The Lord is coming to cheer up and to renew us in His love, provided we are prepared to surrender our lives to Him.

The wonderful thing is about the “Joy in the Lord”; a joy that comes not from any particular position in life but from the disposition of our hearts; a joy of the chainless mind and blameless heart; a joy born of conviction of faith and consciousness of God’s love. Because this is a joy in the Lord, this joy is possible even to those who may find the Christmas season itself the most destressing, only because of the demands it makes and the tension it creates. Such a joy is possible even in the most trying of circumstances, and even as we contemplate our present world which was once threatened by a cold war but now by a cold peace. This is why St. Paul, although living in prison under the shadow of impending death could encourage the early Christians, who themselves were under constant threat from political and military powers, saying, “Rejoice in the Lord, I say again rejoice” (Phil. 4:4). This means, if my joy is in the Lord, I will smile even when I am told to deny my faith like that of St. Lorenzo Ruiz. Shall we then beg the Lord that this Christmas may fill with joy in Him?

But whoever we beg of God we must also work for it; our future will be different if we make our present different, how? Cheer up, the needy, the poor, the sick, those who are imprisoned.

As the carolers sing: “Give love on Christmas day”; we also say: “Cheer up!” because Christ, the Lord is coming. Let us cheer up and charm it with a smile; one smile in public is worth ten before your mirrors, for it keeps joy in circulation.

**SUNDAY GOSPEL**

**LK 3:10-18**

The crowds asked John the Baptist, “What should we do?” He said to them in reply, “Whoever has two cloaks should share with the person who has none. And whoever has food should do likewise.” Even tax collectors came to be baptized and they said to him, “Teacher, what should we do?” He answered them, “Stop collecting more than what is prescribed.” Soldiers also asked him, “And what is it that we should do?” He told them, “Do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages.” Now the people were filled with expectation, and all were asking in their hearts whether John might be the Christ. John answered them all, saying, “I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fan is in his hand to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.” Exhorting them in many other ways, he preached good news to the people.

**DAILY READINGS**

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<tr>
<th>Date</th>
<th>First Reading</th>
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<tbody>
<tr>
<td>Dec. 16</td>
<td>ZEP 3:14-18A</td>
<td>PHIL 4:4-7</td>
<td>LK 3:10-18</td>
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<tr>
<td>Dec. 17</td>
<td>GN 49:2, 8-10;</td>
<td>MT 1:1-17</td>
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<td>Dec. 18</td>
<td>JER 23:5-8;</td>
<td>MT 1:18-25</td>
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<td>Dec. 19</td>
<td>JGS 13:2-7, 24-25A;</td>
<td>LK 1:5-25</td>
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<td>Dec. 20</td>
<td>IS 7:10-14;</td>
<td>LK 1:26-38</td>
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<td>Dec. 21</td>
<td>SG 2:8-14;</td>
<td>LK 1:39-45</td>
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<td>Dec. 22</td>
<td>1 SM 1:24-28</td>
<td>LK 1:46-56</td>
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Basilica Bulletin - Dec. 16-22, 2018

SAINT OF THE WEEK

St. Peter Canisius

Born in Holland in 1521, Peter had edited and written several volumes on Church history and theology, been a delegate to the Council of Trent, and reformed the German universities from heresy. Called to Vienna to reform their university, he couldn’t win the people with preaching or fancy words spoken in his German accent. He won their hearts by ministering to the sick and dying during a plague. The people, the king, and the pope all wanted to make Peter bishop of Vienna, but Peter declined vigorously and administered the diocese for a year.

For many years during the Reformation, Peter saw the students in his universities swayed by the flashy speeches and the well-written arguments of the Protestants. Peter was not alone in wishing for a Catholic catechism that would present true Catholic beliefs undistorted by fanatics. Finally King Ferdinand himself ordered Peter and his companions to write a catechism. This hot potato got tossed from person to person until Peter and his friend Lejay were assigned to write it. Lejay was obviously the logical choice, being a better writer than Peter. So Peter relaxed and sat back to offer any help he could. When Father Lejay died, King Ferdinand would wait no longer. Peter said of writing: “I have never learned to be elegant as a writer, but I cannot remain dumb on that account.” The first issue of the Catechism appeared in 1555 and was an immediate success. Peter approached Christian doctrine in two parts: wisdom -- including faith, hope, and charity -- and justice -- avoiding evil and doing good, linked by a section on sacraments.

As intent as Peter was on keeping people true to the Catholic faith, he followed the Jesuit policy that harsh words should not be used, that those listening would see an example of charity in the way Catholics acted and preached. However, his companions were not always as willing. He showed great patience and insight with one man, Father Couvillon.

Peter died in December 21, 1597. He is known as the Second Apostle of Germany and was named a Doctor of the Church.


Simbang Gabi
A 3-Minute Catechesis

QUESTION: What is the purpose of the 9-day Simbang Gabi?


I. Is there a difference between the Aguinaldo Mass and Misa de Gallo?

The Misa de Gallo refers to the Midnight Mass celebrated on December 24. The Aguinaldo Masses are the votive Masses celebrated in the early hours of the morning nine days before Christmas.

The term Aguinaldo – a Spanish word – means a Christmas gift, or a gift given during Christmas Day, New Year’s Day or the feast of the Three Kings. There is no agreement among the experts as to why the early morning votive Masses before Christmas are called Aguinaldo masses. Either it could mean offering nine Masses to God on occasion of the birth of His Son, or it could also mean the rejoicing of the Church for the gift of His Son.

II. What are votive Masses?

In simple terms, these are Masses, which the official Liturgy of the Church leaves to the choice of the priest celebrant who follows a special liturgical text and offers the Mass for particular intentions. Examples of votive Masses are: masses for the dead, in times of natural calamities, or civil disturbances, for groups of persons (sick, migrants, etc), for a good harvest. Other types are those in honor of saints who are considered special intercessors for obtaining spiritual or temporal benefits. Still others are for living in a special manner some aspect of the Christian mystery like the Eucharist, the worship of Blessed Trinity or to honor specially the Blessed Virgin Mary. The liturgical text for votive Masses is included in the universal Roman Missal used by the Latin rite all over the world.

How do Aguinaldo Masses fit into this description of votive Masses since it seems to be a liturgical celebration confined to the Philippine churches?

The Aguinaldo Masses are special votive Masses in honor of Mary introduced by the particular church in some parts of Spain, Mexico and in the Philippines. Over time, these celebrations had been recognized by the Supreme Authority in the Church as privileged votive Masses celebrated for grave and weighty reasons and with big attendance of the faithful. This official recognition translates into the privilege of celebrating these votive Masses as daily Masses for the Advent season.

III. What other details are mentioned in those documents shed light on the nature of the Aguinaldo masses?

Firstly, these were celebrated nine days before Christmas. They were celebrated in honor of the Blessed Virgin Mary; the celebration was solemn (with Gloria and Credo); there was a great popular devotion to these Masses and were offered for grave reason or intention- for the recently sowed fields and the well being of the whole people.

IV. How did the practice of the Aguinaldo Masses reach the Philippines?

Again, there is no precise record of when the Aguinaldo masses started in the Philippines. What is clear is that from Spain, through Mexico—where it was well established
African Women Judges: ‘post-colonial poverty at the roots of trafficking in Africa’

A 2-day “Summit of African Women Judges on Human Trafficking and Organized Crime” promoted by the Pontifical Academy of Sciences focuses on trafficking and modern slavery and the specific problems of the African continent.

The some fifty women gathered at the Vatican’s Pontifical Academy of Sciences to share problems, knowledge, experience and best practices are hopeful their voices will be heard.

The “Summit of African Women Judges on Human Trafficking and Organized Crime” is a continuation of a similar 2017 event with a particular focus on the specific problems of the African continent, because, the judges point out, a high percentage of victims of trafficking comes from Africa.

Pope Francis is a tireless advocate against the phenomenon of trafficking and modern slavery, describing it as a crime against humanity and a result of the globalization of indifference.

Nigerian Judges Cecilia Olatoregun and Anwuri Chikere spoke to Linda Bordoni about the significance of the event and of their appeal to world leaders to set Africa free from post-colonial exploitation.


UPCOMING ACTIVITIES

* Misa de AGUINALDO schedule is at 4:30am starting December 16, 2018.
* BANGUINALDO Mass schedule is at 8:30pm started December 15, 2018.
*The Christmas Eve Mass will be at 10:00pm of December 24, 2018. Rev. Msgr. Rodel M. Cajot, STD will preside over the celebration.
*Christmas Day Masses will be as of Sunday Schedule.

the 16th century--, the religious missionaries brought this practice to the Philippine islands. There is a written record by Fr. Ignacio Francisco Alcina, S.J. that Aguinaldo masses were already being celebrated in some parts of the Philippines in the beginnings of the 17th century.

V. Was the practice of the Aguinaldo Masses uninterrupted since then?
There was a period of about 9 years (1680 – 1689) when the practice of the Aguinaldo Masses was discontinued by order to the Archbishop of Manila Felipe Pardo. He simply implemented an order from Rome to suppress the Aguinaldo masses in Spain, the Azores Islands, Mexico and the Philippines. The cause of the suppression (in 1677) was the abuses resulting from the behavior of the assembly and the choir that were considered very improper for religious celebrations and places in the diocese of Seville.

VI. How did the Aguinaldo masses resume after 1689?
There are no records of the exact year or the official authority that permitted the Masses again. What is accepted is that from then on the Aguinaldo masses were celebrated without interruption until our times. The First Plenary Council of the Philippines (1953) stated that “There is a legitimate tradition in these Islands coming from ancient times to celebrate the Masses popularly called de Aguinaldo Masses for the perseverance of Filipinos in the Christian faith and for the preservation of religion in this area of the world. For nine days preceding the Nativity of Christ the Lord, the solemn votive Mass Rorate Coeli desuper is sung with great solemnity and with massive attendance by the people, one Mass every day in the churches.”

VII. What then is the main reason or intent of the celebration of the Aguinaldo Masses?
The “grave reasons” that our ancestors in Spain, Mexico and the Philippines adduced for celebrating these Masses, were the same reasons repeated in the Plenary Council of the Philippines (1953). These same reasons apply up to the present time: perseverance of the Filipino nation in the faith and the preservation of our holy religion in this part of the world.
CRIPTA DE PENAFRANCIA

BASILICA MINORE SCHEDULE
MASSES & CONFessions

SUNDAY MASSES:
6:30 am (Bikol) (1st Sunday - Latin) 8:00 am (Bikol) 9:30 am (English) 11:00 am (Tagalog) 4:00 pm (Bikol) 5:15 pm (English) 6:30 pm
SATURDAY
6:00 a.m. (Bikol) 7:00 a.m. (English) 12:15 p.m. (English)
5:00 pm - Anticipated (English)
6:00 pm - Procession around Patio
6:15 pm - Healing

WEEKDAY MASSES
6:00 a.m. (Bikol) 7:00 a.m. (English) 12:15 p.m. (English)

CONFessions
Sunday 6:30 a.m. to 12:00 Noon
4:00 p.m. to 7:00 p.m.

Weekdays
Wednesday 3:30 p.m. - 5:30 p.m.
Thursday 2:00 p.m. - 4:00 p.m.
First Friday 5:00 p.m. - 6:30 p.m.
Saturday 9:00 a.m. - 11:00 a.m.

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AND NATIONAL SHRINE
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Telephone/Fax No: (054) 473-3644 / 473 6914

DONATION SCHEME
(Regular)

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NOTE:
1. Perpetual Use
2. One vault for the bones or ashes of one deceased person
3. Daily Mass for the eternal repose of the deceased
4. Air-conditioned
5. Minimum Annual Love Offering for maintenance
6. Donation does not include cost of engraving, urns for ashes, and vessels for remains

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and Family

May our dear ones be with the Lord Almighty. 
+Mark, +Cleo, +Mahala
Saylor & +Chris Lastrella

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