

**MOTIVATING YCLC SENIORS TO CONTINUE  
DEEPENING THEIR CHRIST-COMMITMENT**

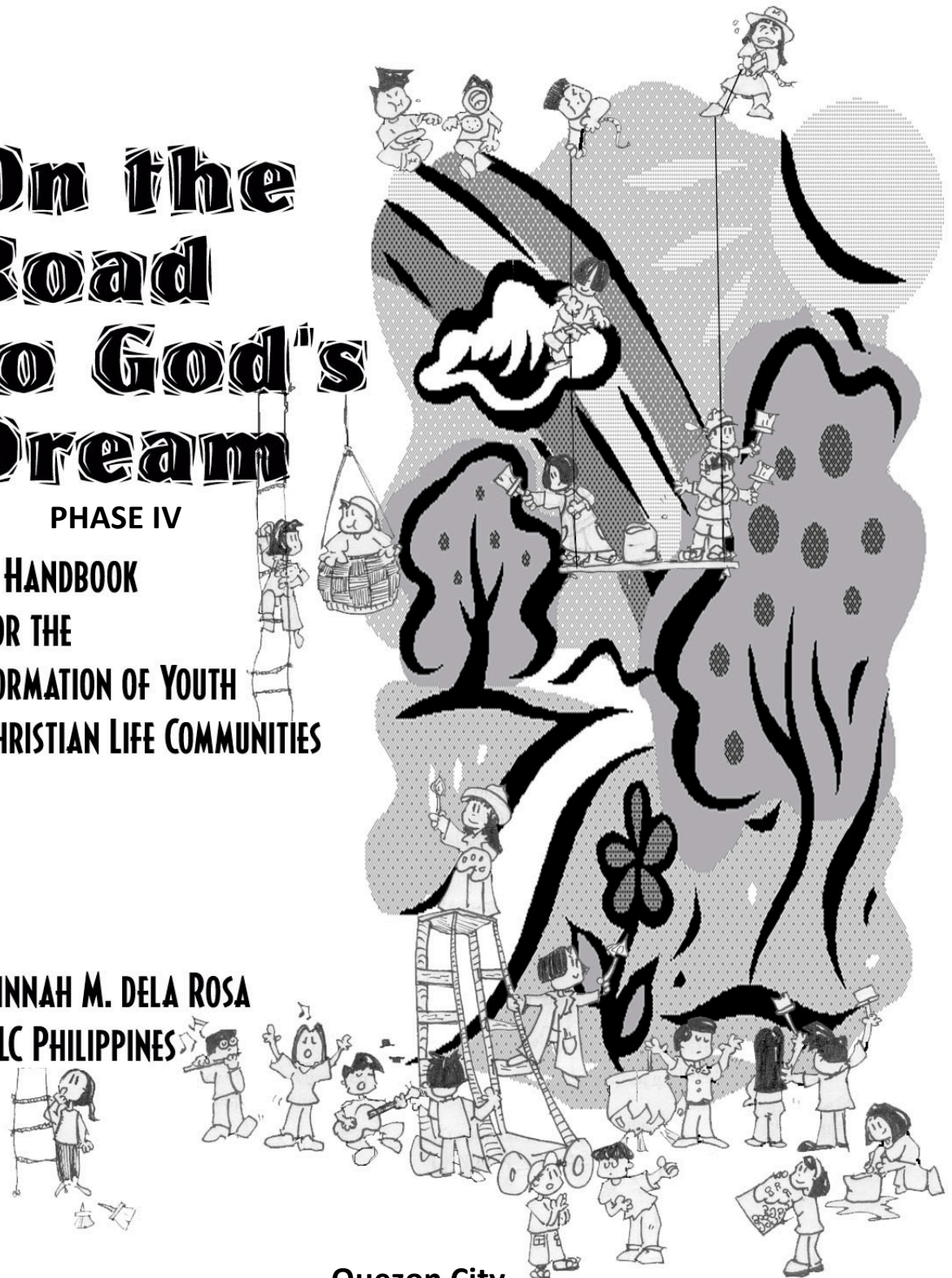
# **On the Road to God's Dream**

**PHASE IV**

**A HANDBOOK  
FOR THE  
FORMATION OF YOUTH  
CHRISTIAN LIFE COMMUNITIES**

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## PREFACE

Whether people are conscious of it or not, at the very core of their being resides a search for meaning and yearning for purpose,<sup>1</sup> just like the young man in the Gospel (Mk 10:17-27; Lk 18:18-25). This primordial thirst that burns within every person is no different from the basis of particular longings that young people experience.

The Congregation for Catholic Education document, *The Religious Dimension of Education in a Catholic School* (1988), describes the world as fast changing where “concepts such as truth, beauty and goodness have become so vague today that young people do not know where to turn to find help.”<sup>2</sup> According to the study on the youth commissioned by the Philippine Province of the Society of Jesus, *Project Y-2001: Psychographics on the Filipino Youth Phase I*,<sup>3</sup> today’s high school youth who are still exploring their personal identity, experience strong pressure from consumerism, which in turn dictates many of their wants and aspirations.

Today, some adolescents exercise their growing independence and freedom negatively, even dangerously, by drinking, smoking, taking drugs, viewing pornography, cheating and lying.<sup>4</sup> Even as the youth seek greater independence, many of them harbor strong feelings of insecurity. Being alone, especially in the sense that they have no one to rely on, is one of their greatest fears.<sup>5</sup> As such, the youth also want so much to be part of a community.

Many sociologists say that all persons of whatever age first fulfill their need for meaning through a concrete search for identity and for participation.<sup>6</sup> The youth long to be loved, to be accepted, to matter for others, and to be a part of a stable and secure structure.<sup>7</sup> It comes as no surprise, then, that “today’s adolescents thrive on personal relationships and the meaning that these relationships give to their own lives.”<sup>8</sup>

However, what truly is at the heart of all our human longings? Deep in the core of our being dwells a yearning for God. As the psalmist sings, “As the deer longs for the running waters, so my soul longs for you, O God” (Ps 42:2). St. Augustine puts it even more precisely when he tells us that our hearts are restless until they rest in God.<sup>9</sup>

### ***A Search for God***

Where can the youth find God? Much can be learned from Jesus' own example, particularly how his entire ministry is rooted in prayer. The Gospels show clearly how Jesus Christ's whole life unfolded in an atmosphere of prayer. He prays when making crucial decisions or during certain events: e.g., praying over his mission for forty days in the desert (Mt 4:1-11),<sup>10</sup> choosing the twelve (Lk 6:12-16), curing a boy with epilepsy (Mk 9:29), or teaching his disciples the Lord's Prayer (Lk 11:1). He blesses food at mealtime (Mt 14:19; 15:36; 26:26), observes the Sabbath, and joins the community of Nazareth at prayer (Lk 4:16). At other times Jesus retreats to a mountainside, a desert area, or a garden (Lk 5:15-16; 6:12; Mk 1:35, 6:46; 14:32). It is through Jesus' habitual activity of prayer and retreat, together with his preaching, teaching, healing, forgiving sins, and more, that his mission is gradually revealed to us.

In a similar way, the Youth Christian Life Community (YCLC) also seeks to root its members in prayer. Throughout each school year, members attend sessions as often as once-a-week to pray together. Their regular celebration of the Eucharist also strengthens the YCLC members personally and as a small community. In addition, the YCLC provides an annual retreat to deepen the members' encounter with God. Retreats "provided the venue for me to experience an intimacy with God that I longed for,"<sup>11</sup> is how a college member of the Christian Life Community (CLC)<sup>12</sup> recalled attending her first Ignatian retreat as a high school sophomore member of the YCLC.

According to the *Spiritual Exercises of St. Ignatius of Loyola (SpEx)*,<sup>13</sup> making a retreat can indeed be described as beautiful, profound, and moving because it affords the retreatants the opportunity for a deeply personal and unique encounter with Christ. Among the YCLC, this experience is usually not of the same depth or intensity that adult CLC members are capable of because of the youth's growth-in-process and specific context. Nonetheless, the retreat can foster an experience that sparks a greater desire among these adolescent members to continue nurturing their knowledge and personal relationship with Christ.

### ***The Role of the CLC in this Search***

The Christian Life Community is a way of life. Thus, CLC involves a growth process toward a certain way of living that perdures throughout one's entire life. The CLC calls persons to live the Ignatian spirituality,<sup>14</sup> which opens and disposes CLC members to whatever God wishes in each concrete situation of their daily life. Since the CLC formation takes time, those involved with the YCLC should recognize from the outset that the most

important gift YCLC can give at their level is to introduce the CLC way of life in such a way that it can take on deeper roots later as they become part of the adult community.<sup>15</sup>

The YCLC is not an end in itself. Rather it aims at fostering in its members “maturity in the Christian faith” that is grounded in a deeper relationship with Jesus Christ, thus providing a positive contribution to His Kingdom here on earth. The YCLC, therefore, is one means for building up the Kingdom of God.

The journey towards Christian maturity, of course, is one that takes many years, and is dependent on numerous factors, starting with the grace of God. It includes both education in the Christian faith and a life long Christian formation. The YCLC formation complements the formal religious education its members receive in school. But in order for this ongoing formation in the YCLC to be effective, YCLC Group Guides and Moderators<sup>16</sup> need at their disposal effective and relevant formation materials.

### ***The Challenge We Face***

The YCLC Group Guides and Moderators already have at their disposal a multitude of materials. Though there is this wealth of materials that are both modern and pedagogically inspiring in the area of youth ministry, there exists a dearth in solid spiritual resources for the High School YCLC. Noticeable among numerous collections of foreign youth ministry materials are activities that deepen one’s self-knowledge and develop community bonds, which use a more secular rather than spiritual approach. Unfortunately, such an approach can leave the experience of nascent love for community on the level of psychology and sociology alone. Clearly, there is a need for materials that have a distinctive faith orientation. The most practical formation material for YCLC Group Guides and Moderators is the *SpEx*.

However, most available materials on the *SpEx* are not indicative of characteristic Filipino attitudes and values, and are written in retreat formats for adults or pre-adolescent youth. Added to this, it must also be noted that the few materials that have adapted the *SpEx* for the youth are all in retreat or recollection formats. There has yet been no significant work done in the area of ongoing youth formation for groups or communities using the themes of the *SpEx*.

Therefore, the YCLC moderators and guides are often left using materials that are not well-suited for their members, either because the Christian message tends to be buried in the social process of undergoing bonding and self-discovery activities, or because they are not sufficiently inculturated to address the needs and longings of the youth in the Philippines. The Christian Life Community of the Philippines (CLCP) recognizes that the most popular resources and trendiest methodologies are merely superficial scaffolding to youth ministry. There is a need to respond to the inner deeper spiritual desires and needs of the Filipino youth. The YCLC members’ yearning for a

profound friendship with their fellowmen and with Christ our Lord must be acknowledged in a way that is suited to their level of maturity and context. This is the problematic context behind this ministerial project.

CLCP desires to support its YCLC Group Guides and Moderators by developing formation materials that are more responsive to their YCLC members' needs, while at the same time facilitates an intimate, solid and growing experience of Christ. The CLCP recognizes that if YCLC members experience Christ during their formation sessions in a personal, meaningful and engaging way, just as they do in their retreats, it will strengthen their desire to continue to deepen their friendship with Christ and continue to mature in the faith. Thus, this ministerial project seeks to help the YCLC Group Guides and Moderators address the pastoral problem: "How could senior YCLC members be motivated to continue deepening their personal relationship with Christ?"

### ***The Scope of this Work***

This is a pastoral work, above all. The response of this ministerial project to the problem just stated is to create a formation manual for adults who relate to Filipino YCLC members in their capacity as YCLC Group Guides and Moderators so that they can direct each YCLC member through the *SpEx* toward a deepening relationship with Jesus Christ. This manual is primarily aimed at the adult Group Guides and Moderators, through whom the YCLC members can be led to Jesus' invitation to deeper intimacy.

This formation manual will provide formation modules that YCLC Group Guides and their Moderators can use for the deepening stage that the YCLC members undergo in their last year of high school. It is meant to engage, in a holistic manner, the YCLC members' intellect, imagination, heart and will, so that they can make a deeper act of faith. With sessions that foster a common bond based on Christ's values, the members inevitably learn more about themselves and more about their companions, thus, enabling them to create an atmosphere of Christian community. Furthermore, the sessions are intended to be complemented by meaningful hands-on experiences of service to others, rather than withdrawing from or substituting for such actual experiences of service.

The pastoral decisions that ground and direct the content of this manual are based on the desire to respond to the youth's felt needs and expectations, but also to be faithful to the message of Christ as expressed in the *SpEx*.<sup>17</sup> Since the CLC formation tool is the *SpEx*, the formation sessions' themes and content are based directly on the Exercises. Therefore, it goes without saying that the manual utilizes the *SpEx* in an inculturated manner, using strategies that appeal to the Filipino youth in a way that makes the Christian message present in a relevant way.

## INTRODUCTION

The youth are on a journey in search of God, of the meaning of life, and of definitive answers to questions such as, “What must I do to inherit eternal life?” (Lk 10:25). The youth search not only for life’s meaning but also for a concrete way to go about living life. It is during the period of youth that they feel even more strongly the desire to be one’s own person and to find love, both of which only God can ultimately give. It is clear that on this journey the youth need guidance, encouragement, and companions.<sup>18</sup> Thus, those who wish to journey with and guide the youth must be aware of these characteristics, identify them, and love this fundamental aspect of the youth.<sup>19</sup> This is where you are most crucial.

Most persons need guides and companions in their faith journey. Since you teach and minister to young people, it is helpful to reflect on how you can be an authentic guide and companion to the youth in their faith journey.<sup>20</sup> The youth inevitably need guides – adults in whom they see a wealth of human warmth and a willingness to walk with them along the paths they are following.<sup>21</sup> Group Guides and Moderators are most often teachers who are present to the Youth Christian Life Community (YCLC) members; thus, you need to be a true witness of the Gospel through your example of life, your professional competence and uprightness, and your Christian inspired teaching.<sup>22</sup>

By becoming a Group Guide or Moderator for the YCLC, you proclaim by your witness the desire to grow into the kind of guide whom the youth seek. The Christian Life Community of the Philippines (CLCP) desires to support you in this endeavor. In order to do this, however, the CLCP must provide relevant and effective YCLC formation materials that can foster an intimate, solid, and growing experience of Christ.

The dearth of materials for ongoing youth formation is a felt need on a national level, as evidenced by requests made by the YCLC Group Guides and Moderators from the local communities in different regions to the CLC Center. Current materials that are available are often described by Group Guides as not well-suited for the YCLC since most use a more secular rather than spiritual approach; thus, leaving the experience of nascent love for community on the level of psychology and sociology. This urgent need for a formation manual that is suitable for the Filipino YCLC is one reason why this manual has been written.

The manual is also written to inculturate the Christian message “through images, symbols, rites that are indigenous to Philippine culture”<sup>23</sup> and provide opportunities for the Filipino youth to “respond to Christ’s call in a uniquely Filipino manner.”<sup>24</sup> This formation manual is a practical tool for you as a YCLC Group Guide/Moderator as well, because it provides both the content and a methodical process with which to run formation sessions that will save you many hours of preparation.

Finally, this manual is written to aid you as a YCLC Group Guide/Moderator in leading the YCLC members to Jesus’ invitation to deeper intimacy. Since maturing in the faith is a long and complex process, this manual will certainly aid in the strengthening of the Filipino YCLC members’ desire to deepen their understanding and personal relationship with Christ at the stage where they are at.

This formation manual uses three guiding principles in the selection of strategies or activities that are utilized in developing the *Spiritual Exercises of St. Ignatius (SpEx)*:<sup>25</sup> (1) inculturation of the Christian message into the culture and language of the Filipino YCLC members; (2) *Tantum Quantum* rule from the Principle and Foundation of the *SpEx*; and (3) Annotation Eighteen of the *SpEx*.

“Seeking and finding God in all things” does not occur in a vacuum. Inculturation of the Christian message needs to take place. Understanding that all is gift, including the reception of the graces prayed for, the sessions will make the Christian message of the *SpEx* fully at home among the youth through inculturated means.<sup>26</sup>

*Tantum Quantum*, the very principle taught by St. Ignatius of Loyola in the Principle and Foundation, literally means ‘only as much.’ It signifies that one is to make use of creatures only in so far as they help one in attaining the last end proposed in the First Principle and Foundation. The attainment includes purity of intention, an exclusion of any inordinate attachment, and moderation in the use of creatures. The *Tantum Quantum* principle is exercised by using a variety of means insofar as they help in achieving the end for which St. Ignatius intended the Exercise to reach. Thus, suggested passages from Scripture, religious or modern songs, activities, and structured learning experiences are to be used in so far as they help the YCLC members attain the grace desired. This principle applies not only to the creation of the manual, but also to the creativity of the facilitators using it.

The Eighteenth Annotation states that the Exercises are to be adapted to the capabilities of those who wish to engage in them; that is to say, age, education and/or intelligence are to be taken into consideration. These adaptations are meant for those who may not be ready for the radical conversion which is the object of the full Exercises, those of limited mental ability or education, and those who can be given the First Week, but lack the capacity to go beyond it. Annotation Eighteen in the *SpEx* is used in adapting the content to the youth by meeting them “where they are at”. In other words, a decisive

effort is made for adapting the content and instruments of formation to the age, maturity, education and abilities of the young persons who desire to deepen their love relationship with the Lord. Adaptation is a key element. This principle of adaptation is so important that the Group Guides and Moderators need to have a good working knowledge of the youth they are guiding so that they can adapt the sessions to the specific needs of their group. As such, one Exercise is sometimes developed in several sessions instead of being developed completely in one session. This helps to make the Exercise better suited to the nature, capabilities, and the context of the youth undergoing the sessions.

Ultimately, it is hoped that all YCLC Group Guides and Moderators will profit much from this formation manual which saves you countless hours in making the Gospel message at home in the culture and language of the Filipino YCLC members. It is aimed at giving you room to deepen your own understanding of the *SpEx* as a formation tool, sharpen your sensitivity to the process of the youth you are guiding, and develop your skills as a YCLC guide.

Indirectly, this formation manual responds to the needs of the Filipino YCLC members themselves who long to be accepted, loved and to ultimately begin finding themselves, their God and their place in the world.

## CHAPTER ONE

### THE FORMATION MANUAL: STRUCTURE AND CONTENT

#### *An Overview*

This formation manual contains modules for facilitating formation sessions that YCLC Group Guides and Moderators can use for the deepening stage that the YCLC members undergo in their last year of high school. The formation sessions are meant to engage the YCLC members, in a holistic manner – their intellect, imagination, heart and will – so that they can make a deeper act of faith in Jesus Christ. With sessions that foster a common bond based on Christ's values, the members inevitably learn more about themselves and more about their companions, thus, enabling them to create together an atmosphere of Christian community. The sessions are meant to be complemented by the Sacraments of Reconciliation and the Eucharist whenever possible since our spirituality as a community is centered on Christ and on participation in the Paschal Mystery.<sup>27</sup> Furthermore, the sessions are intended to be supplemented by meaningful experiences of service to others, rather than withdrawing from or substituting for such actual experience of service.

The pastoral decisions that ground and direct the content of this manual are based on the desire to respond to the youth's felt needs and expectations, while at the same time being faithful to the message of Christ as expressed in the *SpEx*. Since the distinct CLC formation tool is the *SpEx*, the formation sessions' themes and content are based directly on the Exercises. Therefore, it goes without saying that the manual utilizes the *SpEx* in an inculturated manner, using strategies that appeal to the Filipino youth in a way that makes the Christian message present in a relevant way.

Planned as a formation program over the span of one school year, the sessions proposed in this manual are designed to be offered once a week for twenty-three weeks. There are twenty-three sessions, each session lasting one-and-a-half to two hours and to be given in the order recommended. A normal school year has forty weeks. The twenty-three weeks was arrived at as the realistic average number of weeks open for such an activity in the high school calendar year after excluding the weeks assigned for the school orientation, mid-quarter exams, quarterly exams, year-end preparations, graduation practices and other school-wide celebrations.

## ***The Spiritual Exercises***

The *Spiritual Exercises* is a retreat manual for guiding retreat masters and retreatants in a series of meditations, contemplations and various forms of prayer, composed by St. Ignatius of Loyola from his own experience of conversion and spiritual development. The full thirty-day retreat is broken into four weeks or periods of various lengths; this is adapted to three, five day or eight day retreats. Modified retreats can be spread over a ten to fifteen month period.

The aim is to bring the retreatants through various conversion experiences to a deep appreciation of God's love for them, and the consequent freedom needed to respond whole-heartedly to the love of God. The goal is to move the retreatant to a life of companionship with Christ.

The *Spiritual Exercises* are divided into four weeks. The four weeks of the retreat are not calendar weeks but thematic weeks. The twenty-three formation sessions in this manual follow the themes or weeks of the *Spiritual Exercises*. Since this is a formation manual for senior YCLC members, there will no longer be sessions on learning Ignatian prayer forms because they should already be familiar with them by the time they reach their senior high school year.

The manual provides four "disposition" sessions that help to meet the students where they are at. The aim of these sessions is to provide opportunities for the youth to see themselves as God sees them, and to experience God's abiding love.

These disposition sessions then culminate in the Principle and Foundation of the whole *Spiritual Exercises* to provide the youth a chance to see the purpose for which they were made. The Principle and Foundation is engaged in progressively in five sessions, each one focusing on an aspect of the Foundation. Among the topics dealt with in these sessions are their deepest desires, God's purpose, freedom from inordinate attachments, and choosing the *magis* or what is "more" conducive to the purpose for which they were created.

The disposition sessions and the Principle and Foundation enable the YCLC members to face the four sessions of the First Week, which focus on sorrow for sin, with the very confident assurance that they are loved sinners whom God calls by name. The First Week unfolds through meditations upon sin leading to the recognition of personal redemption and forgiveness. Concomitantly, the youth understand all things initially, as given to all people for the service of God; then as thoughts, words or deeds by which people refuse that service; and finally to wonder why things have not failed people even when they have become so violent in turning from God.<sup>28</sup> In the Second Week of the Exercises (cf. *SpEx* 102, 104, 116), God enters what he has created by becoming incarnate. Having honestly confronted themselves with who they are earlier in the sessions for the

First Week, the five sessions of the Second Week lead the youth to a more intimate knowledge of God in Jesus Christ, who entered the universe as the Incarnate Word (Jn 1:14) and came to be like us in all things but sin (Heb 4:15).

The growing intimacy in knowledge, love, and service of Jesus that has been the grace of the Second Week, brings one heart and soul into the mystery of the Lord's passion and death in the Third Week of the Exercises. The three sessions on the Third Week dwell on the Passion and Death of Christ where the youth will realize Christ's ultimate love for them that He willingly suffers and dies for their sake.

In the fourth week of the Exercises, the Risen Christ manifests the true splendor of God by consoling and strengthening those whom He loves. The two sessions of the Fourth Week focus on the Resurrection and the Contemplation to Attain Love. The Resurrection session reveals the Risen Christ our Lord, victor over death and glorious manifestation of the Divine and our future destiny, who is able to bring consolation as an abiding friend.<sup>29</sup> The manual ends with the session on the Contemplation to Attain Love which is an exercise in learning to attain love for God completely, selflessly, and authentically.

### ***Basic Structure of the Formation Manual***

Below are the Exercises and the accompanying graces that have been developed into formation sessions for this manual:

#### Four Disposition Sessions:

Session 1: "*Ako ay Nilikhang Napakabuti ng Diyos!*" or God Made Me Very Good! (cf. Gen 1:1-31 and Col 1:16-17) helps the youth see their creaturehood and appreciate their special dignity and concomitant responsibility as created in God's image and likeness.

Session 2: "*Ang Diyos sa Aking Talambuhay*" or God in My Life Story (cf. Ps 139) leads the youth to experience God's presence and faithful love for them as revealed in their personal salvation history.

Session 3: "God's Letter of Love to Me" (cf. Is 43) provides the youth a deep personal experience of God's love and faithfulness through Scripture.

Session 4: "My Image of God" (cf. 1 Jn 4:7-8, 18-19) helps the youth clarify and reflect on their image of God so as to be able to respond to His love with more generosity.

#### Five Principle & Foundation Sessions:

Session 5: “In Him Alone” (cf. Jn 1:38) helps the youth identify their deepest desires and clarifies that all longings and aspirations can only be fulfilled by God alone.

Session 6: “Made for God” (cf. *SpEx* 23: Principle and Foundation) leads the youth to realize the purpose for which they have been made.

Session 7: “Praying Over My Spiritual Freedom” (cf. *SpEx* 23: Principle and Foundation) will lead the youth to explore the meaning of spiritual indifference and their areas of unfreedom so that they can put order in the way they value people, things and gifts they have.

Session 8: “*Ang Biyaya ng Malayang Pagtitiwala*” or The Grace of Freedom to Trust (cf. Gen 22: 1-18) helps the youth come to an even deeper understanding of what inordinate attachments are and the spiritual freedom that is required in order to direct their lives to God.

Session 9: “Choosing the ‘More’” (cf. *SpEx* 23: Principle and Foundation) proclaims the most basic Christian principle that we are made for God and that all else are but means to draw us closer to Him. The youth will rediscover that as they seek to attain the purpose for which we were made, it is important to realize the significance of choosing what is ‘more’ helpful in attaining God’s purpose.

#### Four Sessions on the First Week:

Session 10: “Praying Over My Sinfulness” (cf. 2 Sam 11:1-21; 12:1, 7-10. 13-25) leads the youth to recognize and feel sorrow for the real evil of sin, particularly theirs as they sin against God, others, the world and even against themselves; that they may feel the need for conversion and turn to God for mercy.

Session 11: “Praying Over My Paralyzes in Life” (cf. Mk 2:1-12) leads the youth to reflect on and free themselves from obstacles that cripple them from seeing, loving and following Jesus Christ.

Session 12: “*Ang Tugon Ko Sa Diyos*” or My Response to God (cf. *SpEx* 53: Colloquy before the Crucified Christ) helps the youth recognize all that Christ has done for their sake while reflecting on the questions “What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?” Through this session they will recognize that given their sinfulness, God loves them all the more in his infinite merciful love.

Session 13: “The Loved Sinner in God’s Eyes” (cf. Lk 19:1-10 Jesus Dines with Zacchaeus) allows the youth to see their sinful and graced selves as being redeemed by God, through Jesus Christ in the Holy Spirit, who is full of gentleness and compassion.

#### Five Sessions on the Second Week:

Session 14: “One of Us” (cf. Jn 1:1-18) will bring the youth to discover the Incarnation – how God’s only Son Jesus is truly human, like us in all things except sin.

Session 15: “Christ, The King, Calls Me To Share In His Work” (cf. *SpEx* 91-98: The Call of the Earthly Leader and the Call of Christ, the King; Mt 5-7) sets the youth to recall Christ’s call to discipleship and to imagine that call as really, actually addressed to them.

Session 16: “See Thee More Clearly” (cf. *SpEx* 104, 136-147: The Two Standards; Mt 4:18-25) will lead the youth to discover why Jesus chose poverty to wealth, humility to pride, and dishonor to honor. They are invited to listen to Jesus’ call to work with Him.

Session 17: “Love Thee More Dearly” (cf. *SpEx* 104; Jn 15:15-17) brings the youth to see Jesus as their friend, to reflect on His way of loving others and God, while at the same time inviting the graced love for Christ to take root in a deeper commitment.

Session 18: “Follow Thee More Nearly” (cf. *SpEx* 104; Mt 10:37-42) helps the youth recognize Christ’s call to follow Him more nearly despite their own personal limitations and to realize that when one follows Christ, He can stretch out their capacity beyond their imagination.

#### Three Sessions on the Third Week:

Session 19: “Loving Service” (cf. Jn 13:1-17) provides the youth an experience of Jesus’ loving service and challenges them to do the same for others.

Session 20: “Christ Suffered for Us” (cf. Mt. 26:30-56; Jn 18:12-27; Mt. 27:26-47; Lk 23:33-34 - Agony, Way of the Cross and Crucifixion) helps the youth see and experience sorrow and pain at what Jesus suffered because of their sin and because of love for all humankind.

Session 21: “Jesus, My Friend, Loved Me Unto Death” (cf. Jn 19:25-42 - Death of Christ on the Cross) leads the youth to enter this experience as Jesus’ friend, to know and experience the suffering and shame He underwent, and to grasp how Jesus is truly their Savior throughout their lives.

Two Sessions on the Fourth Week:

Session 22: “My Friend Jesus Consoles Me” (cf. Lk 24:13-35) will help the youth share in the joy and Good News of the Risen Christ. The youth is given the opportunity to see once again how everything they have is pure gift from God in the Risen Christ.

Session 23: “I Want to Love Like You, Lord! (cf. *SpEx* 230-237: Contemplation for Learning to Attain True Love for God) gives the youth an intimate knowledge of the many gifts they have received, that filled with gratitude for all, they may love and serve God in all things.