

**GUIDELINES AND NORMS
ON THE**

***GAGMAY'NG
KRISTOHANONG
KATILINGBAN***

(GKK)

Archdiocese of Davao

2014

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ABBREVIATIONS

APAD	Archdiocesan Pastoral Assembly of Davao
BCC	Basic Christian Community
BEC	Basic Ecclesial Community
BOSSAW	Basic Orientation Seminar on Social Action Work
CBCP	Catholic Bishops' Conference of the Philippines
CCC	<i>Catechism of the Catholic Church</i>
CL	<i>Christifideles Laici</i> , Apostolic Exhortation on the Lay Faithful, 1988
EA	<i>Ecclesia in Asia</i> , Apostolic Exhortation on the Church in Asia, 1999
EG	<i>Evangelii Gaudium</i> , Apostolic Exhortation on the Joy of the Gospel, 2013
EN	<i>Evangelii Nuntiandi</i> , Apostolic Exhortation on the Proclamation of the Gospel, 1975
GKK	<i>Gagmay'ng Kristohanong Katilingban</i>
HP	<i>Hiniusang Pag-ampo</i>
IDS	Information Data Sheet
IGP	Income Generating Project
KSD	<i>Kasaulogan Sa Adlaw'ng Domingo keon Walay Pari</i>
KSP	<i>Kasaulogan Sa Pulong</i>
MSPC	Mindanao-Sulu Pastoral Conference
NFP-BOM	Natural Family Planning-Billings Ovulation Method
NGO	Non-Government Organization
PB	<i>Pundok Banay</i>
PCP II	Second Plenary Council of the Philippines
PO	Peoples Organization
PSA	<i>Pangulo sa Alagad</i>
PSB	<i>Pangulo sa Batan-on</i>
PSK	<i>Pangulo sa Katilingban</i>
PSKB	<i>Pangulo sa Kristohanong Banay</i>
PSL	<i>Pangulo sa Liturhiya</i>
PSP	<i>Pangulo sa Panudlo</i>
RCBDI	The Roman Catholic Bishop of Davao, Inc.
RM	<i>Redemptoris Missio</i> , Encyclical on the Mission of the Redeemer, 1990
SCC	Small Christian Community
SoCCom	Social Communications Committee
TPB	<i>Tigpasayon sa Pundok Banay</i>

FOREWORD

As the Archbishop of Davao since 2012, I am very happy to be the shepherd of this local church that centers its pastoral life on the Basic Ecclesial Communities in our parishes. The “Guidelines and Norms on the *Gagma’yng Kristohanong Katilingaban* (GKK) and the Sacraments”, also known as the “green book”, were published in 1996 as an effort to implement the Decrees of the Second Archdiocesan Pastoral Assembly of Davao (APAD II). If there was an APAD II it is because prior to that there was an APAD I in 1982 that already articulated the GKK as our pastoral priority in the Archdiocese. GKKs began in the Archdiocese in the early 1970s. We are not only looking at eighteen (18) years of experience since the printing of the guidelines and norms, but of around forty-two (42) years of GKKs. That is over four decades of our history! The number in itself is a statement of what characterizes most of the 65 years of our existence as a local Church here in the Archdiocese. This is what we are thankful for and this is what we are celebrating today on our 65th anniversary.

In the past three years, I observed, together with others, references and questions related to the “green book”. These observations led us to realize that the content was no longer adequately answering our needs. There was a feeling that we needed to revise and update the “green book”. Further consultation and reflection took place concerning our GKKs. This led to a clear decision to produce an updated guidelines and norms on our GKK. I made a comment at a meeting of the priests that this process is now formally recognized as an official process to produce a new edition of the “green book”. Like the previous version, this 2014 guidelines and norms is a product of a communal discernment among all of us from the GKK

level to the parish level to the vicariate level to the archdiocesan level. Parish leaders, parish pastoral councils, the priests and we bishops too participated in this long process of discernment. The results of these consultations led us to realize that we would produce two different booklets, one for the GKKs and another one next year, 2015, for the sacraments. No one person can claim credit for this work, because it is indeed the work of the Holy Spirit through a long and tedious process of discernment.

There are no words that can aptly describe the value of this new edition. The dynamics of the process behind it and the layers of participation involved in it, truly speak of our working together as the Body of Christ here in our local Church. To be honest, not every detail was planned ahead of time, but we allowed the Holy Spirit to lead us through the process.

The process to produce these guidelines and norms tried to address the present realities of our local Church. There will be newer realities in the future. These guidelines and norms are our guide as we move to the future. God has particularly gifted us in our history in Davao with the GKKs. Through these guidelines and norms on GKKs we hope to be more united as the Body of Christ.

This December 17, 2014, as we celebrate the 65th anniversary of our local church, I direct that these guidelines and norms to be followed in the Archdiocese of Davao.

+ ROMULO G. VALLES, D.D.
Archbishop of Davao

GUIDELINES AND NORMS ON THE GAGMAY'NG KRISTOHANONG KATILINGBAN (GKK)

Archdiocese of Davao

INTRODUCTION

Beginnings of the GKKs in Davao

Vatican II's vision of Church renewal gave rise to the emergence of Basic Ecclesial Communities or BECs in the Philippines. Their humble beginnings can be formally traced to the First Mindanao-Sulu Pastoral Conference (MSPC I) in 1971 which was held in Davao City. The Basic Ecclesial Communities or the *Gagmay'ng Kristohanong Katilingban* (GKKs)¹ of the Archdiocese of Davao have been existing since the beginnings of the 1970s following MSPC I. The description from MSPC I of worshipping, teaching, and serving communities paved the

¹ Originally, the literal translation of GKKs is SCCs (Small Christian Communities). However, in the Philippine context what has been used is the phrase, Basic Christian Communities (BCCs). But through the years, in order to emphasize the ecclesial dimension and to avoid the danger of being used for ideological and political agenda, what has been adopted is BECs (Basic Ecclesial Communities). These BECs here in Davao are still called by the original name of *Gagmay'ng Kristohanong Katilingban* (GKKs) meaning the same reality as BECs.

way to the building of GKKs which were reinforced by MSPC II's (1974) theme of self-nourishing, self-sustaining and self-governing communities.

MSPC I and II brought the lay involvement, lay empowerment and lay leadership into the mainstream of the mission of evangelization. Before Vatican II (1962-1965), lay participation was present but it was basically passive, like the various mandated organizations. There were also faith based communities gathered around chapels. However, there were lay-initiated movements like the *Cursillos de Cristiandad* and the *Barangay Sang Birhen Seminars* which were seen as major programs of renewal through catechetical formation. These programs deepened the understanding of the living of the faith, of what the Church is (ecclesiology) and of the meaning of the sacraments. And this made easy the establishment of GKKs and lay leadership.²

Development of GKKs in Light of Church Renewal

In 1982 the Archdiocesan Pastoral Assembly of Davao (APAD I) was held focusing on the GKKs. The pastoral program envisioned by APAD I highlighted evangelization, catechesis and formation of leaders towards the organization of the GKKs. APAD I confirmed that the Archdiocese of Davao had already embarked on a pastoral journey of making the local Church of Davao a growing, vibrant and participatory community of faith in which the workers for renewal – laity,

² On *Barangay Sang Birhen* perceived as forerunner to the emergence of the BECs, See Giordano, Pasquale, SJ and Gloria, Heidi K., *The Christianization of Davao: A Commemorative Issue of the 50th Anniversary of the P.M.E. Fathers in Davao*, in *Tambara IV* (December 1987), 122 pp.; Comments of Archbishop Romulo G. Valles, Archbishop of Davao.

religious and clergy – are meant to work together based on the experience of the GKKs.

In 1991, the Second Plenary Council of the Philippines (PCP II) presented a vision of the Church as communion, participation and mission emphasizing the co-responsibility of the laity, thus paving way to a vision of a participatory Church throughout the Philippines.³ Thus, the Second Archdiocesan Pastoral Assembly of Davao (APAD II) in 1994, building on the experience of GKKs from the early 1970s, APAD I and PCP II, gave birth to its Vision-Mission Statement. The Vision-Mission Statement born at APAD II is continually growing in our local Church but it needs to be nourished to maturity, so to speak! APAD II revived again that spirit of renewal into the actual life of our Church. It took its “flesh and blood” in the GKKs of the now existing 37 parishes in the Archdiocese. It also bore fruit in the first *Guidelines and Norms on the Gagmay'ng Kristohanong Katilingban (GKK) and the Sacraments* in 1996.

Indeed, the GKKs are dubbed as “a new way of being Church.”⁴ What an appropriate description of the emergence and growth of ecclesial communities at the grassroots level! “A new way” because they are one of the ways of making the local Church of Davao a participatory, co-responsible and missionary Church.

³ See Claver, Francisco F., SJ, *The Making of a Local Church*, Quezon City, Claretian Publications, 2009, pp. 107-130.

⁴ The phrase, “a new way of being Church”, appeared in many writings including in the Fifth Plenary Assembly of the Federation of Asian Bishops’ Conferences (FABC) in 1990 building on the Fourth Plenary Assembly of 1986 on the laity. It has been used to refer to what we call GKKs.

Theological Foundations of the GKKs

Yes, a new way of being Church! But it is not entirely new in the sense of originality. The early Christian communities had already practiced the “BEC way”. Scriptural basis of this can be found in Acts 2:42-47, Acts 4:32-35 and in some Pauline letters, like in 1 Cor. 12.

The early Church’s sense of communion, participation and mission was evident as “they devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers... All who believed were together and had all things in common... And every day the Lord added to their number those who were being saved. (Acts 2:42-47) Their sharing in the breaking of the bread, sharing of their material/financial resources, prayers and their reaching out to other communities summarizes their living the faith. Isn’t this the essence of a participatory Church enfolded nowadays in the GKKs?

Theologically, the GKKs are a reflection of the Trinitarian relationship of the Father, Son and Holy Spirit. As communities of faith, GKKs are rooted in the communitarian dynamic outgoing love of the Father, Son and Spirit (See *Lumen Gentium*, 4). The Biblical images of Church as People of God, Body of Christ and Temple of the Holy Spirit are evocative of the mystery of the Triune God (See *Catechism of the Catholic Church* [CCC], 781-810).

As mentioned by Pope Paul VI, “the Church is a mystery. It is a reality imbued with the hidden presence of God. It lies, therefore, within the very nature of the Church to be always open to new and greater exploration.”⁵ Thus we who are

⁵ Paul VI, *Allocution*, September 29, 1963.

engaged in building GKKs should be open to new realities in the life of the Church.

No wonder, PCP II considers the Church as a Community of Disciples of Jesus Christ! APAD II adopted such a model, as reflected in its Vision-Mission Statement. It is now clear that GKKs are not only organizational/sociological entities. They are primarily communities of the Church, that is, communities of faith rooted in Jesus Christ, inspired and nourished by the Holy Spirit.

The ecclesiological foundation of the GKKs is based on the following: Church as communion, participation, mission (PCP II, 87-105; 137). Also the Church shares in the threefold mission of Jesus Christ: priestly, prophetic and kingly (PCP II, 118-121; CCC, 783-786). Because of this, the GKKs are indeed worshipping, teaching, and serving communities of faith (PCP II, 137).⁶ Moreover, the GKKs are the concrete expression of the Church of the poor. (PCP II 122-136)

Because of the danger of using the GKKs as mere tools for ideological and political agenda, the teaching authority of the Church (*Magisterium*) has emphasized their being of the Church. As aptly described by PCP II, GKKs are the concrete expression of ecclesial renewal (PCP II, 140).

Community Life and Mission of the GKKs

The GKKs, as Christian communities, possess a two-fold dimension in their community life. On one hand, the inward dimension (*ad intra*) refers to *discipleship*. On the other hand, the

⁶ “Our vision of the Church as communion, participation and mission, about the Church as a priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.” (PCP II, 137)

outward dimension (*ad extra*) refers to *apostleship*. This means that the Church that grows inwardly in its life in Christ must also grow by bringing Christ to others. The GKKs are called to be evangelized and evangelizing (See *Evangelii Nuntiandi* (EN), 58; John Paul II. *Redemptoris Missio* (RM), 51; *Ecclesia in Asia* (EA), 25; *Apostolorum Successores*, 215e).

To emphasize the missionary character of the Church, Pope Benedict XVI mentioned about the inherent connection between discipleship and mission. He stated that “discipleship and mission are like the two sides of a single coin: when the disciple is in love with Christ he cannot stop proclaiming to the world that only in Him do we find salvation.”⁷

Moreover, Pope Francis repeatedly describes the Church as “a community of missionary disciples” (See *Evangelii Gaudium* (EG), 24, 40, 120). He further states that the Church is not self-referential: it is meant to go out to the periphery.⁸ The Church as “the community of disciples does not exist only for itself or its members. It exists for the world. It is sent on mission to proclaim the good news of Christ and to be the instrument of his grace. It exists in order to evangelize, i.e., to proclaim the Good News, to build up the Church, and to serve the Kingdom by permeating the world with Gospel values so that finally all creation may be united in Christ as head” (PCP II, 104).

In the Philippine context, PCP II has emphasized the vision of a renewed Church, as a Church of the poor. The poor are meant not only to be evangelized but they are called to be evangelizing as well! Indeed the poor can be an effective force for renewed integral evangelization (See PCP II, 122-136). The

⁷ Pope Benedict XVI, *Disciples and Missionaries*, May 13, 2007 Aparecida, Brazil.

⁸ See Pope Francis, *Address to the Leadership of the Episcopal Conference of Latin America*, CELAM, Rio de Janeiro, Brazil, July 28, 2013.

challenge to become a Church of the poor is recently echoed in what Pope Francis calls “a poor church for the poor”. As a Church of the Poor, the GKKs are by their very nature “a little flock” who cares for everyone, especially the less fortunate and the marginalized.

The Parish as a Communion of Communities of GKKs and Other Faith Communities⁹

It is noteworthy that because of their being of the Church, the GKKs should be viewed as *integral part of the parish community* (See EG, 28-29). While the GKKs have certain degree of autonomy in running their community, they are never independent from the parish, much less from the local Church to which they belong! Pastorally speaking, in the same manner that the diocese, as a local church, is a wider community of faith composed of parishes, a parish is a communion of communities. As RM 51 reminds us, “because the Church is communion, the new ‘basic communities’, if they truly live in unity with the Church, are a true expression of communion and a means for the construction of a more profound communion. They are thus cause for great hope for the life of the Church.” Indeed the GKKs are meant to be places of communion, not only from within but also reaching out beyond themselves.

Conclusion

As mentioned, the Vision-Mission Statement of APAD II led to the establishment and publication of the first *Guidelines and Norms on the Gagmay'ng Kristobanong Katilingban (GKK) and the Sacraments* in 1996. This pastoral publication is one concrete expression of the on-going implementation of APAD II. The

⁹ See Section 2 Article 6.

updating of the *Guidelines and Norms on the Gagmay'ng Kristohanong Katilingban (GKK)* in 2014 continues that same spirit of renewal from Vatican II, APAD I, PCP II and APAD II for the local Church in the Archdiocese of Davao.

SECTION 1

DESCRIPTION AND NATURE OF THE GKKs

The GKKs are communities of faith in Jesus Christ and of the Catholic Church who reside in a certain territory within a parish. They are truly worshipping, teaching and serving communities. The GKKs are the contexts for their pastoral care, on-going Christian formation, prayer, worship, service, evangelization and missionary outreach. They are participatory, co-responsible and small faith communities of families transformed by the love of the Triune God, witnessing the values of Christian communion and mission to the world, especially to the poor through a renewed integral new evangelization!

Article 1 Communities of People of Faith

They are primarily communities of faith rooted in Jesus Christ, inspired and nourished by the Holy Spirit. They are communities of Catholics bonded by one faith, one baptism and one Lord around the Word of God. They are small enough to allow personal interaction among its members, and big enough to sustain, nourish and govern themselves. They are communities of Catholic families. It is here in the GKKs that one feels the sense of belongingness and acceptance. They are “a new way of being Church” because they are one of the ways of living the faith and in making the local Church of Davao a participatory, co-responsible and missionary Church. They are communities where Christian values of sharing, of communion and of participation in life are expressed, shared and lived.

Article 2 Communities of the Church

Since they are communities of Catholic faith, they are communities of the Church. As Church communities of faith, GKKs are rooted in the Trinitarian communitarian dynamic outgoing love of the Father, Son and Spirit. They reflect the Church as the People of God, the Body of Christ and the Temple of the Holy Spirit. The ecclesiological foundation of the GKKs rests on the nature of Church as communion, participation and mission (PCP II, 87-105; 137). The Church shares in the threefold mission of Jesus Christ: priestly, prophetic and kingly (PCP II, 118-121; CCC, 783-786). Hence, the GKKs, as concrete expression of Church renewal, share too in this threefold mission. The marks of the true Church – one, holy, catholic and apostolic – are expressed and experienced in our GKKs in doctrine, in worship, and in works of charity in missionary outreach.

Article 3 Communion of Communities in a Parish

The GKKs are communities of faith and of the Church that reside in a certain designated territory within a parish. The GKKs are wholly integrated into the local parish, which is “a communion of communities.” It is noteworthy that because of their being of the Church, the GKKs should be viewed as integral part of the parish community (see EG, 28-29). GKKs are formally established and recognized by the parish priest as communities of the parish. While the GKKs have certain degree of autonomy in running their community, they are never independent from the parish, much less from the local Church to which they belong! They should not “lose contact with the rich reality of the local parish and to participate readily in the overall pastoral activity of the particular Church. This kind of integration will prevent them from concentrating on only a part of the Gospel or the Church or becoming nomads without roots” (EG, 29).

Article 4 Communities of Formation, Worship, Service, Evangelized and Evangelizing

The GKKs are communities of faith and of the Church in a parish and are the contexts for pastoral care, prayer, sacraments, on-going Christian formation, evangelization and missionary outreach. These communities are the places where the disciples of Jesus Christ are formed and where they become apostles, communities of missionary disciples. The GKKs are contexts and vehicles for the priestly, prophetic and kingly mission of the Church. They are truly worshipping, teaching and serving communities. The GKKs as communities of missionary disciples do not exist only for themselves or for their members. They exist in order to evangelize, to go out of themselves to proclaim the good news of Christ to the world (see PCP II, 103-104). In this sense, they are missionary because in the measure that they evangelize, they are themselves evangelized (RM, 49; EN, 58). They reach out in selfless service to the wider community from their being evangelized. They are not “a self-absorbed cluster made up of a chosen few” (EG, 28). As “a poor Church for the poor” (EG, 198), the GKKs are by their very nature “a little flock” who cares for everyone, especially the less fortunate and the marginalized in solidarity with other groups.

SECTION 2

MEMBERSHIP AND ROLES OF SERVICE

PCP II 137 states:

“Our vision of the Church as communion, participation and mission, about the Church as a priestly, prophetic and kingly people and as a Church of the poor – a Church that is renewed – is today finding expression in one ecclesial movement. This is the movement to foster Basic Ecclesial Communities.”

All GKK members are expected to be participatory and co-responsible for the growth of the GKK faith-life. All members together are the GKK. Some members are called to roles of service for the good of the GKK. Concretely, what is needed is a facilitation, coordination and animation to promote a truly participatory community. This calls for a servant leadership style that is evocative, enabling and facilitative. Therefore, leadership in the GKKs is for service, a leadership that is rooted in Jesus Christ “Who came not to be served but to serve and as a ransom for many” (Mk. 10:45). It is a servant leadership, a leadership of service.

GKK membership which includes a ministry of leadership should focus on living-out the values of communion, participation, co-responsibility and a sense of mission.

MEMBERSHIP

Article 5 Membership

All persons baptized in the Catholic Church and those formally received into it residing within the GKK community are all members of the GKK.

Article 6 Participation in Other Communities

While all Catholics here in the Archdiocese of Davao are members of GKKs, some in addition are also members of different movements and other faith communities. Membership in these faith communities is commendable because it helps develop their Catholic faith. It is highly encouraged and appreciated because they are first and foremost members of GKKs that members of these other faith communities share their God-given talents and gifts for the building up of their GKK where they belong.

Article 7 GKK Registry

In order to foster participation and communion in the community, the GKK shall have a current registry of all its members as individuals and as families within its territorial jurisdiction. The Archdiocese will provide the format for the registry.

Article 8 Rights and Responsibilities

A GKK member has the right and responsibility:

- To participate in the life and mission of the community;
- To get actively involved in the building up of the community;
- To practice the threefold ministry: priestly (worshipping), prophetic (teaching) and kingly (serving);
- To be evangelized and to receive Catholic formation;

- To receive the sacraments and sacramentals;
- To reach out to other communities such as other GKKs, other Christian communities, Lumads and other religions;
- To promote a sense of stewardship and integrity of creation.

Article 9 Issuance of the GKK Information Data Sheet

By nature, the Information Data Sheet (IDS) is for information purposes. It is a tool to identify the GKK members. The issuance of the IDS is free of charge and must be given to any member who asks for it. It is freely issued to all members who intend to receive the sacraments of baptism, confirmation and marriage; those asking for parish recommendations; and certifications.

Issuance of the IDS is ordinarily based on the GKK Registry, if it is properly updated. It is prepared and released by the secretary. The Secretary is responsible for obtaining the signature of the *Pangulo sa Katilingban* (PSK). However, in the absence of the secretary, any member from the Social Communications Committee (SoCCom) may do the preparing, releasing and obtaining the signature of the IDS.

The IDS shall be signed by the *Pangulo sa Katilingban* (PSK). In the absence of the PSK, anyone of the three leaders – *Pangulo sa Liturhiya* (PSL), *Pangulo sa Alagad* (PSA), *Pangulo sa Panudlo* (PSP) – may sign.

It is highly recommended that signing be done at the chapel after the celebration of the Liturgy of the Word or during a GKK meeting.

ROLES OF SERVICE

Article 10 Shared Servant Leadership

All members of a GKK by baptism are called to full participation in the GKK. Some of the members are called to special roles of service for the good of the GKK. One role of service is leadership.

To foster a shared servant leadership, it is expected that all leaders always coordinate with their *Pangulo sa Katilingban* (PSK), with other GKK Leaders and with the parish coordinators.

It is expected that GKK leaders will attend scheduled meetings and formation sessions on both the parish and GKK levels and to attend the *Kasaulogan Sa Pulong* (KSP).

The following are considered key servant leaders of the GKK whose functions are regulated by the diocesan bishop through the parish priest. They are:

PANGULO SA KATILINGBAN (PSK)

Role: The overall facilitator, coordinator and animator of the GKK

Functions:

- Facilitating the faith-life growth of the GKK;
- Coordinating with the other GKK leaders in handling GKK activities;
- Presiding-over GKK meetings;
- Linking with other PSKs in their Zone;
- Networking with the local government units & civil society groups (Non-Government Organizations [NGO] and Peoples Organizations [PO]).
- Signing the IDS form.

The PSK should not hold any other leadership role/functions in the GKK. Neither should the PSK hold civil executive positions.

PANGULO SA LITURHIYA (PSL)

Role: The overall in-charge of worship ministry

Functions:

- Enhances the liturgical life of the community. He coordinates with groups at the service of the liturgy, like music ministry, altar servers, lectors, commentators, cantors and psalmists, arts and environment.
- Organizes devotional activities such as rosary, processions, via cruce, traditional novenas and initiate special activities focused on the Word of God.
- Presides over the Liturgy of the Word – *Kasaulogan Sa Pulong (KSP)*; *Hiniusang Pag-ampo (HP)*; *Kasaulogan Sa Adlaw'ng Domingo kon Walay Pari (KSD)*, and *Kasaulogan Sa Kristohanong Paglubong/Kamatayon*.
- Acts as altar server in GKK Masses in the absence of altar servers.

PANGULO SA PANUDLO (PSP)

Role: The overall in-charge of formation ministry

Functions:

- Facilitates the basic and ongoing formation of GKK members and leaders on the truth of the Catholic faith and the doctrines of the Church whenever and wherever possible, be it formal or informal;
- Handles the yearly *Flores de Mayo*;
- Reads the weekly PSP *Han-ay* before every KSP/HP/KSD;

- Assists in the catechetical activities and formation done in every school located within the territorial jurisdiction of a particular GKK.

PANGULO SA ALAGAD (PSA)

Role: The overall in-charge of service ministry

Functions:

- Facilitates education/formation for Justice and Peace;
- Coordinates the socio-economic, political and cultural development of the GKK;
- Facilitates the assessment of the social condition of the community;
- Identifies issues and concerns affecting the life of the GKK;
- Organizes socio-economic development projects;
- Provides opportunities for formation towards social and environmental concerns;
- Oversees the Disaster Preparedness and Response Program;
- Sets up a functional GKK Social Action Committee which includes Caritas.

Article 11 Special Roles of Service

FAMILY AND LIFE

PANGULO SA KRISTOHANONG BANAY (PSKB)

Role: Overseer of the Family and Life Apostolate in coordination with the PSK and other GKK leaders

Functions:

- Promotes the Pro Life orientation such as the practice of Natural Family Planning-Billings Ovulation Method (NFP-BOM);
- Facilitates basic and ongoing Family and Life formation;
- Recruits live-in couples for the reception of the sacrament of marriage.
- Works closely with the *Pangulo sa Batan-on* (PSB)/Youth Apostolate.

YOUTH

PANGULO SA BATAN-ON (PSB)

Role: Overseer of the faith-life of the youth in coordination with the PSK and other GKK leaders

Functions:

- Organizes the youth in the GKK;
- Enhances the integration of the youth with other ministries;
- Animates the participation of the youth in the GKK life;
- Facilitates basic and ongoing formation of the youth;
- Works closely with the Family and Life Apostolate/PSKB

Article 12 Selection of Nominees and Appointment of GKK Servant Leaders

In the selection and appointment of leaders – PSK, PSL, PSP, PSA, PSKB, PSB – the parish priest as shepherd, should motivate members to take roles of service in leadership and be part of the decision making process.

This selection and appointment process shall take place every three years. The GKK should recognize the importance of developing new servant leaders in their GKK.

In the selection and appointment process, the parish priest will make sure that the necessary requirements are met.

- Pre-Selection:
 - Orientation-formation for all members of the GKK;
 - The parish forms a committee to take charge of the selection process.
- Selection:
 - Every listed member, present or absent except anyone who is holding an executive position in the Local Government Units, is qualified for nomination;
 - Mode of nomination is secret balloting;
 - The first three highest nominees of each ministry or apostolate are to be interviewed by the parish priest or with the parish team.
- Appointment:
 - After due consideration of the results of the nomination and the needs of the GKK, the parish priest appoints the servant leaders for each ministry and apostolate.
- Post-Appointment:
 - Appointed leaders undergo formation before they are sent forth.
- Other considerations:
 - To enhance personal and community growth, leaders shall undergo yearly formation-renewal program.

- Each GKK shall have one overall in-charge PSL, one overall in-charge PSP and one overall in-charge PSA.
- The other PSL, PSP and PSA also serve their GKK through their participation in each of the particular ministries.

Article 13 *Pundok Banay*

The grouping of families, *Pundok Banay* (PB), is a smaller expression of the GKK as a Church of the neighborhood.

- The *Pundok Banay* (PB) are to enhance a deeper sense of GKK communion, participation, co-responsibility and mission. It is recommended that the GKK members be grouped into 8-15 families per *Pundok Banay*, whenever possible.
- *Pundok Banay* engage in activities that will cultivate the GKK values of communion, participation, co-responsibility and mission.
- Every *Pundok Banay* will choose its own group facilitator, *Tigpasayon sa Pundok Banay* (TPB).
- The Word of God is of utmost importance in the life of the Clusters of families. For example: Bible Reflection, devotional prayers, celebrations of the liturgical seasons such as Advent, Christmas, Lent and Easter.

Article 14 *Tigpasayon sa Pundok Banay*

Role: Facilitator and animator of the *Pundok Banay*

Functions:

- Animates Bible Reflection among *Pundok Banay* members;
- Relates and coordinates with the PSK;
- Cultivates fellowship among *Pundok Banay* members;

- Facilitates implementation of GKK programs and activities;
- Enhances a two-way information dissemination that is from the *Pundok Banay* level to GKK and vice-versa.

Article 15 Finance Committee

The GKK should have a Finance Committee which shall be composed of a Treasurer, as head of the Committee, and two (2) members. The Treasurer shall be chosen by the GKK members while the two (2) members shall be appointed by the six (6) GKK leaders mentioned in Article 12.

One of the members of the committee shall act as Auditor of the GKK. As authorized by the Parish Priest, the Finance Committee shall initiate fund raising for the support of the GKK.

Role: Steward of GKK funds and properties

Functions:

- Safeguards the funds of the GKK;
- Takes charge of GKK fundraising with the approval of the Parish Priest;
- Keeps the inventory of the GKK properties including documents on GKK lots;
- When applicable, facilitate banking transactions through an account attached to the name of the parish;
- Establishes simple financial system;
- Makes periodic financial reports to the GKK.

Article 16 Social Communications Committee

The GKK should have a Social Communications Committee (SoCCom) which shall be composed of a Secretary, as head of the Committee, and two (2) or three (3) members. The Secretary shall be chosen by the GKK members while the two

(2) or three (3) members shall be appointed by the six (6) GKK leaders mentioned in Article 12.

Role: Records keeper, documenter/facilitator of GKK communications.

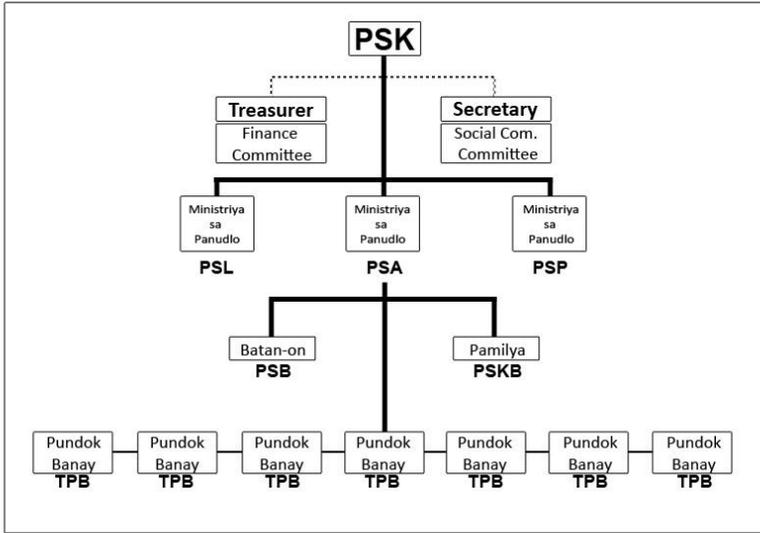
Functions:

- Records and keeps minutes of the meetings;
- Maintains and updates the GKK Registry;
- Prepares, releases and obtains the signatures for the Information Data Sheet (IDS);
- Facilitates dissemination of information;
- Documents important events of the GKK (written and pictures/videos).

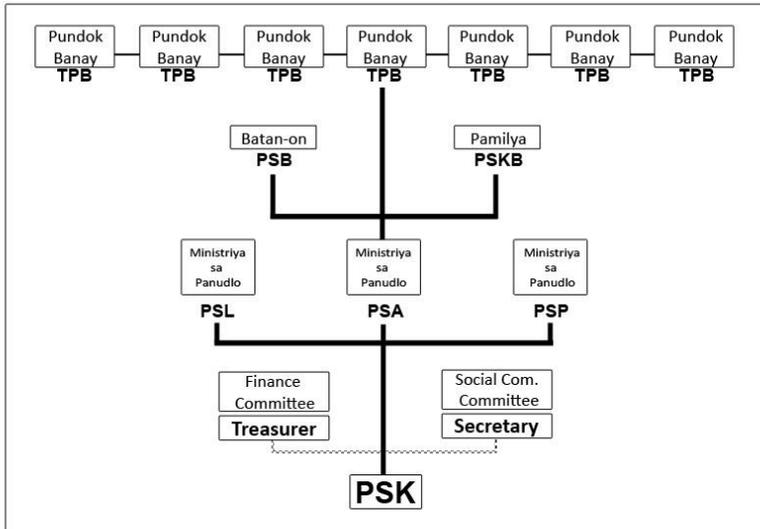
Article 17 Flow of GKK Ministries and Apostolates

The basic understanding of Church and therefore of GKKs is a faith community of all the baptized. This faith community is **at the service of all Christian families** so that all members can live out their baptismal commitment. Facilitation, coordination and animation are needed to promote a truly participatory community. The flow of GKK ministries and apostolates should be enabling in order to focus on living-out the values of communion, participation, co-responsibility and a sense of mission. The diagrams below serve as an **aid** and **guide** for the community to live and witness their Catholic faith.

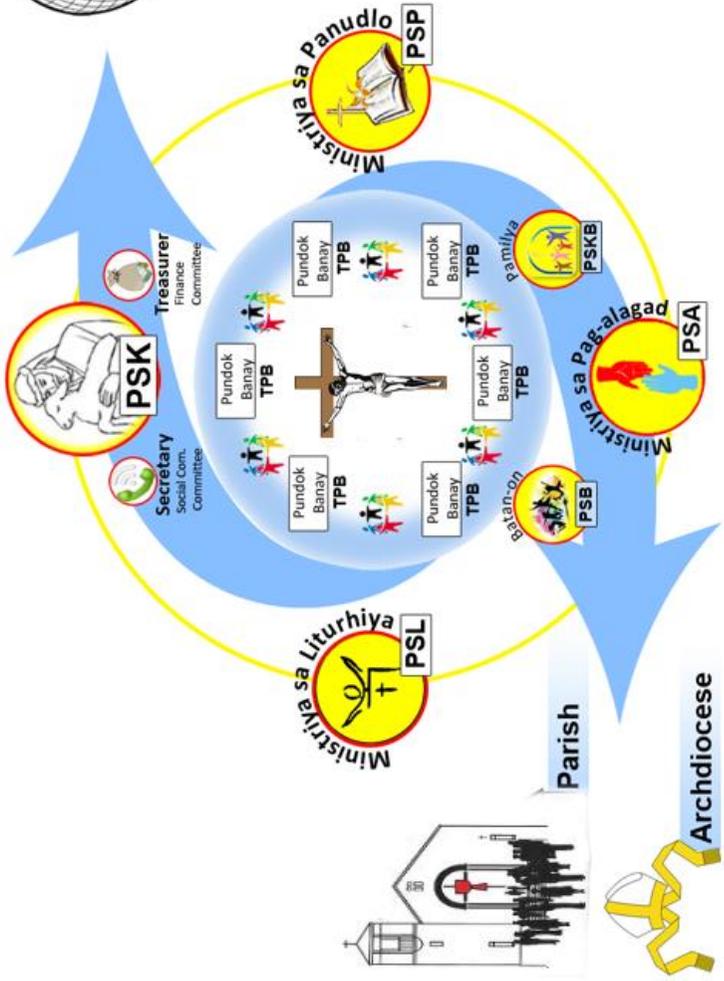
Top-bottom Organizational Communication Flow



Bottom-up Communication Flow with Emphasis on Servant-Leadership



GKK Flow of Communion, Participation, and Mission



SECTION 3

PASTORAL FORMATION AND SKILLS TRAINING

The importance of the formation of all GKK members (which includes leaders, families, children, youth and other members) is in conformity with the document of St. John Paul II entitled *The Lay Members of Christ Faithful People* (*Christifideles Laici* [CL]):

“The formation of the lay faithful must be placed among the priorities of the diocese. It ought to be so placed within the plan of pastoral action that the efforts of the whole community (clergy, lay faithful and religious) converge on this goal” (CL, 57)

“Formation is not a privilege of a few, but a right and duty of all. Possibilities of formation should be proposed to all, especially the poor, who can also be a source of formation for all. For the purpose of a truly incisive and effective pastoral activity, the formation of those who will form others is to be developed through appropriate courses and suitable schools.” (CL, 63)

Each of the lay faithful should seek further **understanding and appreciation** of the Catholic faith. In this regard, all GKK members should undergo integral faith formation. A well-founded formation program needs to be provided for all GKK members. Formation helps all members of the Church to grow in their call to holiness which is for the renewal of the

temporal order – social, political, economic cultural and environmental.

The main source of an integral formation program is the *Catechism of the Catholic Church* (CCC). The CCC includes all dimensions of our Catholic faith including the doctrines of the faith, the celebration of the sacraments, Christian living and prayer.

Article 18 Direction of Pastoral Formation

The spirit of renewal envisioned by Vatican II, as incorporated in PCP II and APAD II is the basis for the direction of Pastoral Formation. This is achieved through an integral and continuing faith formation program for all GKK members. The Archbishop, together with the Archdiocesan Pastoral Council of Davao, is to oversee a well-coordinated formation program. The diocesan pastoral agencies will design various formation programs to be implemented by the parishes. These programs should be geared towards formation for mission, witnessing, personal conversion and social transformation.

Article 19 Foundational Integral Faith Formation

To strengthen all GKK members foundational integral faith formation must be given an utmost importance (see CCC, 287). This formation should center on the tri-mission of Christ (Priestly, Prophetic and Kingly) that they share by virtue of their baptism.

Thus the basic seminars given to all the GKK members should include:

- Introduction to Salvation History,
- Encounter with Jesus Christ through the Bible,
- Church Renewal Focusing on the GKK as an Integral Part of the Parish as a Communion of Communities,

- Liturgy Focusing on the *Kasaulogan Sa Pulong* (KSP), Bible Reflection and Devotional Prayers.

Article 20 Continuing Integral Faith Formation

This continuing integral formation shall include simple and further or deeper catechesis on the Doctrines, Sacred Scriptures, Christology, Sacraments, Ecclesiology, Liturgy, Mariology, Morals, and the Social Teachings of the Church based on the Sacred Scripture, Tradition, and the Magisterium.

Other matters concerning regular continuing formation may be given to all GKK members for the deepening of their faith such as:

- Intrapersonal
 - Personhood
 - Values Formation
 - Spiritual Deepening: Recollections, Retreats
 - Psycho-spiritual formation
- Interpersonal
 - Community Relationship
 - Family-community living
- Ecclesial
 - Missionary Nature of the Church
 - Ecumenical and Interreligious Dialogue
 - Family Catechesis
 - Orientation on the moral dimension of the socio-economic and political issues
 - Encyclicals, Apostolic Exhortations and other Church magisterial documents
 - Spirituality of Stewardship

- Philippine Church events
- Catholic Bishops' Conference of the Philippines (CBCP) Pastoral Letters
- Historical
 - History of BEC Development in the Archdiocese of Davao
 - History of the Archdiocese of Davao
- Social
 - Social, political, economic, cultural
 - Environmental concerns: seminar on environmental protection (Climate Change, Waste Management Segregation, Risk Reduction, etc.

Article 21 Integral Pastoral Skills Training

The following skills training should be given to all GKK Leaders:

- Christian Servant Leadership
 - Human Relations Skills/*Pakiglambigit sa isig-kaingon*
 - Basic Communication Skills
 - Facilitating Skills
 - Team Building Skills
 - Simple Planning, Implementation, Monitoring and Evaluation Skills

Specific skills training for each leader about:

- PSK
 - presiding at meetings

- PSL
 - facilitating Bible sharing, presiding or conducting KSP, having an effective impartation of prepared sharing, conducting sacramentals, for example, funeral blessings, house blessings, etc. (if applicable), coordinating liturgical ministries
- PSP
 - creative teaching, forming and learning skills
- PSA
 - conducting Basic Orientation Seminar on Social Action Work (BOSSAW), organizing disaster preparedness and quick response efforts, organizing income generating projects (IGPs), handling advocacies
- PSKB
 - conducting effective seminars related to Marriage Enrichment and Family and Life concerns; capability of explaining the NFP-BOM; basic skills in counseling; basic skills in family catechesis
- PSB
 - evangelization through theater arts
- *Tigpasayon sa Pundok Banay (TPB)*
 - facilitating Bible Reflection
- Finance Committee
 - Simple/Basic Accounting, Reporting
- SoCCom
 - documentation and formulation of minutes, basic journalism

SECTION 4

ESTABLISHMENT OF GKKs

GKKs are communities of faith in Jesus Christ and of the Catholic Church that are established within a parish. The GKKs are the contexts for pastoral care, on-going Christian formation, prayer, worship, service, evangelization and missionary outreach.

Article 22 Accompanying Idea/Concept in the Establishment of a GKK

Any community of baptized Catholics residing in a particular neighborhood within the parish may be established as a GKK.

Article 23 Steps for the Establishment of a GKK

The following are the steps to establish a GKK:

- request to establish a new GKK to the parish priest
- indicating enough members of the proposed new GKK (who are willing to undergo seminars/formation),
- endorsement from the chapel of origin (*if applicable*),
- consensus on the choice of the patron saint, approved by the parish priest,
- determination of a lot (*if applicable*), and the location poses no danger to the people.

Article 24 Location of a GKK

A GKK may be established in a subdivision, condominium, or any natural neighborhood of families.

Article 25 GKKs are a Part of the Communion of Communities in a Parish

An established GKK is a separate entity from the *barangay* and *purok* structures, and from homeowners' associations. Furthermore, it cannot have its own identity apart from the parish and it should not be registered in Securities and Exchange Commission.

Article 26 Pastoral Care of the Parish Priest

The parish priest takes care of a GKK that experiences serious crisis in leadership, dwindling number of members, lack of personnel for its ministries, and the like.

Article 27 Reduction of the Numbers of Members in a GKK

For various reasons a GKK may experience a reduction in the number of their members to a point where the GKK is unable to sustain its life and activities. Those remaining members and families incorporate themselves into a neighboring GKK or GKKs and may form *Pundok Banay* or join into already existing *Pundok Banay* of their respective new GKK.

SECTION 5

LITURGICAL CELEBRATIONS, RELIGIOUS PRACTICES AND REGULAR ENCOUNTERS AS EXPRESSIONS OF COMMUNION

A GKK, as an integral part of a parish, is a community of faith that is nourished by the Word of God, the Eucharist and other sacraments. Popular devotions and other religious practices are also expressions of communion. All liturgical celebrations are celebrated according to the liturgical norms of the Church.

Article 28 Liturgical Celebrations

The celebration of the Holy Eucharist other liturgical celebrations such as the Liturgy of the Word, that is, *Hiniusang Pag-ampo sa Gagmay'ng Kristohanong Katilingban* or *HP sa GKK, Kasaolugan sa Adlaw'ng Domingo Kun Wala ang Pari* or *KSD*, other sacraments (Baptism, Confirmation, Marriage, Confession, Anointing of the Sick) and sacramentals (blessings and funerals) are to be celebrated meaningfully and solemnly in the GKKs.

Article 29 Religious Practices

Popular devotions and religious practices such as procession of statues of a GKK patron saint, praying the Holy Rosary, doing the *Aurora*, recitation of the *Angelus*, novenas to Christ, Mary and other Saints, Holy Hour, Way of the Cross, and the like may be celebrated in a GKK.

Article 30 Other Celebrations

Other celebrations such as *Santacruzán*, *Panuluyan*, *Pabasa*, Bible Enthronement, Bible Sharing, communal prayer meetings, *Flores de Mayo*, funeral wakes, private prayers and meditations may be celebrated in a GKK.

Article 31 Fiesta Celebration in the GKK

Aware of the utmost importance of the Eucharist, its celebration is the core of the GKK fiesta celebration. Novenas and all other popular devotions or practices come next in importance to the celebration of the Holy Eucharist.

Pre-fiesta catechesis may be facilitated by the parish formation team in coordination with the GKK leaders.

- Other Activities:
 - Cultural and Social activities have become part of the community's way of celebrating together their patronal fiesta. Patronal Fiesta may be celebrated without these activities.
 - It would be helpful for the GKK leaders to invite and discuss with the local authorities and civic leaders during fiesta planning and preparation for a fruitful fiesta celebration.
 - Gambling is discouraged during fiesta.

SECTION 6

THE GKK CHAPEL

The GKKs are the contexts for pastoral care, on-going Christian formation, prayer, worship, service, evangelization and missionary outreach. The GKKs need a place to gather as a community. Normally, the GKKs gather in their chapels. The GKK chapel is considered as a sacred place, where the faithful, living in communion, gather and express their faith through becoming a worshipping, teaching and serving community.

Article 32 Chapel

Normally, a GKK is to have its own chapel.

Article 33 Alternatives to a Chapel

Under other circumstances, or maybe even in cases of natural disasters, a GKK may use another place to gather, provided that:

- there is a clear agreement, or permission between the owner of the chosen place and the GKK for its use;
- the community and the parish priest have agreed on the suitability of the chosen place;
- the sacredness of the place and the solemnity of the celebrations are faithfully observed;

Article 34 Sharing the Use of a Chapel

A GKK chapel may be shared for use by other GKKs that may not be able to have their own chapel (either permanently or temporarily), upon the approval of the parish priest.

Article 35 Chapel Property Ownership or Use

Chapel properties should be titled and donated to The Roman Catholic Bishop of Davao, Inc. (RCBDI). Otherwise, other forms of agreement for the use of the property should be entered into by the RCBDI and the land owner.

Article 36 Assistance in Acquiring or Using a Chapel Property

The Archdiocese of Davao shall assist the GKKs in the processing of documents pertaining to the acquisition or use of GKK chapel properties.

NOT A FINAL WORD ...

As mentioned in the *Foreword* and the *Introduction*, these updated *Guidelines and Norms on the Gagmay'ng Kristobanong Katilingban (GKK)* are the fruits of the entire history of the development of the GKKs here in the Archdiocese of Davao. When the first *Guidelines and Norms on the Gagmay'ng Kristobanong Katilingban (GKK)* were written in 1996, they were the fruit of the faith journey of the local Church in Davao at that time. Our recent process of reviewing our GKKs and the guidelines and norms over the past few years has led us to this updated version of 2014.

While these are for us now our guidelines and norms, we will continue our journey as missionary disciples as the local Church here in Davao. We will be led by the Holy Spirit into the new paths to which we will be called and sent. These guidelines and norms can be updated in the future. Any updating is not just to update them but to direct us more deeply into the mystery of Christ and His Church so we can deepen the living-out of the values of communion, participation, co-responsibility and mission towards becoming a poor Church for the poor.