

Lord. They must have the faith to know that they are in the presence of Jesus, and accord him the praise and worship that is his due.

(2) There should be serious discussion and sharing. Normally the men meet separately from the women.<sup>[8]</sup>

(a) For the first year, the discussions follow a specific track, based on the teaching courses that are taken up.

(b) For the succeeding years, there is flexibility as to content. It can be Bible sharing, personal sharing, or discussion of a particular topic.

(c) For discussion of topics, there are many resources available. The Home Office normally comes up with household topics for the two meetings in a month. In addition, the books and writings of the Servant General can form topics that can be taken up.

(3) The household leader must strive to be a true servant leader.<sup>[9]</sup>

Finally, since the household meeting is basically a spiritual activity, there is the needed **spiritual** preparation. All members of the household, especially the leader, should spend some time, before arriving at the household venue, praying to God about the meeting.

(1) Ask God to bind any spirits that are not of Him, and to send His angels to stand guard along your way and over the venue.

(2) Ask for wisdom and discernment.

(3) Ask for the grace by which every member of the household will be joyful and loving.

There are many life-giving elements in community. There is our personal prayer and Bible reading. There are the many teachings, formation tracks, and leaders training. There are the assemblies and other activities. But the household is unique in that the receivers are also the givers, and vice versa. The household is thus the basic cell of community—for formation, for fraternal relationships, for moving the whole community forward.

(SG. Oct 7, 2019)

<sup>[1]</sup> When someone is late, he often says it is because of the traffic. Indeed there was traffic, but if you ask him what time he left his home, you will see that he left already late.

<sup>[2]</sup> Unless it is just a time for fellowship, which normally happens once a quarter.

<sup>[3]</sup> If there is an urgent need, the fellowship portion can be turned into a service meeting.

<sup>[4]</sup> For example, 8pm to 11pm. If members can meet earlier and end earlier, all the better.

<sup>[5]</sup> When it is already the time of fellowship, those who need to leave earlier than the rest should feel free to do so.

<sup>[6]</sup> While the household leader is the basic pastor, every member, sharing in the priestly ministry of Christ, ministers to everyone else.

<sup>[7]</sup> It is not necessary to bare all secrets.

<sup>[8]</sup> This is very important. Only in rare times should the men meet together with the women for this portion. This is basically so that the men will grow together as men of God, and the women as women of God. Men and women have different needs, and different dynamics in relationships. Further, this allows them to take up different topics for discussion and sharing.

<sup>[9]</sup> Let your other “bible” be the books of the SG on *Servant Leadership*.

### How did Live Christ, Share Christ come about?

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Last March 4, 2010, Fr Francis Gustilo,<sup>[1]</sup> the Spiritual Director of MFC,<sup>[2]</sup> and Frank Padilla, Servant General of MFC, had their regular meeting. Among other things, Fr Francis pointed out

that by the year 2021 it will be 500 years of Christianity in the Philippines. Should they consider proposing a program to the Philippine bishops for the re-evangelization of the nation from 2011 to 2021?

Yes, indeed. They both got to work.

- \* On June 10, 2010, Frank submitted to Bp Nereo Odchimar, President of the CBCP, <sup>[3]</sup> a paper on “Celebrating 500 Years of Christianity in the Philippines (1521 to 2021) – A Proposal for the Re-evangelization of the Nation.”<sup>[4]</sup> It was a program based on 29 years of experience of Couples for Christ, but now offered to be a program for the whole Church through the parishes.
- \* On January 27, 2011, they presented the proposed decade of re-evangelization to the CBCP Permanent Committee (about 20-25 bishops present).
- \* On January 30, 2011, they presented the proposal to the CBCP Plenary (with over 50 bishops present).
- \* On June 15, 2011, they met with the CBCP ad hoc committee (composed of Abp Soc Villegas, Bp Jesse Mercado, Bp Joel Baylon, et al.) to discuss their proposal.

While awaiting action from the CBCP, Frank started to think that perhaps what the Lord wanted was for the program to happen not from the top-down as proposed, but from the bottom-up. Perhaps the grand proposal for the whole Philippine Church to take on the program needed to first be tested and experienced on the ground in a parish. By this time it had assumed a name: “Live Christ, Share Christ” (LCSC). Frank, with the permission of his bishop, Bp Gabriel Reyes of the diocese of Antipolo, spoke with Fr Sandy Enhaynes, the parish priest of the Immaculate Heart of Mary in Antipolo, Metro Manila (Frank’s parish). They set the first Christian Life Seminar (CLS)<sup>[5]</sup> for October 2011.

On October 9, 2011, the CLS yielded the first 24 graduates. The LCSC Movement was born!<sup>[6]</sup>

<sup>[1]</sup> Fr Francis Gustilo was the Provincial of the Philippine North Province (Luzon, Mindoro-Palawan, Masbate) including Papua New Guinea of the Society of Don Bosco (SDB) from March 1999 to 2005. He is a member of the International Theological Commission at the Vatican.

<sup>[2]</sup> Appointed by Cardinal Gaudencio Rosales in July 2010. Under the overall MFC Spiritual Director, Bp Gabby Reyes.

<sup>[3]</sup> Catholic Bishops Conference of the Philippines.

<sup>[4]</sup> Part of it was looking to a decade (2011 to 2021) of special grace for the work of evangelization.

<sup>[5]</sup> Later reformatted and renamed “Life in Christ Seminar” (LCS).

<sup>[6]</sup> Postscript: On July 9, 2012, the CBCP, through its President Abp Jose Palma, issued its Pastoral Letter on the Era of New Evangelization, entitled “Live Christ, Share Christ.” It stated that the task stands on four pillars, stressing four points of focus: (1) *missio ad gentes*, (2) the poor, (3) lapsed Catholics and (4) the youth.

## **Mary and the MFC Core Values**

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Our Core Values define who we are and what we hold important in our life and mission. MFC is consecrated to the Blessed Virgin Mary, and we look to our Mother Mary as the personification of and the model for living out our Core Values. Just as our Core Values function as our constant guideposts as we proceed with our life and mission, so Mary likewise is our guide.

### Centered on Christ