THEME: 60 YEARS OF EVANGELIZATION WITH GRATITUDE AND HOPE

GOALS

1. To remember with gratitude the blessings received for the past 60 years of evangelization.
2. To celebrate with joy the Lord’s special visit to Holy Cross of Davao College community.
3. To renew with hope HCDC’s missionary zeal as a community of evangelizers.

MODULE ON THE CATECHESIS OF HCDC @ 60

I. OBJECTIVES

That HCDC will be able to:

1. explain the basic meaning of the Diamond Jubilee to the school community;
2. value the fruits of evangelization for the past 60 years and pray for the blessings yet to come; and
3. participate actively in the liturgical celebrations in line with the Diamond Jubilee observance.

II. PRELIMINARIES

A. Suggested activity (Scripture reading, brainstorming, group dynamics), and processing of activity

B. What is Jubilee Year?

The term “Jubilee” comes from the Hebrew yobel and refers to the ram’s horn used to call people to a festival (Lev. 25). The Jubilee year, “a year of the Lord’s favor” (Is. 61:1-2), is normally announced by a blast on an instrument made from this ram’s horn.

The Jubilee speaks of joy – not just the inner joy but a jubilation which is manifested outwardly, for the coming of God is also an outward, visible, audible and tangible event as St. John makes clear (cf. 1 Jn 1:1). In the Holy Scriptures, the Jubilee is a time dedicated in a special way to God.

C. What is Diamond Jubilee?

In the lives of individuals, Jubilees are usually connected with the date of birth; but other anniversaries are also celebrated, such as those of Baptism, Confirmation, First Communion, Priestly or Episcopal Ordination, and the Sacrament of Marriage. Some of these have parallels in the secular world, but Christians always give them a religious character. In fact, in the Christian view, every Jubilee – the twenty-fifth of Marriage or Priesthood, known as “silver,” the fiftieth, known as “golden,” or the sixtieth, known as “diamond” – is a particular year of favor for the individual who has received one or other of the Sacraments. What is said of the individuals with regard to Jubilees can also be applied to communities or institutions (cf. Tertio Millennio Adveniente no. 15).

By our custom, the span of time between 60-75 is considered as a diamond period or anniversary. In Church language, it is called a Jubilee.

D. What is Evangelization?

Evangelization is the proclamation or the “bringing of the Good News to all strata of humanity” (NNCDP no. 101). At the heart of the Good News is the Person of Jesus Christ “who is the same yesterday, today, and forever” (Heb. 13:8). To evangelize is to proclaim the Person of Jesus and to make him known and loved... “to allow his face to emerge and his voice to be heard” (JP II).

This is the mission of the Church which the Holy Cross of Davao College partakes with gratitude and transmits with hope. That which we love, we transmit. This noble Heritage reminds us of that famous French saying "Noblesse Oblige,” which literally means, nobility obliges, which connotes a moral obligation.
A. The Old Testament Celebration of Jubilee Year

In the Old Testament, the Jubilee was a time dedicated in a special way to God. It was an occasion of joyful celebration. It fell every seventh year, according to the Law of Moses: this was the “sabbatical year,” during which the earth was left fallow and slaves were set free. The duty to free slaves was regulated by detailed prescriptions contained in the Books of Exodus (23: 10-11), Leviticus (25: 1-28) and Deuteronomy (15:1-6). In the sabbatical year, in addition to the freeing of the slaves, the Law also provided for the cancellation of debts in accordance with precise regulations. All this was done in honor of God. What was true for the sabbatical year was also true for the Jubilee year, which fell every fifty years. In the Jubilee year, however, the customs of sabbatical year were broadened and celebrated with even greater solemnity. [Read Leviticus 25]

The Jubilee year was meant to restore equality among all the children of Israel, offering new possibilities to families which had lost their property and even their personal freedom.

(NB) The prescriptions for the Jubilee year largely remained ideals – more a hope than an actual fact. They thus became a prophetia futuri insofar as they foretold the freedom which would be won by the coming of the Messiah (TMA nos. 12-13).

B. The Christian Celebration of Jubilee Year

The customs of Jubilees, which began in the Old Testament continued in the history of the Church. Jesus of Nazareth, going back one day to the synagogues of his home town, stood to read (cf. Lk. 4:16-30). Taking the book of the Prophet Isaiah, he read this passage: “The Spirit of the Lord God is upon me, because the Lord has appointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound: to proclaim the year of the Lord’s favor” (Is. 61:1-2).

The prophet was speaking of the Messiah. “Today,” Jesus added, “this scripture has been fulfilled in your hearing” (Lk. 4:21), thus indicating that he himself was the Messiah foretold by the Prophet, and the long-expected “time” was beginning in him. The day of salvation had come, the “fullness of time.” All Jubilees point to this “time” and refer to the Messianic mission of Christ, who came as the one “anointed” by the Holy Spirit, the one “sent by the Father.”

The words and deeds of Jesus thus represent the fulfilment of the whole tradition of Jubilees in the Old Testament (TMA nos. 11-12).

C. The Purpose of the Jubilee

What needs to be emphasized is what Isaiah expresses in the words “to proclaim the year of the Lord’s favor.” For us in the Church, the Jubilee is precisely this “a year of the Lord’s favor,” a year of remission of sins and of punishments due to them, a year of reconciliation between disputing parties, a year of manifold conversions and of sacramental and extra-sacramental penance.

The tradition of Jubilee Years also involves the granting of indulgences (TMA no.14). An indulgence is the remission before God of the temporal punishment due to sins, the guilt of which has already been forgiven. An indulgence may be partial or plenary. Indulgences may be applied to the living or the dead (Catechism of the Catholic Church no. 1471).

(NB) Pope Boniface VIII instituted the first Christian Jubilee in the year 1300 and his intention was for the faithful to gain
indulgences on condition that the following spiritual exercises were observed:

- Individual confession;
- Holy communion;
- Prayer for the Pope;
- Complete renunciation of all attachment to sin; and
- Visit to the four basilicas during the specified period.

_The Jubilee is a year when God’s mercies would be made manifest._

IV. DIAMOND JUBILEE IN HCDC

At the core of the Jubilee celebration prescribed in the Book of Leviticus is the recognition of God’s lordship over all creation and over all the earth in particular (25:23). God created everything and it belonged to Him. In his providence, He had given the earth and its riches to humanity as a common good. “Those who possessed the goods of the earth” were really only stewards, ministers charged with working in the name of God, who remains the sole owner in the full sense... (cf. TMA no. 13)

HCDC, since its foundation in 1951 and through the stewardship of the RVM Sisters, of the PME Fathers, and now, of the Archdiocese of Davao, has recognized and preserved with gratitude its God-given character and mission. A year ago, on 23 November 2009, the School, recognizing that everything belongs to God, institutionalized the Stewardship Program (InSteP). With this in view, the diamond Jubilee shall be celebrated in the context of acting out and bringing the spirituality of stewardship in the practices of the members of the school community as well as in the different activities of this year of the Jubilee.

JESUS, our model-steward, shall be the focus of all celebrations as He visits the HCDC community in a special way.

**All Holy Crossians are enjoined to:**

1. observe faithfully their stewardship commitment and responsibility;
2. participate actively in the different liturgical celebrations;
3. respond generously to the call of welcoming Jesus’ visit and of becoming the instrument of his work; and
4. strengthen hopefully the evangelizing mission of the HCDC community by bringing Jesus to the poor through involvement in the CES and Church’s apostolate.

A. Diamond Jubilee is a Time of Reconciliation

Jesus gave Himself to us so that we can be reconciled to the living God. His death established a new covenant between God and man. Not only are we forgiven of our offenses by His great love and mercy, but we are also made adopted children of the Father. Our identity is now found through and in Christ. We are called into a loving relationship with God. This is the core tenet of being a Christian.

As an aspect of our interactions with other people, Christians strive to maintain harmonious relationship and to forgive others. It is a free act of love. This does not imply that they accept all behaviours. They take a stand against those things which are wrong or evil. They do it because of their love for people.

**Some Biblical References to Reconciliation**

a. Remission of Sin in the Old Testament

One may read and explain _Lev. 16: 20-28: The Scapegoat_
b. Jesus’ Attitude Towards Sinners

Jesus’ attitude towards sinners may well be understood in the light of John 3:17. The text proclaims: God did not send his Son into the world to condemn the world, but that the world might be saved through him. Those who are well do not need a physician, but the sick do... I did not come to call the righteous but sinners (cf. Mt. 9: 9-13).

Let the one among you who is without sin be the first to throw a stone at her. Woman where are they? Has no one condemned you? She replied, No one, Sir. Then Jesus said, Neither do I condemn you. Go and from now on do not sin any more (cf. Jn. 8: 1-11).

Luke 15: There will be more joy in heaven over one sinner who repents that over ninety-nine righteous people who have no need of repentance.

c. Church’s Ministry of Reconciliation

Peace be with you. As the Father has sent me, so I send you. And when he said this, he breathed on them and said: Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained (cf. Jn 20: 19-23).

All this is from God who has reconciled us to himself through Christ and given us the ministry of reconciliation (cf. 2 Cor. 5: 18-20).

The Absolution in the Sacrament of Reconciliation

God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit for the forgiveness of sins: through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father and of the Son, + and of the Holy Spirit.

The penitent answers: Amen

B. Diamond Jubilee is a Time of Joy

Joy is Jesus blazing introduction in his ministry. “Be joyful and glad for salvation is at hand.” Jesus has a joyful and grateful heart. His response to God’s love is gratitude.

a. The True Source of Joy

This text from the Gospel of Luke (10: 17-24) gives the true source of joy for a disciple. One may read and reflect with the class on this passage of St. Luke.

b. A Day Blessed by the Lord

A Jubilee is always an occasion of special grace. As has been noted, it is a time of joy. Nevertheless, the joy of every Jubilee is above all a joy based upon the forgiveness of sins, the joy of conversion.

C. Diamond Jubilee is a Time of Hope

a. The Jubilee challenges us to a renewed appreciation of the theological virtue of hope. The basic attitude of hope, on the one hand encourages us not to lose sight of the final goal which gives meaning and value to life, and on the other, offers solid and profound reasons for a daily commitment to transform reality in order to make it correspond to God’s plan (cf. TMA no. 46).

In hope we were saved, says St. Paul to the Romans, and likewise to us (8:24) (cf. Pope Benedict XVI Encyclical Letter Spe Salvi).
Along with faith and love, hope is an enduring virtue of the Christian life (1 Cor. 13:13), and love springs from hope (Col 1: 4-5). Hope produces joy and peace in believers through the power of the Spirit (Rom. 12:12, 15:13). Paul attributes his apostolic calling to the hope of eternal glory (Titus 1: 1-2). Hope in the return of Christ is the basis for the believers to purify themselves in this life (Titus 2: 11-14, 1 Jn 3:3).

c. The Jubilee celebration should confirm the Christians today in their faith in God who has revealed himself in Christ, sustain their hope which reaches out in expectation of eternal life, and rekindle their charity in active service to their brothers and sisters (TMA no. 31).

V. COMMUNITARIAN AND PERSONAL RESPONSE TO THE CALL

A. Expression of Gratitude through work of Arts
   - Prayer composition
   - Song composition
   - Collage making
   - Painting
   - Others

B. Expression of Gratitude in faith
   - Confession
   - Holy communion
   - The practice of Lectio Divina
   - Prayer for the Holy Father
   - Complete renunciation of all attachment to sin
   - Visit to the different adopted communities of HCDC during a certain specified period

HCDC Diamond Jubilee Prayer

God of History, Justice and Salvation, since the beginning of its existence, You have blessed Holy Cross of Davao College. You grant the gift of faith and courage making us an enduring institution that stood firm in Your truth.

Your constant visit to Holy Cross allows us to experience love, justice and peace. Your unceasing graces poured at HCDC, enliven us to be humble, simple and generous.

Through the incarnation of Your Son, Jesus Christ, You redeemed us from sin and death. As we celebrate the 60th Diamond Jubilee, pour forth Your Holy Spirit that we may become witnesses of faith, hope and love.

From the abundance of our hearts, we commit ourselves

To rejoice for the blessings received in the past 60 years of evangelization

To celebrate with Gratitude and Hope the special visit of Your son Jesus to the Holy Cross of Davao College community

To renew the Missionary Zeal as community of Evangelizers

Together with Mother Mary, we hope to share the great banquet prepared for us in Your Kingdom. You who live and reign forever and ever. AMEN.

REV. MSGR. JULIUS C. RODULFA
President

MOST REV. FERNANDO R. CAPALLA, DD
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