

Jubilee Document

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ABBREVIATIONS

AG	Vatican Council II, <i>Ad Gentes</i> , 1965
CBCP	Catholic Bishops' Conference of the Philippines
CCC	Catechism of the Catholic Church, 1994
CFC	Catechism for Filipino Catholics, 1997
CL	JP II, Apostolic Exhortation <i>Christifideles Laici</i> , 1988
ECE	JP II, Apostolic Constitution <i>Ex Corde Ecclesiae</i> , 1990
EG	Pope Francis, Apostolic Exhortation <i>Evangelii Gaudium</i> , 2013
FR	JP II, Encyclical Letter <i>Fides et Ratio</i> , 1998
GE	Vatican Council II, <i>Gravissimum Educationis</i> , 1965
GS	Vatican Council II, <i>Gaudium et Spes</i> , 1965
LF	Pope Francis, Encyclical Letter <i>Lumen Fidei</i> , 2013
LG	Vatican Council II, <i>Lumen Gentium</i> , 1964
LS	Pope Francis, Encyclical Letter <i>Laudato Si'</i> , 2015
MV	Pope Francis, Bull of Indiction <i>Misericordiae Vultus</i> , 2015
NAB	New American Bible
NCDP	National Catechetical Directory of the Philippines
PCPII	Second Plenary Council of the Philippines, 1992
PF	Benedict XVI, Apostolic Letter <i>Porta Fidei</i> , 2011
SCCE	Sacred Congregation for Catholic Education
SS	Benedict XVI, Encyclical Letter <i>Spe Salvi</i> , 2007
TMA	JP II, Apostolic Letter <i>Tertio Millennio Adveniente</i> , 1994

FOREWORD

The joy of evangelizing always arises from grateful remembrance; it is a grace which we constantly need to implore. The believer is “essentially one who remembers.” (*Evangelii Gaudium* no. 13). The institutional research, *Holy Cross of Davao College at 60: Reflection of the Davao Community (2011)* recommended that “the entire institution, bound by its role as an evangelizing arm of the Catholic Church, make the school increasingly Catholic in flavor.”

For the HCDC community to deepen its Catholicity and intensify its prophetic presence, it needs to gain renewed insights from consideration of its identity and mission. To aid the community in this task, four instructional materials are presented herein and consolidated into “*one jubilee document*.” The materials in this document will help do so if they are studied and used, reflected upon and lived. These are the following instructional materials with their specific objectives:

A Catechesis on the 60th Diamond Jubilee

- To explain the basic meaning of the Diamond Jubilee and remember with gratitude the blessings received for the past 60 years of evangelization;
- To celebrate with joy the Lord’s special visit to HCDC and participate actively in the liturgical celebrations in line with the DJ observance;
- To renew in hope HCDC’s missionary zeal as a community of Christ-centered evangelizers.

A Catechesis on the Vision-Mission of HCDC

- To gain a shared and deeper understanding of the terms, phrases and sentences used in the Vision-Mission statement;
- To articulate and uphold the institution's core values explicit and discernible in the Vision-Mission statement;
- To live by and witness to the values meaningful to the members and also relevant to the public that the school serves.

Our Journey...from Faith to Truth

- To draw basic insights from the reflection of our school motto and gain a synthesis of faith and life;
- To celebrate the Year of Faith declared by the Church and renew our sense of mission;
- To live out the dynamic interplay of knowing, experiencing and sharing the faith and to institutionalize our thrust of Integral evangelization.

A Catechesis on Stewardship

- To understand stewardship as our fundamental Christian calling to care for life and God's creation;
- To appreciate our interdependence and communion with the whole of God's beautiful creation;
- To imbibe and advocate a consistent ethic of life in our practice of the *InStep* and involvement in the CES programs.

This jubilee document, a collection of catechetical materials written and edited over the last six years, is not done alone. It is a product of collaboration; a fruit of the community's reflection on its faith-experience, vision and mission. I wish to

thank all those who gave very helpful and keen comments and suggestions to give the collection greater coherence and integration. I thank the staff of the Office of the President, the ICT and Cross TV for their valuable support and technical assistance, making the pages of this collection now far better than they were in earlier drafts. I am most grateful to the Board of Trustees for approving its use. It is our greatest wish that these pages will be useful for those who seek deeper meaning and relevance to our I AM HOLY CROSS campaign!

REV. MSGR. JULIUS C. RODULFA

President, Holy Cross of Davao College

2016 September

DEDICATION

To Pope Francis whose message of simplicity and “commitment to the less fortunate”, the poor and the marginalized have attracted the rapt attention of an often cynical world.



Misericordiae Vultus

BULL OF INDICTION
OF THE
EXTRAORDINARY
JUBILEE OF MERCY

During the Jubilee Year...“We will entrust the life of the Church, all humanity, and the entire cosmos to the Lordship of Christ, asking him to pour out his mercy upon us like the morning dew, so that everyone may work together to build a brighter future...May the balm of mercy reach everyone, both believers and those far away...” (Pope Francis, MV no. 5)

CATECHESIS ON THE 60TH DIAMOND JUBILEE
60 YEARS OF EVANGELIZATION WITH
GRATITUDE AND HOPE

INTRODUCTION

The Holy Cross of Davao College (HCDC) is on its Diamond Jubilee years. Two years ago, on 14 September 2011, we launched our jubilee celebrations with the theme, ***60 years of evangelization with gratitude and hope***. Grateful for the blessings received in the last 60 years, we take the challenge to renew with hope our mission: to discern together where the cross might yet go or who might yet embrace the cross.

OBJECTIVES	explain the basic meaning of the Diamond Jubilee and remember with gratitude the blessings received for the past 60 years of evangelization;
That member of the HCDC community will be able to :	celebrate with joy the Lord's special visit to HCDC and participate actively in the liturgical celebrations in line with the DJ observance;
	renew in hope HCDC's missionary zeal as a community of Christ-centered evangelizers

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.

BIBLICAL FOUNDATION OF JUBILEE (*Leviticus 25*)

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

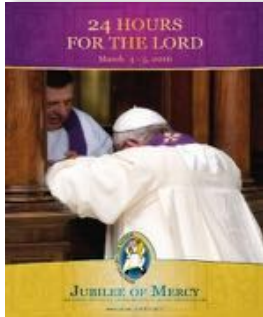
The customs of Jubilees, which began in the Old Testament continued in the history of the Church. Jesus of Nazareth, going back one day to the synagogues of his home town, stood to read (*cf. Lk. 4:16-30*). Taking the book of the Prophet Isaiah, he read this passage: “The Spirit of the Lord God is upon me, because the Lord has appointed me to bring good tidings to the afflicted; he has sent me to bind up the broken-hearted, 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. We need constantly to contemplate the mystery of mercy. It is a wellspring to joy, serenity and peace. Our salvation depends on it. Mercy: the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness. (MV no. 2)

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 (In SteP). 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:

- observe faithfully their stewardship commitment and responsibility;
- participate actively in the different liturgical celebrations;
- respond generously to the call of welcoming Jesus' visit and of becoming the instrument of his work; and
- 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.



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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*).

- b. 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*).

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



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 of Davao College 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 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



Evangelii Gaudium

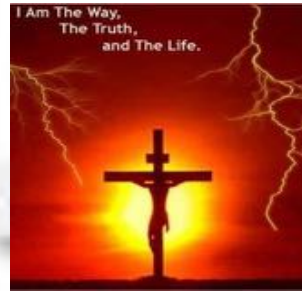
Apostolic Exhortation
of the Holy Father
FRANCIS
to the Bishops, Clergy,
Consecrated Persons
and the Lay Faithful
on the
Proclamation of the Gospel
in Today's World

The spirit-filled evangelizers means evangelizers fearlessly open to the working of the Holy Spirit... Let us call upon him today, firmly rooted in prayer, for without prayer all our activity risks being fruitless and our message empty. Jesus wants evangelizers who proclaim the good news not only with words, but above all by a life transfigured by God's presence. (Pope Francis, EG no. 259)

A CATECHESIS ON THE VISION-MISSION OF HOLY CROSS OF DAVAO COLLEGE

INTRODUCTION

No Catholic school can remain catholic without attention to its identity and to the principles that give it its distinctive character. Without renewed insights into its reason for being, the school does not deserve to stay in existence. More so, it has to live by these principles to achieve the viability it claims to be so important (Buetow, 1988). An in-depth look into its vision-mission, i.e., into its *raison d'etre*, is an imperative. With this in mind, this *Catechesis on the Vision-Mission of Holy Cross of Davao* is prepared and addressed to all the members of the school community.



OBJECTIVES

This catechesis desires that all members of the school community shall:

gain a shared and deeper understanding of the terms, phrases and sentences used in the Vision-Mission statement;

articulate and uphold the institution's core values explicit and discernible in the Vision-Mission statement; and

live by and witness to the values meaningful to the members and also relevant to the public that the school serves.

BEGINNING AND SEAL OF THE SCHOOL

The beginning of Holy Cross of Davao College can be traced back in 1951 when the RVM Sisters opened it as annex to the

Immaculate Conception College (now the University of the Immaculate Conception). By the school year 1955-1956, the school acquired its separate identity and was named Holy Cross Academy of Davao. In April of 1956, the RVM Congregation transferred the ownership of the school to the Roman Catholic Apostolic Administrator of Davao (now the Roman Catholic Bishop of Davao, Inc.). The Most Rev. Clovis Thibault, the Bishop of the local Church, requested the PME Fathers to take over the administration of the school. The Fathers renamed the school as Holy Cross of Davao School and turned it into an exclusive school for the boys until 1964.

The school was incorporated in 1957 as a non-stock, non-profit corporation whose primary purpose was “to operate as an educational institution that offers courses and programs such as but not limited to Day-Care Services, Play School, Nursery, Kindergarten, Primary, Intermediate, Secondary, Post-Secondary, Tertiary, Graduate and Post Graduate courses of instructions and **integrates the evangelizing mission of the Roman Catholic Church in the entire curriculum**” (*Articles of Incorporation as amended on October 5, 2004*). As a non-stock, non-profit (NSNP) educational corporation, no part of its income is distributable to its members, trustees or officers and any profits earned by the corporation as an incident to its operation shall be used for the furtherance of the purposes for which it was incorporated (*Casa-Siervo, 2005*).

In May of 1970, the name of the school was changed to what is now the Holy Cross of Davao College, Inc. (HCDC). It was in the seventies that the PME Fathers decided to transfer the

ownership of the whole institution to the Roman Catholic Bishop of Davao, Inc., a Corporation sole.

Last September 2011, the school celebrated its Diamond Jubilee (60th Foundation Anniversary) with the theme: *60 years of Evangelization with gratitude and hope*. All through the years, the Holy Cross of Davao College has faithfully participated in the essential mission of the Church to evangelize. Specifically, HCDC has been true to its motto and mission of accompanying the students as “they go through the passage...from ignorance to knowledge, from faith to Truth.”



The Seal of the school consists of two circles within which the following are inscribed: On the top of the outer circle are the following words: Holy Cross of Davao College Inc.; at the bottom, the words Davao City. In the inner circle, there is the Coat of Arms with the following figures: On the left, there is the Cross and the Eucharist, on the top right, there is a Coconut Tree, and in between the coconut tree and the Cross are three Stars; at the bottom right, there are two Greek letters, the Alpha and Omega. The year 1951, the foundation year, is written above the coat of arms, and at the base is the motto *Ex Fide Ad Veritatem*. Connected to the original seal with a thread-like black circle line, the school stands firm on its search for truth enlightened by Faith. The background colors of red, white and blue, the school’s official colors, are “symbols

of the heavenly” (*School Song, Refrain*). The sky blue background symbolizes Mary, the Mother of God; the red and white symbolize Christ’s suffering, triumph and glory on the cross. All of these are shown by the impression above. (*Article VI of the October 2004 Amended By-Laws*).

NAME AND MOTTO AND THE SCHOOL SONG

The name of the school is more than just a name. It is not just a mere label; it is linked inseparably to its basic identity and mission. With its motto to live by and aspire for, the distinctive Catholic character of the school will always be maintained in name as well as in practice. What follows is a reflection based on the Scriptures and the Church’s teaching.

“The Son of man must be lifted up” (John 3:16, New American Bible/NAB). This text from the Gospel of St. John has two meanings: Jesus lifted up on the Cross and Jesus exalted in glory. From the Cross, we are reminded of the shame and weakness ending in death and also the glory of love ending in new life. The latter is greater than the former and thus the triumph of the Holy Cross.

In his book *Jesus of Nazareth*, Pope Benedict XVI (2011) teaches, “The Cross, for all ages, is and remains the sign of the ‘Son of Man.’ The proclamation of the Gospel will always be marked by the sign of the Cross – this is what each generation of Jesus’ disciples must learn anew.”

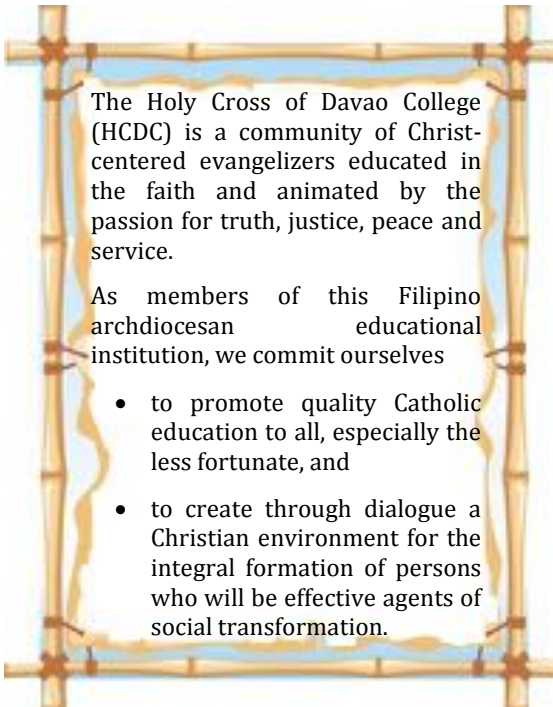
Faith leads to Jesus on the Cross. From the Cross, He conquers the world (*1 John 5:1-5, Book Version*). The Holy Father, in *Jesus of Nazareth* writes, “Ultimately, in the battle

against lies and violence, truth and love have no other weapon than the witness of suffering.” (The Booklet, *Our Journey...from faith to Truth*, elaborates further on the meaning and implication of *Ex Fide Ad Veritatem*). The school song, composed by Mrs. Elsa C. Corbit, provides music in our search for meaning and the Truth. It’s inspired by the school Vision-Mission.

HCDC AS A FAITH AND AN ACADEMIC COMMUNITY

Vision and Mission of the School

The school’s vision-mission is rooted in our Christian vision of the human person. Our vision of the human person is a vision



of faith. It is “an integrated vision grounded in the person of Jesus Christ” (*Second Plenary Council of the Philippines/PCP II no.624*). In the light of our Christian faith, we recognize that every human being has an eternal destiny as well as an earthly life. We believe that true education is meant to prepare the whole person

for the life here and hereafter. It aims at the formation of the person in pursuit of his/her ultimate destiny and of the good of the society of which he/she is a member, and in whose obligation, as an adult he/she will have to share (*Declaration on Christian Education, Gravissimum Educationis 1*).

At the heart of our Catholic pedagogical system stands the person of Christ, the Way, the Truth and the Life (*John 14:6, NAB*). We present Christ to our students and to all in our school community as life-model because he is the embodiment of human perfection. We believe that only in the light of Christ, the perfect man, is the human person able to reach his/her full potential and grasp the meaning and grandeur of his/her vocation and ultimate destiny. It is our conviction that the dynamism and happiness of every person's life consists in attaining, according to God's purpose, what he/she is called to become fully: **an image and likeness of God in Jesus Christ**.

If our pedagogy were to lose sight of this foundational truth, it would miss the heart and soul of all true formation. For us, integral formation could never be a merely human education that neglects the formation of faith and religious values. Ours is "an education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person" (*John Paul II's Ex Corde Ecclesiae/From the Heart of the Church no. 49*). HCDC adheres to this truth; it upholds what Blessed John Paul II taught about the goals of education: "The goals of Catholic higher education go beyond education for production, professional competence, technological and scientific competence; they aim at the ultimate destiny of the human

person, at the full justice and holiness born of truth” (*John Paul II’s The Catholic Community of Evangelization no. 5*).

It is in this light and perspective that we understand the phrase in our vision statement “educated in the faith.” To be educated in the faith is to first seek the surpassing worth of knowing Christ Jesus [for] from this loving knowledge of Christ springs the desire [the passion] to teach Christ and to evangelize (*Catechism of the Catholic Church/CCC nos. 428-429*). **Briefly and basically, it means to have met the Lord!**

Growth into a Christ-like person and to live a fully Christian life is not an easy task. It is humanly and exceedingly difficult. It would only be possible by the grace of God and in the way God made us to live: not in isolation but in relationship, in communion with Himself and other people. It would always be in the context and life of a faith-community hence, **our vision of a community of Christ-centered evangelizers** giving a living institutional witness to Christ and his message.

As a faith-community, we are nourished by the Word of God, by the teachings of the Church, by personal and communal prayer, and by the sacraments,



especially the Eucharist as the most perfect act of community worship. The Gospel values of truth, justice, peace and service enliven and animate it (*animated* comes from the Latin *anima* meaning soul or life). Moved with an impulse from “within the soul” (with passion), its constituents uphold and witness to

these values which, in the context of our rapidly changing times, are especially necessary.

“Engaged in instilling the gospel message of Christ in souls and cultures” (*John Paul II’s Ex Corde Ecclesiae no. 10*), the HCDC community participates in and makes an important contribution to the Church’s work of evangelization.

The Holy Cross of Davao College is an academic community. Like other Catholic institutions of higher education, **our basic mission and commitment** is “the ardent search for truth and the transmission of knowledge for the good of [our Filipino] society and for a better service of humanity” (*John Paul II’s Ex Corde Ecclesiae nos. 30 & 2*). “In rigorous and critical fashion, [we] assist in the protection and advancement of human dignity and of [Filipino and Christian] cultural heritage through research, teaching and various [extension] services” (*John Paul II’s Ex Corde Ecclesiae no. 12*). In various school subjects and educational activities, we endeavour to present not “only knowledge to be attained, but also values to be acquired and truths to be discovered.” (*Sacred Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millennium no. 14*). Being archdiocesan and of the Church, we carry our mission and live out our commitment in the light of our Christian faith.

Committed to genuine development of the whole person, we promote quality Catholic education to all, giving special attention to those who are weakest and less fortunate. We challenge ourselves to always search for the truth and for meaning in our lives. More specifically, we seek the best for our students and graduates in terms of their *spiritual*,

intellectual, emotional, moral, cultural, social and physical formation. For them and with them, **we impart integral formation**. This includes the abovementioned areas of formation. A brief description of our main objective/s follows:

- ***Spiritual formation.*** We are “to cultivate the human spirit” and nourish it in such a way that there results a growth in its ability to wonder, to contemplate and to interiorize the school’s motto From Faith to Truth and so deepen a Christian way of life that is authentic. *Our journey...from faith to truth* booklet may be used to expound on this.



- ***Intellectual formation.*** Very vital in the integral development of the person is the proper formation and functioning of the mind. We facilitate this formation by pursuing with our students the acquisition of useful knowledge and skills needed for the 21st century. With utmost care and prudence, we



make use of new approaches and modern instructional tools offered by technology to make learning more interactive and effective.

We expect our students and graduates to develop and use their mental powers to read thoughtfully, to think critically and creatively, to reason logically, to express balanced judgments, to communicate clearly and to relate well interpersonally as they live and prepare to work in a world that is technologically and globally connected. To gain global perspectives and to be globally recognized are goals relevant to our modern day schooling.

- **Character formation.** The education of the intellect must be complemented by character formation. We support the development of the cognitive and the affective aspects of our students' personality. Emotional formation and well-being, as we know, is even more necessary today than ever. This implies,



first of all, *the formation of the will*. The will is directed towards its object, i.e., the good. Forming the will is to exercise it in wanting the good, in seeking

what is good earnestly, effectively and constantly. We challenge ourselves and our students to make every

human activity an occasion to form and strengthen our will.

Character formation is intimately tied to *conscience formation*. “Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act” (*CCC no.1796*). It is the voice of God “present at the heart of the person enjoining him/her at the appropriate moment to do good and to avoid evil” (*CCC no.1777*). A well-formed conscience is upright and truthful. It guarantees freedom and engenders peace of heart (*CCC nos.1783-1784*). It is our hope and concerted effort with students to form them not only to be academically well qualified, but also to be able to live by objective ethical/moral standards and principles; to follow right reason and not personal whim.

Character formation necessarily includes preparation for social responsibility. A human being is essentially a social being. Integral development would not likely to happen if a person is focused only on himself/herself and his/her own improvement. We educate our students so that they may learn to invest in the well-being of others and in the future of our planet. They need to see that their actions and choices today create the kind of society or world as it is



or as it will be. Through our Community Extension Services (CES), we make our students aware of social realities, provide them opportunities to concretize their “fundamental call as stewards of resources, time, life, people...and of God’s beautiful creation” (*Catechesis on Stewardship*). Early on, we wish to awaken in them a sense of social responsibility.

- **Cultural formation.** Man comes to a true and full humanity only through culture, that is, by cultivating natural gifts and values (*Vatican II, Gaudium et Spes no. 53*). With this personal dimension of ‘self-cultivation’, Blessed John Paul II, at the same time, had always taught that “culture belongs to a people: it is the particular way a people cultivates its relationship with nature, with others and with God” (*Christifideles Laici 1988, no. 44*).

Our cultural formation is meant to facilitate a fruitful dialogue (a synthesis) of culture, faith and life. Every Catholic learning institution, by its very nature, is one primary and privileged place for this cultural dialogue. This, we believe, is true to Holy Cross.



Gen Rosso Streetlight:
One For Love, February 2014

We give special attention to the understanding of the 'cultures' of the young, a generation shaped by the borderless world of the internet, social networking and e-mail. Particularly, we make appropriate studies on the impact of the modern technology, especially of the mass media on persons, the family and institutions. With our students, we discern what is positive and negative, humanizing and dehumanizing in our 'modern cultures' assimilating those values which are positive and humanizing and forgoing those which are useless and even injurious to human growth.

We are guided by the "following criteria that characterize the values of a culture: the meaning of the human person, his or her liberty, dignity, sense of responsibility, and openness to the transcendent. To a respect for persons is joined the pre-eminent value of the family, the primary unit of every human culture" (*John Paul II's Ex Corde Ecclesiae no. 45*).

- **Physical formation.** Following the old maxim "a healthy mind in a healthy body," we firmly encourage physical education through sports, contact with nature and other physical exercises and manual work that contribute to sound physical hygiene. The physical



formation also includes the avoidance of negative influences like cigarette, alcohol, illegal

drugs and other harmful substances. Appropriate physical exercises, besides restoring the physical condition we need to carry on our normal and routine tasks, also promote the values of discipline, self-control, determination, fairness, sportsmanship and teamwork among others. “Sports can help to preserve emotional balance...and to establish fraternal relations” (*Gaudium et Spes* no. 61).

Overall, HCDC’s educational goal has something to do with education for total wellness. Belonging to this educative community, we commit to the development of the person from within, freeing him/her from any condition that prevents him/her from becoming a fully-integrated human being. The aforementioned considerations already explain what we mean by quality Catholic education. At this point, we direct our attention and reflection on our clientele, “**especially the less fortunate.**”

“In its ecclesial dimension, a Catholic school...is a school for all, with special attention to those who are weakest. In the past, the establishment of the majority of Catholic educational institutions has responded to the needs of the socially and economically disadvantaged. It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling” (*Sacred Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millennium* no. 15).

For the last 60 years, the Holy Cross of Davao College has not lost sight of this purpose. It has faithfully kept this vision and

mission alive. Until now, because of material poverty, many children and youth are still prevented from having access to formal education and adequate human and Christian formation. With our affordable fees and, considering our available but limited resources, with our offer of scholarships, we provide them the opportunity of schooling.

Our deep concern for the less fortunate embraces not only the materially poor but also those who are experiencing “**new forms of poverty**,” those who are living in situations of moral and spiritual poverty. These are the children and the young people to whom no values are proposed and who do not know the beauty of faith; who are suffering from human disconnections in our technology-wired society and are merely content in relating with virtual and fictional realities; who are seeking for truth and meaning in life. To these poor in our midst, HCDC turns in spirit of love and compassion. As members of this Catholic school, we cannot be less concerned than Jesus whose “goodness embraced all, especially the poor and lowly” (*Matthew 5:3; 25:40, NAB*).

Our final consideration, i.e., **our commitment to create through dialogue a Christian environment** in school and



society, is a gospel imperative. We find it “helpful to bear in mind, in harmony with the Second Vatican Council (*Gravissimum Educationis no. 8*), that the community dimension in the

Catholic school is not merely a sociological category; it has a theological foundation as well. The educating community, taken as a whole, is called to further the objective of a school as a place of complete formation through interpersonal relations” (*Sacred Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millennium no. 18*). Rightly, we give attention and importance to the relations of all who make up our educative community, including the parents of our students to whom the primary and natural responsibility for their children’s education belongs. Parents’ active involvement is so desired and is “especially critical nowadays because of the progressive breakdown and relativization of values and standards of behaviour” (*Maciel, 1996*).

“Too much attention to the content of teaching without realizing that the teaching relationship is the most important factor in the ministry of teaching” tilts the balance of good schooling



(*Nouwen, 1971*). Mutual respect, sincere dialogue and respect for the rights of others are values we

necessarily need to learn in school, at home, as we work and live in a community and as we find our place in the society.

Respectful dialogue is our Catholic way of welcoming and dealing with differences of people. We are mindful that in our school campus, some of our students and personnel belong to other faiths. With us, they appreciate and share the school’s

qualified educational project. For as long as they are with Holy Cross, we require our non-Catholic members to respect the Catholic character of the school and the school in turn respects their religious liberty.



The fostering of respectful interactions and harmonious relationships among our members provides for our students and learners an environment that favors their integral formation and, at the

same time, it also contributes to nurturing a culture of dialogue and peace in our society. By forming and offering the Church and society integrally formed graduates and leaders with genuine Christian and human values, we hope to **contribute to the transformation of our society** into a more just, more humane, more peace-loving, more Christian place to work and live in. Our overriding intention in preparing our students for leadership is for them to effectively serve the Church and society in all its various spheres. The Second Plenary Council of the Philippines (*PCP II*) affirms: “We should aim at producing citizens and leaders who will imbue the world with Christian values. Our graduates should not only be better technicians, professionals and money-earners, but also better persons who live not for themselves but, like Christ, for others” (no. 636).

Core Values of the School

Enumerated and explained in the succeeding paragraphs are the fundamental meanings of the core values explicit in the school's vision-mission statement. With other discernible and closely related values, these institutional values express the school's reason for being. As shared values, these serve to unite the school community.

Moreover, these are special values in need of emphasis today because of the "crisis of values which... assumes the form, often exalted by the media, of subjectivism, moral relativism and nihilism" (*Sacred Congregation for Catholic Education, The Catholic School on the Threshold of the Third Millennium* 1).

TRUTH

I am Holy Cross: I achieve

Truth and freedom go together. The human person would not be "God's image and likeness" (*Genesis 1: 27, NAB*) if he/she were not able to choose. "You will know the truth, and the truth will set you free (*John 8:32, NAB*). An honest relationship with



regard to the truth, revealed or reached through research, [is] a condition for authentic freedom. Every freedom that fails to enter into the whole truth about nature, man and God, is illusory freedom. Once [this] truth is denied to human beings, it is pure illusion to try to set them free. As rational

beings, **our greatest achievement** is the discovery of truth and of the Person who sets us free and to whom we entrust ourselves.

Today, even after two thousand years, we see Christ as the one who brings man freedom based on truth (*John Paul II, Redemptor Hominis 1979; John Paul II, Fides et Ratio no. 90*). The freedom that Christ taught and exemplified in his life is not the liberty to do anything whatsoever. It is the freedom to do good.

JUSTICE

I am Holy Cross: I care

Justice is fidelity to right relationships. It is a way of living and loving “in harmony with God, with one another and with creation” (*CCC nos. 374-376*). The promotion of justice is not an option; it is an integral part of the practice of our faith. It is inseparable from charity. As a concrete expression of charity, justice is lived within the confines of truth and the common good. “To desire for the common good and to strive towards it is a requirement of justice and charity (*Caritas in Veritate no. 7*).



In being just and in promoting justice, we live our **fundamental vocation to stewardship and to care with compassion**. We carry out Christ’s command: Love God and one another. In

reverence, we give what is rightfully due to God, to others and to our world (environment) for the sake of others.

PEACE

I am Holy Cross: I inspire

Peace, along with reconciliation, is a fruit of justice. It is God's gracious gift to our fallen world, won for us by the blood of the Cross. "Only when the injustice of sin against God had been requited could there be an affirmation of true peace" (*Sheen, 1977*).

In our day, peace and justice are great themes shared in ecumenical and religious dialogue. In this context, peace is



understood as the fruitful reconciliation of persons who seek harmony to live in diversity of cultures and religions. With hope and respect, we engage in this dialogue to create relationships which are healthy and healing. With

our brethren of other faiths and cultures, we also express our radical choice and commitment for nonviolence (*Haring & Salvoldi, 1995*).

As Christians, we are **inspired by the non-violent and tolerant ways of Jesus**. We are interested in his "shalom" i.e., in the peace of the Risen Lord with his unconditional gift of forgiveness and compassion (*John 20:19-23, NAB*). Peace for

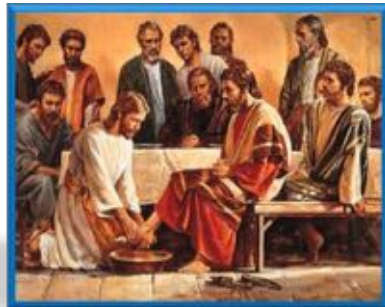
us is not only something or a theme but a Person. It is the Lord! “Christ is our peace” (*Ephesians 2:14, NAB*).

SERVICE

I am Holy Cross: I serve

Service is an integral part of faith. It is basic to fulfil the demands of the Gospel. It is a value we learn from Jesus “who came not to be served but to serve and give his life for others” (*Mark 10:45, NAB*).

All his life until his death on the Cross, everything that Jesus said and did was a lesson of selfless service. **Servant-leadership** is one important lesson/value that he taught. After having washed the feet of his Apostles on the night before he died (during the last Supper), he commanded: As I have done for you, so you should also do (*John 13:14-15, NAB*). Rightly so, we acclaim Jesus as our servant-leader. He served out of love for people.



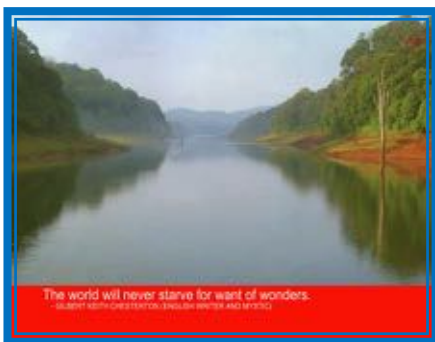
Our life of service and leadership as Christians is and ought to be our personal response in joy and gratitude to Christ’s love for us. Only in the light of Jesus’ example that we would be able to understand the meaning of Christian service and leadership in whatever form we live it out, whether in the practice of our discipleship, social responsibility or in the exercise of our professional life.

Service and leadership-related values needed and sought for today in every sphere, in professional and political circles and in the corporate world are integrity, trustworthiness and dedication. In business, these are considered the most important values/qualities when hiring and promoting people. The more sought-after person is he or she who possesses the servant-leadership quality and who has the passion for service.

WISDOM

I am Holy Cross: I commit

Wisdom is a special insight into life's meaning, in knowing how to act and live in an upright way. It is more than factual knowledge, or human/technical skills, or any intellectual achievement. "For [the value of] wisdom to be present, there must be a high refinement of human intelligence and a commitment to virtuous living in terms of insights reached by such intelligence. "The intellectual nature of man finds at last its perfection, as it should, in wisdom" (*Gaudium et Spes no.*



15).Wisdom is living in terms of what is truly important.

In everyday life, wisdom is present in good judgment or prudence, the practical ability to evaluate a particular situation and to decide on the best way of dealing with that situation. In a school/classroom setting where knowledge and information are easily made available by computer and internet, wisdom guides educators to judge critically what information and knowledge are useful for the growth of the students and to forgo useless and injurious knowledge. This type of wisdom is sometimes described as common sense, a practical "know how" that guides in handling life's situations.

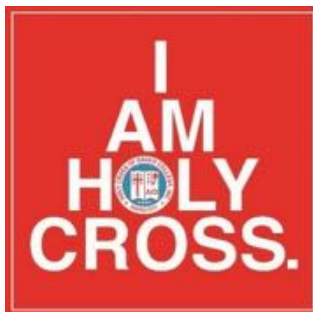
In view of life's deep meaning and its ultimate goal, true wisdom discerns and directs our quest toward eternal life, **the only goal worth striving for and committing to**. Wisdom is

nothing less than a proper relationship with God. This is available to everyone. The full meaning of wisdom can be gleaned in the light of Jesus Christ crucified who is divine Wisdom personified (*1Corinthians 1: 18-25, NAB*).

FUTURE DIRECTION: I AM HOLY CROSS!

What unique contributions has Holy Cross of Davao College made to individuals and to our society for the last 60 years? How can it contribute even more? What priority of goals should Holy Cross need to achieve?

“The Holy Cross of Davao College has contributed to the Davao community for the past 60 years in terms of quality Catholic education at an affordable cost....Despite being rocked by external social and economic situations through the years, HCDC has retained its vision of being an institution that caters primarily to the “less fortunate” through its socialized school fees and offerings of various scholarships” (*Holy Cross of Davao College at 60: Reflections of the Davao Community*, 2011, p.109; see also *Research on the 5-year operation of HCDC-Babak*, October 2012). (*Castigon et al., 2011; see also Carillo et al., 2012*)



As a way of looking into the future, these studies conclude that three areas hold promising possibilities for the institution and its leaders...**Catholic Identity, Academic Excellence, and Affordability**...To make the school increasingly more Catholic in flavor, excellent in academics and affordable for the greater

members of the Davao community are the challenges that the school leaders are confronted with. They need to address two goals simultaneously. The first goal focuses on making the school affordable to the greatest number of families; the second, pushes for a continuous offering of high quality educational programs. To meet these challenges requires inventive leadership and good stewardship. All leaders are responsible for taking an active role in promoting stewardship as a way of life (*HCDC @ 60: Chapter 5, pp.110-115*).

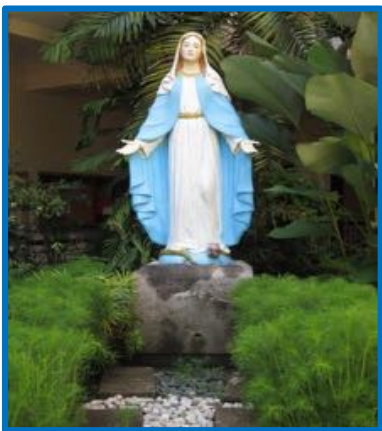
“Planning for the long-term viability...is the most significant decision-making that will be done by the school leaders in the next decade. The institution will become strong or diminish based on its capacity **to move toward total viability**” (*HCDC @ 60: Chapter 5, p. 116*).

THE BLESSED VIRGIN MARY: MODEL IN FAITH AND CHARITY

As its participation in the Church’s mission of new evangelization, the Holy Cross of Davao College will continue to provide a Catholic education of excellent quality to all, especially to the less fortunate. With Mary, **Seat of Wisdom**, the members of the school community will always strive to “advance in wisdom, age, and favor before God and man” (*Luke 2:52, NAB*).

We turn our gaze to Mary and implore her motherly intercession to lead us patiently and lovingly in our own journey of faith and in our evangelizing mission. **Mary was the first to be evangelized**. In her, we have a sure guide.

The *Second Vatican Council* calls Mary “an outstanding model in faith and charity” (*Lumen Gentium no. 53*). By faith, Mary welcomed the Good News announced to her by the Angel Gabriel. She inquired into its meaning. Through faith, she conceived the Son of God in her heart and by the power of the



Holy Spirit conceived him in her womb. From that moment when she said her definite yes to the Lord, she submitted her whole self to God trustingly and continued to walk in her pilgrimage of faith.

Mary was not only the first to be evangelized; she was not only the first to receive the Good News. **She was also the first evangelizer.** After the annunciation, she carried Jesus in her heart and womb. At the visitation, she brought Jesus, the Good News, to her cousin Elizabeth and brought joy to her and to the child in her womb, John, who leapt for joy. Elizabeth’s greeting resounds until today:

“Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Luke 1:45, NAB).

All her life until her last ordeal when “she stood at the foot of the cross” (*John 19:26, NAB*), Mary was always a giver of Jesus to people. It is for this faith that all generations have called Mary blessed.

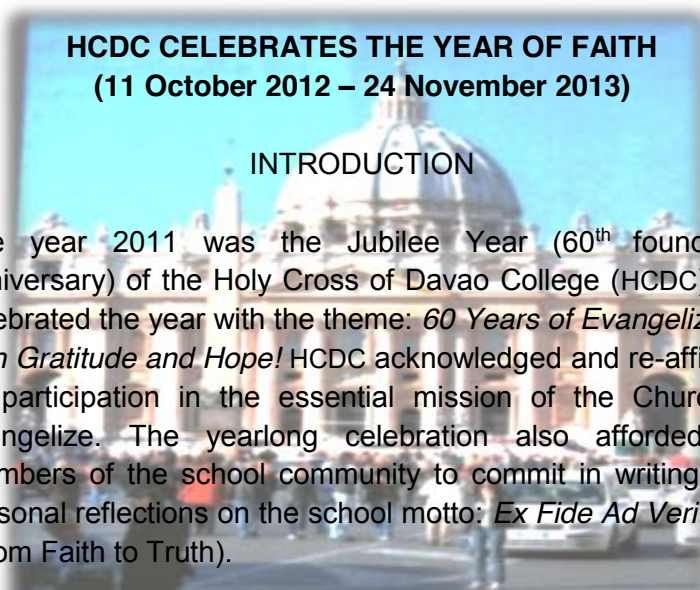


Lumen Fidei

Encyclical Letter
of the Supreme Pontiff
FRANCIS
to the Bishops,
Priests and Deacons,
Consecrated Persons
and the Lay Faithful
on Faith

We need knowledge, we need truth, because without these we cannot stand firm, we cannot move forward. Faith without truth does not save, it does not provide a sure footing...it remains prey to the vagaries of our spirit and the changing seasons, incapable of sustaining a steady journey through life.

(Pope Francis, LF no. 24)



HCDC CELEBRATES THE YEAR OF FAITH (11 October 2012 – 24 November 2013)

INTRODUCTION

The year 2011 was the Jubilee Year (60th foundation anniversary) of the Holy Cross of Davao College (HCDC). We celebrated the year with the theme: *60 Years of Evangelization with Gratitude and Hope!* HCDC acknowledged and re-affirmed its participation in the essential mission of the Church to evangelize. The yearlong celebration also afforded the members of the school community to commit in writing their personal reflections on the school motto: *Ex Fide Ad Veritatem* (From Faith to Truth).

On the same year, Pope Benedict XVI declared a Year of Faith starting on 11 October 2012 and concluding on 24 November 2013. The special year coincides with the 50th Anniversary of the opening of the Second Vatican Council and also with the 20th Anniversary of the publication of the *Catechism of the Catholic Church (CCC)*.

In his Apostolic Letter *Porta Fidei* (“door of faith”), the Holy Father, noting “a profound crisis of faith that has affected many people” (no. 2), summons the faithful “to a stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm to communicate the faith” (no. 7). His call is compelling given “the increasing challenge of the secular mentality which endeavors to stifle the voice of faith and eclipse its relevance to daily life” (*CBCP Pastoral Letter on the occasion of the 400 Years of Catholic Education in the Philippines*).

OBJECTIVES

For the HCDC community to:

draw basic insights from the reflection of our school motto and gain a synthesis of faith and life;

celebrate the Year of Faith declared by the Church and renew our sense of mission;

live out the dynamic interplay of knowing, experiencing and sharing the faith and to institutionalize our thrust of Integral evangelization.

INTEGRAL FAITH FORMATION: A LIFE-LONG JOURNEY FROM FAITH TO TRUTH

To know better the faith and to transmit it to the future generations is a task that we must make our own. It is our fundamental obligation by virtue of our baptism. In the course of this year, we make it our prayer that believers' witness of life may grow in credibility (cf. PF nos. 8-9). The CBCP Pastoral Letter of 9 July 2012 "Live Christ, Share Christ" sums up the

heart and challenge of faith and evangelization. "From our loving knowledge of Christ springs the desire to proclaim him, to evangelize, and to lead others to the 'yes' of faith in Jesus Christ" (CCC no. 429).



One effective way to proclaim the Gospel is by the witness of a simple lifestyle...patterned after the example of Jesus (*Vision-Mission*), who is the Way, the Truth, and the Life (*Jn 14:6*).

Christ's work demands faithfulness in small things done daily. He wants us to be part of his saving mission, to be fruitful bearers of the good news. "We are his hands by the honest work we do, his tongue by the kind words we speak, and his feet by the places and people we visit" (*Knowles. 1991. Voicing a thought on Sunday*).

THE DYNAMIC INTERPLAY OF KNOWING, EXPERIENCING AND SHARING THE FAITH: TOWARDS INTREGRATION

For Catholic schools to realize their unique contribution to the Church's task of evangelization, they have to look into three interrelated components that need to be integrated: knowing, experiencing and sharing the faith. In our schools, a systematic and programmed instruction in the faith is expected.

Knowing the faith. Knowledge of the content of faith is essential for giving one's assent, that is to say for adhering fully with intellect and will to what the Church proposes; the fundamental content of faith that receives its systematic and organic synthesis in the *Catechism of the Catholic Church* (cf. *PF nos. 10-11*). The focus of the study is given to the essentials of the faith drawn



*San Pedro Calungsod: The Musical,
February 2016*

on the “four pillars:” the Creed, Sacraments, Commandments and Christian prayer (*CCC 13; CFC 18*). The faith that we know is to be celebrated in the sacraments; lived in daily life by obeying the commandments; and sustained by personal and communal prayer. There truly is a profound unity between the act by which we believe and the content to which we give our assent. “Man believes with his heart and so is justified, and he confesses with his lips and so is saved” (*Romans 10:10*).

Experiencing the faith. “Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy” (*PF no.7*). It therefore cannot survive only on objective information about what we believe in. To profess faith in the Trinity – Father, Son and Holy Spirit – is to believe in God who is Love (*1 Jn 4:8*) and who loves us. “On page after page [of the *CCC*], we find that what is presented here is no theory, but an encounter with a Person who lives within the Church” (*PF no. 11*). To experience faith is to open our hearts to love. At this level, one is led “face to face with Jesus” who asks: Who do you say that I am? (*Mt 16:15*). Are you with me or against me? (*Lk 11:23*). These are enduring questions challenging those who hear to conversion and commitment.

Sharing the faith. “Faith without good works is useless” (*James 2:20*), without charity it bears no fruit. “Not only must the school community itself live by the values of the gospel, but also living these values will mean promoting the ideal of service to others, especially the poor and the less fortunate as Jesus did” (*Knox, 2003, Theology for Teachers*). As potent means of evangelization, Catholic schools will have to see their mission in the light of societal issues and problems. They

have to see themselves as necessary part of the Church's engagement in the transformation of society. This is the acid test of their participation in the promotion of the Church of the poor in proclaiming the kingdom values of truth, justice and peace for our times (*Vision-Mission*). "It is faith that enables us to recognize Christ and it is His love that impels us to assist Him whenever He becomes our neighbour along the journey of



*4th Annual U Laugh Out Loud with the Lord (U-LOL)
held last May 6, 2016 at HCDC Gymnasium*

life. Supported by faith, let us look with hope at our commitment in the world" (PF no.14).

It is worth recalling, at this point, what the *Second Plenary Council of the Philippines* (PCP II) states: The necessity of social transformation is not a new demand. What is new is its faith-motivation, as a demand of Christian discipleship (no. 274).

ESTABLISHING OF A COORDINATING BODY: THE OFFICE OF INTEGRAL EVANGELIZATION

To effectively evangelize others and to lead them to the "yes" of faith in Jesus Christ, we need to acknowledge our own ongoing need to be evangelized. It would be difficult for

teachers of the faith to ask someone to be committed to Christ and His Church if Jesus Christ and the Church have no meaning and relevance for them in their daily life. “Without conversion to the Lord, evangelization is fruitless” (*PCP II* no.189).

Education in the faith or the continuing evangelization of all school constituents has to be pursued consistently and in a collaborative manner. This necessitates the setting up of a body or an office that could coordinate the threefold dimensions of faith-development of the members of the school community and reinforce the processes of knowing, experiencing, believing and loving Jesus Christ so that the learners (disciples) are able to love and serve him in and among the poor and less fortunate.

Religious Education unit handles the task of knowing the faith. Emphasis in instruction is given to, but not limited to, the concepts and understanding of the faith. Practice follows understanding. Without proper understanding, the practice of the faith often becomes less sustainable and solid. To do this, “all can find in the *Catechism of the Catholic Church* a precious and indispensable tool (*PF no. 11*). The *Catechism for Filipino Catholics*, a national catechism that provides “a truly inculturated catechesis” (*CFC no. 5*), is also a sure norm for teaching the faith. They are worth studying.

The **Campus Ministry** takes care of providing opportunities for experiencing the faith through recollections, retreats, and discernment processes. It handles the regular celebration of the Eucharist and other liturgical services so that administrators, faculty, staff and students can celebrate their

faith in worship centered on this most Holy Sacrament of the Body and Blood of Christ.

The **Community Extension Services** is geared towards the education and organization for justice, respect for the dignity of the human person, protection for environment and ecological balance in line with the social teachings of the Church. In sharing the faith, the school opens its door to be in solidarity with the poor and contributes to the transformation of the society. Community outreach provides us the opportunity to concretize “our fundamental call as stewards of resources, time, life, people... of God’s beautiful creation!” (*Catechesis on Stewardship*).

SHARED DIRECTION: A SYNTHESIS OF FAITH AND LIFE

Profession of faith is an act both personal and communitarian. A Christian may never think of belief as a private act. Faith demands social responsibility for what one believes (cf. PF no. 10). If we “simply view the teaching of religion or the faith as mere transmission of doctrine divorced from morality and worship” (*PCP II* no. 629), we will sorely “miss the mark.” To avoid the dichotomy, the teacher-evangelizer, whether in the classroom setting or during spiritual undertaking or community outreach, must strive to integrate and do the following:

Proclaim and “not just teach” the gospel message; present the personal challenge of Jesus “who do you say that I am? Are you with me or against me?”

Help the learners/students to pray; and pray with them so they may come to meet the Lord!

Give a good example of living out the gospel message; love the poor and live a simple life.

In a nutshell, the heart of the matter is for the school to facilitate the community's encounter with Jesus and to usher the members towards the path of conversion and transformation. Pope Benedict reminds us that "Christianity is not a new philosophy or a new form of morality. It is an encounter with a person – the person of Jesus. We are only Christian if we encounter Christ."

OIE: GUIDING PRINCIPLES, SET-UP, OPERATIONAL GUIDELINES

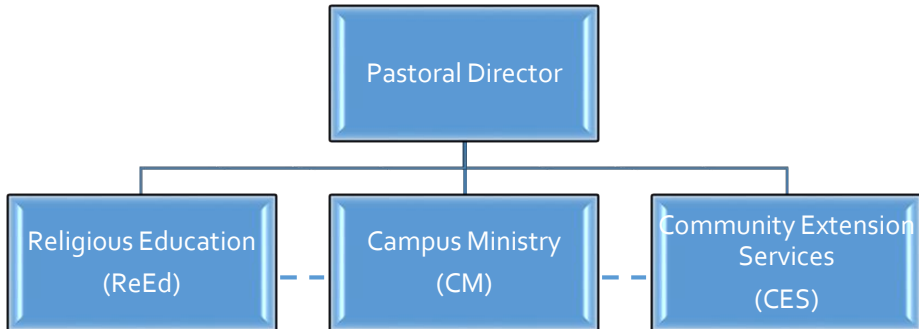
Guiding Principles

- Evangelization is the work of the Holy Spirit. It is the Holy Spirit who impels each individual to proclaim the gospel and it is the Holy Spirit who in the depths of consciences causes the word of salvation to be accepted and understood (cf. *Ad Gentes no. 4*).
- A participative or collaborative approach leads Catholics to realize that everyone needs to be evangelized, and that everyone is called by the faith to be an evangelizer (*PCP II no. 197*).
- The establishment of the Office of Integral Evangelization (OIE), if fully and properly undertaken, imprints in the school its catholic character/identity and institutionalizes



the threefold program of knowing, experiencing, and sharing the faith.

Organizational Set-up



Operational Guidelines

1. Pursuing its shared direction and guided by it, the Triad of ReEd, CM, CES should collaborate so that the formation process and objectives are achieved. It is directly under the Pastoral Director and should work closely with him.
2. Respecting the priority concern proper to each ministry, the Triad as a body has a coordinative relationship with the Vice Presidents, Deans, Principals, Program Heads, and other unit/office heads.
3. Upholding academic freedom (properly understood), all are enjoined to adhere in making “**Religion as core of the curriculum.**” This being understood not only in a strict sense but in a comprehensive sense, to wit:

A Catholic school is one in which God and His truth, the gospel values, all human values that enhance human dignity and development, and the significance of faith in one's life are integrated into the entire syllabus (of all courses not only in the ReEd subjects), into the curriculum, into the institutional life of the school. PCP II affirms: "The Catholic school or college is not only a place, but a Catholic environment where members of the administration, the faculty, staff and the students help each other (and the parents as well) develop into Filipinos who are makaDiyos (Christ-centered), makatao (person-oriented), makabayan (patriotic), and not makasarili (not self-centered)" (no. 636).

4. In order to facilitate and sustain the implementation of the entire formation process, the continuing evangelization of the administration and of all faculty members, not just of the ReEd teachers, is to be taken to heart and given priority. **The role of the faculty is very vital;**

Teachers are the most "constant variable," so to speak, in the entire formation process. By their teaching and witnessing, they are in the best and privileged position to provide the continuity of faith-formation in class, "year after year."

5. During the year of faith, the school community would do its best to devote greater attention to the study and appreciation of the *Catechism of the Catholic Church*, making it a resource for catechesis. As such, the CCC

should be able to provide real support for faith, especially for those concerned with the formation of Christians (*cf. PF no. 12*). The Triad, through the ReEd and CM, would initiate a study plan to realize it.

6. The Triad, through the CES, would devise a scheme for a periodic and systematic exposure of administrators, faculty, staff and students to the context of the poor and the less fortunate.



Oplan Tabang Tacloban

Hopefully, such a process of contextualization will help engender the development of a preferential love for the poor and of a missionary spirit in every sector of the school community (*cf. PCP II no. 642*).

MARY: MODEL IN FAITH AND CHARITY

We turn our gaze to Mary and implore her motherly intercession to lead us patiently and lovingly in our own journey of faith and in our evangelizing mission. **Mary was the first to be evangelized.** In her, we have a sure guide.

The *Second Vatican Council* calls Mary “an outstanding model in faith and charity” (*LG no. 53*). By faith Mary welcomed the Good News announced to her by the Angel Gabriel. She

inquired into its meaning. Through faith she conceived the Son



Yolanda Ground Zero, Tacloban and Palo

of God in her heart and by the power of the Holy Spirit conceived him in her womb. From that moment when she said her definite yes to the Lord, she submitted her whole self to God trustingly and continued to walk in her pilgrimage of faith. Mary was not only the first to be evangelized; she was not only the first to receive the Good News. **She was also the first evangelizer.** After the annunciation, she carried Jesus in her heart and womb. At the visitation, she brought Jesus, the Good News, to her cousin Elizabeth and brought joy to her and to the child in her womb, John, who leapt for joy. Elizabeth's greeting resounds until today:

“Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Lk 1:45).

All her life until her last ordeal when “she stood at the foot of the cross” (*Jn 19:26*), Mary was always a giver of Jesus to people. It is for this faith that all generations have called Mary blessed.

Let the children be! Don't hinder them from coming to me... (Mt 19:14)



Tulay ng Kabataan



Laudato Si'

Encyclical Letter
of the Holy Father
FRANCIS
on care
for our common home

There is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle. Education in environmental responsibility can encourage ways of acting which directly and significantly affect the world around us, such as avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be



consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices. All of these reflect a generous and worthy creativity which brings out the best in human beings. (Pope Francis, LS no. 211)



A CATECHESIS ON STEWARDSHIP

INTRODUCTION

The roll call of ecological disasters today could be extended endlessly. Sometimes it is only too easy to demonstrate the damage we have now inflicted on the wilderness of the world. It is more important to consider what should be done about it. Responsible stewardship and the need to imbibe and advocate a consistent ethic of life is urgently called for.

In November of 2009, the Holy Cross of Davao College institutionalized the stewardship program (InSteP). Anchored on the theological framework that everything belongs to God, this program...is meant to be permanently an important program of this catholic college (*Melliza and Giron, 2009*). Stewardship as a way of life is one fruit of evangelization; it is the concrete expression of our identity and mission as an educational institution belonging to the Church; it is our spirituality.

After more than a year, InSteP remains a major challenge to the HCDC community. While there are already indicators that the program is making headways in the practices of some offices, stewardship as a way of life still has a long way to take root in the minds and hearts of our people in school. A continuing institution-wide catechesis is imperative. It is hoped that the Diamond Jubilee beckons all Holy Crossians to take the challenge seriously...with gratitude and joy!

*Lord, make me an
Instrument of your Peace*

OBJECTIVES

At the end of at least 3 sessions, the members of the HCDC community, personnel and students, would be able to:

understand stewardship as our fundamental Christian calling to care for life and God's creation;

appreciate our interdependence and communion with the whole of God's beautiful creation;

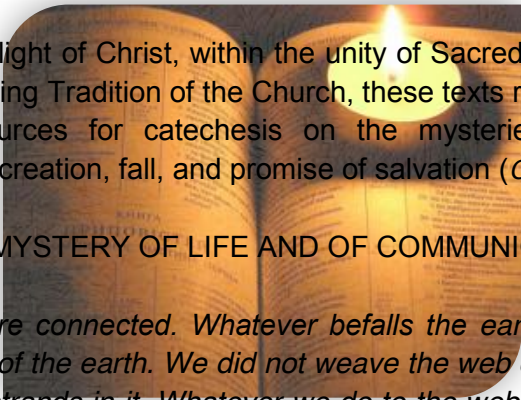
imbibe and advocate a consistent ethic of life in our practice of the InSteP and involvement in the CES programs.

BIBLICAL FOUNDATION:

Our faith in the mysteries of the "beginning"

- In the beginning God created the heavens and the earth (*Gen. 1:1*). God is the Creator of all that IS, seen and unseen (Nicene Creed).
- Because creation comes forth from God's goodness, by and through His Eternal WORD, it shares in that goodness. God looked at everything he had made, and He found it good...very good (*Gen. 1:31*). Everything was made for the Glory of God!
- Man is the summit of the Creator's work...and God willed creation as a gift addressed to man, an inheritance destined for and entrusted to him (*Catechism of the Catholic Church*).

A REFLECTIVE READING OF THE WORD OF GOD: First Three Chapters of Genesis



Read in the light of Christ, within the unity of Sacred Scripture and in the living Tradition of the Church, these texts remain the principal sources for catechesis on the mysteries of the “beginning”: creation, fall, and promise of salvation (*CCC 289*).

THE MYSTERY OF LIFE AND OF COMMUNION

“All things are connected. Whatever befalls the earth, befalls the children of the earth. We did not weave the web of life. We are merely strands in it. Whatever we do to the web, we do to ourselves.” (Chief Seattle of the Duwamish tribe of Oregon)

The issue of environmental degradation: A challenge to examine our lifestyles

The United Nations proclaimed 2010 the International Year of Biodiversity. Our Philippine government, through Proclamation no. 178 has declared 2011 to 2020 the National decade on Biodiversity. The reasons for these proclamations are obvious and need no further elaboration. The motto of UN says it all: **Biodiversity is life: Biodiversity is our life.**

Our country’s ecosystems, to take an example from home, provide the essentials of life for millions of Filipinos. But, sad to say, these life support systems are on the verge of extinction. The Philippine biodiversity is endangered. And widespread destruction of natural habitats, which is one of the main reasons of rapid diversity loss, continues...

Not only the Philippines, but our planet, humankind, and every other creature are facing very serious ecological crises – climate change and the destruction of global biological diversity, in theological language, the irreversible destruction of God’s creation. We know it, we experience it. This, according to the late John Paul II (now Blessed), calls for an “ecological conversion” for everyone (*JP II’s address on January 17, 2001*).



Adopt a Tree, October

In Peace with God the Creator, Peace with All Creation (January 1990), the late Pope wrote: “Modern society will find no solution to the ecological problem

unless it takes a serious look at its lifestyle. In many parts of the world, society is given to instant gratification and consumerism while remaining indifferent to the damage which these cause. ...Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few.” Pope Benedict in *If You Want Peace, Protect Creation*, repeats the same message. In no. 13, he writes: “technologically-advanced societies must be prepared to encourage more sober lifestyle.”

**Spirituality of stewardship:
An option for a simple way of life**

Stewardship is not just a program. It is a way of life, a way of holiness that is deeply rooted in the person of Jesus Christ,

who came to teach us how to live. While relatively a new word in our Catholic lexicon, it is actually not a new spirituality for it is as old as the Church herself. All are called not only to be merely stewards, but also to be good and faithful stewards in imitation of the Lord himself. Conscious of everything in life as a gift from God, Jesus was deeply grateful for everything. He lived with total and unquestioning trust in his *abba* Father and he was radically free. Anchored on this theological framework that everything belongs to God, the Holy Cross of Davao College institutionalize the stewardship 'program' (InSteP) in November 2009.



Thank you Holy Father

The new President of the school, during his Inauguration, reiterated the call to support this worthwhile initiative: “Along with our thrust for excellence, we shall strengthen, too, our resolve to heed the call to stewardship, and sustain it by opting for a way of life that is simple and capable of checking excesses and unbridled wastes in our personal and institutional life” (*President’s Inaugural Speech, 2010*).

Pope Benedict XVI, while he was still a cardinal wrote: “The promotion of the practice of stewardship is important for the mission of the Church and for the spiritual well-being of each Christian. Everyone benefits from the sacrificial gift one makes of his time, talent, and treasure.” (*Letter, 20 June 1997*).

Imbibing a consistent ethic of life: Fundamental in addressing consumerism

Today, consumerism has taken a hold around the world... [It] is like a tsunami which has engulfed human cultures and is degrading the earth's ecosystems. Left unaddressed, we risk global disaster (*Worldwatch Institute Report, 2010*). Not only does it destroy our ecosystems, consumerism pollutes our moral value system and erodes the quality of our life. Given to consumerism and instant gratification, we have developed a "throw-away/disposal" culture (in which everything is replaced or discarded in an ever-increasing rate) and acquired an unsustainable lifestyle. Even life itself becomes disposal.



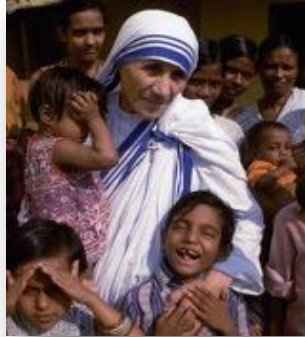
As "stewards of life...and of God's creation" (*CCC no.372-373*), we have not consistently acted as such. While we verbally profess that we care about our environment and that we are pro-life our actions and attitudes do not confirm and, at times, even run contrary to what we say. **Our reverence for life is not always consistent.** It will not do to be pro-life only in some aspects but be anti-life in other aspects; to be for life but not care for the environment; or to be so concerned about the environment but have an anti-life stance in some issues about life. We are to promote a consistent ethic of life (*Bp. Bacani, Catholics and the RH Bill, 2008*).

The Office of the President comes up with this catechetical material to help in the understanding and appreciation of our call to stewardship. *The objective is to imbibe and advocate a consistent ethic of life in our practice of InSteP and involvement in the CES programs.*

From the Church's documents and from the Scriptures, we draw the following basic principles and requirements of a consistent ethic of life for our internalization:

- Made in the image of God (*Gen 1:27*), the first man was not only created good but was established in friendship with the Creator and with creation around him...Adam and Eve were constituted in an original "state of holiness and justice." The grace of original holiness is to share in God's divine life....The inner harmony of the human person, the harmony between man and woman, and the harmony between the first couple and all creation, comprised the state called original justice (*CCC 374-376*).
- God did not make death, and he does not delight in the death of the living (*CCC 413*).
- Sin destroys the original harmony (*CCC 400*). Because of man, creation is now subject "to its decay" (*Rom 8:21*). Death enters into human history (*Rom 5:12*).

- **Life is sacred. It comes from God** (*Gen 2:7*). It is God's property. Whatever belongs to God is not ours to violate. We have no options on it but to respect it. We can only understand the seriousness of the fifth commandment, *You shall not kill* (*Ex 20: 13*), when we appreciate the sanctity of life. A consistent ethic of life respects, protects and promotes human life from the moment of conception to its natural end.



*Mother Teresa of Calcutta
canonized 4 Sept. 2016*

- Because of this high appreciation of the value of every human life, a consistent ethic of life forbids the direct killing or injuring of human being: Direct abortion, infanticide, capital punishment, euthanasia, physician-assisted suicide, and all forms of killings (except killing in self-defense) are all excluded by a consistent ethic of life. Pro-lifers oppose these death-dealing practices because they usurp a divine prerogative and violate divine rights.

On the macro level, Bishop Bacani, in *Catholics and the RH Bill*, considered the following elements of this ethic of life (p.79):

- A consistent ethic of life will reject and condemn any war of aggression and will allow only a defensive war.

- A pro-life mentality and spirituality will also reject professional boxing and similar sports where the protagonists seek directly to hurt the opponent or even to knock him unconscious.



- Similarly, truly pro-life people will eschew the display of excessive violence in the movies, television [and in the internet] that causes viewers to be desensitized to the violence in real life.
- A consistent ethic of life requires that we struggle to eliminate or at least diminish to the greatest extent dehumanizing poverty and the social structures (ways of behaving, systems of relationships, and laws) which prevent persons from living a decent human life (pp. 77-78).
- And because we now realize the interconnectedness of all creatures in our planet and in the universe, a consistent pro-life ethic will work for a healthy environment and sustainable development.

From the Gospel of Life, we hear our Lord saying: I have come that they may have life and have it to the full (*Jn 10:10*). Jesus is the fullness of life. His gift is eternal life (*Jn 10:28*).

- In the Christian consistent ethic of life, all work for protection, defense, and promotion of life will have as

its ultimate horizon and goal not only life in this world but eternal life as well. A consistent ethic of life safeguards the humanity of every living human being from conception, through death, to eternity.

- All our actions [and advocacies] for living beings will be truly pro-life only if carried out in love and for love. For in the end, it is love which is life-giving, and all true life can thrive only in love.

COMMUNAL PRAYER: VISION OF THE COSMOS

(From *Earth songs, Praying with nature*)

Opening

Creator of all life, help us to understand that we are not self-sufficient but live in a world created by You...a world of participants in your creative love. Help us to realize that no matter how remote or indifferent we might feel, we are intimately related to the entirety of creation.

O God, we pray for a vision that embraces earth, sky, galaxies, countless constellations, the entire luminous universe in you.

Psalm

Yahweh, You are good to all and have compassion on all your works. All your works give you thanks, O God, and all your faithful ones bless you. They discourse on the glory of your reign and speak of your might....

The eyes of all look hopefully to you, and you give them bread in due season. You open your hand and satisfy the desire of

every living thing. Yahweh, you are just in all your ways and loving in all your works. (*Psalm 145: 9-17*)

Reading

For me, my God, all joy and all achievement, the very purpose of my being and all my love of life, all depend on this one basic vision of the union between yourself and the universe. Let others, fulfilling a function more august than mine, proclaim your splendours as pure Spirit; as for me, dominated as I am by a vocation which springs from the inmost fibres of my being, I have no desire, I have no ability, to proclaim anything except the innumerable prolongations of your incarnate Being in the world of matter. (*Pierre Teilhard de Chardin, Hymn of the Universe*)



Hymn

The earth is my mother, she will
always be near.

The Sun, my father, I have nothing to fear.

The moon is my sister, standing with at night.

The stars are my cousins who guide in me in flight.

The Great Spirit is my God of life and of love.

Closing

God of hope, may a planetary consciousness help us to realize our responsibility to meet you at the center of the world and to work to protect the environment through a new set of values, a new ethic that moves us beyond self-interest. Amen

INSTITUTIONAL FAST: AN INVITATION (From *With heart on fire*)

This short reflection serves as an invitation to rediscover and experience the benefits of the ancient and traditional practice of fasting.

.....All kinds of people are again fasting. Athletes, boxers, musicians, dancers, astronauts, medical professionals, religious, students, teachers, designers, writers, secretaries, bus drivers, store managers, homemakers, people from all backgrounds and in all professions are doing it.

We are surrounded by people who stopped smoking, restrained their drinking, or became vegetarians, people who overcame their addiction to caffeine, sugar, chocolate, alcohol, nicotine and drugs.

They shop in health shops, drink soya milk, eat lean food, and watch their weight and calories. These changes in their lifestyle have something to do with what one might call body-ecology. For almost all of these people fasting is a conscious option for a healthier life and a clearer mind. Even for those whose religious faith can't motivate them to do it, fasting seems worth doing.

Others don't fast only for their own sake. They do it also for the sake of others, for the sake of the earth, and for God's sake. They restrict their over-consumption so they can support others who haven't enough to consume and to live with. They do it opting for life – their own life and the lives of others. (Fr.

Thomas Ryan (1981). Fasting rediscovered: A guide to health and wholeness for your body-spirit)

The essence of fasting is “self-control” for a higher cause. Hence, examine: What higher cause are you working and living for? What discipline and self-control could you embrace so as to open yourself more to this higher cause?

Think what might happen if we, individually and as institution, resolve to fast once a week, preferably on a Friday, or simply skip one meal during the week...**for the sake of a higher cause!**

[A note: On the Church’s law on fasting]

All adults are bound by the law of fast up to the beginning of their sixtieth year. Before the reforms of Vatican II (1963-1965), Lent used to be a season for daily fasting except on Sundays. Now our lifestyle has swung to the opposite end of the ritual pendulum. We have only two official and mandatory fasting days: Ash Wednesday and Good Friday. We have gone from the old culture of fasting to fastfoods.



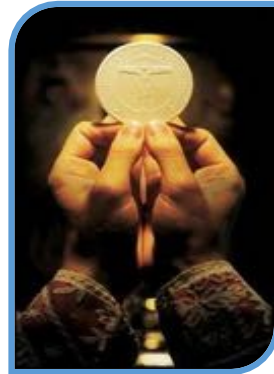
RECOMMENDED READING: FOR PERSONAL REFLECTION
(From *A Pilgrim's Almanac, The web of life*)

All of creation – women, men, plants, animals and all the earth – intertwined and interdependent as are the numerous strands of a spider's web. Not only is all creation connected, it is in communion. Since God created it and shares the divine life with it, the web is holy. To live in an awareness of that communion is to believe in these words of St. Paul: "As the human body which has many parts is a unity, and those parts, despite their multiplicity, constitute one single body, so it is with Christ. God has harmonized the whole body...that the body should work together as a whole with all the members in a sympathetic relationship with one another" (*1 Cor. 12: 24-26*).

Holy communion is not simply a religious ritual, it is a way of life that expresses a belief in the holiness of the body, the entire body of Christ. The ancient ritual of going to Holy Communion not only places us at the very heart of the web, it is meant to lead to a life lived in communion with all the various strands of the web of life.

Jesus also spoke of this central mystery of our interdependence with one another and with him, of the mystery of our intercommunion: "I am the vine and you are the branches. Abide in me, as I do in you. As the branch cannot bear fruit of itself unless it remains on the vine, so neither can you unless you abide in me" (*Jn. 15: 4-5*). The branches of the vine, the strands of the spider's web and the interconnection of the various parts of the human body all speak of the same divine truth.

As followers of Christ we are to “love our enemies” (*Mt. 5: 44*), for even our enemies are part of the web. If we hate anyone, then we ultimately hate ourselves and even God. Holy Communion is not simply oneness with the good and the beautiful, it is also harmony between the rich and the poor, friends and enemies, sick and healthy, old and young – for all peoples are part of the web of life.



Our communion with God must also extend to all of life. Sky and earth, oceans and flowers, birds and animals, the planets and stars are all parts of the holy web. As we struggle with the problems of our pollution of the earth, of its water and air, we begin to see more clearly the mystery of which Chief Seattle, Paul and Jesus spoke: that whatever we do to the web of life, we do to ourselves.

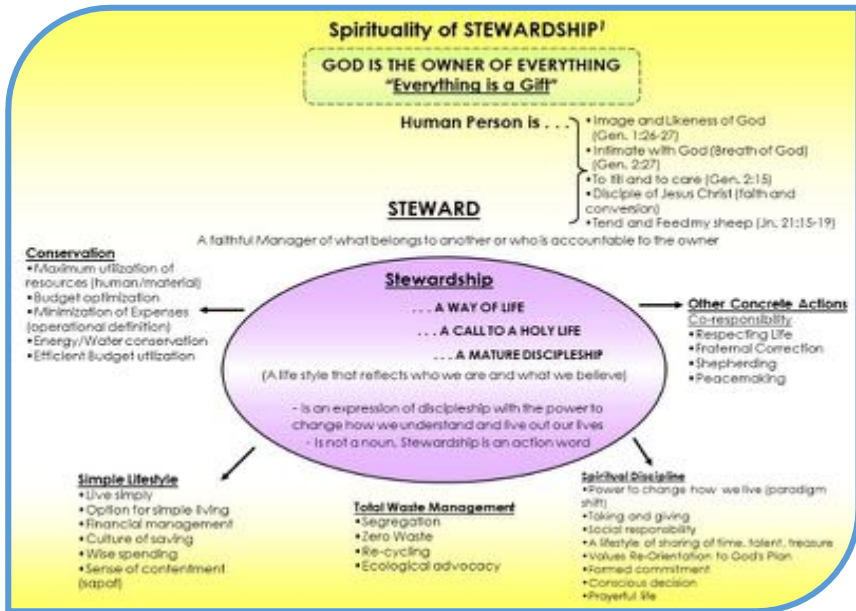
St. Paul was concerned about the proper preparation of those who were about to receive Holy Communion. “One must test oneself before eating one’s share of the bread and drinking from the cup. For they who eat and drink, eat and drink judgment on themselves if they do not discern the Body” (*1 Cor. 12: 28-29*). To discern the body is to recognize Christ throughout the web of life. A reverence for the Body of Christ in Holy Communion must include a reverence for the various strands of the web of life, a reverence for earth, rivers, trees and the air that we and all the rest of creation breathe. That communion may be as simple as sitting by a potted plant on a

window sill, reverencing the earth we walk on, the clouds that float overhead or the trees we pass on our walk. We prepare for Holy Communion each time we are in communion with the rain or snow as well as with the poor or imprisoned.

We also prepare to go to Holy Communion by taking time to be in communion within ourselves. As we take time to pray, being alone to listen to our needs and inner struggles, our awareness expands to embrace the struggles of all the members of Christ's body.

We test our state of preparation by our ability to see God in the children and the aged, in people who are like us and those who are very different. When we reverence the presence of the holy in the suffering, the sick and dying as well as in the members of our own families, then we live in Christ and experience the fullness of life itself. For Jesus said that all who abide in him would bear fruit, and that fruit is indeed life!

InStEP THEOLOGICAL FRAMEWORK
 (Melliza, I and Giron, D., 2009)



A THOUGHT ABOUT THE LIFE OF ST. FRANCIS OF
 ASSISI: PATRON OF ECOLOGY

St. Francis, the poor man of Assisi, offers Christians an example of genuine and deep respect for integrity of creation. For him, all things reflect the love and wisdom of their Creator and are thus due reverence and wonder... He gives us striking witness that when we are at peace with God we are better able to devote ourselves to building up that peace with all creation which is inseparable from peace among peoples (JP II *In peace with God the Creator, peace with all creation, no. 16*). In this spirit Francis composed his famous “Cantico delle Creature,” singing the praises of Brother Sun and Sister Moon.

The Canticle of the Creatures

Most High, all-powerful, all-good Lord,

All praise is Yours, all glory, honor, and blessings, To You alone,
Most High, do they belong,
No mortal lips are worthy to pronounce Your name.

We praise You, Lord, for all Your creatures, especially for Brother
Sun, Who is the day through whom You give us light.
And he is beautiful and radiant with great splendor;
of You Most High, he bears your likeness.

We praise You, Lord, for Sister Moon and the stars, in the heavens
You have made them bright, precious and fair.

We praise You, Lord, for Brothers Wind and Air, fair and stormy, all
weather's moods, by which You cherish all that You have made.

We praise You, Lord, for Sister Water, so useful, humble, precious
and pure.

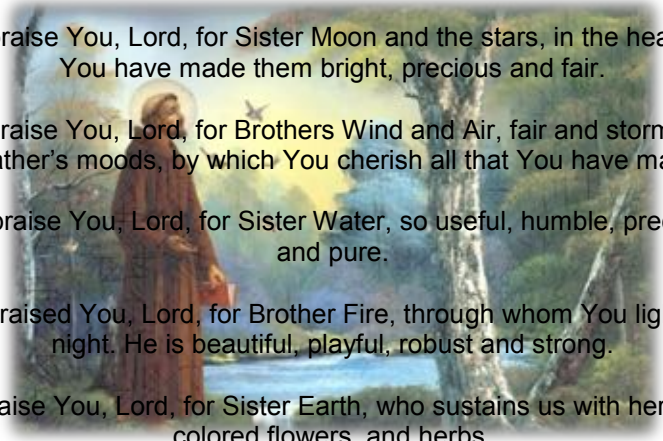
We praised You, Lord, for Brother Fire, through whom You light the
night. He is beautiful, playful, robust and strong.

We praise You, Lord, for Sister Earth, who sustains us with her fruits,
colored flowers, and herbs.

We praise You, Lord, through those who pardon, for love of you bear
sickness and trial. Blessed are those who endure in peace, by You
Most High, they will be crowned.

We praise You, Lord, for Sister Death, from whom no one living can
escape. Woe to those who die in their sins! Blessed are those that
she finds doing Your will. No second death can do them harm.

We praise and bless You, Lord, and give You thanks, and serve You
in all humility. ***Amen***



CONCLUDING REFLECTION

“Teach us to remain before the Cross, to let the crucified Christ gaze upon us.” – Pope Francis

As a community of Christ-centered evangelizers, our communal reflection on our identity and mission begins and ends with Christ: **At the heart of the Christian message is the person of Jesus Christ.** To evangelize and make disciples is to proclaim Christ and present his personal challenge: *Who do you say that I am? Are you with me or against me?* These basic questions will always remain as a test to our faith, a challenge to our commitment. And all our efforts to find answers will necessarily lead us to the cross. “If you want to be my disciples, take up your cross” (*Mk 8:34*).

Pope Francis, the day after he was elected pope, declared: When we journey without the cross, when we build without the cross, and when we confess Christ without the cross, we are not disciples of the Lord: We are worldly! Knowing this and mindful that apart from the cross, there are no complete and comprehensible answers to the abovementioned questions; that without the cross there is no discipleship, we make his prayer our own: “Teach us to remain before the cross, to let the crucified Christ gaze upon us.”

Jesus’ identity and mission is to love until death. The mystery of his passion and death on the cross reveals his love. His gaze from the cross is a gaze of love. Our faith leads us to this unchanging truth. In his first Encyclical Letter, *Lumen Fidei*, the Holy Father expounds the implication of this truth: “Faith is born of an encounter with the living God who calls us and reveals his love, a love which precedes us and upon which we can lean for

security and for building our lives. Transformed by this love, we gain fresh vision, new eyes to see; we realize that it contains a great promise of fulfilment, and that a vision of the future opens before us. Faith, received from God as a supernatural gift, becomes a light for our way, guiding our journey through time.” (*Lumen Fidei* no. 4)

Transformed by this love! This is the fruit of evangelization.

This also is the key that opens the hearts of those evangelized to become evangelizers. Touched and moved by his love, we go beyond ourselves and become stewards of Christ’s love. As a community of evangelizers,



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we discern together where the cross might yet go or who might yet embrace the cross. With gratitude and hope, we continue to evangelize:

We carry the saving cross through the roads of the world
Through the alleys of poverty and misery
Marching to a dawning day, to freedom and victory
To God’s life and endless glory.
(song for the Way of the Cross)

Our call to stewardship! During the Inauguration of his Petrine ministry, Pope Francis, in his homily, invited the Church to protect with love all that God has given us. “Let us protect Christ in our lives, so that we can protect others, so that we can protect creation....Only those who serve with love are able to protect!” (19

March 2013, On the Solemnity of Saint Joseph, the Spouse of the Virgin Mary and the patron of the Universal Church).

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APPENDICES

President's Inaugural Address

Your Grace Archbishop Fernando Capalla, Commissioner Nona Ricafort, Dr. Iris Melliza, Bishop George Rimando, Members of the Board of Trustees, CHED and Government Officials, Reverend Fathers, Religious Sisters and Brothers, Educational Leaders and Partners, Guests, Relatives and Friends,

The Holy Cross of Davao College, Inc. is highly honored with your presence. On behalf of our school community, I welcome you all and thank you for coming today. Some of you have come a long way. Thank you very much.



This year 2010, “HCDC embraces its new President,” to borrow the endearing words of welcome from our Faculty during its first general assembly. Today, the new President embraces Holy

Cross. With your indulgence, allow me to make a confession and share with you some thoughts as I assume the Presidency of our Archdiocesan College.

Two questions served as guide in preparing my thoughts for today. During a press conference with Crossroads at the beginning of the school year, the staff asked me this question:

Is it your ambition, or are you happy to be the President of HCDC? My answer to the question was, and this is my confession, **I love Holy Cross, but never did I intend to become its President.** It was an answer coming from the heart and an answer that, I suppose, Mr. Emilio Palma Gil and Dr. Iris Melliza would share. We did not aspire for the position. How I wish that someday, the sooner the better, someone would make it his or her ambition and prepare for it.

We have been appointed to the Office. And “through love, we serve” (*Gal 5:13*). Patiently and humbly, Sir Palma Gil served Holy Cross for twenty five years, and Dr. Melliza for sixteen years. This year, I begin my first year. I take it as a challenge and a privilege to tread in the footsteps of two illustrious Presidents. Lightly and with love, I run in the way you have shown.

My love for Holy Cross began early, even before I was appointed member of the Board of Trustees in 1988. The reason is not only because I share, but also because I am a recipient of the PME Fathers’ benevolence and vision of offering to all, especially the less fortunate, an opportunity for Catholic education. I consider myself fortunate and I am truly grateful for having studied in the learning institutions they founded. Over the years, as I engage myself in the ministry of formation and teaching, the vision becomes more compelling, and I become deeply convinced of the importance of the PME’s or, appropriately, the Church’s vision and mission: the authentic development of the human person, which is what education is in its broadest sense. What could be more worthwhile and fulfilling than this? St. John Baptist de la Salle, more than three hundred years ago, said, “Businessmen work

on money; builders on stone and wood; artists on colors, sounds, and words; doctors on the human body; but educators work on the human soul, which unlike all the others, will shine as stars for all eternity.” May this lofty goal of education serve as a beacon light to guide and strengthen those entrusted with the task.

The second question is one that is usually asked when someone assumes an Office. *What are your plans, or what changes would you introduce?* The question is neither simple nor easy to answer. For, to make relevant plans, one must have a good picture of the future and an adequate grasp of the present. In these fast changing times, it is hard to claim that one possesses both. For now, let me consider what Holy Cross has, to answer the question.

The 10-year institutional development plan initiated during the term of Dr. Melliza and approved by the Board of Trustees is still in place and operational. We shall renew its essentials in terms of the needs of our times before its timeframe ends in 2013. Much studies and efforts have been poured into it and more and more people in school take it to heart. Particularly, in view of our aim to attain the University status, we shall work together in our quest for excellence in Instruction, Research, and Outreach programs. The pursuit of academic excellence demands a vibrant and strong research culture and an integrated extension program. Those involved in these areas of concentration know that there is so much to be desired of and much to do; teamwork and coordinated efforts are needed. Along with our thrust for excellence, we shall strengthen, too, our resolve to heed the call to stewardship, and sustain it by opting for a way of life that is simple and

capable of checking excesses and unbridled wastes in our personal and institutional life. These are tall orders. Nevertheless, no matter how great the difficulty or distant the goal may be, we shall take the challenge confidently, knowing that we rely not on our strength, but on God's.

Spurred on by our distant goal, let us not lose sight of what lies clearly at hand. Yesterday, we launched our yearlong diamond jubilee celebration. Next year 2011, Holy Cross will reach the supposed retirement age of 60... but we shall not retire, for even if we reach seventy five, our celebration will still be called diamond. Let us make this year not simply a year of activities but, more importantly, a year of discernment and of renewing our sense of mission. Let us discern together the gentle and yet firm hand of God, and to where it pushes the limits of where we are or think we can only be. As Christ's disciples, let us discern where the cross might yet go or who might yet embrace the cross! This is our mission... to go beyond ourselves!

We shall also have "a look at our lesson plan" or curriculum. While making prudent use of new approaches to teaching and learning offered by technology, we shall, at the same time, endeavor to integrate in our instructions the "expanded mandate of education for the 21st century" in terms of **learning to know, learning to do, learning to be, and learning to live together**. The emphasis on just learning to know, and not enough on the other three dimensions may make our society rich in information, but not necessarily in values. The experience of continuing conflicts and the horror of war and killings in our world and even here in our beloved island of

Mindanao are painful reminders that we have done poorly in the last category.

Moreover, our sensitivity to the developmental and learning needs of our students compels us to make this mandate imperative. Despite being globally-wired and technologically-connected, many of our students are also suffering from lack of human connections and are merely content in relating with virtual and fictional realities. We need to renew our sense of community, forging respectful interactions and harmonious relationships among our members. In so doing, we hope to carry our mission of forming a community of well-integrated persons and at the same time do our share in building a culture of dialogue and peace that our society really needs. When people, ***guided by charity and truth***, live in peace, what else is there to be desired of?

What I have just attempted to do in this privilege speech is to draw some truths contained in our school vision-mission, truths that ought to liberate all of us, not just our students, in the most profound meaning of human freedom, truths that make us free (*cf. Jn 8:32*). As Holy Crossians, may we experience the joy of learning and of discovering the Truth, which, in the context of Catholic education, is the ultimate learning. *Ex Fide Ad Veritatem!*

In closing, let me say: the demands and tasks at hand and ahead of us are daunting... But, I believe, we have what we need to meet the challenge. We have the talent, the goodwill, the experience, the faith, and, most of all, the grace of God. May Mary, seat of wisdom, accompany and help us as we

“advance in wisdom, age, and favor before God and man” (*Lk 2: 52*).

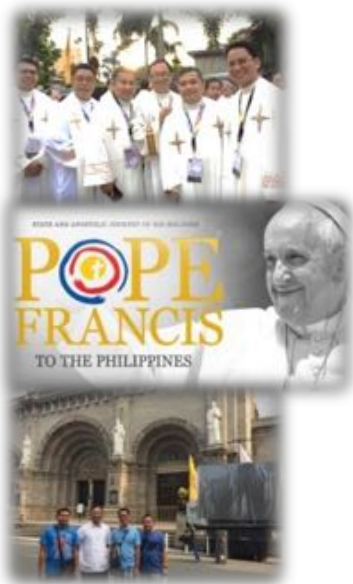
GOOD MORNING and once again THANK YOU!

[HCDC President's Inaugural Address: 14 September 2010]

“A GLIMPSE OF POPE FRANCIS”

I am here... to be with you. (Pastoral Visit, January 2015)

To be picked up (by lots) as one of the ten priests from our Archdiocese to concelebrate with Pope Francis at the Manila Cathedral was more than luck. It was a special privilege and grace. Truly, it was and is meant to be! The Eucharistic Celebration with Bishops, Priests and Religious was scheduled at



the Basilica of the Immaculate Conception the day after the Pope's arrival, on 16 January 2015 at 11:15 AM. The vestibule doors along Cabildo Street were opened at 7:00 AM and closed at 10:00 AM for the diocesan representatives. It was around 8:30 AM, after the security check, that we, delegates from Davao, found ourselves inside the Cathedral. The Church was already almost full. I just took the last bench and sat near the aisles hoping that the processional would start at the entrance (main

door) of the Cathedral. Overhearing from one of the Masters of Ceremony where the Pope would vest for the Mass, I remained and waited for the Mass in my chosen spot...to have a glimpse of the Pope.

Learning from the past (during the Jubilee year 2000 in Rome) when I failed to see the face of JP II “**passing by**” because I was busy with my little camera, I made the resolve this

time just to look at the Pope with my own eyes. From where I was, I saw very clearly the Holy Father entering the main door of the Church with Cardinal Tagle, blessing us with the sprinkling of the holy water, and shaking hands with the altar servers who were lining up to the place where the Pope would vest for the Mass, with the accompanying hymn, **“Ikaw ay Pedro.”**

When the Mass began and the Pope was passing by the aisles, at an arm’s length, I looked at Pope Francis, his eyes especially, and I saw **“eyes asking for prayers.”** Quietly, I said, yes, Holy Father, I will pray for you. After the Mass, I took the LRT, dropped by the Baclaran Church, and went straight to the Airport for my evening flight for Davao. What I observed in the airport was another inspiring and touching episode!

I followed the rest of the Pope’s itinerary/schedule in the television. I end this piece of reflection with one more moving glimpse. When asked by a little crying girl during his encounter with the young people in UST this question: Why so many children suffer...so much? Pope Francis humbly answered, **“only when we too can cry about the things you said can we come close to answering that question. Certain realities of life we only can see through eyes cleansed by our tears.”** Listening to this and recalling the eyes I saw at the Cathedral, I said as an after-thought, Pope Francis must have cried a lot with the poor in Buenos Aires. As a Pastor seeing the poor, he was moved to tears and compassion like Jesus in the Gospel.

MSGR. JULIUS C. RODULFA
HCDC

SCHOOL SONG

EX FIDE AD VERITATEM
(Lyrics & Music: Elsa C. Corbit)

- In Davao land, Southern
Mindanao,
Stands a blazing Cross
To guide and transform its
flock
To Christ-like life and love.

Refrain:
Red, white and blue forever
be;
Symbols of the heavenly.

Chorus:
Hail! Holy Cross, thy glory we
proclaim!
With gratitude and hope, we
sing thy name.
EX FIDE AD VERITATEM
In our being we acclaim.
- Dear HCDC thy radiance
exalts
To grant us WISDOM that
directs
In our search for meaning
and the TRUTH
Who is Jesus Christ our Lord.
(Repeat Ref. and Cho.)
- Alma Mater dear thy mark
ascends
To mold the young to SERVE
the least

To be bearers of JUSTICE,
LOVE and PEACE
And sharers of God's grace.
(Repeat Ref. and Cho.)

Bridge:
Onward! Holy Cross!
Stand for our mission!
With the Blessed Mother
Mary,
We are led in our journey of
FAITH!
*(Repeat Chorus one step
higher)*

Coda:
EX FIDE AD VERITATEM
In our being we acclaim!