

One's real life is
often the life that
one does not lead.

Oscar Wilde

BASILICA BULLETIN

A Weekly Publication of Our Lady of Penafrancia Basilica and National Shrine, Naga City, 4400 Philippines



Aug 12, 2012

www.penafrancia.org.ph

18th Sunday Ordinary Time

LONGING FOR THE EUCHARIST

In the writings of many of the saints there is evidence of the drawing power of the Eucharist. They yearned for it as spiritual food, nourishment, union with Jesus. St Cyril of Alexander compared the Eucharist to “two pieces of wax fused together to make one” because when we receive Holy Communion we are in Christ and he is in us.

In our own time, Cardinal Nguyen Van Thuan of Vietnam who died in 2002 and whose beatification process is under way, wrote of what the Eucharist meant to him during the many years he spent in prison:

“Were you able to say Mass in prison?” is a question I have been asked many, many times. And when I say “Yes”, I can foretell the next question, “How did you get the bread and wine?”

I was taken to prison empty-handed. Later on, I was allowed to request the strict necessities like clothing, toothpaste etc. I



wrote home saying “send me some wine as medication for stomach pains.” On the outside, the faithful understood what I meant.

They sent me a little bottle of Mass wine, with a label reading “medication for stomach pains”, as well as some hosts broken into small pieces.

The police asked me: “Do you have pains in your stomach?” “Yes”. “Here is some medicine for you!”

will never be able to express the joy that was mine: each day, with three drops of wine, a drop of water in the palm of my hand, I celebrated my Mass.

The six Catholics in my group of 50 prisoners tried to stay together. We lined up the boards we were given as beds; they were about 20 inches wide. We slept close together in order to be able to pray during the night.

At 9.30 every evening when lights out rang everyone had to be lying down. I bent over my wooden board and celebrated Mass, by heart of course, and distributed Communion to my neighbours under their mosquito nets. We made tiny bags from cigarette paper to protect the Blessed Sacrament.

At night, the prisoners took turns and spent time in adoration. The Blessed Sacrament helped tremendously. Even Buddhists and other non-Christians were converted. The strength of the love of Jesus is irresistible. The darkness of the prison turned into light, the seed germinated silently in the storm.”

If we do not experience this same deep yearning for the bread of life, why not? Do we have too much to distract us? Do we understand its value and its power to form us? Would bread and wine be the first thing we sought if we were imprisoned?

source: <http://www.catholic.org.nz/reflection>



Sunday Gospel

Jn 6:41-51

The Jews began to complain about Jesus because he said, “I am the bread that came down from heaven.” They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven?’” Jesus answered them, “Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

“This is the bread that comes down from heaven”



The Assumption is the oldest feast day of Our Lady, but we don't know how it first came to be celebrated. Its origin is lost in those days when Jerusalem was restored as a sacred city, at the time of the Roman Emperor Constantine (c. 285-337). By then it had been a pagan city for two centuries, ever since

Emperor Hadrian (76-138) had leveled it around the year 135 and rebuilt it as Aelia Capitolina in honor of Jupiter.

For 200 years, every memory of Jesus was obliterated from the city, and the sites made holy by His life, death and Resurrection became pagan temples.

After the building of the Church of the Holy Sepulchre in 336, the sacred sites began to be restored and memories of the life of Our Lord began to be celebrated by the people of Jerusalem. One of the memories about his mother centered around the "Tomb of Mary," close to Mount Zion, where the early Christian community had lived. On the hill itself was the "Place of Dormition," the spot of Mary's "falling asleep," where she had died. The "Tomb of Mary" was where she was buried.

At this time, the "Memory of Mary" was being celebrated. Later it was to become our feast of the Assumption. For a time, the "Memory of Mary" was marked only in Palestine, but then it was extended by the emperor to all the churches of the East. In the seventh century, it began to be celebrated in Rome under the title of the "Falling Asleep" ("Dormitio") of the Mother of God. Soon the name was changed to the "Assumption of Mary," since there was more to the feast than her dying. It also proclaimed that she had been taken up, body and soul, into heaven.

On November 1, 1950, Pius XII defined the dogma of the Assumption. Thus he solemnly proclaimed that the belief whereby the Blessed Virgin Mary, at the close of her earthly life, was taken up, body and soul, into the glory of heaven, definitively forms part of the deposit of faith, received from the Apostles. To avoid all that is uncertain the Pope did not state either the manner or the circumstances of time and place in which the Assumption took place — only the fact of the Assumption of Mary, body and soul, into the glory of heaven, is the matter of the definition

The CREED

When Catholics profess the Creed, or Profession of Faith, during Mass, the first change in the translation will be immediately apparent. We have been beginning the Creed with the words, "We believe . . ." With the new text, we will profess, "I believe . . ." Many may wonder why this change has been made.

In its original form, as approved by the Ecumenical Council of Constantinople in the year 381, the Nicene Creed (or Niceno-Constantinopolitan Creed, to be precise) begins "We believe." The Council Fathers were establishing a rule of faith, a criterion that helps us interpret Sacred Scripture correctly and to preach and theologize correctly; it was a bulwark against many of the heresies of the day (Arianism, for example). It was not written to be recited during the Mass. An abbreviated version of the Creed was, however, used for Baptisms. Before being plunged into the water, the catechumen would be presented the Creed in question and answer form. The response to each question was "I believe."

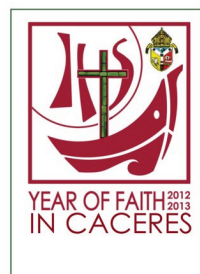
Thus the initial use of the Creed in the liturgy was in the context of Baptism, employing the words, "I believe." It wasn't until the year 1014 that Rome began to use the Creed within the Mass on a regular basis. This broader liturgical use of the Creed followed the form used in Baptism, and thus the opening word, *Credo* (meaning "I believe"), was employed. In the centuries since then, additional reasons for using "I," instead of "we," have been put forth. Saint Thomas Aquinas (*Summa Theologiae* IIa IIae 1, 9) says that the Church proclaims the Creed as a single person, made one by faith. Whereas the original baptismal context calls us to take personal responsibility for our faith by the use of the singular "I," Saint Thomas complements this idea by observing that the singular "I" also demonstrates the united, corporate nature of the Church. Each of us singly also speaks as the one body of Christ in crying out, "I believe." In professing the faith, we acquire, in the words of Saint Paul, "the mind of the Lord" (1 Corinthians 2:16, NRSV) and speak as his one body.

LOGO OF THE YEAR OF FAITH CELEBRATION IN THE ARCHDIOCESE OF CACERES

Pope Benedict XVI recently announced that he would launch a Year of Faith to help Catholics appreciate the gift of faith, to deepen their relationship with God and to strengthen their commitment to sharing faith with others.

The Year of Faith will formally begin Oct. 11, 2012, the 50th anniversary of the opening of the Second Vatican Council, and will end Nov. 24, 2013, the feast of Christ the King.

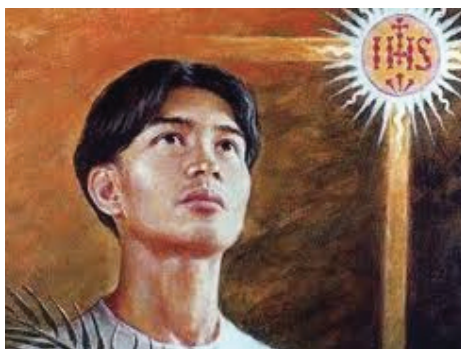
In the Archdiocese of Caceres, we will have the opening of October 14, 2012 at the Metropolitan Cathedral. The above Logo is designed by Fr. Jerome Gonzales.



Pope Canonizes More Saints: Including Bl. Pedro Calungsod

Catholic devotion to the saints appears to be alive and well, and Pope Benedict XVI continues to proclaim new saints at a regular pace. The official calendar of saints' feast days will grow in October when the pope canonizes seven men and women, including Mother Marianne Cope of Molokai and three laypeople: the Native American Kateri Tekakwitha, the Filipino Peter Calungsod and the German Anna Schaffer.

The canonization Mass Oct. 21 will be one of the first big events of Pope Benedict's Year of Faith, which is designed to commemorate the 50th anniversary of the opening of the Second Vatican Council and to launch a strengthened commitment to the new evangelization



Pope recalls the Life of St. Dominic

Benedict XVI called on the example of St. Dominic to urge the faithful to find a quiet moment for prayer each day.

The Pope today continued his Wednesday audience series on prayer, reflecting this morning on the teachings of the founder of the Dominicans. He noted that the saint's teaching is a reminder that only prayer can make Christian testimony fruitful.

"St. Dominic reminds us that prayer, that personal contact with God, is at the heart and origin of the witness of faith that every Christian must give within family life, at work, in social commitments, and even in times of relaxation," the Holy Father said. "Only this real relationship with God gives us the strength to live each event intensely, especially the most painful moments."

Archdiocesan News

Caceres Prepares for Penafrancia Fiesta

In view of the upcoming celebration of the deepening our Devotion to INA and Divino Rostro, various initiatives had been lined up in the archdiocese. The cofradia de San Jose will have a formation for new members on Aug. 11-12 at the Basilica Hall.

Likewise the Commission on Liturgy will hold one day formation-recollection for Lay Liturgical Ministers on August 18, 2012 at the Major Seminary.

The OREMOS will also conduct their annual Alay ki INA overnight vigil on Aug. 31 at the basilica. While the Caceres clergy will have Penafrancia recollection on Aug. 28 at the Major Seminary which will culminate with a Mass and procession at the Basilica.

Archbishop Legaspi Celebrates 35 years as Bishop



Archbishop Leonardo Z. Legaspi was born in Meycauyan Bulacan in Nov. 25, 1935. He was ordained a Dominican priest in December 17, 1960 in Manila.

Elected titular bishop of Elefantaria in Mauritania and auxiliary bishop of Manila in 30 June 1977; ordained bishop on 8 August 1977, feast of Saint Dominic de Guzman, founder of the Order of Preachers, at the Santo Domingo Church, Quezon City.

Appointed Archbishop of Caceres on October 20, 1983; installed in solemn ceremonies as the 33rd Ordinary and 3rd Archbishop of Caceres at the Metropolitan Cathedral of Saint John the Evangelist, Naga City, on January 18, 1984; conferred the Pallium by His Grace, the Most Rev. Bruno Torpigliani, D. D., Apostolic Nuncio to the Philippines, on September 14, 1984.

BASILICA NEWS

Basilica Appeals for New Projects

Msr. Rodel Cajot, Basilica Rector appeals for support to the ongoing construction of several portions of the Basilica in preparation for the Penafrancia Fiesta. Almost completed are the new basilica office (formerly Basilica Kaffee), the pilgrims inn at the back of altersheim and the public CR near the Canteen. While still in the middle of the construction are the altershiem dining hall and the JP2 prayer garden.

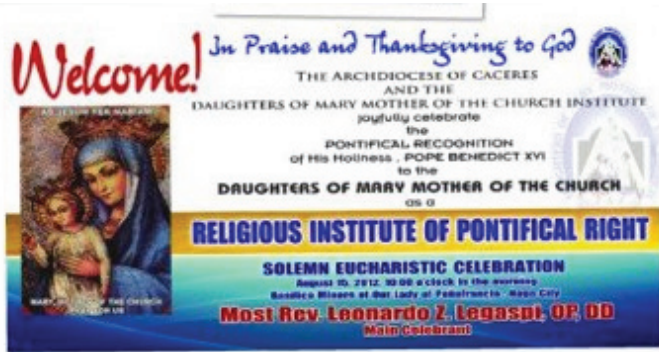
The new projects will be blessed and inaugurated by the Archbishop on August 28 at 3pm with the clergy of Caceres in attendance.



Pictures of some of the ongoing basilica projects from top: Altersheim Dining Hall, top view of JP2 Prayer Garden and the Pilgrim's Inn and garage



Let us help realize our gift to INA
MUSEO DE NTRA. SRA. DE PENAFRANCIA



Congratulations to the DM Congregation for receiving the Papal recognition as a Religious Institute of Pontifical Right. Everybody is invited to attend the Mass on August 15, 2012, 10am at the Basilica Minore, Naga City



Send your donations to the Basilica Office,
Balatas Rd. Naga City Tel. 4733644

PUBLIC WARNING

The Basilica has not authorized anybody to solicit or collect any donation or mass offering. We are making this warning after the recent incident of fraudulent act committed by some individuals using the name of priests, religious or even parishes. Please make sure that you are giving your donations at the Basilica office.

Thank you



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Watch Simbanwaan this Sunday
 Featuring: St. Lorenzo Ruiz Parish
 Abella Naga City
 PBN TV 5 - 9:30am/ GNN 48 -
 3:00pm/7:00pm

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