humanity reconciled and reunited in God's one and only family, thanks to the testimony of all the faithful in every country of the world". (VIS)

The Gospel Truth

by Rev. Joe Cadusale



Paul VI in that apostolic exhortation *Evangelii Nuntiandi*. On Evangelization in the Modern World of 1975 sets out the whole

philosophy of the mission apostolate: We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the church. It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize.

Does it mean that every Christian must be a missionary, must be an evangelist and a proclaimer of the Good News of Jesus? It means we have to learn to evangelize. We have read it in the encyclical *Redemptoris Missio* of Pope John Paul II. It is the command of the Lord, "Go out into the world, and make disciples of every creature" (Mt28:19). This was not said to the priests alone, not to the bishops alone. It was said to everyone. It is the message of the church, because the church is an evangelizing church, and without that we are really nothing. St Paul tells us, "I am lost if I do not preach the Gospel" (1 Cor 9:16). So am I. And so are you. Evangelization must be at the heart of all that we do as Christians. The next time you feel like God cannot use you, just remember: Noah was drunk, Abraham was too old, Jacob was a liar, Joseph was abused, Moses was a stutterer, Sampson was a womanizer, Rahab was a prostitute, David was a murderer, Elijah was suicidal, Jonah ran from God, Peter denied Christ, Martha worried about everything, the Samaritan woman could not get an annulment, Zaccheus was too small, Paul was a persecutor, Timothy had an ulcer and Lazarus was dead. So no more excuses. We are disciples in mission. God is counting on you!

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Head Servant: Nenet Barbillia
718 937 5242
2nd Tuesday 7:30 PM

El Shaddai Prayer Community
Most Precious Blood Church
32-23 36th Street
Long Island City, NY 11106
Head Servant: Amerito Gerodias
718 458 8214
4th Sunday 3:00 PM

Light Of Christ Prayer Group
St. Nicholas of Tolentine
150-75 Goethals Avenue
Jamaica, NY 11432
Head Servant: Cookie Fernandez
718 380 1712
Last Thursday 7:30 PM

Family of Christ Prayer Community
Presentation Church
8819 Parsons Blvd., Jamaica, NY 11432
Head Servant: Patrick de la Paz
718 658 2078
1st Tuesday 7:30 PM

Mary Mother of Divine Healer
St. Gerard Majella Church
188-16 91st Ave., Hollis, NY 11423
Head Servant: Raymonde Cesaire
718 445 4423
1st Friday 7:30 PM

Haitian Community
90-33 184th Place
Hollis, NY 11423
Head Servant: Alberte Madame Delatur
718 454 8572
3rd Tuesday 7:30 PM

Sacred Heart Family Apostolate
37-74 6th St.
Woodside, NY 11377
Head Servant: Remy Consoli
718 424 7984
2nd Sunday 6:30 PM

English Community
161 Le Grand St.
Brentwood, NY 11717
Coordinator: Rose Nallie Germain
631 231 8758
1st Thursday 7:30 PM

Filipino Catholic
453 Hawthorne Avenue
Uniondale, NY 11553
Coordinator: Dr. Norma Pascual
516 2921445
Last Monday 8:00 PM

Handmaid of the Lord/Couples for Christ
202-35 Foothill Ave., A-38
Hollis, NY 11423
Head Servant: Dolly Pawal
718 468-8463
Last Sunday 6:30 PM

Militia Immaculatae Marian Kolbe Movement
St. Stanislaus B&M
101 East 7th Street
New York, NY 10009
(917) 753-7233
1st Saturday 5:00 P.M.

Our Lady Queen of Martyrs
110-06 Queens Blvd.
Forest Hills, NY 11375
Head Servant: Nellie Milite
718 544 5141
2nd Friday 7:30 PM

Haitian Community
16339 130th Ave., Apt 5C
Jamaica, NY 11434-3014
Head Servant: Raymonde Cesaire
718 481 9683
4th Saturday 7:00 PM

Filipino Community Our Lady of Angels
2860 Webb Ave., Bronx, NY 10468
Head Servant: Josette Camino
718 543 0884
2nd Saturday 7:30 PM

Divine Mercy Devotion Our Lady of Victories
2217 Kennedy Blvd.,
Jersey City, NJ 07304
Head Servant: Tess Alvarez
4th Friday 7:00 PM

St. John Prayer Community
272 Boyd Ave
Jersey City, NJ 07304
Head Servant: Purita Vasquez
201 333 3136
3rd Monday 7:00 PM

St. Nicholas Prayer Group
122 Ferry St.
Jersey City, NJ 07307
Head Servant: Elsa Leonida
210 656 2010
1st Sunday 6:30 PM

Puissance Divine D'Amore
820 Wallace Ave
Baldwin, NY 11510
Head Servant: Yvrose Saint-Urban
516 378 8173
2nd Thursday 7:30 PM

Home Bound Bible Study
St. Rose of Lima
269 Parkville Ave
Coordinator: Violeta Robbins
718 677 8131
1st Saturday 2:00 PM

The Vine & the Branches Incarnation Prayer Group
92-19 212th St., Queens Village, NY 11428
Head Servant: Ofelia Villar
718 465 0087
3rd Friday 7:00 PM
Family of God
160-31 78th Rd

Flushing, NY 11366
Coordinator: Perla Leonardo
(718) 591-4579
2nd Friday, 9:00 PM

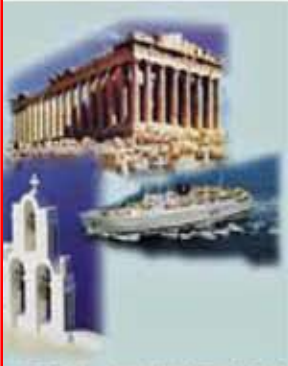
The Lord's Flock Prayer Group
Sta. Rita
281 Bradley Ave., Staten Island, NY 10314
Coordinator: Myrna Leyson
718 983 1410
3rd Saturday 8:00 PM

Filipino Community
Our Lady of the Angelus
63-63 98th St., Rego Park, NY 11374
Coordinator: Ofelia Concepcion
(718) 897-4444
2nd Monday 7:30 PM

Saint Martin de Porres Healing Ministry
Flushing Chapter
86-60 Range St., Bellrose, NY 11427
Coordinator: Sylvia David
(718) 913-6922
3rd Thursday 8:00 PM

Friday Night Devotion
40-14 62nd St., Apt. 4F
Woodside, NY 11377
Coordinator: Rosemary Khan
718 457 5877
5th Friday 8:30 PM

Dominican Nuns
Corpus Christi Monastery
1230 Lafayette Ave., Bronx, NY 10474
Coordinator: Sr. Maria Pia
718 328 6996
Last Saturday, 9 AM



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MAY 15-25	FATIMA/LOURDES/MADRID <i>Fatima, Burgos, Zaragoza, Lourdes, Madrid</i>	\$2,299 EWR
SEP 7-20	TURKEY/GREECE- Footsteps of St Paul (with 3 Day Cruise) <i>Istanbul, Antioch, Tarsus, Cappadocia, Athens, Corinth</i>	\$2,999 JFK
SEP 9-21	WATERWAYS OF RUSSIA <i>St. Petersburg, Mandrogi, Kizhi, Goritsy, Yaroslav, Moscow</i>	\$2,599 JFK
SEP 10-19	HOLY LAND <i>Jerusalem, Bethlehem, Tiberias, Cana, Nazareth, Dead Sea</i>	\$2,399 JFK
SEP 12-22	EASTERN EUROPE <i>Warsaw, Krakow, Budapest, Vienna, Prague</i>	\$2,799 JFK
SEP 19-28	GREECE- Celebrating 2000 th Year of St Paul <i>Athens, Corinth, Meteora, Olympia, Thessalonica, Delphi</i>	\$2,399 JFK
SEP 25-OCT 5	TURKEY (ASIA MINOR)- Celebrating 2000 th Year of St Paul <i>Istanbul, Antioch, Tarsus, Cappadocia, Pamukkale, Ephesus, Troy</i>	\$2,249 JFK
OCT 2-15	FATIMA/LOURDES/ROME <i>Fatima, Zaragoza, Madrid, Lourdes, Nice, Florence, Rome</i>	\$2,999 EWR
OCT 9-15	LISBON & FATIMA <i>Lisbon, Estoril, Sintra, Santarem, Fatima</i>	\$1,449 JFK
OCT 9-17	BEST OF PERU <i>Lima, St. Rose and St. Martin de Porres, Cusco, Machu Pichhu</i>	\$1,899 EWR
OCT 12-22	ITALY/MEDJUGORJE <i>Rome, Assisi, Loreto, Lanciano, Padre Pio, Medjugorje</i>	\$2,799 EWR
OCT 22-NOV 2	EGYPT & HOLY LAND <i>Cairo, Mt Sinai, Jerusalem, Bethlehem, Tiberias, Cana, Dead Sea</i>	\$2,499 JFK
NOV 6-16	HOLY LAND <i>Jerusalem, Bethlehem, Tiberias, Cana, Nazareth, Dead Sea</i>	\$2,749 LAX
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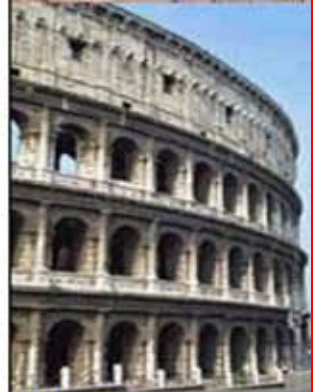
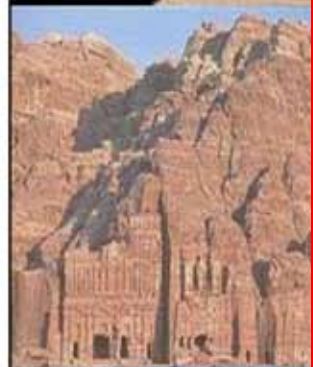
JUL 10-25	SCANDINAVIA/RUSSIA/ESTONIA/BERLIN 15 day Cruise.	\$2,899 EWR
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Multi-Cultural Day at Lady of Snows

by Lily R. Ulep

In celebration of Pentecost Sunday, the 12:30 pm mass on May 31 at Our Lady of the Snows Church in North Floral Park, Queens was multi-cultural. Representatives from the different ethnic groups in the parish were invited to participate in the celebration. The mass, presided by Fr. Patrick Longalong, parochial vicar of OLS was celebrated in English but the readings were in two different languages. The first reading from the Acts of the Apostles 2:1-11 was in Tagalog by Lou Mosquito. The second reading from the first letter of Saint Paul to the Corinthians was in Malayalam by one of the members of the Indian community. The general intercessions were in Italian, Spanish, Ibo, Tagalog, Malayalam, and Gaelic. Even the music during the mass was provided by the combined choir of the OLS Filipino-American Community choir and the OLS parish choir. As Father Patrick mentioned in his homily, "The celebration is reminiscent of that very first Pentecost when the Holy Spirit came to rest on each one of the apostles and they began to speak in different languages, and that is what we are doing here today."

Ethnic foods served during the fellowship after the Mass were provided by the different ethnic groups who participated. The dishes were labeled with the ingredients and the country of origin. The Filipino group brought *pancit, lumpiang shanghai, bibingka malagkit and guinatan mongo*. The OLS Fil-Am Community's OY team performed their own arrangement of a modern dance and the traditional *tinikling* during the cultural program of the fellowship. A member of the Indian community performed a lovely traditional Indian dance.

It was indeed a Spirit filled celebration.



Our Lady of the Snows multi-cultural choir under the direction of Msgr. Feliciano Palma.

OLS pastor Msgr. Ray Chappetto (second from left) and Mrs. Regina Moreno (extreme right) Pastoral Associatel with members of various ethnic groups at Our Lady of the Snows parish.



Photos by:
Albert Betito

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TU SEI VERAMENTE IL MIO GRANDE DIO

"I am *the way, and the truth, and the life;*
no one comes to the Father but through me.
If you really knew me, you would know my Father also.
From this point on you know him; you have seen him."
"Lord," Philip said to him, "show us the Father and
that will be enough for us."
"Philip," Jesus replied, "after I have been with you all this time,
you still do not know me?"

Whoever has seen Me has seen the Father. ...
I am in the Father and the Father is in me. "
-- John 14:6-9, 11



THE HOLY OCTAVE of CONSECRATION

8 Days of Recollection

Prayer, Evening Masses & Reflection



Day 1-Praise - July 26 Sun. 5:00 PM Benediction, Prayers 6 PM Mass Rev. Msgr. Michael J. Hardiman, Pastor
NOTE: 7 PM Monday - Friday Prayers followed by Holy Mass in Our Lady of Woodside Chapel

Day 2-Thanksgiving - July 27 Mon.	Rev. Kevin Abels, Associate Vocations Director, Diocese of Brooklyn
Day 3- Offering - July 28 Tues.	Rev. Dempsey Acosta, Parochial Vicar, St. Agnes Church, Manhattan
Day 4- Repentance - July 29 Wed.	Rev. Peter Gillen, Pastor, Corpus Christi Church, Woodside
Day 5- Inheritance - July 30 Thu.	Rev. James Laquindanum, Parochial Vicar, St. Patrick's, LIC
Day 6- "Fiat," Yes Father - July 31 Fri.	Rev. Arthur Candreva, <i>Institutio Unitas Dei</i> , Our Lady of Hope, Middle Village

Note: Confession is available on SATURDAY August 1st at 4:00 PM

Day 7- Fidelity - Aug. 1 Sat. 4:00 PM Octave Prayers, 5:00 PM Holy Mass Rev. Msgr. Michael J. Hardiman

Day 8 - CONSECRATION - Aug. 2 Sunday - Feast Day Celebrations

2:30 PM Octave Prayers ... 3:30 PM Holy Mass & Enshrinement of God the Father's Icon
Rev. Msgr. Michael J. Hardiman and Concelebrants

5:00 PM Festival (*Entertainment & Food in School Auditorium*)

Directions: By Train # 7 Get off at 61st St. Woodside Ave Station, and walk to 58th Street & Roosevelt Avenue
By Bus # Q32 Get off at 58th Street & Roosevelt Avenue in front of St. Sebastian's Church

GOD THE FATHER OF ALLMANKIND Prayer Group

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Sacramentals versus Cursed Objects

Have we ever stopped to ponder the difference between a sacramental and a cursed object? It can be a matter of life and death for our body and for our soul as well as for others. Many of us, knowingly and unknowingly, are affected by curses and cursed objects.

With all sacramentals, a Catholic priest has asked God to bless them for the benefit of the recipient. For cursed objects one has invoked Satan himself for the destruction of one's mind, body and soul. Blessed objects also counter these forces of evil.

The blessing (prayers) on a sacramental is merited and purchased by the Blood of Jesus Christ shed for the love of us. A cursed object comes without merit from Satan and has with it his hatred of us. Ever wonder why he hates us so?

Remember, sacramentals fall into two categories, static and motion. Static ones are objects such as rosary beads, medals, scapulars, crucifixes, etc. Motion ones are making the sign of the cross, prayers, processions, exorcisms, etc.

Similarly, the evil one has the same two categories but with cursed objects and motions. Fr. Gabriele Armorth, the chief exorcist of Rome mentions in his book, [An Exorcist Tell His Story](#), the many victims that he has helped who were afflicted in each of these categories.

For example, many people go to gypsies, psychics, mediums, card readers, witches, join occult groups, etc. for all kinds of help. But in the end they usually suffer more misfortune than before, such as broken relationships and marriages, worse health, business and family problems and mental, emotional and spiritual disorders.

This is what happens. A person has a certain problem, say health. They go to a psychic, gypsy, etc. for help. A fee is paid. The person may be given an object and the psychic may give a word of prophecy. Well, would you know it they get healed. Wow! Many

months later the same person has another health problem or some other difficulty. The person thinks, well they helped me before, may be they can help me again. They go and are helped again. The first thing you know a pattern is established and eventually their life usually ends in ruins, and if not here, then in the after life.

This is how it happens. The psychic, card reader, etc. is knowingly or unknowingly connected to the devil who has great powers, including healing. Then the psychic by being connected to the devil can cause more evil on the person, and/or since this connection is made the devil can cause more damage to one's life. The person returns for more help. But every time the person leaves the person carries home another cursed object, less money and another devil on their back to tempt the person away from God's heavenly love so as to end up in the pits of hell.

As Catholics we have various body positions and movements to receive God's blessing as well as to give Him glory and adoration, which reflect the inner desires of our soul. Some of these outward gestures are: making the sign of the cross, hands together as in prayer, genuflection, prostrating ourselves, etc. If people are sick, they can go to a Catholic priest and he can pray and/or lay hands on the person for healing according to God's will.

When people go (for example) to *Reiki healing*, hands are used for healing, but the healing is not from God. If it is not from God, then who is doing the healing? A religious brother through prayer and fasting with his ministry has helped many people be free that

were afflicted from the evil forces of Yoga. Apparently many of the body positions and meditations invite these forces in. It seems by God's grace that not every one is affected. But we all have to account for our actions to God. Bar 6:6, **"For my angel is with you and I myself will demand an account of your souls."** Also Luke 16:2.

One mother used a St. Benedict Medal-Crucifix to free her teenage daughter from a demon that was inside her as a result of reading Horoscopes. The mother warned her not to read them. Soon doors were opening and closing. The daughter was hearing things.

One night she came to her mom's bed. She was scared. A few moments later the mother looked at her daughter's face again when she lay down next to her. It was not her daughter's face. It was demonic and it momentarily frightened the mother. The word "horoscopes" came to the mother's mind. She said, "Have you been reading horoscopes?" "Yes, she admitted." The mother put the St. Benedict Medal-Crucifix on her daughter and rebuked Satan in the name of Jesus Christ.

There are many people who put curses on people, pets and objects. One ex-witch said, "Every one who brings home a Harry Potter Book brings home a devil." Ouija boards invite the evil one into one's life. Many a person has been delivered from this seemingly harmless game. Pokemon and other cards have had strange and adverse effects on children. Other objects known to have curses on them are crystals, a certain brand of eyeglasses, coffee, soda, and various medicines. Priests like Fr. Hampsch said it is so important to pray over medicines. Fr. Corapi has shared how much of the drugs on the street are cursed with many misfortunes for the user.

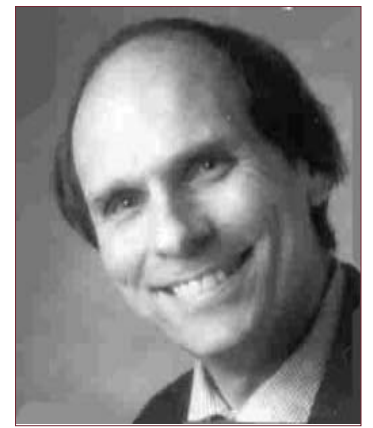
There are dozens of quotes in the Bible that say such people as Fortune Tellers, Psychics, etc. should be and will be put to death. Ex 7:11, Lev 19:31, 20:6, 20:27, Duet 18:10-12, 1st Ki 28:3,12-15, Isa 8:19-22, 19:3, Gal 5:19-21 Apo 21:8.

The prophet Osee said, **"My people have been silent (perish) because they had no knowledge."**(4:6). In this case the evil that is taking place. This lack of knowledge is with many who are doing the afflicting and those being afflicted. Yet, others know the evil they are doing. If those doing the afflicting repent, go to confession to receive God's mercy through Jesus Christ and His Church, then they can be saved.

What does the afflicted one do with their demonic misfortunes? The person should, for the best results, make use of sacramentals, prayer, fasting, prayer groups, see a Catholic priest for confession and for specific prayers that may be required for deliverance.

Perhaps the best criteria for seeking help and fullness in life is to make sure that the person, or group, or activity being sought after is giving glory and honor to Jesus Christ and his holy Catholic Church.

For more information on sacramental and how to obtain it contact us at Dove Tales, PO Box 3623, Easton, PA. 18043. Or call, 610.253.8604. www.TheHolyFamily.com.



by Scapular John



by Deacon Rolando V. Nolasco

"Set your hearts on heavenly things." -- Part II

The Bible is very clear that we are to set our hearts on heavenly things for it neither corrodes nor is affected by the elements of the world. Intense desire for what the world offers will certainly lead us away from the love of God just as what we see today -- the rapid decline of church goes. Scriptures remind us that we **cannot serve both God and Mammon**. Many seem to be preoccupied with their search for material and worldly riches setting aside their spiritual well being. I believe a good number of the faithful have the notion that spiritual exercises are a means to attain such goal. In essence, this does not help much everyone in their journey

of faith since they use such exercise not to deepen their faith in God but to gain material rewards. Perhaps we remember the rich young man (Mat. 19:16-22) who came to Jesus one day asking "what else he must do to receive eternal life." The Lord's response after hearing from the young man that he did observe all the commandments, was for him to sell all he had and give the proceeds to the poor. With this, the young man left very sad. This is so typical a reaction of today's environment especially in a time where the world's economy is causing so much stress. His response to the young man will certainly cause so much resistance for seemingly, it is absurd to give away one's hard earned savings in exchange for what the contemporary world cares little of. It is even made much more difficult for the faithful to understand because many of the so-called false teachers of faith whose primary motive is not to impart the truth but to whet their appetites for worldly things. So they preach to them instant blessings. To shower them with assurances of answered prayers is a sure formula to open their wallets and keep them coming without fail. In my association with such groups that held weekly prayer meetings in our parish for over seven years, I have never see any sign of spiritual transformation and growth. Evidently, it was all about material gain that they were so engrossed with.

It would be easy to understand why the Lord said after this encounter with the rich young man: "It is extremely difficult for rich people to enter the Kingdom of God than

for a camel to pass through the eye of a needle." This clearly demonstrates our human nature's tendency to cling to earthly goods rather than to the God's Kingdom. There is nothing to wonder why many are duped by false teachers of faith and despise the authentic ministers of God -- the promise of instant material reward. On the contrary, true teachers of faith preach the need for us "to patiently hope for the glory that will be revealed in the future." To emphasize such greed, many have fallen victims to phony investment schemes. Just as many were blinded in their journey of faith because of quick material blessings, so many now have lost their hard-earned savings without even realizing that such return of investment is never attainable in any legal business operation. How can anyone ever believe that there is a business venture that could return your money hundred fold in just one year? Such tendency is even made manifest in some cultures where they put into the casket valuable possessions of the deceased.

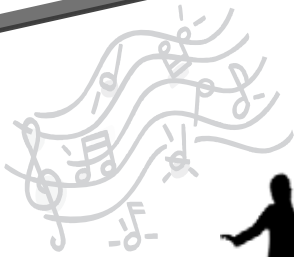
We are called to pattern our lives after Jesus who came into this world with great humility and completely detached from any inclination for material things. At one time, a law teacher came to Jesus expressing readiness to follow Him anywhere. The Lord's response was that: "Foxes have holes and birds have nests while the Son of Man has no place to lie and rest." (Mat. 8:20) Such statement simply indicates that while He owned everything, He did not cling to anything. It does not mean at all that we have to wait for God to provide our needs; we have to work in order to sustain our lives without neglecting our spiritual well-being. It is a great challenge for everyone to work against our human cravings for material wealth. It would not be easy to just walk away from those tendencies and make this journey of faith a struggle very moment of our lives. St. Paul reminds us though that "we no longer live for ourselves but for him who died and rose from the dead for our sake." To control such tendencies needs our commitment to stay on course with God's help if can only learn how to trust Him. It is no wonder why St. Paul compared us to athletes training very hard to earn that reward after the race -- not during the race. It is important that our lives be showered with God's blessings if we practice our faith in total submission to the will of God and not be ruled by human cravings. This we can achieve through frequent reception of the sacraments and prayers for it surely can calm our desires for worldly possessions. Since we are in a sojourn, it is best that we travel light and not be burdened by heavy loads that emanate from our cares of the world.

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Most glorious Martin de Porres whose burning charity embraced not only thy needy brethren, but also the very animals of the field, splendid example of charity, we hail thee and invoke thee! From that high throne which thou dost occupy, deign to listen to the supplications of thy needy brethren that, by imitating thy virtues, we may live contented in that state in which God has placed us and carrying with strength and courage our cross, we may follow in the footsteps of Our Blessed Redeemer and His most afflicted Mother, that at last we may reach the Kingdom of Heaven through the merits of Our Lord Jesus Christ. Amen. JCC

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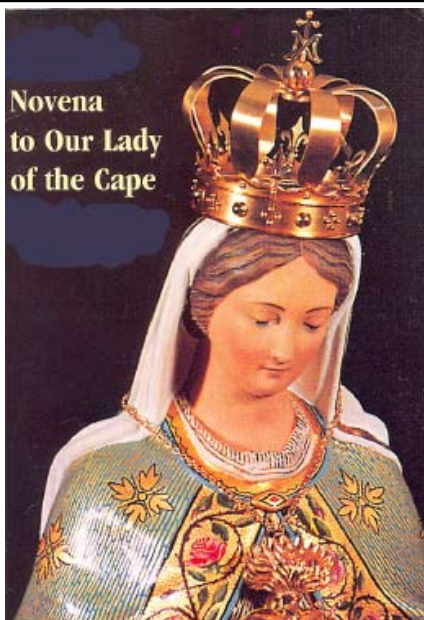
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Eighth Month

Virgin Mary, the troubles and hardships of our daily lives often lead to despair. Please do not let this happen to us. Kindle in our hearts the certitude that your Son is ever with us and the assurance of your constant protection and encouragement. Teach us to recognize that God's presence not only encompasses us, but that He chooses to surround us with people of all ages and conditions, adults, youth and children, through whom He reveals Himself to us. Let us praise God with you when we see how His grace brings enemies to reconciliation; promotes willingness for understanding and agreement; transforms selfishness into generous caring; offers to those who have been treated badly the power to forgive and pray for those who wronged them. Our Lady of the Cape, shower your blessings on those who devote themselves to promoting justice, tolerance, understanding and mutual aid in our world. JCC

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Say 9 Hail Marys for 9 days in front of a lighted candle and publish when you can. This is a powerful novena.

God of Mercy, you inspired St. Claire with the love of poverty. By the help of her prayers may we follow Christ in poverty of spirit and come to the joyful vision of your Glory in the Kingdom of Heaven. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with the Holy Spirit, one God forever and ever. Amen.

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Our Lord to Saint Faustina

This is the hour of great mercy for the whole world... In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion.

My daughter, try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the Chapel for a moment and adore in the Blessed Sacrament.

The Three O'Clock Prayer

Thou died Jesus, but the source of life flowed out for souls and the ocean of mercy opened up for the whole world.

O Fountain of Life, immeasurable Divine Mercy, cover the whole world and empty Thyself out upon us.

O Blood and Water which flowed out from the Heart of Jesus as a Fountain of Mercy for us, I trust in Thee.

Holy God, Holy Omnipotent, Holy Immortal, have mercy on us and on the whole world. (3 times) Amen.

The Chaplet of the Divine Mercy (Divine Mercy Feast Day, April 19)

(To be recited on ordinary Rosary beads) Begin with: Our Father...Hail Mary... The Apostles' Creed

On the Our Father Beads

V. Eternal Father, I offer Thee the Body and Blood, Soul and Divinity of Thy most beloved Son, Our Lord and Saviour Jesus Christ;

R. In atonement for our sins and the sins of the whole world.

On the Hail Mary Beads

V. Through the most Sorrowful Passion of Jesus,

R. Have mercy on us and on the whole world.

In conclusion

Holy God, Holy Omnipotent, Holy Immortal, have mercy on us and on the whole world.(3x) Amen. Jesus, King of Mercy, I trust in Thee.

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12:30 PM Mass

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By Bus: From Lower Manhattan, take M-15 northbound at First Ave. Get off at E 120 St Bus Stop. Walk to E 119 St and turn Left. Church is on the Right side.

By Train: Take # 6 train (Lexington Ave line), get off at 116 St. Station. Transfer to Bus M-116 eastbound. Get off at First Ave, E120 St Bus Stop. Walk to E119 St and turn Left. The Church is on the Right side.



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