

The MARELLIAN *Today*

OSJ-PHILIPPINES JOURNAL
YEAR 17, NO. 31, JUNE 2019



THE UNFOLDING OF A NEW CHAPTER

Over a Hundred Years
of Serving the Interests
of Jesus



THE MARELLIAN TODAY

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The Marellian Today is the official journal of the Oblates of Saint Joseph - Philippine Province. It is run by the editorial staff holding office at Santuario de San Jose, Greenhills East, Mandaluyong City.

(02) 725 2044
www.osjphil.org
www.oblatidisangiuseppe.com



Publisher

Oblates of Saint Joseph (Philippines)
Josephite-Marellian Commission

Chairman

Rev. Fr. Jayson D.C. Endaya, OSJ

Director

Rev. Fr. Alfie A. Polistico, OSJ

Editors

Rev. Fr. Alfie A. Polistico, OSJ
Rev. Fr. Faiq Edmerson T. Quinto, OSJ
Rev. Fr. Joel M. Villanueva, OSJ
Rev. Fr. Wilfredo F. De Mesa, OSJ

Layout and Design

Bro. Jim Brent B. Lacdao, OSJ

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Opifex Communications
Salitanglaw



ABOUT THE COVER

On this **Year of Saint Joseph**, the cover features the just man himself: father and patron of the Congregation of the Oblates of Saint Joseph.

As the husband of Mary, he then takes the role of being Jesus' earthly father, fulfilling his vocation as Guardian of the Redeemer. Likewise, as members of the family of the OSJ, everyone receives by patrimony the mission of taking care of the interests of Jesus in imitation of St. Joseph.



Photo by: OSJ Curia



MESSAGE FOR THE OPENING OF THE YEAR OF ST. JOSEPH

TO THE OBLATES OF ST. JOSEPH AND TO THE JOSEPHITE MARELLIAN FAMILY:

Dear Confreres and Cooperators,

On the 19th of March we will celebrate the annual Solemnity of St. Joseph, Spouse of the Virgin Mary. However, this year, the annual liturgical celebration will take on a very special meaning for the Family of the Oblates, because it marks the opening of a year dedicated to that Guardian of the Redeemer, whose name we are proud to bear.

Our holy Founder chose St. Joseph as our patron and exhorted us to keep him before our eyes along the way of holiness and dedicated service to the Church. In the draft for a "Company of St. Joseph", he left us this precious directive: "Let each one take his inspiration from his Model, St. Joseph, who was the first upon the earth to care for the interests of Jesus, he who cared for Him as an infant and protected Him as a child and who had the place of a father for the first thirty years of His earthly life" (Letter 83).

The celebration of the 19th of March and especially of the Year of St. Joseph, as explained in the Letter of Inauguration, offers us an occasion to re-discover the figure of our patron in the Universal Church, and to recognize in him the principle elements of that vocation which associates us, as his Oblates, with his name. The Guardian of the Redeemer, model of the interior life, is a reminder to us of the essentials and of the relevancy to us of some of those values which, lately, might have been overlooked or forgotten.

One of the major challenges of our time is the integration of the interior life (prayer and contemplation) and mission (apostolate and ministry). We always run the risk of remaining enclosed in a spirituality isolated from reality, or of abandoning ourselves to frantic activity and to the superficiality of material things. The Guardian of the Redeemer teaches us that an intense and profound interior life and loving, spiritual closeness to Jesus and Mary are sources of motivation, dedication and zealous service.

St. Joseph presents himself as a man capable of harmonizing the daily life of a laborer with the awareness of living in the presence of the Son of God. His daily work is in harmony with the contemplation of the mystery "hidden from the ages" which "has come to dwell" in his home (cf. *Redemptoris Custos*, 25).

We truly believe that the intercession of St. Joseph on behalf of the Universal Church is also a help and support for each of us, in the journey of holiness specific to our state of life. We also invoke this help and support for all the laity who faithfully collaborate with us in our spiritual ministering and our human and social works, so that they may also experience in their daily lives filled with sufferings and tests, the joy of living in the presence of God and serving their brothers like St. Joseph our patron.

May God, in this Year of St. Joseph, by re-discovering the life of prayer and of silence and through various initiatives (liturgical, pastoral, cultural and of service) bring new enthusiasm to our Christian lives and infuse renewed zeal in the pastoral ministry of our parish communities.

Happy Feast Day and Happy Year of St. Joseph!

P. Jan Pelczarski, OSJ
P. JAN PELCZARSKI, OSJ
Superiore Generale
March 19, 2019;
Solemnity of St. Joseph,
Spouse of the Virgin Mary



REV. FR. JAYSON D.C. ENDAYA, OSJ
Provincial Superior | OSJ-Philippines

“Like Jesus, Mary, and Joseph in their journey to Egypt, let us remain united and live the family spirit in giving witness to what we ought to be as Oblates.”

Deo Gratias!

These words I uttered after I have visited the thirty-two communities of our beloved Province of St. Joseph. *Deo Gratias!* is an expression that comes from the heart of every confrere who strives to live worthily his calling as minister of salvation and vessel of God's grace. *Deo Gratias!* is what we say when we live harmoniously as a community. *Deo Gratias!* dear brothers, because God has bestowed upon us the grace we need to conquer

FROM THE PROVINCIAL SUPERIOR

every burden, trial, and sorrow in this perilous journey towards the service of Jesus' interests. *Deo Gratias!* is my expression of joy for all of us - "joy that brings deep security, serene hope, and spiritual fulfillment that the world cannot understand and appreciate" (LG 125).

Like Jesus, Mary, and Joseph in their journey to Egypt, let us remain united and live the family spirit in giving witness to what we ought to be as Oblates. Like the Holy Spouses, let us fix our eyes only on Jesus. Let us vivify our Filipino values of *kapatiran*, *malasakit*, and *unawaan*. *Kapatiran* is a call for us to be a brother's keeper for one another. *Malasakit* reminds us to be always available to one another not only in good times but also in times of corrections and misgivings. *Unawaan* mandates us to show sympathy and empathy for one another, not finding faults in others but understanding them in their weaknesses, thereby helping one another to grow.

The pastoral visit we had last October and November 2018 was our response to the challenge of the recently held XVII General Chapter. We have anchored it on the call to "be the leaven of renewal and growth for our confreres and all those whom we serve in our ministries" (concluding message of the Superior General, Fr. Jan Pelczarski, OSJ). We have witnessed for ourselves the joy of living in the community and felt the total dedication of our confreres in the mission, their pastoral zeal and charity, their sacrifices in administering the sacraments of the Eucharist and Baptism in faraway *barrios*; their dedication to *missio ad gentes*, their visits to the sick and aged, their loving and educative presence in our schools and parishes, their good example in the formation of our youth and of our seminarians. Indeed, we have the pinch of the spiritual attitude of St. Joseph - working humbly and silently for God's glory and for our sanctification.

Let us continue to work with Christ in silence and in true humility for we are chosen as 'another Joseph' in today's world. We must have the courage to accept the revealed truth of our frailty as religious and as human persons. Let us heed the words of Pope Francis in *Gaudete et Exsultate* 137: "[...] let us allow the Lord to rouse us from our torpor, to free us from our inertia. Let us rethink our usual way of doing things; let us open our eyes and ears, and above all our hearts, so as not to be complacent about things as they are, but unsettled by the living and effective word of the risen Lord." Thus, like Jesus, we need to strive to "grow in grace and wisdom, finding favor in God and man" (Luke 2:52). Grace abounds in our weakness as St. Paul teaches (Romans 5:20).

Let us discover the manifold graces in every moment of our ministry, and in every encounter we have as brothers. May the fruits of the pastoral visit bring forth renewal and ardor in living our identity and commitments as sons of St. Joseph of our beloved Province. ☩

THE FILIPINO OBLATES TODAY

Rev. Fr. Alfie A. Polistico, OSJ, MATPh

INTRODUCTION

This year is the 104th year of the Oblates of St. Joseph in the Philippines. For us Filipino Oblates, the years between 1915 and 2019 are years of striving to achieve and maintain the balance between fidelity and adaptability. The fidelity to the evangelical vows of poverty, chastity, and obedience and the adaptability to cultural, social, and political changes in the country are gifts given by God, through Christ, in the Spirit, for us to persevere and thereby flourish. Over the past decades, we have already seen for ourselves the importance of living faithfully the vows as enshrined in the OSJ Constitutions and of reading carefully the signs of the times as shown by the many changes in the Philippine society. We have reached this far but the challenge for us Filipino Oblates remains the same: to live the vows in the reciprocity of fidelity and adaptability like St. Joseph and St. Joseph Marello.

In order for us to be able to respond to such challenge, we will now examine St. Joseph's and St. Joseph Marello's persistence to achieve the balance between faithfulness and flexibility in their following of the will of God. The following paragraphs will show us: 1) Johan Chris-

tiaan Beker's theological synthesis of coherence and contingency in his study of St. Paul's thought; 2) using the same theological synthesis, the discovery and the analysis of the reciprocity of fidelity and adaptability in the lives of St. Joseph and St. Joseph Marello; 3) the application of the same reciprocity in our living of the vows today in the constantly changing Philippines.

ST. PAUL'S COHERENCE AND CONTINGENCY

Johan Christiaan Beker, in his analysis of St. Paul's thought, highlights the importance of the apostle's commitment to balance coherence (fidelity) and contingency (adaptability) in his work as Jesus' missionary. On one hand, Beker notes, coherence is "the unchanging components of Paul's gospel."¹ It is the fixed component of Paul's life and/or teaching as inspired by God. On the other hand, "the term contingency denotes the changing, situational part of the [Paul's] gospel, that is, the diversity and particularity of sociological, economical, and psychological factors that confront Paul in his churches and in his missionary work and to which he had to respond."² Beker's analysis will serve as our paradigm in examining the interplay of fidelity and adaptability in the lives of St. Joseph and St. Joseph Marello.

ST. JOSEPH'S OBEDIENCE OF FAITH AND ITS CHALLENGES

It is St. Joseph's obedience of faith that enabled him to take Mary as his wife and thereby made him the juridical father of Jesus.³ This virtue is the coherent component in the life of the saint through which he accomplished his mission as a husband and a father. By the aid of the same virtue, Joseph prudently responded to the social and cultural demands (contingency) of his time such as his marriage to Mary, the census, the birth, circumcision, naming of Jesus and His presentation in the temple, the flight into Egypt, the finding of Jesus in the temple and the hidden life in Nazareth.⁴ He fulfilled the mission God entrusted to him because he was faithfully obedient in the constantly changing events of his life as a husband to Mary and a father to Jesus.

ST. JOSEPH MARELLO'S SERVICE TO THE INTERESTS OF JESUS AND ITS CHALLENGES

The core of St. Joseph Marello's mission is his commitment to serve "the interests of Jesus."⁵ This commitment serves as the coherent principle of his life. He demanded the same commitment from...

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ALTER JOSEPH AS THE WAY TO SEQUELA CHRISTI.

St. Joseph in the Religious Life of the
Oblates of St. Joseph in Marengo

Rev. Fr. Noel B. Magtaas, OSJ, PhL

PART I: MARELLIAN ROOTS OF THE WAY OF JOSEPH

The theme we propose is not any other theme because any reflection on the OSJ religious life cannot exclude an excursus on the very root of the matter. If in sacramental theology we say that we cannot collocate the importance of each sacrament without an allusion to the root-sacrament who is Christ, so is the case when we strive to make sense of the OSJ religious life. Obviously there is the figure of the Founder, St. Joseph Marengo who put together the foundational framework of OSJ way of being and acting. But behind it all looms largely the figure of the man who inspired Marengo and is the end-all and be-all of OSJ religious life. This is not to discount the very importance of Christ who is the finality of all of Christian life including religious consecration - *i.e.* it's *culmen et fons*. But rather, it is the very key to arriving at this Christological end point. Marengo took this path to lead his religious family closer to the heart of Christ. He took the way of Joseph, the great Patriarch and yet the humble carpenter of Nazareth. It is the right path to take because Joseph is the man closest to the heart of Jesus with Mary.

In today's parlance to speak of the root is to go back to the primordial question of identity. Among the many modern ways of seeking the ultimate identity, science with its speeding pace of development has led man to the essence of the DNA. The ultimate identity of a person is said to be imprinted in this natural code. To finally end all discussion as to who the person is, science resorts to the unraveling of one's DNA. In the same measure, to speak of the OSJ religious life is to venture into discovering the "Josephite DNA" that runs in the spiritual veins of Marengo and his Oblate sons.

On the personal side, Marelo and his link to St. Joseph is undeniable since they share the same name. From the very onset of his Christian life, Marelo was to be another Joseph. Being born the day after the Nativity it is highly probable that the parents of Marelo named him Joseph in recognition of the great role St. Joseph fulfilled in the story of the birth of the Savior. Since the baptismal name is both a tag and a mission, it is to be so in the life of Marelo: to be an alter Joseph! At another moment of his consecration to the Lord, during his ordination to the priesthood, he has invoked St. Joseph as exemplar in his newly embraced ministry as an *alter Christus*. This is particularly clear in a letter he wrote to a priest-friend saying, "May You, who after the Blessed Mary embraced Jesus our redeemer, be our exemplar in our ministry which like yours, is a ministry of intimate relation with the Divine Word" (Letter 35). It is clear that for Marelo to be a faithful *alter Christus* is to live as an alter Joseph - Joseph for patronage and protection. The Church declared St. Joseph to be Patron of the Universal Church. Marelo saw the intersection of the role of the Guardian of the Redeemer with that of being Guardian of the Church, the Mystical Body of Christ. From the Council, Marelo went back home all the more convinced of the centrality of St. Joseph in the life of Jesus and of the Church so as to make him the core of his interior life and the apostolate (see Letter 62). Another historical moment which defines his life, being the founder of a religious family, in his initial attempt to form the Company of St. Joseph, about which Marelo wrote, "each one is to take proper inspiration from the model St. Joseph who was the first on earth to take care of the interests of Jesus. He who is resolved to be part of the Company must make before the Lord a sincere promise

to commit oneself according to his capacity to care for the interest of Jesus (Letter 76)." This may be one of the first proofs of the Josephite vision of religious life he had in his heart. This is to be reinforced in the very letter of foundation of the OSJ, Marelo crafted in 1878 when he said, "to whoever desires to follow the footsteps of the Divine Master through the observance of the evangelical counsels, the House of St. Joseph, where one with the aim of hiddenly and silently working in imitation of the great model of a poor and obscure life would have the means of becoming a real disciple of Jesus, is open" (Letter 78). The House of Joseph is therefore the context where one is to live his consecration in Christ. In a sense, it is *sequela Christi in domus Sancti Joseph* in Marelo! In a very straightforward manner, we can trace the linear connections in his life where we find St. Joseph firmly embedded in his interior life and his apostolic actions and intentions.

This Josephite link encapsulates in a most wonderful way the personal charism given him by the Holy Spirit which impelled him to found a religious family to serve the Church, the community of God. This is the essence of every charism in the Church; that it is meant to build up the Church! The Holy Spirit guided Marelo to uncover in his life the spiritual treasures of Christ through the holiness of life of St. Joseph. It is the same gift which he would eventually share with his religious family.

PART II: THE WAY OF JOSEPH FOR THE SONS OF MARELO

In the First Rules of the Congregation, Marelo immediately pointed out St. Joseph as the first exemplar of religious life, having had continually under his gaze the Divine Exemplar. St. Joseph therefore is the model of religious life for every Ob-

late. A careful look at the OSJ Constitutions particularly the first part on religious life would bear this out.

Article 3 defines the spiritual and apostolic charism of the OSJ, it is provided that every OSJ "...is called to reproduce in their lives the Christian mystery as lived by St. Joseph." Every religious founder has a specific spiritual itinerary to follow Christ. In Marelo and the OSJ, it is the way of St. Joseph. He is to be the measuring stick and guide to inspire every Oblate. To follow Christ is to live as St. Joseph served Jesus and Mary in union with God, in humility, in hidden life, in hard work and in total commitment to the interests of Jesus according to Divine Providence. These are the spiritual marks that should enliven the OSJ apostolic work in the service of the Church in pastoral work, in the education ministry and in devotional promotions. It is nothing but a testament to the Josephite character of the religious life of every Oblate.

In the chapter on the program of life, Article 6 enunciates that total consecration is imitation of the virginal and poor life chosen by Christ and embraced by Mary and Joseph. It is only by doing so that there can be genuine growth in the life of an Oblate or "consecrated." In Article 7, religious perfection is attained in imitation of St. Joseph in being hidden and silently active. As such, in both consecration and action, St. Joseph is to be imitated. In Article 8 another important character of OSJ religious life is identified. It is fraternal life in community citing the traditional family spirit of the congregation. Again the path to follow is that of the Holy Family where St. Joseph as father is the main promoter and supporter. As father, he is the bond that welds that family together and keeps it safe and nourished as every Jewish father was tasked to do. In Article 13, the

OSJ family exults the OSJ brothers in its completeness as a vocation and in its affiliation with the humble Joseph. It is the humility of Joseph to which both OSJ priests and brothers are bound which will guarantee equity and harmony in the OSJ family. The humility of St. Joseph is therefore the great equalizer!

In Chapter 3, on chastity, there seems to be no direct reference to the chastity of St. Joseph, one of his supreme virtues. At first glance Article 20 makes mention of devotion to St. Joseph as a supernatural aid to a chaste life. But a deeper reading of the text points to a most essential feature of that chastity, which is its core - *i.e.* the virginal love for Christ and the Church. The pure and chaste Joseph loved Jesus and Mary and that is to be the standard of the undivided love every Oblate is asked to do.

In the chapter on poverty, again there seems to be an absence of reference to the poverty of St. Joseph. In Article 29, St. Joseph is cited as the saint of Divine Providence alluding to a life of total trust in the goodness of God to free the human heart from excessive attachment and greed for material wealth. But once again, the simplicity and trust of St. Joseph seems to be the invisible thread holding together the poverty of the OSJ. The poverty in the congregation is not a historical accident. It is part of the choice made by Mareello even from the very beginning. It is a courageous choice

“In St. Joseph, the Oblate can find the very personification of the kind of prayer he is called to live.”

anchored on his belief that the Good Lord will always provide and He can never be outdone in generosity. For St. Joseph, to have Jesus and Mary is more than enough. For Mareello and the Oblates, the poverty of Jesus is their only treasure.

The chapter on obedience follows the same pattern: no direct mention of St. Joseph. But again in Article 36, St. Joseph is exalted as the model of prompt and generous obedience. OSJ obedience is the consecration of one's self to God by the sacrifice of one's will thus uniting oneself to the saving will of God. The obedience of St. Joseph captures all the vital elements of this definition. Scriptural episodes bear out clearly how Joseph surrendered his own will to the Father in spite of his initial confusion to the unfolding mysterious events of Mary's pregnancy and maternity. He suffered while obeying and yet never desired to abandon the will of God no matter how painful it might seem to be for him. He said "Yes" to God fully aware that what was unraveling before him was part of the grand design to save all of humanity. In fact, in obedience he named the baby Jesus meaning the Savior. His obedience was in the service of God's salvific plan. The obedience asked of every Oblate follows the same direction. Chapter 6 on community life makes mention of St. Joseph as the saint of silence. It is not just a pious exhortation but another invitation to a more profound understanding of the OSJ community life. For one, the silence of St. Joseph is never an empty silence but one which reveals the fullness of relationship and communication with God. As carthusians indoors, the OSJ community is to be a locus for prayer and recollection which are both greatly enriched in silence. A community in prayer and in silence is a community united in the name of the Lord, rejoices in His presence, images the

life of the Trinity and gives witness to the power of God's love to the world (Article 37). In this sense, the silence of St. Joseph is the form which makes every OSJ community like the Family at Nazareth. Ultimately in Chapter 7, on prayer, what empowers the Oblate and gives him life is his connection with God in prayer. In Article 47, the Oblates is not just invited to pray but to become prayer itself! By his religious profession, his life is to become an unceasing act of worship and a living liturgy. When prayer becomes union with God, there is only one person who can testify to that: St. Joseph. His union with God kept ever growing by listening to the Word of God. The sleeping St. Joseph in the mind of biblical scholars is the ever meditating St. Joseph, deeply in touch with the Divine Will. In St. Joseph, the Oblate can find the very personification of the kind of prayer he is called to live.

All of these reflections point to one essential confirmation: OSJ religious life, from its very genesis found in the life of St. Joseph Mareello until its full enunciation in the OSJ supreme norm reveals a singular figure. In some instance, it may not seem to be direct and obvious. But upon further reflection the fine thread which ties up everything together is made manifest. It is reflective of the very life of St. Joseph. Reading his story in the Scriptures, his life was marked by so many upheavals and inconsistencies. There are so many crooked lines and twists which may be difficult to grasp. But this man never got derailed nor discouraged as he saw through all his experiences that which made sense to all the darkness: the hand of God in Jesus and Mary. Like the hand of God or the Will of God, the Oblate can only truly grasp the sense of his life of consecration in the image of the Great St. Joseph. Simply put, he is called to be an Alter Joseph! ✚



1930 *In Memoriam* 2019 REV. FR. RAYMUNDO G. DE LA CRUZ, OSJ

(From the OSJ Philippines' Archives)

Born in San Pablo City, Philippines on March 15, 1930

Died on February 26, 2019

57 Years in the Religious Life

53 Years in the Priesthood

He entered the Minor Seminary in San Jose, Batangas in 1953. After finishing his philosophical studies at the Jesuits' San Jose Seminary in Quezon City, he was sent to Armeno, Novara, Italy in 1960 for his novitiate. He made his first religious profession on September 30, 1961. He took up his theological studies at the OSJ International Studentate in Rome from 1961 to 1965. He made his perpetual profession on October 4, 1964. He was ordained priest on March 19, 1965, and celebrated his first mass at St. Peter's Basilica. He stayed in Rome until August 1966 to finish the licentiate in theology at Lateranum. In 1966, he was assigned as prefect of the seminarians in Santuario de San Jose in Greenhills. From 1967 to 1970, he was assigned in San Jose, Batangas as assistant parish priest and seminary teacher. From 1970 to 1981, he was parish priest of Our Lady of Mercy Parish in Taysan, Batangas. He served as vice delegate from 1974 to 1978 and from 1986 to 1989. From 1979 to 1982 he was the secretary of the delegation. In 1982 to 1984, he was appointed as novice master. From 1984 to 1993, he served as parish priest of the Holy Family Parish in Alupay, Rosario, Batangas. Then he was assigned in San Juan Nepomuceno Parish, San Juan, Batangas as parish priest from 1993 to 1998, and as assistant parish priest from 1998 to 2005. In 2005, he was assistant parish priest in Alupay. As a pastor, he worked hard for the restoration of the churches of San Jose, Taysan, and San Juan. A writer and historian, he authored several books and articles on the history of the country and the Church. He also composed many Tagalog poems published in the local periodicals. Because of some inevitable ailments due to old age, he retired at OSJ College Seminary in Lipa City in 2017, where he was taken care of by the confreres. At 11:49 in the evening of February 26, 2019, he returned to his Creator.

Fr. Ray is remembered as a priest with a big heart for the people - rich or poor, young or old. He was known for his strictness during the celebration of the Mass which manifested his love and devotion to the Eucharist, making it truly the center and source of his life (OSJ Cons. Art 48). This character also enabled him to instill in the hearts of his parishioners the value of the Eucharist in their Christian life. As a formator, he gave a high regard to the formation of the conscience that he always encouraged his seminarians to go to confession frequently, especially after returning from their vacation. He was a guide to the younger generation of priests and seminarians, always inculcating in them the Oblate spirit of prayer and manual labor. ☩

THE FUTURE OF JOSEPHITE-MARELLIAN APOSTOLATE IN THE PHILIPPINES

Fr. Den Mark A. Malabuyoc, OSJ, SSL

"What prevents us from fully appreciating our Oblate identity is the inability to dive into the wealth of the writings of the founder, St. Joseph Marello."

There is significant activity by the Oblates of Saint Joseph in the Philippines in the promotion of devotion to St. Joseph. We have in our parishes regular Novena to Saint Joseph every Wednesday, after the votive Mass in honor of the patron. Some parishes have adopted the recitation of the St. Joseph Rosary in Tagalog. We have Josephite organizations for men in some parishes. We have also organized various symposia on St. Joseph on parochial, diocesan and national levels. What remains to be done? As sons of St. Joseph whose mission is to propagate devotion to this saint, how are we going to plot our course of actions for the future?

Based on the exigencies of today, promoting the devotion to St. Joseph is relevant more than ever. We have many families coping to the phenomenon of migrant parents, with children left to the care of relatives. We have new generation of young adults, whom we call 'millennials,' appropriating American sociological naming convention. They complain that nobody taught them of adulating. We have experienced the deplorable degradation of values and the rampant manipulation of information resulting to widespread disinformation, and ultimately, a weakening, if not death of spirituality in many of the younger generation. I believe that St. Joseph can fill the void that the Filipino society feels in the sticky situation it finds itself into.

While we have organized symposia on St. Joseph, and have repeatedly included materials on St. Joseph in our formation program in seminaries, permanent formation, OSJ schools faculty and symposia, there is a cache of uniquely Oblates of Saint Joseph corpus that remains to be disseminated for wider consumption. There is a language barrier that separates them from the Filipino 'consumers,' and bridging the gap would require much time and effort.



What prevents us from fully appreciating our Oblate identity is the inability to dive into the wealth of the writings of the founder, St. Joseph Marello. Most know him mainly from the biography of Fr. Cortona, which is the only readily available biography in English. Few perhaps even know of the monumental three volumes of Fr. Severino Dalmaso.

We need also to appreciate the contribution of Fr. Tarcisio Stramare in vigorously defending the distinctive role of Saint

Joseph in the economy of salvation. His exegetical and theological works would give substance to our understanding of the importance of St. Joseph in salvation history.

A well-staffed and a well-funded Josephite-Marellian center would definitely help with our mission. Besides collating a repository of works regarding St. Joseph and St. Joseph Marello, practically serving as a research facility, this could also incorporate a small museum, the aim of which is to further the knowledge of the patron and the founder. The proposed museum need to be well-planned to guarantee the connection with the audience, banking on interactivity, sensory delivery and digestibility of information.

The lay movement for men needs to be organized to canonically operate nationally and internationally. A lot of organizational work is needed for this.

Part of our apostolate should be to share to Filipino fathers the spirituality of Saint Joseph. We can appeal to fathers in forming not just a spiritual organization, but a formation-

al group that functions as support group also, by involving members in activities particular to their needs.

Our imagination and creativity knows no bounds in conjuring plans such as these to further our mission of sharing the Josephite-Marellian spirituality. For the future, we look forward to strengthening what we have established, deepening into what we have initiated, and reaching to the uninvolved. The Philippines needs the example of Saint Joseph to draw closer to Jesus Christ, more than ever. *He ad Joseph!*

OSJ YOUTH APOSTOLATE

A Continuity of St. Joseph's Paternal Educative Presence

Rev. Fr. Alfie A. Polistico, OSJ, MATPh

I. Introduction

This work is a reflection on OSJ Youth Apostolate in view of the virtues of St. Joseph as a fearful Jew. Matthew 1:18-25 will serve as the main biblical reference of this reflection. In interpreting the said biblical passage, I will use the Theory of Religious Awe through which we shall discover the virtues of St. Joseph which aided his paternity of Jesus: religious justice, wisdom, and obedience. After showing the virtues of the saint, I will contend that the same virtues are needed by the Oblates today in order to continue Joseph's paternity of Jesus to the youth for these virtues constitute genuine witnessing.

II. St. Joseph's Fear: The Root of His Justice, Wisdom and Obedience

In Mt 1:19, we read that Joseph, "being a righteous man and unwilling to expose her [Mary] to public disgrace, planned to dismiss her quietly" (NRSV). Matthew's account of Joseph planning to divorce Mary has been interpreted in many ways. Among them, three theories emerged as the most popular: "Assumed Adultery," "Incomprehension," and "Religious Awe."¹

a. His Fear is Religious Justice

Nil Guillemette, SJ, one of the prolific bible scholars today, favors and argues well for the Theory of Religious Awe. "In this theory it is assumed that Joseph knew of the virginal conception of Mary before the message of the angel was communicated to him. And, in typical Jewish awe or fear at the presence of God, his instinctive reaction was to draw back..."² This drawing back clearly shows St. Joseph's righteousness or justice. For Guillemette, this justice is religious justice.

This kind of justice prevented St. Joseph from thinking that he deserved to take Mary, the chosen vessel of God, as his wife and to "appropriate for himself the paternity of the Messiah."³ Thus, Joseph planned to divorce Mary not because the latter was adulterous but because the former was fearful of God. This must be the very reason why the angel of the Lord told him not to be afraid to take

Mary as his wife, "for the child conceived in her is from the Holy Spirit" (Mt 1:20). According to Guillemette, the function of "for" in v. 20 is "not to bring any new information to Joseph but merely confirms what Joseph already knows."⁴

b. His Fear is the "Beginning of Wisdom" (Prov 1:7)

Proverbs 1:7 declares the "key principle in the wisdom enterprise—the religious grounding of all intellectual pursuits: The Fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction."⁵ The term "beginning" can mean "the most important part, the essence." Here, fear should not be understood literally as an existential fear but as a "deep awe and reverence for God one must have in order to live properly. One must be aware that there is a God and that he holds person responsible for their action."⁶

The fear of St. Joseph mirrors well Prov 1:7. If the fear of St. Joseph is essentially manifested in his religious justice, then such justice is the beginning of his wisdom. Because Joseph was just, he was able to see the action of God in his life and in turn configured his action according to the will of God. This configuration is a radical surrender of his life in silence. In Mt 1:19-20 we see words closely related to silence: "quietly" in v. 19 and "in a dream" in v. 20. These words appeared when Joseph was making a crucial decision.

"As Oblates, to become genuine witnesses we need to be faithful to our mission: to serve the interests of Jesus like St. Joseph."

Thus, it can rightly be stated that Joseph became wise because he allowed God to speak to him in silence.



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ence becomes a
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c. His fear is fulfilled in Obedience

"When Joseph awoke from sleep, he did as the angel of the Lord commanded him" (Mt 1:24). Joseph obeyed the plan God has set for him. His obedience proved his fear of God in the sense that he lived his life according to His will. It is not unreasonable to surmise that Jesus also learned how to obey the will of God from Joseph. If Jesus was taught by Joseph how to obey, it is implied then that Jesus also learned the way of the just and the way of the wise from Joseph since these virtues are concretely expressed in the saint's obedience to God. Although Joseph did not see his

Son crucified for the sake of the will of the Father, the saint must have already envisaged this. Joseph must have anticipated also the fear of Jesus: "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want" (Mt 26:39, NRSV). But he was confident that Jesus would indeed obey the Father. By showing Jesus how to obey, Joseph was able to transmit the virtues of justice and wisdom to Him. Through the paternal educative presence of Joseph, Jesus succeeded in fulfilling the will of the Father.

III. OSJs Today: Fathers of Genuine Witnessing

a. Not Walking the Talk?

While the youth of today seriously need catechism, the way we catechize them seems to be disconnected from their real world. That is why it is not surprising anymore that majority of the youth easily get bored and lost when we TALK about God. "We are not speaking of thinking about and interpreting the Word of God or of organizing doctrines that are to be transmitted in order to help youth in their lives."⁷ Rather, we need to be genuinely present among them if we really want to become fathers to them.

b. Fathers "Like St. Joseph"

"It is precisely in the direct con-

tact with them that we ought to discover their [the youth] hopes and frustrations, their desires and aspirations, their contradictions, etc."⁸ Implied in this statement is the vitality of the presence of the OSJs among the youth. This paternal presence has to be anchored on genuine witnessing because "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."⁹ Therefore, for us to succeed in youth apostolate, we must be genuine witnesses.

As Oblates, to become genuine witnesses we need to be faithful to our mission: to serve the interests of Jesus like St. Joseph. Here, I want to focus on the phrase "like St. Joseph." If this is to be taken seriously, then we have to be fearful also like St. Joseph in serving the interests of Jesus. By fearful, I mean we need to imitate the religious justice, wisdom, and obedience of our patron for us to become genuine witnesses.

c. Concluding Statement: St. Joseph's Philosophy of Education

From what has been stated above, it is clear that Joseph's method of education is praxis-based. However, this does not mean that we no longer need theories in educating the youth. We need theories. The



challenge for us is to be able to successfully translate these theories into action. By action, I mean genuine witnessing. We will succeed in educating the youth if our presence becomes a means for them to learn holy fear of God, wisdom and obedience. If they succeed in assimilating these virtues in their lives, our job is not done yet but we are assured of the fact that our paternal educative presence has borne fruit. That means that we have more people like St. Joseph ready to serve the interests of Jesus.

1. For a more comprehensive understanding of these theories see Nil Guillemette, *Your Heart's Treasure: Exploring Difficult Bible Texts* (Pasay City: Paulines, 2010), 73-98.

2. Nil Guillemette, *Your Heart's Treasure: Exploring Difficult Bible Texts* (Pasay City: Paulines, 2010), 87.

3. *Ibid.*, 88.

4. *Ibid.*, 90.

5. Anthony R. Ceresko, *Introduction to Old Testament Wisdom: A Spirituality for Liberation* (Quezon City: Claretian Publications, 2000), 55.

6. Barry L. Bandstra, *Reading the Old Testament: An Introduction to the Hebrew Bible*, 3rd ed. (Wadsworth: Thomson, 2004), 442.

7. *The Second Oblate Youth Ministry Congress Concluding Document, Step by Step: Oblate Youth Following The Way in the Third Millennium* (Asti, August 8-13, 2005), 7. [Emphasis mine].

8. *Ibid.*

9. Paul VI, *Evangelii Nuntiandi* [Apostolic Exhortation on the Evangelization in the Modern World], 8 December 1975, no. 41. ☩

FORMED AND MOLDED: A Gift that is Shared

Mr. Dennis R. Ramos

For more than ten years, I have been a member of the Joseph Marello Youth. Since then, a lot of things have changed in me. Because of JMY, I have felt that I am beloved. I have realized that I am gifted. And as a fruit of these love and gift, I am empowered.

BELOVED. Every person has his / her moments of emptiness. JMY helped me overcome mine. They made me feel loved and appreciated. God made them channels of His boundless love to me. Because of this, I realized my worth which compelled me to make others feel beloved as well.

GIFTED. I realized my potentials when I joined JMY. If not because of them, I would never know that I had a gift in public speaking. Before, I was just a young man who would rather listen to someone than speak in front of a crowd. JMY helped me to realize this gift - a gift that is not just mine but for everyone. Such realization has urged me to share this gift so that my fellow JMY might discover theirs as well.

EMPOWERED. My JMY family has been a channel for me to know and accept that I am gifted and beloved. This awareness has brought me so much energy inspiring me to make concrete actions; and these I call "service." It is my response to Christ's call to be like Him - serving unreservedly and overflowing with love and compassion.

All of these did not happen overnight. I have gone through a gradual and painful process of realizing my worth as a person. Struggles that God allowed to enter my life have been a "chisel" for me to be formed and become His masterpiece. The process is still ongoing. All I have to do is to trust and submit myself to it.

With the guidance of the Oblates of Saint Joseph who continually foster a genuine witnessing for the youth, and as inspired by the spirit of St. Joseph Marello, I, a member of JMY, am called to imitate St. Joseph in his humble and obedient service for the interests of Jesus as I am beloved, gifted, and empowered to serve. ☩



MARELLIAN SHRINES IN THE PHILIPPINES

Rev. Fr. Wilfredo F. de Mesa, OSJ, SThL

The Congregation does not only propagate the devotion to its patron St. Joseph. It also endeavours to make known the holy life of its founder St. Joseph Mareello. The Founder is recognized by the Church as a sure model of holiness. By making him known, the faithful can share in the way of holiness trailed by the Founder. Moreover, the Church recognizes the efficacy of his intercession. Spreading devotion to him, therefore, is of great spiritual benefit to the faithful. Mindful of this, the Oblates always introduce the Founder wherever they serve. The two new parishes and several chapels under the patronage of St. Joseph Mareello are proofs of this endeavour.



Photo by: www.philippinecatholicchurches.blogspot.com



Photo by: www.osj.org

ST. JOSEPH MARELLO PARISH IN ANTIPOLLO CITY

In 2017, Bishop Francisco de Leon of Antipolo entrusted to the Congregation the care of 22 barangays and communities in Antipolo City under a new parish. This parish was canonically erected on November 26, 2017, becoming the first in the country to be dedicated to the patronage of St. Joseph Mareello. Fr. Rex Alday, OSJ was appointed as parish priest and Fr. Rafael Neil Hernandez, OSJ as the parochial vicar.

Aside from attending to the spiritual needs of the parishioners, the parish presently focuses on forming various ministries and organizations to vitalize the faith of the parishioners. It also works on acquiring a piece of land where the parish edifice will be erected. In the mean time, the chapel located at Marigman St., Barangay San Roque serves as the base parish. A small rectory was constructed at the back of the chapel to accomodate the two assigned priests.

The parish also aims to make known St. Joseph Mareello to its parishioners. Last November 26, 2018, a symposium about St. Joseph Mareello was held in order to deepen their knowledge of their patron saint. The cassock and other relics of St. Joseph Mareello are also on display in the parish to draw the faithful into a deeper devotion to the saint.



Photo by: St. Joseph Mareello Parish, Antipolo



Photo by: St. Joseph Marelo Chapel, Laiya



SANTUARIO DE SAN JOSE MARELLO IN PUERTO PRINCESA CITY, PALAWAN

Last December 26, 2018, Bishop Socrates Mesiona of Puerto Princesa declared the canonical establishment of Santuario de San Jose Marelo Parish in Sitio Sabang, Cabayugan, Puerto Princesa City. He also installed Rev. Fr. Restituto Rosales, OSJ as its first parish priest. The celebration was attended by a number of OSJ and diocesan priests and the lay faithful from different chapel communities. The new par-

ish comprises fifteen chapel communities, some of which can only be reached by pump boat, or by motorcycle or on foot. It covers the barangays of Tagabinet, Cabayugan, Marufinas and Pangangan. It is also home to the famous Palawan Underground River, which draws local and foreign tourists throughout the year.

The parish was previously part of San Ezekiel Moreno Parish in Barangay Macarascas, the parish established by Bishop Broderick Pabillo of the Archdiocese of Manila before he was elected bishop. The Congregation started its mission in Palawan when Fr. Mario Holmina, OSJ arrived there on June 3, 2008. He temporarily stayed at the parish rectory of St. Ezekiel Moreno for a period of adjustment. Then he transferred to Sitio Manturon, Barangay Cabayugan, which was designated as the site where the proposed parish would be erected. Soon after, more OSJ priests and brothers were assigned there to attend to the spiritual needs of the people and to gradually form them as a parish community. A small house, made of wood, *sawali*, and iron roofing was built to house the missionaries.

Since the proposed site for the future parish in Sitio Manturon is covered by the Puerto Princesa Subterranean River National Park, the transfer of the ownership of the land was difficult to execute. Providentially, a piece of land in Sitio Sabang was donated to the Congregation by Mr. and Mrs. Patricio Aborot. The site of the proposed parish was therefore transferred to the said property. The construction commenced in 2015 and on June 24, 2016 the newly completed church was consecrated and declared quasi-parish by the Apostolic Vicar of Palawan

at that time, Bishop Pedro Arigo. Now that the physical structure of the parish is already in place, the various organizations of the parish are even more active in carrying out their respective ministries. However, some areas are too far from the base parish and still hardly accessible. The regular celebration of the Sunday Masses remain impossible in some areas. Moreover, most part of the parish still have no electrical supply, thus even the communication is slow and primitive. Therefore, reaching out to these far-flung areas to sustain the seed of faith planted in the people remains a challenge for the new parish.

OTHER CHAPELS UNDER THE PATRONAGE OF ST. JOSEPH MARELLO

The chapel of the Oblates of St. Joseph Minor Seminary in San Jose, Batangas, is named after the Founder. As such, young aspirants would always be reminded of the paternal esteem of St. Joseph Marelo who used to call the seminarians *carissimi*, his dearest ones.

The other chapels under the patronage of St. Joseph Marelo are: the chapel of Barangay Bulihan Centro, Rosario, Batangas, the chapel of Barangay Palanca Ilaya, San Jose, Batangas, the chapel of Barangay Quipot and Barangay Laiya-Aplaya, San Juan, Batangas, the chapel of Barangay Pangao East, Ibaan, Batangas, the chapel of Barangay Bawi, Padre Garcia, Batangas, and the chapel of Sitio Palinlingan, Brgy. San Juan, Antipolo City.

ALL FOR GOD'S GLORY

Fr. Garberoglio, one of the first-members of the Congregation, testified: "Shy of being honored...

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THE OBLATES OF SAINT JOSEPH INSTITUTE OF CATECHETICS: In Fidelity to the Charism of Saint Joseph Marello

Rev. Fr. Joel M. Villanueva, OSJ, MAEd

Saint Joseph Marello considered Catechism as a very essential tool for the integral formation of man and woman. In his Pastoral Letter as Bishop of Acqui on January 20, 1894, he said, "For Moral perfection of Man, it does not suffice to have a culture of the mind without an education of the heart, or to say it better: instruction without the accompaniment of religion cannot give true light to the intellect and move the will effectively to good..." He further claimed that, "Catechism is truly the book which all, the great and small, can know that heavenly doctrine which must guide men to eternal salvation."

Catechism, therefore, has become one of the most important patrimonies of Saint Joseph Marello to his Oblates of Saint Joseph. Fr. Giovanni Battista Cortona, in his *Brief Memoirs of the Life of Joseph Marello* (1920), wrote that "the brothers were to imitate St. Joseph consisted only of manual labor, teaching religion to help Pastors and maintaining the House of God as good sacristans." Fr. Cortona also noted, how in November of 1883, St. Joseph Marello, made use of the empty theater (the former Poor Clare's convent which was converted into a theater during the 1866 upheavals), for the beginning of evening religious classes for youth, particularly the workers. Fr. Cortona described it as "very useful and highly respected apostolic work to which the Institute (Oblates of Saint Joseph) was to then devote itself in a special way."



The pioneer batch of OSJ Institute of Catechetics who graduated last June 3, 2019.

PHOTO INSET: Rev. Fr. Allen Vic B. Cartagena, OSJ (College Dean and President of the OSJ Schools) gives a lecture on Divine Revelation.

In fidelity to this tradition of our Congregation and to the charism of our Founder, the Oblates of Saint Joseph Philippine Province, through the initiative of the formators of the Oblates of Saint Joseph College Seminary at Marawoy, Lipa City, has opened the Oblates of Saint Joseph Institute of Catechetics. It is a Diploma Course on Catechetics, a two-year non-degree formation program designed for those who would like to become catechists in the parishes, schools, chapels and in basic ecclesial communities. It is a once a week class (every Saturday) distributed in four semesters.

The Institute of Catechetics was formally opened last August 12, 2017 with the Mass of the Holy Spirit presided by Rev. Fr. Eduardo Carandang, OSJ, the rector together with Rev. Fr. Allen Vic Cartagena, OSJ, the dean of studies and Rev. Fr. Joel M. Villanueva, OSJ, the program director. Joining

them in the roster of professors are Rev. Fr. Emmanuel Marfori, SThD, Rev. Fr. Glenn Andrei Baes, OSJ, Rev. Fr. Edwin Tolentino, OSJ and Mrs. Judy Marcia Masilang-Fonte, RGC. During the first year of its operation, there were 35 catechists who enrolled coming from different parishes in the Archdiocese of Lipa. Today, the Institute has a total of 52 student-catechists (22 first year students and 31 second year students).

The following are the courses/subjects taken by the catechists:

1. Introduction to Sacred Scriptures with Bible History. This introduces the catechists into the understanding of the Sacred Scriptures and God's Economy of Salvation as it enfolds in the lives of God's chosen people. The first part exposes them to the knowledge of biblical inspiration, inerrancy, canonicity; while the second gives them the glimpse of the dif-

ferent periods in salvation history based on the Sacred Scriptures.

2. Fundamental Theology with Divine Revelation. This course begins with the study of human experience as the basis of man's /woman's religious experience. It is anchored on Divine Revelation primarily because the relationship between God and His creatures begins with the Divine initiative and requires man's/woman's faithful response.

3. Fundamentals of Dogmatic Theology (Trinity/Christology/Mariology). This course is a study of the important dogmas as proclaimed by the Church. It deals with the fundamental truths on the Mystery of the Blessed Trinity; on the person and mission of Jesus Christ; and on the special role that the Blessed Virgin has played in the life of Jesus Christ and of the Church and of every Christian.

4. Ecclesiology with Church History. This course is a study of the Mystery of the Church as founded by Jesus, as the universal sacrament of salvation and as the sign and instrument of communion with God and of unity among all (*Lumen Gentium* and *Gadium et Spes*); and how it unfolds in the human events from its foundation up to the present time.

5. Sacred Liturgy with Liturgical Year. This course aims at acquainting the catechists to the basic notions of Sacred Liturgy and introducing them to the cycle of the Liturgical Year.

6. Fundamentals of Catechetics. This presents the basic framework for studying Catechetics and doing catechesis. It deals with the fundamental principles discussed in the General Directory of Catechesis, in the National Catechetical Directory of the Philippines and in other significant catechetical documents of the Church.

7. CCC: Commandments. This is a study of the various elements of the Decalogue and its relevance to the contemporary Christian life.

8. CCC: Sacraments. This subject exposes the theological nature, the celebration and the impact of the seven sacraments in the lives of Christians. This may also be an open ground for the catechists to ask questions and to clarify matters concerning the contemporary practices of the celebration of the sacraments.

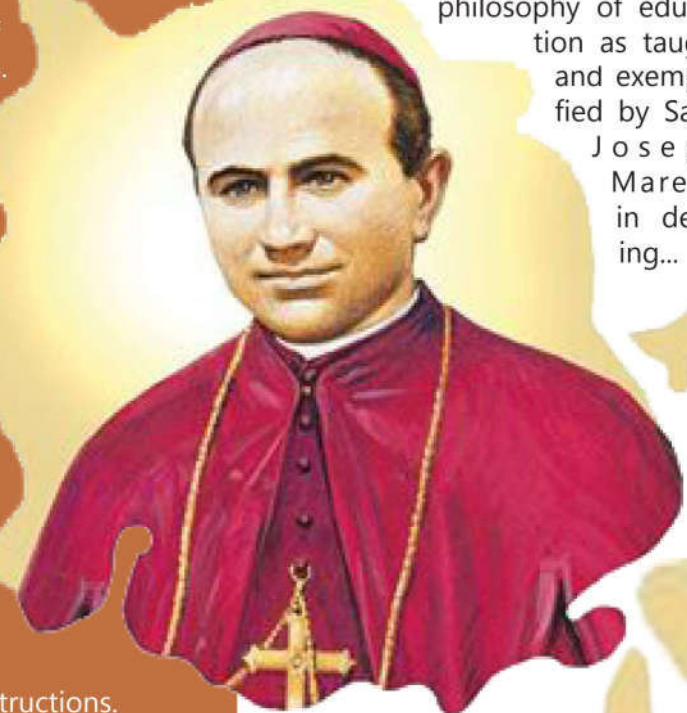
9. CCC: Christian Prayer with Sacred Music. This course gives the catechists a basic understanding and importance of prayer in the life of every Christian disciple. It is substantiated by a discussion on the Sacred Music to acquaint the catechists to the important contributions of singing in the prayer services of the Church.

10. Research and Lesson Planning. The course deals with research methodology that would help the catechists in the preparation of their lessons or catechetical instructions. It trains the catechists in the methodology proper to the

ing of syllabi on different topics on Catechesis through and with the aid of the modern means of research and documentation.

11. Catechetical Methodology and Teaching Strategies. The course presents, describes and discusses the basic concepts of the teaching-learning theories and principles as applied in the science of Catechetics. It also touches on the current trends of classroom management and discipline, the different types of lessons, as well as planning and preparing of lessons. The course eventually gives insights about the personal and the professional qualities of an effective teacher – catechist as he/she performs his/her responsibilities.

12. Josephite-Marellian Pedagogy. This course is the study of the life and holiness of Saint Joseph Marelo and the historical foundation of the Oblates of Saint Joseph along with its charism and mission in the Church and to the world. It further aims to inculcate among the catechists the humanistic philosophy of education as taught and exemplified by Saint Joseph Marelo in dealing...



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BELOVED. GIFTED. EMPOWERED

JMY

Celebrating the Year of the Youth

Rev. Fr. Joseph V. Pasia, OSJ, SThL

The seventh year (2019) of preparation for 500th anniversary of Christianity in the Philippines has been declared by the Catholic Bishops Conference of the Philippines (CBCP) as the Year of the Youth. The theme for the Year of the Youth that the CBCP Episcopal Commission on Youth has chosen is an inspired and

inspiring choice: "Filipino Youth in Mission: Beloved, Gifted, Empowered." We accompany the youth in the present as they discover and develop their talents. With them, we look forward to the future that belongs to them both as a gift and responsibility. Guided by the story of the two disciples walking on the road to Emmaus (Lk 24:13-35), the group hopes that the youth may converse with Jesus about who they are, where they are, as well as about their concerns and hopes and their journey in life and walk in faith. The Joseph Mareello Youth in the Philippine Province have been joyfully celebrating the Year of the Youth since it opened during the last quarter of 2018. They opened it with celebrations in their local parishes. And during the recently held Kapatiran Kay Mareello (national gathering of Mareello's Altar Knights and Marellettes), the Joseph Mareello Youth officially opened the Year of the Youth in the Philippine Province. A thousand youth gathered to play, pray, and merrily participated in this momentous and historical occasion

for
the
province.

The JMY continue to bring their most anticipated activities - Mareello Cup, Survival Youth Camp, and Kapatiran Kay Mareello. These activities aim to unite, empower, form, and strengthen the Joseph Mareello Youth as they continue to be servant-leaders through the guidance of St. Joseph and St. Joseph Mareello. These activities also serve as avenues for the promotion of vocation in response to the call of the Church to bring and form more youth to fully dedicate their lives to serve the Church. In its continuous efforts to celebrate this year, the Joseph Mareello Youth Council has planned activities and gatherings highlighting how beloved, gifted, and empowered JMY members are. We are humbled and glad to share with you our planned activities crafted in line with the theme:

BELOVED: Launching of the Year of the Youth, Prayer to St. Joseph in the Way of Taize, JMY Gift-giving, JMY Participation in WYD 2019, Youth Encounter, National Youth Day 2019 Cebu, Marellian Pilgrimage, Wellness Program and Youth Program on "Live Pure Movement";

GIFTED: Kapatiran kay Mareello

2019
– Na-
tion-
al Event,
JMY Channel,
JMY Anima-
tion Team Train-
ing and Workshop,
Lakbay Parokya, Summer
Youth Camps, Emotional Intel-
ligence Symposium, Pedro: Awit at
Indak – San Pedro Calungsod Mu-
sical Show and Marelo Cup 2019;

EMPOWERED: Revision of Maks
and Mars Formation Module, Host-
ing 101, Formation of Marshalls,

Kabataang Pinoy Formation Pro-
gram, Fun Run, Akyat Kabalikat
2.0, Tree Planting, JMY National
Convention and Election, Unang
Hakbang, JMY Outreach Program,
and Awards Night and Fellowship.

All these are made for the youth
and with the youth as we are all
beautifully reminded by this year's
theme.

The Provincial Youth Director of
the JMY PH Province encourages
JMY members to find the courage
and inspiration to act out God's will
in their daily lives. As the Joseph
Marelo Youth recognizes and cele-
brates the Year of the Youth, we are
all reminded by our beloved found-

er that this is "our mission: to make
the doctrine of Christ known, loved
and lived." Take courage and go! 🙌

*"We accompany the
youth in the present as
they discover and devel-
op their talents. With
them, we look forward
to the future that be-
longs to them both as a
gift and responsibility."*

MAKS & MARS REUNITE IN KAPATIRAN KAY MARELLO 2019

Bro. James Albert B. Leyesa, OSJ, LPT

April 9, 2019 – The Joseph Marelo Youth Council of the Ob-
lates of Saint Joseph Philippine Province reunited the Marelo's Al-
tar Knights and Marellettes of different OSJ parishes and schools
for the annual Kapatiran Kay Marelo at the Oblates of Saint Jo-
seph College Seminary, Bo. Marawoy, Lipa City. With the theme, "Be-
loved, Gifted, Empowered", the Kapatiran 2019 also marked the ac-
tive support of JMY in celebrating the Year of the Youth declared
by the Catholic Bishops' Conference of the Philippines (CBCP).

The Kapatiran had two parts: the sportsfest and JMYs launching of
the Year of the Youth. The 1,340 registered delegates from 18 par-
ishes and schools competed in the sportsfest: 9 sports events, 3
events for the showcase of intelligence, beauty and talents and
an online game popularly known as MOBA (Mobile Legends).

The launching of the Year of the Youth was
made more exciting when Joshua Garcia
appeared on stage as the special guest.
He encouraged the young to serve the
Church faithfully for them to be able
to respond to Christ as His disciples.

This annual gathering fostered camara-
derie among Maks and Mars and pro-
moted religious vocation among them. 🙌

...It was a very wonder-
ful day and we are in-
deed Beloved. Gifted.
and Empowered!

#KapatiranKayMarelo2019
#YOTY #February092019

@peramo_gwyneth



Photos courtesy of JMYC



THE FAMILY AND THE OBLATE FORMATION

Rev. Fr. Faiq Edmerson T. Quinto, OSJ, MA

Detachment is one of the guiding principles in the life every Oblate of St. Joseph. It is particularly true in his exercise of the vow of poverty. The Constitutions of the Oblates of St. Joseph thus provides: "[T]he Oblates of St. Joseph intend to detach themselves from temporal goods and thus free themselves from all worldly attachments and concerns in order to dedicate themselves more freely to the service of God and the Church" (C 22).

Sometimes, "detachment" is extended to cover relationships with other people including that with the Oblate's biological family. At least in the Philippine Province, seminarians are advised not to cling too much to their families that once inside the seminary attending to family affairs is carefully regulated by formators. Sometimes, a seminarian's closeness to his fami-

ly becomes a significant matter to consider in his evaluation before integration into the congregation.

But how should detachment from family be viewed by the Oblates? Is the family one of the elements that an Oblate should detach himself from so as to dedicate himself freely to the service of God and the Church? May this presentation shed some light.

Priestly and religious formation in the Oblates of St. Joseph begins with Christian formation (C 80-81). And Christian formation begins at home. Paul VI says, "It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here, too, they

find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God" (GE 3). Fifteen years later, John Paul II stressed that the family has a mission to transmit and radiate the Gospel so that family life itself becomes an itinerary of faith and in some way a Christian initiation and a school of following Christ (FC 39).

This mission is especially entrusted to the parents. In the rite of matrimony, the couple is asked by the minister if they are prepared to accept children from God and to bring them up according to the law of Christ and his Church. In the Tagalog rite, it is more explicit: "*Nakahanda ba kayong gumana sa inyong pananagutan sa Simbahan at sa bayan na umaasang inyong aarugain ang mga supling na ipagkakaloob sa inyo ng Poong Maykapal upang sila ay inyong palakihin bilang mabubuting mamamayanang Kristiyano?*" Even St. Joseph Marelllo, as a bishop, exhorted the parents of his time in a similar tone: "You owe your children the instruction that places them on the right path and makes them virtuous Christians and excellent citizens" (4th Pastoral Letter). It is the primary mission of parents to raise their children as good Christians. They have the mission, the Church says, of teaching their children to pray and to discover their vocation as children of God (CCC 2226). Therefore, as far as priestly and religious formation is concerned, the Christian home is indeed the first seminary (cf. OT 2).

This teaching is especially true if Christian education should develop into something greater and deeper – say, vocation to the priesthood and religious life. The Church exhorts the Christian family to encourage in the children the vocation which is proper to each child, fostering with special care any religious vocation (CCC 1656). John Paul II explains the reason why: “The Christian family, which is truly a domestic Church, has always offered and continues to offer favorable conditions for the birth of vocations” (PDV 41).

Not only do vocation and formation begin at home. They also grow and are nurtured within the context of family. According to Pope Francis, “It is important for families to be part of the seminary process and priestly life, since they help to reaffirm these and to keep them well grounded in reality. It is helpful for seminarians to combine time in the seminary with time spent in parishes. There they can have greater contact with the concrete realities of family life, since in their future ministry they will largely be dealing with families” (AL 203). Thus, vocation, be it priestly or religious, is from the Church and for the Church. As the 1990 Synod on The Formation of Priests in the Circumstances of the Present Day proposes, “The vocation of each priest exists in the Church and for the Church: Through her this vocation

is brought to fulfillment” (PDV 35).

Similarly, the new *Ratio* recognizes the family as one of the agents of formation, contributing significantly to sustaining and nourishing the vocation of those called to the priesthood both in the initial and the on-going formation (RFIS 148). And this is very true especially in the Philippine context where family spirit is very strong. A case in point: on December 27, 2018, at an occasion in the diocese of Novaliches, a certain Tess Bagos, mother of a candidate for diaconate made a remark on the role of parents in strengthening vocation. She said, “As with the adage of old, the inner strength – when they [seminarians] see us their parents, they become inspired.... When they see the presence of their parents, they become okay!” (CBCP News, January 1, 2019).

The family who is willing to offer its son to the priestly and religious vocation is as happy as the Church for such a gift. The family is not a hindrance to priestly and religious vocation. Rather, the family is one of the elements that foster it. The Congregation for the Clergy acknowledges that priestly vocation – and even religious vocation – should be held in the highest esteem and cultivated with all diligence and concern, so that they can blossom and mature (RFIS 11). In that case, all that must greatly contrib-

ute to the nurturing of vocations should be welcomed with open arms. And that includes the family.

A word of caution, though. Boundaries must always be set. There is a cost for following Jesus especially in the priestly and religious vocation. Consider the following passage from the Gospel of Luke: “As they were walking along the road, a man said to him, ‘I will follow you wherever you go.’ Jesus replied, ‘Foxes have dens and birds have nests, but the Son of Man has no place to lay his head.’ He said to another man, ‘Follow me.’ But he replied, ‘Lord, first let me go and bury my father.’ Jesus said to him, ‘Let the dead bury their own dead, but you go and proclaim the kingdom of God.’ Still another said, ‘I will follow you, Lord; but first let me go back and say goodbye to my family.’ Jesus replied, “No one who puts a hand to the plow and looks back is fit for...”

“Not only do vocation and formation begin at home. They also grow and are nurtured within the context of family.”

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ONGOING FORMATION IN THE PHILIPPINE PROVINCE

"Ongoing Formation regards first of all the personal, religious, and apostolic life of every Oblate religious; it must always accompany him in every period and condition of life, in whatever area of work and responsibility he finds himself."

(*Pastores Dabo Vobis* 76)

I. THE FOUR LIFE GROUPS

Rev. Fr. Edwin V. Tolentino, OSJ

INTRODUCTION

Ongoing formation, as required by the dynamic nature of vocation, is to pursue and improve religious life in the two-fold program of life of the OSJs as carthusians and apostles. This formation is fostered by the various programs in the human, pastoral, spiritual and religious aspects aiming for the growth of each Oblate. It is a process of renewal of the religious in all aspects mentioned and the whole province itself. Ongoing formation has to be carried out taking into account the inseparability and mutuality of these aspects for the growth and renewal of the Oblates, religious communities and the province.

THE FOUR LIFE GROUPS

The confreres are divided into four life groups according to the year of their perpetual profession. Each life group has its corresponding responsibilities and core values. The life groups are: **FEDELITÀ**, **FERMEZZA**, **FECONDITÀ** and **FELICITÀ**.

1. First Life Group: FEDELITÀ

This stage is the passage from the initial formation to the first assignment and residence of the newly professed and newly ordained confreres. In this stage of life as a re-



Photo by: Fr. Joel Villanueva, OSJ

Confreres strike a pose in front of the OSJHJP during one of the Ongoing Formation's activities aptly entitled: "Balik-Buho."

ligious, the profession of the vows is transformed into a definitive and permanent commitment through the acceptance and the performance of new responsibilities. This life group is characterized by the following: early stage of religious life, acceptance of the first assignment, initiation and preparation for the pastoral ministry, definitive commitment to new responsibilities, gradual transition to the community and new environment, acquisition of masteral and doctoral degrees, and periodic evaluation of spiritual life, community life and pastoral life. The accompaniment program for the confreres of this group, being the youngest members of the province, shall focus on *fedeltà*, that is, fidelity or faithfulness.

2. Second Life Group: FERMEZZA

This stage is a period of renewal, updating and deepening of the OSJ

way of life and the evaluation and updating of the confreres' pastoral programs for the improvement of their performance of duties and responsibilities. In this stage of life, the confreres' activities in the pastoral ministry and their experience of weariness, failures and disappointments are evaluated, addressed and processed. The second life group is defined by the following characteristics: period of renewal and updating, preparation for major assignments and responsibilities, renewal, updating and deepening of charism and spirituality, study and updating of pastoral programs and responses to experiences of failures and disappointments. Confreres of this group shall reflect on their *fermezza* or their firmness in their life as religious and in their ministry and apostolate amidst the difficulties and struggles of religious.

3. Third Life Group: FECONDITÀ

This stage is a period of giving particular importance to interior life where courses are taken for spiritual renewal. In this stage, the meaning of life as a religious is rediscovered, and the spirit of family is lived more fully. The third life group is characterized by the following: acceptance of major responsibilities and assignments, reaping the fruits of hard work, achievement of spiritual and apostolic fulfilment, period of intense interior life aided by obtaining courses on spiritual renewal. Confreres of this group shall reflect on their fruitfulness or *fecondità*, guided by the words of the *Ratio Formationis* no. 224: "In and of itself this age represents the time of greatest spiritual and apostolic fruit. Therefore, it is to be lived by giving particular importance to their interior life, the soul of every apostolate."

4. Fourth life Group: FELICITÀ

This stage is the opportune time to gradually withdraw from pastoral work after having reached an old age. In this stage, personal health is maintained and given priority. This stage is a period of enjoying old age and dealing with discomfort and illnesses if there are any. In this stage, the elderly confreres are well taken care of by the province. The fourth life group is defined by the following characteristics: acceptance of minor roles and less responsibilities, progressive withdrawal from active pastoral ministry, preparation for retirement, period of intense spiritual life and wisdom, dealing with discomfort and illness/es, acceptance of new role as retired confreres. Confreres of this group are largely composed of the most senior and elderly members of the province. They would be guided to reflect on how they can see their own fulfilment and contentment as Oblates of St. Joseph. They will focus on *felicità* or felicity.

First Life Group: confreres who professed perpetually in 2011 to present (more than 31 priests and one religious brother).



FEDELTA'

"The accompaniment program for the confreres of this group, being the youngest members of the province, shall focus on fedeltà, that is, fidelity or faithfulness."

Second Life Group: confreres who professed perpetually in 2001 to 2010 (32 priests and five religious brothers).



FERMEZZA

"Confreres of this group shall reflect on their fermezza or their firmness in their life and in their ministry and apostolate amidst their difficulties and struggles as religious"

Third Life Group: confreres who professed perpetually in 1990 to 2000 (30 priests and one religious brother).



FECONDITÀ

“Confreres of this group shall reflect on their fruitfulness or fecondità, guided by the words of the Ratio Formationis no. 224: “In and of itself this age represents the time of greatest spiritual and apostolic fruit.”

Fourth Life Group: confreres who professed perpetually in 1964 to 1989 (13 priests and two religious brothers).



FELICITÀ

“Confreres of this group will be guided to reflect on how they can see their own fulfillment and contentment as Oblates of St. Joseph as they will focus on felicità or felicity.”

II. THE BIBLICAL CORE VALUES OF THE FOUR LIFEGROUPS

Fr. Den Mark A. Malabuyoc, OSJ, SSL

FEDELTÀ (1 PETER 2 :18-21)

One of the most iconic scenes in the Bible is the story of the martyrdom of the seven brothers, together with their mother, in the second book of the Maccabees (chapter 2). When pressed by Antiochus to abandon their Jewish faith and to embrace Hellenic culture, they remained faithful and never succumbed to the temptation of ease and comfort, not even with threats of torture and promises of promotion and reward. Even the youngest of the brothers professed his faithfulness to the Lord in spite of his tender age. We indeed have many examples of fidelity to the Lord until the end, with the innumerable throng of saints and martyrs.

St. Joseph Mareello urges us in particular to be faithful in little things, in making the ordinary extraordinary by the spirit of love in which we perform our tasks. We have made our vows before the altar, to “follow more closely the footsteps of the Divine Master.” We have made our vows of the Evangelical Counsels of poverty, chastity and obedience. Confreres in the priesthood have made the vow of celibacy, have promised to obey the bishop, to pray the Divine Office, to serve the people of God. We have so many vows and promises to be held accountable for.

The Lord Himself is faithful to us. It is in the light of this fidelity of the Lord that the psalmist, retaining in

his mind the image of the Lord as the good shepherd and the gracious host, rejoices at the goodness and mercy that He shows the soul (Psalm 23). In another instance, this leads to praise and worship, in rejoicing (Psalm 88:2). God's fidelity transcends the natural bounds of man's capacity, because God remains faithful even if we are not, "for he cannot deny who he is" (2 Timothy 2:13). It is this divine fidelity that inspires us and moves us to aspire for perseverance, and to stand up everytime we fail. We remember that fidelity is a fruit of Holy Spirit, working in our lives (Galatians 5:22).

FERMEZZA (2 PETER 3:17)

The Greek word *στηριγμός*, which can be translated as firmness, steadfastness, or stability, occurs only once in the Bible, in 2 Peter 3:17. The context of the passage in which it is found is the questioning of some men in the time of writing of the epistle about the veracity of the Lord's coming. For them, the second coming of Jesus seems rather delayed or even not happening at all, and this gives them the audacity "to follow their own evil desires" (v. 3). The apostle refutes this nonsense, and urges them to live "holy and godly lives" (v. 11), to be "spotless, blameless and at peace" with the Lord (v. 14). This constitutes the firmness or stability that is required of a disciple of Christ.

To maintain firmness in faith, the apostle Paul has this admonition: "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Romans 12:2). How many times have we been unfaithful to the Lord, just to catch up with worldly trends, so as not to be "left behind?"

The fast-paced changes in our society today all the more requires of

us discernment, and discernment demands of us sufficient time for prayer and reflection. Moreover, our times call for *recursus ad fontes*, going back to the source, so that we may be firmly grounded on the soundness of our apostolic faith, by soaking up on the Word of God expressed in Sacred Scriptures, Sacred Tradition and the Magisterium. The sound traditions of the Oblates of Saint Joseph also constitutes a rich source for being grounded in the firmness with the Lord.

FECONDITÀ (PSALM 1 :1-3)

Our fidelity in the Lord should lead us to productivity, comparable to a tree planted beside flowing streams, that yields its fruit in due season. The stream is the Lord, if we are nourished by Him, we produce fruits from His abundance of mercy. We cannot rely on our own strength to work in the vineyard of the Lord. To be detached from the Lord is a sure recipe for disaster, because "unless the Lord builds the house, those who build it labor in vain. Unless the Lord guards the city, the guard keeps watch in vain (Psalm 127:1). "So neither he who plants nor he who waters is anything, but only God, who makes things grow" (1 Corinthians 3:7).

We should pray to the Lord that He may guide our undertakings. We hear the psalmist say "May the favor of the Lord our God rest on us; establish the work of our hands for us - yes, establish the work of our hands" (Psalm 90:17).

We ought not be ruled by our own selfish interests, or the interests of cliques that we have formed, that sacrifice the common good of the community to which we belong. Introspection and reflection will help us determine if what we are doing is a result of promoting

our own interests, or we are really sincere in promoting the "interests of Jesus." We should know by the spiritual fruits we have gained or loss by which movement we are gearing, for "every good tree bears good fruit, but a bad tree bears bad fruit" (Matthew 7:17).

FELICITÀ (PROVERBS 16:31; 20:29)

Regarding old age and happiness: old age is a sign of distinction and honor for the righteous: "Gray hair is a crown of glory; it is obtained by following a righteous path" (Proverbs 16:31); "the gray hair of experience is the splendor of the old" (Proverbs 20:29).

The soul calls to the Lord, "Now that I am old and my hair is gray, don't leave me, God. I must tell the next generation about your power and greatness. God, your goodness reaches far above the skies. You have done wonderful things. God, there is no one like you" (Psalm 71:18-19). But the Lord does not forsake us in our old age. He says, "And I will still be carrying you when you are old. Your hair will turn gray, and I will still carry you. I made you, and I will carry you to safety" (Isaiah 46:4). He promises that "the godly will flourish like palm trees and grow strong like the cedars of Lebanon. For they are transplanted to the LORD's own house. They flourish in the courts of our God. Even in old age they will still produce fruit; they will remain vital and green" (Psalm 92:12-14).

Happiness results from years of living with the Lord, in the Lord. To grow old being in love with the Lord assures us of our real happiness. Benjamin Franklin says, "Those who love deeply never grow old; they may die of old age, but they die young." In the end, the desire for the beloved fills the heart with contentment, which made the prophet Simeon exclaim his famous...

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SIX PERPETUALLY PROFESSED BROTHERS

Ordained to the Order of Deacons

Bro. Amiel Joseph B. Sevilla, OSJ, LPT



November 26, 2018 - On the occasion of the 17th Anniversary of the canonization of Saint Joseph Marelllo, founder of the Oblates of Saint Joseph, six perpetually professed brothers of the congregation, Bro. Julius Erwin Amarillo, Bro. Raymond Escoton, Bro. Juanito Francisco II, Bro. Excel Nietes, Bro. Carl Andrew Patricio, and Bro. Jerwin Christian Valdez, were ordained to the order of deacons by Most Rev. Francisco M. de Leon, DD, Bishop of Antipolo, at the Santuario de San Jose, Greenhills East, Mandaluyong City.

At 2:30 in the afternoon, the *curriculum vitae* of the candidates were read followed by their profession of faith witnessed by Fr. Willie Ali-bagon, OSJ, Fr. Ariel Celeste, OSJ and Fr. Jayson Endaya, OSJ. The Eucharistic Celebration and the Rite of Ordination began at 3:00 PM.

In his homily, the good bishop enumerated the duties of a deacon — the Service of the Word, the Service of the Altar, and the Service of Practical Charity. He also pointed out the difference between job and ministry. Also present in this grace-filled event were Rev. Fr. Luigi Testa, OSJ, provincial superior of the North Italy Province and Rev. Fr. Maximo Sevilla Jr., OSJ, newly elected second general councilor of the Oblates of Saint Joseph.

A letter containing a message from the newly elected Superior General, Rev. Fr. Jan Pelczarski, OSJ was read at the conclusion of the celebration. The Superior General gave a timely reminder to the new deacons through the words of Saint Paul, the apostle, "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). Rev. Carl Andrew Patricio, OSJ, then, delivered a message of gratitude to everyone who have been part of their journey and concluded his message with a prompt: "Servite Domino in Laetitia" *Serve the Lord with gladness!* 🙏

ENTRANCE TO THE NOVITIATE

Bro. Jim Brent B. Lacdao, OSJ, LPT

On a solemn vespers last May 17, 2019 at the St. Joseph Marellio Novitiate House in Victoria Homes Subdivision, Brgy. Tunasan, Muntinlupa City, Rev. Fr. Jayson D.C. Endaya, OSJ, the provincial superior of the Oblates of Saint Joseph – Philippine Province, duly accepted Bro. John Rey C. Basañes, Bro. Eugene Emil A. Comia, Bro. Christian Jay O. Embad, and Bro. Anthony B. Sayno, as they begin their canonical novitiate year.

The heart of the OSJ formation lies in the novitiate so much so that in this stage, the *formandi* experience a genuine fraternal communion, as patterned in the OSJ way of life. "The novitiate, by which life in the institute begins, is ordered to this, that the novices better recognize their divine vocation and one which is, moreover, proper to the institute, that they experience the institute's manner of living, that they be formed in mind and heart by its spirit, and that their intention and suitability be tested" (OSJ Constitutions, Art. 95; Code of Canon Law, 646).

Meanwhile, Rev. Fr. Randy L. Dela Rosa, OSJ, professed his faith and took his oath of office as he was appointed to be the new rector and novice master following the election of Rev. Fr. Edwin V. Tolentino, OSJ (former novice master) as the new vicar provincial of the OSJ Philippine province. Also present on the event were Rev. Fr. Willie A. Alibagon, OSJ, Rev. Fr. Ian A. Yacat, OSJ, Rev. Fr. Ronald K. Medrano, OSJ, Rev. Fr. Alfie A. Polistico, OSJ, Rev. Fr. Rolan C. Indicio, OSJ, Rev. Fr. Wilfredo R. Arcenal, Jr., OSJ, and Rev. Fr. Eladio G. Lizada, Jr., OSJ among other junior professed brothers who graced the event. ☩



FIRST RELIGIOUS PROFESSION

Bro. Cedrick E. Del Mundo, OSJ, LPT

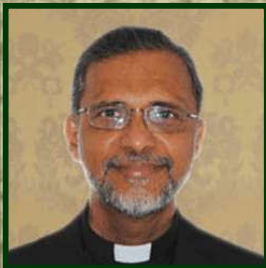
Four novices formally begin their lives as professed members in the family of the Oblates of Saint Joseph as they made their first religious profession at L'Annunziata Parish, Victoria Homes, Muntinlupa City last May 18, 2019. They are: Bro. Kenneth G. Bautista, OSJ, Bro. Ehlysohl D. Elefante, OSJ, Bro. Jim Brent B. Lacdao, OSJ, and Bro. Ivan Euleses V. Obeal, OSJ. They made their first profession before Rev. Fr. Jayson D.C. Endaya, OSJ, provincial superior of the OSJ-Philippine Province.

Fr. Provincial reminded the brothers in his homily that their profession marks their new life in the congregation. "The foundation of your life now as religious is your consecration." Through the vows of chastity, poverty, and obedience, their following of Christ is made perfect. And so the Fr. Provincial urged the community to pray for the brothers to be faithful disciples of the Lord, for "faithful discipleship is grace and love in action."

Before the final blessing, the assignments of the newly professed brothers for their immersion period were announced. Bro. Jim Brent and Bro. Ivan Euleses were assigned in the OSJ College Seminary in Marawoy, Lipa City, while Bro. Kenneth, Bro. Ehlysol, and Bro. James Leyesa were assigned in the OSJ Minor Seminary, San Jose Batangas. After that, Rev. Fr. Edwin V. Tolentino, OSJ, the outgoing novice master, bid his farewell and introduced the incoming novice master, Rev. Fr. Randy L. Dela Rosa, OSJ, together with the four new novices. ☩



Rev. Fr. Francesco Russo, OSJ
III General Councilor



Rev. Fr. John Attuli, OSJ
Vicar General



Rev. Fr. Jan Pelczarski, OSJ
Superior General



Rev. Fr. Maximo Sevilla, Jr., OSJ
II General Councilor



Rev. Fr. Michael Odubela, OSJ
IV General Councilor

NEW HOPES, NEW VISIONS

The New Superior General and His Council

Rev. Fr. Aldrich B. Gamboa, OSJ, SThL

"Throw open the windows of the church and let the fresh air of the spirit blow through." St. John XXIII, or Pope Roncalli, was quoted saying this at the outset of the Second Vatican Council. It was a defining moment in the church; a time of updating, renewal, and high hopes in the church wanting for a change after long years of cloistering itself from the world. Today, we can see that the visions of this Council are yet to be realized. The religious and consecrated persons, in particular, are trying their best to actualize and keep on track on the paths paved by the Council despite of the challenges of this fast-paced digital world.

The Oblates of St. Joseph (OSJ) is one of these struggling religious congregations working hard to make itself relevant and contribute to the needs of the Church and the whole people of God. Being "silent workers" in the Lord's vineyard, the Oblates also known as "*Giuseppini d'Asti*" (Josephites of Asti) held their XVII General Chapter in Rome from August 1-31, 2018 at the congregation's General House in Via Boccea (6 kms. from the Vatican). It has been noted as the most serene General Chapter so far despite of the many problems being faced by the congregation. Fraternal spirit and intercultural aspect added to the peaceful and positive outcome of the chapter and this was evident in the new set of superiors that were elected:

SUPERIOR GENERAL

Rev. Fr. Jan Pelczarski, OSJ

(53, Poland)

He was ordained priest in 1991 and after finishing his licentiate in Moral Theology at the Pontifical Lateran University in Rome, he left as a missionary in Nigeria in 1992. He then returned to Rome and became the prefect of the students of theology and the postulants and the assistant novice master. After that, he went to Bolivia for the mission in 2001 but he had encountered a grave car accident and almost risked his life and so he went back to Italy to be cured. After his recovery, he was nominated as the prefect of the *Studentato Internazionale* in Rome. He did his doctorate in Spiritual Theology at the Teresianum and afterwards, took his Master's in Bioethics at the *Regina Apostolorum* in Rome. In 2008, he decided to go back to Bolivia and continued his missionary work there. He was a dedicated formator, pastor and a brilliant professor of Moral Theology in the Major Seminary in La Paz, Bolivia. In 2010, he was nominated as the delegate superior and he paternally guided the delegation since. During the XVII General Chapter, he was elected as the new Superior General of the

OSJ and became the first non-Italian confrere to ever hold the office. He speaks almost all of the languages of the congregation: Polish, English, Spanish, and Italian. For this reason, he resolves the first barrier that divides us—language. With his missionary experience and deep spirituality, he can surely guide the OSJ family in the coming years.

VICAR GENERAL

Rev. Fr. John Attuli, OSJ

(62, India)

In this new set of superiors, only Fr. John was part of the previous general council. He was re-elected as the Vicar General, the post he held since 2012. He was ordained priest in 1986 and became the novice master in India. He served as the first councilor of the delegation in 1989. He then was nominated as the delegate superior in 1998 and the rector of the Minor Seminary in Kodungallur, Kerala in 1999. Then, he became the provincial superior of India in the year 2000. He served in the significant offices since and guided the province in its growing years as formator and councilor. In the General Chapter in 2012, he was elected as vicar general and was in-charge of formation and the International Josephite-Marellian Center.

II GENERAL COUNCILOR

Rev. Fr. Maximo Sevilla, Jr., OSJ

(46, Philippines)

After his priestly ordination in the year 2000, he was assigned as the

prefect of the Minor Seminary in San Jose, Batangas and he became the rector in 2003. He participated in the XV General Chapter in Paestum in 2006. Then, he was elected as councilor of the Philippine Province in 2007. He served as the parish priest of Blessed Sacrament Parish in Biñan, Laguna in 2009 and was re-elected as provincial councilor in 2010 and the rector and parish priest of Santuario de San Jose Parish in Greenhills. In 2013, he was elected as the vicar provincial and became the rector and parish priest of the Our Lady of the Holy Rosary Parish in Rosario, Batangas. After that, he went to Rome for further studies and finished his Licentiate in Moral Theology at the Pontifical Gregorian University. Graced with charisma and intelligence, he participated in the XVII General Chapter and was elected as the second general councilor and in-charge of the Josephite-Marellian Laity, the Apostolate for Education and the prefect of the junior professed in Rome.

III GENERAL COUNCILOR

Rev. Fr. Francesco Russo, OSJ

(46, Italy)

He was ordained priest in the year 2000 and he was assigned as the assistant parish priest of Santa Maria del Campo in Bari, Italy. He then went to the newly-opened community of Crevedia- Bucharest in Romania in 2001 and served as the prefect and vocation director. After one year, he returned to Italy

and served as an assistant parish priest at Riccia. He did his Licentiate in Youth Apostolate and Catechetics at the Pontifical Salesian University in Rome. From 2003-2010, he was in-charge of the vocation promotion of the province of South Italy. In 2005, he was nominated not only as ecclesiastical adviser of the Centro Sportivo Italiano (Italian Sports Center) in Campobasso but also as the assistant spiritual director of the Diocesan Youth Apostolate. In 2013, he was elected as the provincial superior of the Province of South Italy and was re-elected for another three years. During the last General Chapter, he was elected as the third councilor general and in-charge of the youth apostolate.

IV GENERAL COUNCILOR

Rev. Fr. Michael Odubela, OSJ

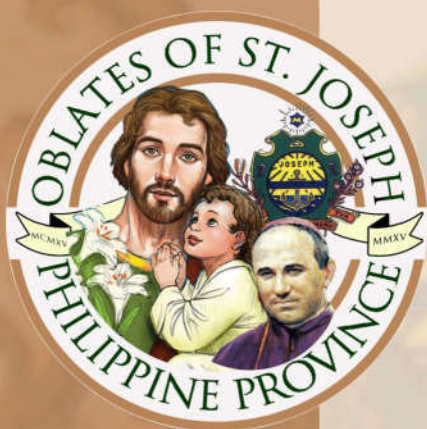
(42, Nigeria)

He is the youngest member of the general council. He was ordained priest in 2006 and was assigned as prefect of the OSJ Formation House in Ibadan, Nigeria. In 2007, he went to Rome for further studies and finished his Licentiate in Moral Theology in 2009. When, he returned to Nigeria, he was assigned as rector and prefect of the junior professed and director of St. Mary's Primary School in Ibadan. In 2010...

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Photo by: OSJ Curia



Caring for the Shepherds, Present, and Future **THE NEW PROVINCIAL SUPERIOR OF THE OSJ-PHILIPPINES AND HIS COUNCIL**

Rev. Fr. Jose Eugenio B. de los Santos, OSJ, MA

With the ongoing alarm and criticism on the Catholic Church these days, Catholic priests, in particular, become the focus of varied controversies. But those who know priests better than their critics do, know how overly demanding the priesthood can be. The Church document *Pastores Dabo Vobis* by St. John Paul II speaks of "a sort of internal fatigue" which can set in the life of priests, especially those in mid-life. And this has appalling effects on the Church in general and the faithful in particular if it is not addressed carefully, communally and personally. This is one of the reasons why the Vatican has recently called the Synod of Bishops in February of 2019 to tackle this matter. Priests (and religious) need care and have to take ongoing formation seriously, as St. John Paul II suggests.

Just as this affects the Church in so many ways, the Oblates of St. Joseph, especially in the Philippines, feel the need to care for the shepherds as well, in a continuing and ongoing manner. This is the most anticipated development in the OSJ Philippine Province in recent years, eyeing the "fitness" of all Filipino Oblates in all aspects of their being and in all stages of life. And members of the province seemed to be happy about it, that the satisfaction manifested itself in the results of the election of the new provincial council. The consultation for the new provincial superior was held in December 3, 2018 at the Oblates of St. Joseph College Seminary, while the election of the four councilors took place last February 5, 2019 at Santuario de San Jose; two events that would shape the future of the province, which were held peacefully and fraternally among members of the province here and abroad.

PROVINCIAL SUPERIOR

Rev. Fr. Jayson DC. Endaya, OSJ

(44, San Juan, Batangas)

He took the helm for 2016 to 2019; then the superior general and his council in Rome confirmed the continuation of his duty for another triennium. Ordained on May 1, 2005, Fr. Jayson has had extensive experience as a bonafide Oblate priest. He started out as prefect of discipline of the OSJ College Seminary from 2004 to 2007, at the same time director of postulants. He also became the provincial youth director from 2006-2007. After that, he set out as a missionary in Brazil together with Fr. Ian A. Yacat, OSJ, during the years between 2007 and 2012. There, he became involved in pastoral apostolate becoming parochial vicar of San Francisco de Asis in Mato Grosso, Brazil, overcoming missionary hardships. He also became a formator at the *Pre Seminario* in Mato Grosso, and consequently at the *Seminario Maior de Dom Jose Marelllo* in Brazil. Returning to the Philippines, he was made assistant novice master and spiritual director of OSJ schools from 2013 to 2016. He was rector of the junior professed in Buho, Amadeo, Cavite for four months. Since he assumed the office of provincial superior, he has worked tirelessly, reaching out to confreres estranged from the brotherhood, sought to bring them back, promoting religious life as best as possible. Being of kind heart and firm judgment, it was in his leadership that the program for ongoing formation and the program for reintegration of confreres took on a more definite shape. It was also in his term that the confreres trailed the footsteps of Jesus, Mary and Joseph in a retreat-pilgrimage to the Holy Land. We can expect more developments in the following years under Fr. Jayson's guidance.



VICAR PROVINCIAL

Rev. Fr. Edwin V. Tolentino, OSJ

(45, P. Garcia, Batangas)

Currently he is the master of novices in the Philippine Province and he has recently assumed being in-charge of permanent or ongoing formation. Fr. Edwin was ordained to the priesthood on August 23, 2003, now perpetually professed for sixteen years, and has an outstanding track in the seminary formation. He started out in the OSJ Minor Seminary from 2002 to 2010, first as prefect of discipline, then as rector. He was sent to Rome to study a diploma course on Formation of Seminary Formators Towards the Priesthood at the Pontifical Gregorian University from 2010 to 2011, graduating *magna cum laude*. This proved to be of enormous use for the congregation in the years that followed. In 2011, he became formator of OSJ postulants just a short time before being assigned to the St. Joseph Marelllo Novitiate House as assistant novice master. Eventually, he became the novice master in the Philippine Province since 2011. Within his tenure as novice master, he was able to lay down the program of reintegration of OSJ confreres who became wayward for some time, as well as the program for the ongoing formation of all perpetually professed members, working closely with Fr. Jayson, OSJ, Fr. Vanny Silva, OSJ and Fr. Chito Dimaranan, SDB. Now, the Filipino Oblates are grouped into Fedeltà (Fidelity: youngest confreres), Fermezza (Firmness: Eight years up), Fecondità (Fruitfulness: Mid life), and Felicità (Happiness: Seniors). These programs will continue to improve having Fr. Edwin on the frontlines.



II PROVINCIAL COUNCILOR
Rev. Fr. Eduardo P. Carandang, OSJ
(50, San Jose, Batangas)

Fr. Ed is the link, aside from Fr. Jayson, connecting the previous and the present provincial council together. Presently the rector of the Oblates of St. Joseph College Seminary, he has assisted the province in so many ways, since becoming a priest on February 10, 1996. Fr. Ed has acquired a formidable set of skills, among them managing finances, which he has learned and mastered upon being designated as economo in three consecutive assignments: the OSJ Minor Seminary (1996-2000), OSJ College Seminary (2000-2004), and the Most Holy Rosary Parish (2004-2007). He was school treasurer of Holy Family Academy the same time he was at the Most Holy Rosary Parish. In 2007, he became a missionary, becoming parish priest of Sto. Niño Parish in Mariveles, Bataan for three years. He recounts making numerous sacrifices building the people as well as the physical church while being there, which were fruitful. Another term finds him being parish priest of St. Joseph the Patriarch Parish, San Jose, Batangas (2010-2013). He has been in the OSJ College Seminary since 2013. Being the eldest in the council, he is a source of fatherly counsel, aside from being a good steward of temporalities. Plus, he never misses out in delivering the Congregation's aid when confreres are hospitalized.

III PROVINCIAL COUNCILOR
Rev. Fr. Adonis V. Mamuyac, OSJ
(42, Quezon City)

The OSJ Philippine Province has seen the dramatic transformation of the Oblates of St. Joseph Minor Seminary ever since Fr. Adonis took office as its rector. But more than being a builder, Fr. Adonis is first of all an educator. Even before being ordained to the priesthood, he has already earned his Master's in Teaching Philosophy from the Ateneo de Manila University in 2004. He is one of Fr. Jayson's batch mates ordained on May 1, 2005 to the presbyterate. His first assignment as a priest was becoming dean of studies of the OSJ College Seminary until 2007, which he would reprise in 2008 to 2009 after a year of rest and medical treatment at Santuario de San Jose. He was resident priest at the Marellito Retreat House in 2009 and was reassigned as parochial vicar in Santuario de San Jose in 2010. Upon his rectorship at the OSJ Minor Seminary in 2013, with the advent of the K to 12 educational program in the country, developments began in the institution. With his efforts, and those of his team of formators, the OS-JMS is now well-equipped for Junior High School and Senior High School seminarians, and is now in the final stage of constructions. Fr. Adonis' vision for the seminary will contribute to the vision for the congregation in future years.





IV PROVINCIAL COUNCILOR
Rev. Fr. Willie A. Alibagon, OSJ
(38, Alimodian, Iloilo)

Father Noi, as he is fondly called, is the youngest in the council. He assumed rectorship of the OSJ House of the Junior Professed in 2018, following the reassignment of Fr. Randy dela Rosa, OSJ, his predecessor, to San Juan, Batangas. From Alimodian, Iloilo, Fr. Noi became an OSJ priest on June 25, 2011, being the parochial vicar of Holy Family Parish and at the same time treasurer of Santo Rosario Academy in Alupay, Rosario, Batangas. He took up a Licentiate in the Theology of Consecrated Life at the Claretianum in Rome in the year 2012 to 2013, and decided that he would continue the course some other time. Upon returning to the Philippines, he made use of his studies as the spiritual director of the OSJ College Seminary from August 2013 to June of 2014. Later, he would continue his apostolate in the formation as prefect of discipline of the OSJ House of the Junior Professed in Buho, Amadeo, Cavite until October of 2015. Gathering his resolve to study, he returned to Rome in 2015 to pick up where he left off and continued the course until February of 2017. Then, he went back to the Philippines and picked up where he left off as prefect of discipline of the OSJ House of the Junior Professed. In 2018, his rectorship began. Father Noi has been known to be a good spiritual teacher and a sought-after resource person for recollections and retreats because of his effective speaking and extensive spiritual readings. A good number of confreres would lend their ears to his counsel as well.

*The future looks bright
for the OSJ Philippine
Province with new
hopes towards an im-
proved shepherding of
the people of God in
our apostolates here
and abroad, powered
by a radical caring for
the shepherds - old and
new, as the new coun-
cil steer the province
afresh.*





REPORT OF THE PROVINCE OF ST. JOSEPH

Oblates of St. Joseph-Philippines

2013 to July 2018

Rev. Fr. Jayson D.C. Endaya, OSJ

Rev. Fr. Eduardo P. Carandang, OSJ

Rev. Fr. Carlito S. Argente, OSJ

Rev. Fr. Jorge P. de Chavez, Jr, OSJ

Br. Lorenzo M. Moneva, OSJ

INTRODUCTION

The following report focuses on three periods. The first period focuses on the Centennial Preparations (2012-2015). The second period focuses on the Centennial Celebrations (2015-2016). And the last focuses on the Post-centennial Period (2016-2018).

CENTENNIAL PREPARATIONS (2012-2015)

The celebration of the centennial presence of the Congregation in the Philippines was ushered in by marking the year 2012-2013 as the Year of St. Joseph Marelllo and 2013-2014 as the Year of St. Joseph.

The highlight of 2012 was the vis-

it of the pilgrim relic of St. Joseph Marelllo to the various communities, parishes and seminaries. It was a four-month caravan from August and ended with the celebration of the anniversary of the Founder's canonization.

The year 2013 also marked the opening of a new mission up north. The Parish of San Luis in Cauayan, Isabela was entrusted to the province by the then bishop of Ilagan, Most Rev. Joseph Nacua, OFMCap., D.D.

To celebrate the Year of St. Joseph, the province held three national conferences about our patron. The first was held at St. Benilde Gymnasium, De La Salle-Green-

hills, Mandaluyong City. The second was in the Grand Caprice Restaurant, Lim Ket Kai Complex, Cagayan de Oro City where-in devotees from the southern part of the country came in droves. The last leg of the conferences was held on November 19 at the St. Joseph House of Spirituality, Sta. Maria, Isabela.

THE CENTENNIAL CELEBRATION (2015-2016)

The year-long celebration of our centenary began with the annual retreat of the province from July 27 to 31, 2015. The confreres, as a community and as a province reflected on the history and fruits of the centenary and to see this as a moment both of renewal and celebration.

This was followed by the hosting of the Council of the Congregation from August 12 to 19. The province truly appreciated the presence of the general superior and his council and of the various provincial and delegate superiors of the Congregation.

Part of the celebration was

the ordination of five deacons and two priests at the Archdiocesan Shrine of St. Joseph, San Jose, Batangas on August 22.

The Fourth OSJ International Youth Ministry Congress was held from August 24 to 25, reflecting on the theme: "Educating the heart: A Right and Duty".

On August 26, the main event, began with a symbolic walk, making present the coming of the first missionaries to San Jose. It was followed by the celebration of the Eucharist presided by apostolic nuncio to the Philippines, His Excellency, Most. Rev. Giuseppe Pinto, D.D. together with the Filipino and foreign OSJs, guest bishops, and with all the lay faithful.

The day after, the Second International Education Ministry Congress was held reflecting on "Educating the Heart: A Marellian Pedagogy."

In 2016, the centennial celebrations were closed by a three-day conference. Various speakers were invited to reflect on the journey of the Congregation for the past one-hundred years centering on the theme of the celebration, "100 years of Serving the Interests of Jesus".

To keep the memories of the first hundred years of the Congregation in the country, a coffee table book was published. This was entitled, "Servire gli interessi di Gesu: Oblates of St. Joseph." It is a compilation of three-hundred pages of pictures and stories from the beginning of the mission to the centennial celebration.

POST-CENTENNIAL PERIOD

1. RELIGIOUS LIFE

The province with its confreres is striving to live faithfully their commitment to the religious life.

Assemblies and meeting are consistently held. The sectoral and provincial meetings are convened alternately. Recollections are also done simultaneously with these encounters (c. XVI General Chapter Resolution 4). The rectors are assuming their role in guiding the confreres to live their commitment, the religious vows, fraternal life, prayer life and in carrying out their ministries and apostolates.

The province continues to practice the submission of personal accounts and contribute financially and materially in the spirit of solidarity and fraternity (cf. XVI General Chapter Resolution No. 2).

2. APOSTOLATE

A. Youth Apostolate

One of the main thrusts of our Congregation is our apostolate to the youth. Through the initiative of the past and present provincial youth directors much have been done to improve their formation program and their involvement in our parishes and communities (c. XVI General Chapter Resolution 6).

The province calls the group of young people under its care as Joseph Marelo Youth (JMY). Youth of our various parishes and communities are formed by their respective assigned parish youth director. They are also grouped into four sectors: Bataan Sector (parishes in Bataan and Pangasinan); Central Sector (parishes and communities in Antipolo, San Pedro and Biñan in Laguna, Cavite and Metro Manila); South Sector (parishes and schools in Batangas and San Pablo, Laguna). Youth leaders are also empowered to serve their fellow youth. Alternately, the Marelo Cup and Survival Youth Camp are held. The Marelo Cup is a sports and cultural event of all the youth. The Survival Youth Camp has for its

end the formation and grooming of young servant-leaders. Another group also exists for the formation of young liturgical servers in the Church called the Marelo's Altar Knights and Marellettes. They are also guided by our confreres and appointed lay coordinators. Every year they gather for a fun-filled day dubbed as "Kapatiran kay Marelo" (Fraternity in Marelo).

Call it another gift to the province's centennial, the JMY was officially recognized as a bona fide youth organization by the Episcopal Commission on the Youth and by the Federation of National Youth Organizations on August 2015.

Some members of this group, together with the provincial youth director, have joined the Asian Youth Day held from July 30 to August 6, 2017 at Yogyakarta, Indonesia.

Selected youth are also recipients of a scholarship program under the Office of the Provincial Youth Director. Resources for the said program are accumulated from donations and fund-raising projects initiated by the youth themselves.

B. Parish Apostolate

All parishes have a pastoral program which is according to the program of their respective archdioceses and dioceses. This program is also guided by our charism and spirituality.

The confreres regularly participate in the monthly clergy meeting of every diocese we serve in. We have cordial relationships with all the bishops and secular clergy. We are at present serving in four (4) archdioceses, sev-

“We hope that this will be another experience of renewal as sons of the Founder.”

en (7) diocese, one (1) apostolic vicariate and in two (2) mission areas abroad. However, in some dioceses, there is a need to study and to clarify our memoranda of agreement.

Our presence in Puerto Princesa, Palawan was graced anew with the inauguration and blessing of the new church edifice. The new sanctuary was built in Sabang, Puerto Princesa, Palawan which is near the wharf, about two kilometers, going to the world-renowned Puerto Princesa Underground River. With this inauguration, Santuario de San Jose Marello is now a quasi-parish, a step before being declared by the apostolic vicariate as a full-fledged parish.

In terms of new pastoral opportunities, the provincial superior has received invitations from the Dioceses of Parañaque, of Imus and of Antipolo and from the Archdiocese of Lingayen-Dagupan. At present, Fr. Rolan Indicio, OSJ has been assigned to assist the Parish of St. Anthony of Padua in Parañaque City. In grateful recognition of our pastoral service, the bishop of the Diocese of Antipolo, Most. Rev. Francisco de Leon, DD, entrusted a new parish to the care of the province. It was named in honor of St. Joseph Marello. The canonical dedication was held on November 25, 2017, on the occasion of the anniversary of the Founder's canonization. Fr. Rex Alday, OSJ was installed as its parish priest. In Tanza, Cavite, Most Rev. Reynaldo Evangelista, Bishop of Imus, has offered us to establish a parish in Brgy. Biga. At present, priests from our seminary in Buho, Amadeo, Cavite are ministering the would-be parish. Answering the call of Most Rev. Socrates Villegas, DD, archbishop of Lingayen-Dagupan, the Province opened its first mission at Brgy. Wawa, Bayambang, Pangasinan. The parish is dedicated to St. Lorenzo Ruiz, the first Filipino saint. Fr. Edcel Silva, OSJ was appointed to be its parish priest. His installation on February 11 marked the formal beginning of this mission.

Another pastoral endeavor we have initiated is the use of social

media as a tool of evangelization. The province now has its official website, ["http://www.osjphil.org"](http://www.osjphil.org) to update especially our confreres outside the country and also the other OSJ provinces. We have also launched "Salitanglaw", a combination of two Filipino words, "Salita" (Word) and "Tanglaw" (light), based on the words of Psalm 119:105, "Your word is a lamp unto my feet, and light unto my path." It has at present almost three thousand followers. We have also noticed that many viewers are Filipinos who are working abroad, especially those in the Middle East (Cf. XVI General Chapter Exhortation on the Means of Social Communication).

In our presence in Bataan, we have reduced the number of confreres in each parish from three to two. These parishes together with the parish in Pangasinan now comprise a single rectory.

This year also witnessed the jubilee celebrations of two of our parishes. Santuario de San Jose in Greenhills East, Mandaluyong City marked their 50 years since its consecration as a parish in 1967. Likewise, St. James the Greater Parish concluded the bicentenary celebration of the erection of the church on May 1, 2018.

C. OSJ Schools

In 2014, the St. Joseph Institute in Rosario, Batangas has been elevated as a college institution offering





the following degrees: (1) Bachelor in Library and Information Science; (2) Bachelor of Arts in Communications; and (3) Bachelor of Science in Entrepreneurship. It formally started with its first batch during the academic year of 2015-2016. This is also a way of responding to the exhortation of the XVI General Chapter on school apostolate. In 2016, during the annual assembly of school administrators and teachers, a series of talks reflecting on Marellian pedagogy were given to them.

Like in the case of the OSJMS, all of our schools, except Scuola San Giuseppe Mareello which offers only elementary education, have implemented the full K-12 program. This also caused for the construction of new buildings to cater these changes in the schools' curricula. We also began offering technical-vocational-livelihood courses as part of the Senior High program (Grades 11 and 12) like cookery; bread and pastry production; food and beverage services; computer programming; computer hardware servicing; tourism promotion services; and local guiding services. Our schools are now offering classes in robotics. We have also upgraded our libraries through library automation. We have digitalized our management system by using radio-frequency

identification (RFID) technology. As of this writing, we have accommodated 8350 students and worked with 483 employees (administrators, faculty and staff).

The Board of Trustees and the religious administrators have started to revise the by-laws of the OSJ Schools System giving focus on the accountability and responsibility of the religious administrators. The thrust of the present board and administrators is on transparency, co-responsibility and collegiality.

Part of the social apostolate of our schools, we are giving reduced academic fees to deserving students and to children of our employees.

D. Missions

The province has positively acknowledged the call of the XVI General Chapter to "go forward with the opening of missions; and to go wherever help is needed" (Cf. XVI General Chapter Resolution 10). In 2015, the OSJ Philippine Province opened the mission in Karangan, West Kalimantan, Indonesia. This was through the invitation of the Archbishop of Pontianak, Indonesia, Most. Rev. Agustus Agus, D.D. By April 2015, the Provincial Council, then headed by Fr. Noel Magtaas, OSJ officially approved the opening of the mission with

Fr. Eliodoro Tubesa, OSJ and Br. Jose Bart Cancio, OSJ as its first missionaries. The two confreres were officially sent-off during the main centennial celebration on August 26, 2015. They formally began the mission on December 15, 2015. Fr. Ray Sales, OSJ joined them the following month and was appointed as parish priest. Based on the reports from our confreres in Indonesia, the mission there has a promising outlook. However, due to the sudden illness of Fr. Eliodoro Tubesa, OSJ in 2016, the mission is left to the care of the two confreres. On June this year (2018), we have sent Fr. Wilfredo Arcenal, Jr., OSJ to assist them.

In 2016, we have sent two more missionaries to Australia, Fr. Vincent Comple, OSJ and Fr. Niño Randolph Subiaco, OSJ. Fr. Jorge returned to the country to assume his responsibility as the third councilor of the province. A fifth parish is being offered by another diocese in Australia.

By the end of the year the province is planning to send two confreres to stay first for three months at the Cathedral of St. Patrick of the Diocese of Ballarat, Melbourne, Australia. Those who have recently professed the vows took a missionary course at the Divine Word Seminary (a theological institution ran by the SVDs where our junior professed brothers are studying), Tagaytay City. This is part of their preparation and if ever they would be sent to a mission in the future.

On part of giving back to the Congregation, eleven Filipinos were juridically transferred to other provinces. Fr. Raymund Tabon, OSJ belongs to the USA



Photo by Clarissa Laguras

"MABUHAY PO SA INYO!" OSJ College Seminarians perform lively on their re-staging of "PAGSIBOL: Isang Pagbabalik-tanaw," an informative stage play narrating the story of the first five OSJ Missionaries to the Philippine archipelago, as part of the preparations for the centennial celebrations of the OSJ-Philippines.

Province. Aside from the two newly professed clerics, Cl. Excel and Cl. Raymond, Fr. Allen Diokno, OSJ, Fr. Christopher Alday, OSJ, Fr. Norman de Silva, OSJ, Fr. Helbert Jadraque, OSJ, Fr. Aldrich Gamboa and Fr. Gilbert Gervias, OSJ are part of the Province of North Italy. Fr. Winston Carrera, OSJ and Fr. Aurelio dela Cruz, OSJ are now members of the Curia assisting at Acqui, Italy. The four young confreres, Cl. Excel, Cl. Raymond, Fr. Aldrich and Fr. Gilbert, underwent the process/procedure presented by the XVI General Chapter Resolution 14, letters b and d.

E. Social Apostolate

The province has begun reviewing the possibility of resuming the administration of Silong Tanglaw, an oratorio for boys. At present, the

council together with the Board of Trustees of the center are finalizing the memorandum of agreement (part of which is affixing "Michele-rio" to its present name).

Scholarships are also awarded to deserving youth who belong to our parishes (Cf. XVI General Chapter Resolution 3).

F. Promotion of Devotion to St. Joseph and St. Joseph Marelo

The province has been striving to better promote the devotion to St. Joseph and St. Joseph Marelo.

From September to December 2017, spearheaded by Fr. Nelson Osorio, OSJ, the Marelo Healing Caravan was again held. The pilgrim relic of St. Joseph Marelo was brought to selected parish churches and communities. The last to be visited was the Parish of St. Joseph in Pontianak, Indonesia.

The Novena to St. Joseph Marelo in the Filipino language is now being undertaken. In the Archdiocese of Lipa, the new archbishop, Most. Rev. Gilbert Garcera, DD, has asked the province to take charge of propagating the devotion to St. Joseph.

Our lay counterparts are also doing their part to share in this promotion. The Federation of the OSJ Cooperators spearheaded a sym-

posium on St. Joseph held on September 23, 2017. We are at process of organizing better the group of male Josephite devotees called "Custos." They are now at the stage of creating their own by-laws and constitutions to define their nature, membership and apostolate (Cf. XVI General Chapter Exhortation on Josephite Marellian Laity).

3. FORMATION

A. Vocation

For the past two decades, the Province has been blessed with bountiful aspirants.

To address further the need of propagating vocation, the Provincial Vocation Director was given assistant directors to work in certain areas, especially where our communities are.

All confreres are conscious of their role as vocation promoter.

This year (2018) four were ordained priests at the Archdiocesan Shrine of St. Joseph the Patriarch, San Jose, Batangas on March 14, coinciding with the one-hundred forty years of the Congregation's founding anniversary. Four clerics made their perpetual profession of the vows on May 1 also at the Archdiocesan Shrine of St. Joseph, San Jose, Batangas. Two other Filipino clerics have been approved by the general council to make their

"On part of giving back to the Congregation, eleven Filipinos were juridically transferred to other provinces."

perpetual profession of the vows. These two are juridically transferred to the North Province of Italy.

B. Initial Formation

Due to the implementation of the new educational system in the country, the K-12 (kindergarten to Grade 12), the senior high school department of the OSJ Minor Seminary at the moment takes place the orientation department. The OSJ College Seminary will now only house the students of philosophy and aspirants to the brotherhood. However, the Commission on Formation is still studying the possibility of having the orientation department for those who will be graduating from other senior high schools starting next year.

The province, through the initiative of the OSJMS Board of Formators, is now addressing the concerns brought about by the aforementioned changes.

At present we have 115 seminarians at the OSJMS, 51 college seminarians, six (6) postulants, six (6) novices and 16 junior professed brothers. Among these numbers, we have two aspirants for religious brotherhood.

Furthermore, to better equip our formators they are at present undergoing a monthly updating which started last March 2018.

C. Permanent Formation

In the evaluation of the province last 2013, it was noted that a concrete program for permanent formation was lacking. Likewise, such need was seen due to the increasing number of young confreres.

For the newly ordained clerics (deacons and priests), they will be undergoing a pastoral program that includes missionary...



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NEW ASSIGNMENT/S OF CONFRERES (PROVINCE OF ST. JOSEPH)

List of new appointments as deliberated and voted by the Provincial Council during their meeting and organization at Club Balai Isabel, Talisay, Batangas from March 25 - 28, 2019.

Prepared by the Provincial Secretariat

PROVINCIAL COMMISSIONS

COMMISSION ON FORMATION:	P. EDWIN V. TOLENTINO, OSJ
COMMISSION ON RELIGIOUS LIFE:	P. WILLIE A. ALIBAGON, OSJ
COMMISSION ON APOSTOLATE:	P. ADONIS V. MAMUYAC, OSJ
COMMISSION ON FINANCE:	P. EDUARDO P. CARANDANG, OSJ
SECRETARIAT:	P. WILLIE A. ALIBAGON, OSJ

NORTH SECTOR

Councilor-in-Charge: P. Adonis V. Mamuyac, OSJ

- 1. SANTUARIO DE SAN JOSE PARISH** (*Greenhills East, Mandaluyong*)

Rector and Parish Priest:	P. Adonis V. Mamuyac, OSJ
Parochial Vicar:	P. Gerbert D. Cabaylo, OSJ
Economo:	P. Ernie M. Matibag, OSJ
Attached Priests:	P. Jayson DC Endaya, OSJ P. Wilfredo de Mesa, OSJ P. Jorge P. De Chavez, Jr., OSJ P. Erwin S. Mendoza, OSJ P. Eladio G. Lizada, Jr., OSJ P. Robert Ciprian P. Calderon, OSJ
- 2. RECTORY OF ST. ANTHONY OF PADUA** (*Inarawan, Antipolo City*)
 - A. ST. ANTHONY OF PADUA PARISH**

Rector and Parish Priest:	P. Rex P. Alday, OSJ
Parochial Vicar:	P. Felipe O. Gagatiga, OSJ
Economo:	P. Joseph M. Fortaleza, OSJ
Resident Religious:	F. Ariel H. Reyes, OSJ
Attached Priest:	P. Ariel T. Celeste, OSJ
 - B. ST. JOSEPH MARELLO PARISH** (*Brgy. San Roque, Antipolo City*)

Parish Priest:	P. Mario B. Holmina, OSJ
Economo & Parochial Vicar:	P. Danilo A. Nobis, OSJ
 - C. DON ANTONIO DE ZUZUARREGUI, SR. MEMORIAL ACADEMY**

Director:	P. Joseph P. Fortaleza, OSJ
Treasurer:	F. Ariel H. Reyes, OSJ
- 3. ST. PETER THE FISHERMAN PARISH**

Rector and Parish Priest:	P. Jeremias D. Cala, OSJ
Economo & Parochial Vicar:	P. John A. De Castro, OSJ
Attached Priest:	P. Rommel Cipriano R. Semira, OSJ
- 4. RECTORY OF BATAAN**

Rector:	P. Elmer C. Quizon, OSJ
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 - A. SAN ISIDRO LABRADOR PARISH** (*Brgy. Nagwaling, Pilar, Bataan*)

Parish Priest:	P. Elmer C. Quizon, OSJ
Economo & Parochial Vicar:	P. Christian Jerwin S. Valdez, OSJ
 - B. SAN JOSE PARISH** (*Brgy. New San Jose, Dinalupihan Bataan*)

Parish Priest:	P. Renato Calampinay, OSJ
Economo & Parochial Vicar:	P. Ronald K. Medrano, OSJ
 - C. STO. NIÑO PARISH** (*Brgy. Alas-Asin, Mariveles, Bataan*)

Parish Priest:	P. Ponciano G. Balmes, Jr., OSJ
Economo & Parochial Vicar:	P. Robert T. Larracas, OSJ
- 5. SAN LUIS PARISH** (*Hacienda San Luis, Cauayan, Isabela*)

Rector and Parish Priest:	P. Joseph P. Santiago, OSJ
Economo & Parochial Vicar:	P. Gail Daven H. Castillo, OSJ
Religious Collaborator:	Br. Jose Bart B. Cancio, OSJ
- 6. SAN LORENZO RUIZ PARISH** (*Brgy. Wawa, Bayambang, Pangasinan*)

Rector and Parish Priest:	P. Edcel R. Silva, OSJ
Parochial Vicar & Economo:	P. Julius Erwin P. Amarillo, OSJ
Attached Priest:	P. Domingo D. Manalo, OSJ

CENTRAL SECTOR

Councilor-in-charge: P. Eduardo P. Carandang, OSJ

- 1. BLESSED SACRAMENT PARISH** (*South City Homes, Biñan, Laguna*)

Rector and Parish Priest:	P. Stephen C. Gonzales, OSJ
Economo & Parochial Vicar:	P. Jeffrey E. Enriquez, OSJ
Resident Priests:	P. Ronulfo B. Alkonga, OSJ
Provincial Youth Director:	P. Jefhrie P. Perez, OSJ
- 2. CHRIST THE KING PARISH** (*Brgy. GSIS, San Pedro, Laguna*)

Rector & Parish Priest:	P. Alexius V. Magtibay, OSJ
Parochial Vicar:	P. Royger P. Ballaran, OSJ
Economo:	P. Edgardo A. Bayani, OSJ
- 3. OUR LADY OF FATIMA PARISH** (*Brgy. Fatima, San Pedro, Laguna*)

Parish Priest:	P. Randy M. Marquez, Jr., OSJ
Economo & Parochial Vicar:	P. Norman G. Banzuela, Jr., OSJ
- 4. ST. JOSEPH MARELLO NOVITIATE HOUSE** (*Muntinlupa City*)

Rector & Novice Master:	P. Randy L. Dela Rosa, OSJ
Economo:	P. Gerald Cuenca, OSJ
Resident Religious:	P. Nelson S. Osorio, OSJ
- 5. L'ANNUNZIATA PARISH** (*Victoria Homes, Tunasan, Muntinlupa City*)

Parish Priest:	P. Nelson S. Osorio, OSJ
Parochial Vicar:	P. Randy L. Dela Rosa, OSJ
Economo:	P. Gerald S. Cuenca, OSJ
- 6. RECTORY OF MARELLO RETREAT HOUSE** (*Tagaytay City*)
 - A. MARELLO RETREAT HOUSE**

Rector:	P. Eduardo P. Carandang, OSJ
Director:	F. Lorenzo M. Moneva, OSJ
 - B. OBLATES OF ST. JOSEPH HOUSE OF POSTULANCY**

Director:	P. Alfie A. Polistico, OSJ
Spiritual Director:	P. Wilfredo F. De Mesa, Jr., OSJ
Resident Confessor:	P. Joaquin S. Sillonar, OSJ
- 7. OBLATES OF ST. JOSEPH HOUSE OF THE JUNIOR PROFESSED** (*Coastal Ibaaba St., Brgy. Buho, Amadeo, Cavite*)

Rector:	P. Willie A. Alibagon, OSJ
Economo & Prefect of the Juniors:	P. Robert John M. Comia, OSJ
Spiritual Director:	P. Wilfredo F. De Mesa, Jr., OSJ
Confessor:	P. Joaquin S. Sillonar, OSJ
Resident Religious:	P. Leo P. Gonzales, OSJ P. Ian A. Yacat, OSJ P. Venancio E. Silva, OSJ F. Robert J. Cagape, OSJ

SOUTH SECTOR

Councilor-in-Charge: P. Edwin V. Tolentino, OSJ

- 1. RECTORY OF ST. JOSEPH THE PATRIARCH** (*San Jose, Batangas*)
 - A. ARCHDIOCESAN SHRINE OF ST. JOSEPH THE PATRIARCH**

Rector and Parish Priest:	P. Edwin V. Tolentino, OSJ
Parochial Vicar:	P. Rolan C. Indicio, OSJ
Economo:	P. Edmar O. Olaivar, OSJ
Attached Religious:	P. Napoleon G. Jinon, OSJ
 - B. CASA MARELLO**

Priest In-Charge:	P. Arnel H. Hoseña, OSJ
Resident Religious:	P. Noel B. Magtaas, OSJ P. Eliodoro T. Tubesa, OSJ
- 2. OBLATES OF ST. JOSEPH MINOR SEMINARY** (*San Jose, Batangas*)

Rector:	P. Joseph V. Pasia, OSJ
Economo:	P. Renante B. Gevero, OSJ

Prefect of Discipline (SH): P. Rafael Niel A. Hernandez, OSJ
 Prefect of Discipline (JH): P. Glenn Andrei B. Baes, OSJ
 Spiritual Director: P. Rodrigo C. Pecto, Jr., OSJ
 Resident Confessor: P. Eugenio C. Sares, Jr., OSJ

3. RECTORY OF ST. JAMES THE GREATER *(Ibaan, Batangas)*

A. ST. JAMES THE GREATER PARISH

Rector & Parish Priest: P. Arnold C. Rosal, OSJ
 Economo & Parochial Vicar: P. Christian Devi A. Ancas, OSJ
 Attached Priest: P. Edmund L. Jorge, OSJ
 Resident Religious: P. Omi O. Intia, OSJ

B. ST. JAMES ACADEMY

Director: P. Omi O. Intia, OSJ
 Treasurer: P. Christian Devi A. Ancas, OSJ

4. RECTORY OF THE MOST HOLY ROSARY *(Padre Garcia, Batangas)*

A. MOST HOLY ROSARY PARISH

Rector and Parish Priest: P. Servando L. Sentales, OSJ
 Economo & Parochial Vicar: P. Restituto O. Rosales, Jr., OSJ
 Resident Religious: P. Erwin B. Aguilar, OSJ

B. HOLY FAMILY ACADEMY

Director: P. Erwin B. Aguilar, OSJ
 Treasurer: P. Restituto O. Rosales, OSJ

C. SCUOLA SAN GIUSEPPE MARELLO *(San Pablo City, Laguna)*

Director: P. Erwin B. Aguilar, OSJ

5. RECTORY OF OUR LADY OF THE HOLY ROSARY *(Rosario, Batangas)*

A. OUR LADY OF THE HOLY ROSARY PARISH

Rector and Parish Priest: P. Romeo T. Pornel, OSJ
 Economo & Parochial Vicar: P. Ryan M. Mullon, OSJ
 Resident Religious: P. Regie D. Piad, OSJ

B. ST. JOSEPH COLLEGE OF ROSARIO, BATANGAS

Director & Dean: P. Regie D. Piad, OSJ
 Treasurer: P. Ryan M. Mullon, OSJ

C. OUR LADY OF MERCY ACADEMY *(Taysan, Batangas)*

Director & OSJ Schools' Superintendent and President: P. Allen Vic B. Cartagena, OSJ
 Treasurer: P. Ferdimagne C. Pascua, OSJ

6. RECTORY OF THE HOLY FAMILY *(Alupay, Rosario, Batangas)*

A. HOLY FAMILY PARISH

Rector and Parish Priest: P. Charlie S. Argente, OSJ
 Economo & Parochial Vicar: P. Peter S. Sumido, OSJ
 Resident Religious: P. Joel M. Villanueva, OSJ

B. SANTO ROSARIO ACADEMY

Director: P. Joel M. Villanueva, OSJ
 Treasurer: P. Peter S. Sumido, OSJ

7. RECTORY OF SAN JUAN NEPOMUCENO *(San Juan, Batangas)*

A. SAN JUAN NEPOMUCENO PARISH

Rector and Parish Priest: P. Ferdinand A. Jauod, OSJ
 Parochial Vicar: P. Dennis P. Venus, OSJ
 Economo: P. Pedro C. Calvo, Jr., OSJ
 Attached Priest: P. Pedro F. Fancubila, OSJ
 Resident Religious: P. Den Mark A. Malabayoc, OSJ
 F. Eduardo M. Sibonga, OSJ

B. JOSEPH MARELLO INSTITUTE

Director: F. Eduardo M. Sibonga, OSJ
 Treasurer: P. Pedro C. Calvo, OSJ

8. RECTORY OF OSJ COLLEGE SEMINARY *(Bo. Marawoy, Lipa City)*

A. OBLATES OF ST. JOSEPH COLLEGE SEMINARY

Rector: P. Faiq Edmerson T. Quinto, OSJ
 Prefect of Discipline: P. Carl Andrew P. Patricio, OSJ
 Economo: P. Juanito V. Francisco II, OSJ
 Spiritual Director: P. Christopher A. Mapalad, OSJ
 Resident Confessor: P. Jose Vidal F. Apin, OSJ
 Provincial Vocation Director: P. Francis Elly O. Capuno, OSJ
 Resident Religious: P. Alfredo R. Piad, OSJ
 F. Anthony J. Casipe, OSJ

B. OBLATES OF ST. JOSEPH COLLEGE OF PHILOSOPHY

Dean of Studies: P. Faiq Edmerson T. Quinto, OSJ

C. OBLATES OF ST. JOSEPH HOUSE OF PRAYER

Director: F. Anthony J. Casipe, OSJ

LOCAL MISSIONS

1. SANTUARIO DE SAN JOSE MARELLO PARISH *(Palawan)*

Rector and Parish Priest: P. Nemuel B. Ebite, OSJ
 Economo & Parochial Vicar: P. Lee P. Leonida, OSJ
 Religious Collaborator: F. Dante S. Villareal, OSJ

2. SPOUSAL OF MARY AND JOSEPH PARISH *(Jaro, Iloilo City)*

Rector and Parish Priest: P. Julito N. Marterior, OSJ
 Economo & Parochial Vicar: P. Gerardo I. Yabyabin, OSJ
 Religious Collaborator: Br. Arturo G. Canizo, Jr., OSJ

3. SAN FRANCISCO DE ASIS PARISH *(Davao City)*

Rector and Parish Priest: P. Mark Jann F. Perez, OSJ
 Parochial Vicar: P. Delbert A. Jardinaso, OSJ
 Economo: F. Joseph J. Amar, OSJ

FOREIGN MISSIONS

1. RECTORY OF AUSTRALIAN MISSION

HOUSE COUNCIL

Rector: P. Concord G. Bagaoisan, OSJ
 Vice Rector: P. Christian I. Saminal, OSJ
 Secretary: P. Niño Randolph R. Subiaco, OSJ

A. ST. DAMIAN OF MOLOKAI PARISH *(Dawesville, West Australia)*

Parish Priest: P. Vincent O. Comple, OSJ

B. HOLY FAMILY PARISH *(Albany, West Australia)*

Parish Priest: P. Christian Vincent I. Saminal, OSJ
 Parochial Vicar: P. Joeffrey A. Arceta, OSJ
 P. Elinor T. Comanda, OSJ

C. SACRED HEART PARISH *(Mt. Barker, West Australia)*

Parish Priest: P. Niño Randolph R. Subiaco, OSJ

D. ST. MARY'S PARISH *(Denmark, West Australia)*

Parish Priest: P. Niño Randolph R. Subiaco, OSJ

E. ST. PATRICK'S PARISH *(Warroona, West Australia)*

Parish Priest: P. Concord G. Bagaoisan, OSJ

F. DIOCESE OF BALLARAT *(Ballarat, Victoria, Australia)*

Missionaries: P. Jorge P. De Chavez, Jr., OSJ
 P. Eladio G. Lizada, Jr., OSJ

2. PAROKI ST. YUSUF *(Pontianak, Indonesia)*

Parish Priest: P. Ray R. Sales, OSJ
 (P. Robert Ciprian P. Calderon, OSJ)
 Economo & Parochial Vicar: P. Wilfredo R. Arcenal, Jr., OSJ

OTHER ASSIGNMENTS

1. GENERALATE, ROME, ITALY

A. For Studies:

1. P. Iric John M. Onceno, OSJ – Canon Law
2. P. Jose Eugenio B. de los Santos, OSJ – Sacred Music

B. Confreres Transferred to the General Curia

1. P. Maximo A. Sevilla, OSJ – Second General Councilor
2. P. Aurelio A. Dela Cruz, OSJ – General Archivist
3. P. Winston O. Carrera, OSJ – Diocese of Acqui

2. CONFRESSES TRANSFERRED TO OTHER PROVINCES

A. USA PROVINCE

1. P. Raymund Tabon, OSJ

B. NORTH ITALY PROVINCE

1. P. Christopher Alday, OSJ
2. P. Norman De Silva, OSJ
3. P. Allen M. Diokno, OSJ
4. P. Raymond Escoton, OSJ
5. P. Aldrich B. Gamboa, OSJ
6. P. Gilbert A. Hervias, OSJ
7. P. Helbert Jadraque, OSJ
8. P. Excel M. Nietes, OSJ

From page 5**(FILIPINO OBLATES TODAY)**

...the members of the congregation: every member "must... promise in the presence of God to strive within his means to promote the interests of Jesus." In facing the challenges (contingency) of his life as a son, as a seminarian, as a priest, as a bishop and later as the founder of the OSJ, the promotion of the interests of Jesus had been his aid to be steadfast in every significant change in his life and mission.

QUESTION TO THINK ABOUT

After discovering the coherent and contingent aspects of the life and mission of our patron and our founder in the light of Johan Christiaan Beker's paradigm, how can such discovery awaken and empower us Filipino Oblates of today in striving to achieve and maintain and hopefully make better the reciprocity between fidelity to the evangelical vows and adaptability to the changing situations in the Philippines in which these vows are professed and lived?

CONCLUSION

By and large, while there can be no one-size-fits-all answer at our disposal, our commitment to faithfully "serve the interests of Jesus like St. Joseph as lived by St. Joseph Marelllo" in our formation and apostolate aided by prayer life, fraternal charity and our thorough reading and contextual understanding of the OSJ Constitutions and General Directory is our providential response for us to remain faithful to the evangelical vows while being prudently adaptable to the changes in our society.

1. Johan Christiaan Beker, *The Triumph of God: The Essence of Paul's Thought* (Minneapolis, MN: Fortress Press, 1990), 15.

2. *Ibid.*, 15-16.

3. John Paul II, *Redemptoris Custos* [Apostolic Exhortation on The Person and Mission of Saint Joseph in the Life of Christ and of the Church], 15 August 1989, nos. 4-7.

4. *Ibid.*, read especially nos. 2, 9-16.

5. This phrase is found in the letter of St. Joseph Marelllo to Canon Cerruti (Letter 76) written in Asti, on October 25, 1872 quoted in *Oblates of St. Joseph, Constitutions of the Congregation of the Oblates of Saint Joseph*, trans. Fr. Paul Pavese, OSJ (Roma: General Curia, 1987), part 1 ch. 1, art. 3. ☩

From page 15 (MARELLIAN SHRINES)

...he [Marelllo] blushes with every word of praise. He is happy to be able to do good, leaving the glory to others." During the foundation years of the Congregation, Fr. Cerruti, being the owner of the Michelerio Institute, was the one presiding over the investitures of the first members. The real founder, Fr. Marelllo, was simply happy to assist him, contented that another person appeared to be the superior and founder. Being a lover of hidden life, would he then be happy that churches and chapels are dedicated under his name? Surely, the Founder would not mind gaining some attention if that would mean bringing more people closer to God. ☩

From page 17**(INSTITUTE OF CATECHETICS)**

...with the youth of his time.

13. Practice Teaching : Individual Demo Teaching. This part of the curriculum allows the catechists to personally apply the knowledge that they acquired through a practicum done in an actual classroom setting. This aims to develop within the catechist self-confidence and greater understanding of the roles they have to embrace in the future.

14. Practice Teaching: Group Demo Teaching. This part of the curriculum allows the catechists to understand the importance of working in a team, whereby they are divided into small groups so as to demonstrate their ability to impart catechetical instruction to an actual group of students.

15. Catechetical Synthesis. This subject aims to help the cate-

chists at arriving at a synthesis of all the subjects they have learned in the whole course.

16. Comprehensive Exams. This refers to the final examinations (written and oral) intended for the students to complete the program studies. ☩

From page 21**(FAMILY & OBLATE FORMATION)**

...service in the kingdom of God" (Lk 9:57-62). When the first disciples were called along the sea of Galilee, it was said that they left their nets and their father and followed Jesus (cf. Mt 4:18-20). The Congregation for the Clergy, while recognizing the vital role of family in nurturing vocation, also warns that the journey of formation must illicit the inner freedom, that allows a proper autonomy in the exercise of the ministry, and a healthy distance from any expectations that the family may have, for the call of the Master requires us to "place the hand to the plough without looking back" (RFIS 148).

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From page 25 (ONGOING FORMATION)

...*Nunc Dimittis* (Luke 2 passim). The same confidence exudes from the lips of St. Polycarp in his martyrdom: "Eighty-six years have I have served him," Polycarp declared, "and he has done me no wrong. How can I blaspheme my King and my Savior?" 📖

From page 29

(NEW HOPES, NEW VISIONS)

...he was nominated as the superior of the delegation. He also served as professor of Moral Theology at Sts. Peter and Paul Major Seminary. In 2011, he was nominated as member of the senate of the Archdiocese of Ibadan-Nigeria. In 2014, he was nominated as the president of the Conference of Major Superiors in Nigeria. He was elected as the fourth councilor in the General Chapter and the councilor in charge of the congregation's social apostolate.

From this set of superiors, we can notice how almost all of them were formators and pastors equipped with pastoral and theological formation. With great trust in the Divine Providence, we hope that our new superior general and his councilors will be able to provide new visions for our congregation—an Oblate family walking together under the paternal care of St. Joseph, working harder for the Church that Christ "may be known, lived, and loved" throughout the world, and praying together that bond of charity may always unite us all. 📖

From page 39 (REPORT)

...exposure. The young clergy will also be supervised and guided by selected confreres and lay people. In 2017 we have also initiated the Guardianship Program aimed to

have proper and appropriate formation for every life group which was based on the confreres' year of perpetual profession. Four life groups are formed: First Life Group, youngest confreres (2011 to present; 31 priests, one religious brother and four clerics); Second Life Group (2001 to 2010; 32 priests and five religious brothers); Third Life Group (1990 to 2000; 30 priests and one religious brother); and Fourth Life Group (1964 to 1989; 13 priests and two religious brothers). We have invited professional psychologists and counselors to assist us in crafting these programs. We hope that this program will also help us in our personal growth and development.

We have also distributed a copy of the *Ratio Fundamentalis Sacerdotalis* to every rectory for them to discuss and reflect together as a community.

In lieu of our annual retreat, the confreres made a ten-day-pilgrimage to the Holy Land. The community was divided into two groups. The first group (January 8 to 12) was led by Fr. Carlito Argente, OSJ as their chaplain. The second group (January 22 to 26) was headed by their chaplain, Fr. Venancio Silva, OSJ. The pilgrim priests and brothers visited the significant places where Jesus spent his life and ministries among which were: Bethlehem, Jerusalem, Galilee, Cana, Nazareth, Mount of Beatitudes, Tabgha, Capernaum, Bethany and the Mount of Olives. They also had the chance to kiss the Star of Bethlehem, to retrace the *Via Crucis* and to pay respect to the said site of crucifixion and burial stone of Jesus. Due to the positive feedbacks of this pilgrimage, the council is planning to pursue the next phase of pilgrimage will be "Asti: Tribute to the Roots" which will focus on the significant places of the Congregation in Italy, specifically in the life of the Founder. We hope that this will be another experience

of renewal as sons of the Founder. We are also planning to give our Founder a tribute before his tomb.

To better equip the province, a number of confreres have undergone further studies. Within this period (2013 to 2016), we have twelve confreres who earned master's degree in education. They are at present assigned as religious administrators of our nine schools and two colleges. Another confrere, Fr. Joseph Pasia, OSJ, recently completed his Licentiate in Sacred Theology at the Loyola School of Theology, Ateneo de Manila University, Quezon City. We have also sent four priests to Rome who took up licentiate courses. They are: Fr. Wilfredo de Mesa, Jr., OSJ (Ecclesiastical History); Fr. Den Mark Malabuyoc, OSJ (Scriptures); Fr. Omi Intia, OSJ (Dogmatic Theology); and Fr. Maximo Sevilla, Jr., OSJ (Moral Theology). Fr. Iric John Onceno, OSJ is currently taking a licentiate course in Canon Law at the Pontificia Università Lateranense.

Two priests are at present taking charge of the two stages of formation to oversee the various programs and initiatives. Fr. Edwin Tolentino, OSJ is responsible for the permanent formation while Fr. Willie Alibagon, OSJ is assigned for the initial formation.

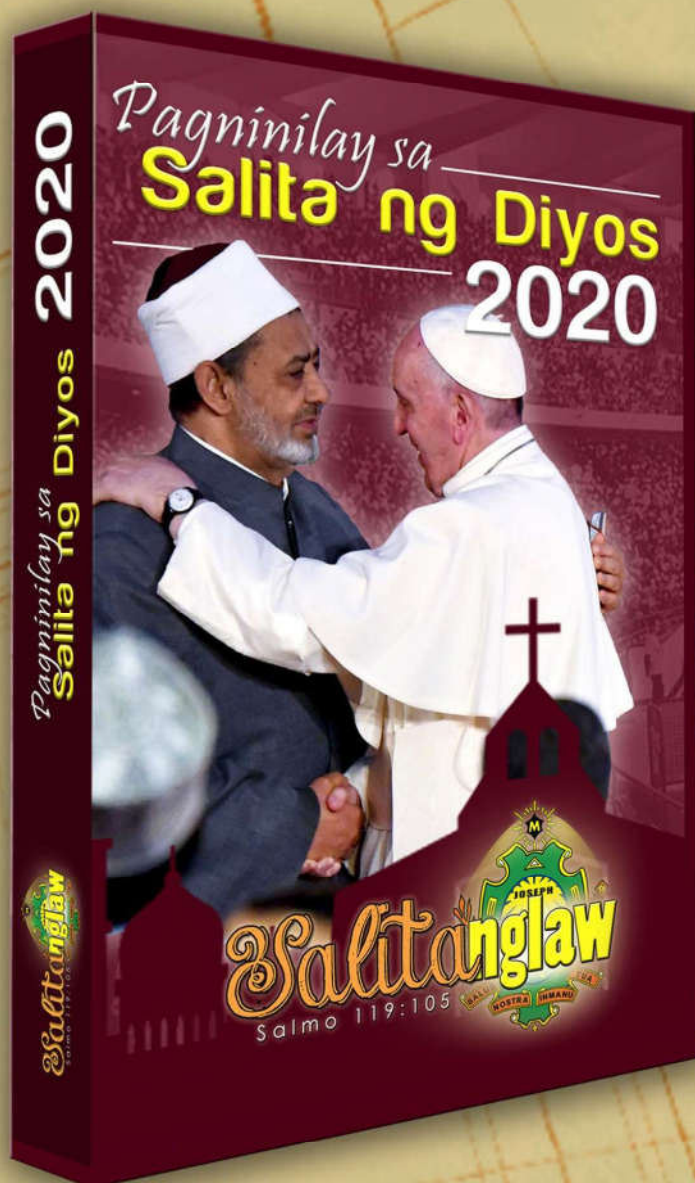
4. GOVERNMENT

To better organize the confreres, the Province has been grouped into five (5) sectors (North, Central, South, Mission and Formation Sectors). A provincial councilor has been assigned to each sector. Various commissions and committees were also set-up to address particular concerns and needs of the confreres (e.g. formation, health, recreation, finance).

The provincial, on his part, has already visited all rectories and houses of formation. He also meets the rectors quarterly. 📖

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Salmo 119:105



"This is our mission:
to make the doctrine of Christ
known, loved, and lived."

St. Joseph Marelllo

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the press!*

FOR INQUIRIES/RESERVATIONS,
YOU MAY CONTACT:



Fr. Joel M. Villanueva, OSJ
Fr. Faiq T. Quinto, OSJ



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+63 917 527 1139