

Filipino Migrants as New Evangelizers

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I. INTRODUCTION. I am grateful to His Eminence, Ennio Cardinal Antonelli, for his letter of invitation requesting me to participate as a speaker during this Theological Pastoral Conference on the occasion of the World Meeting of Families, here in Milan, Italy.

The topic given me by the Cardinal is on Migration and the Family. I understand that there are two contexts, since there are two speakers on the same topic of Migration and the Family. Bishop Nicolas DiMarzio of Brooklyn, USA will present the same topic from the perspective of a country that receives immigrants, migrants and refugees. I, on my part, will present “Migration and the Family” from the point of view of the families of migrant workers who are left behind in their country of origin.

The flow of this presentation is as follows. I will set the foundation of this talk in the context of the mission of the Church and the role of the laity. Then, I will focus on the families of migrants in Asia and in particular, Filipino migrants. I will consider the families of migrants in the context of origin—its psyche, its conditions, the problems and blessings. I end this presentation by recalling the challenges and prophetic words of recent popes in view of the call for new evangelization.

I singled out the Philippines, not because I am a Filipino, but because the Philippines has the third largest Catholic population in the world. The Philippines is the only Asian country with a large population of Catholics out of the first ten largest Catholic countries worldwide. Referring to the data presented in the document *Erga Migrantes Caritas Christi* of 2005,¹ the United States of America has the largest number of international migrants, almost 35 million. In the United States the largest migrant group is made up of Mexicans with 9.1 million migrants, followed by Filipinos with 1.4 million and Indians with a little over a million. In a recent survey conducted by the New Census Bureau between 2000 and 2010, the number of Americans who identify themselves as Asians rose almost 46%, more than four times the rate of growth for the U.S. population as a whole. Among national groups, Chinese Americans are the largest, with more than 4 million. They are followed by Filipinos with 3.4 million and Asian Indians with 3.2 million.² The Philippines, in particular, with approximately 600,000

migrants deployed every year including rehires, is the largest exporter of labor in the world.³

There must be reasons for this statistical data as there are different and varied ways of interpreting the phenomenon of migration. One may want to validate the interpretation of this migration,⁴ from the economic or political or cultural perspective. However, for this particular presentation, migration is viewed from the optic of a believer, from the perspective of faith.

II. ROLE OF THE LAITY AND MIGRATION. As early as the 1960s, Vatican II had given renewed emphasis on the real nature of the Church, missionary by its very nature. *Ad Gentes* presents evangelization and the planting of the seed of faith as significant missionary activities. Catholics believe that the Church is born of the evangelizing activity of Jesus and his twelve apostles. Thus, every baptized member of the Church is equally an evangelizer, whether lay, ordained or religious. *Christifidelis Laici* speaks of the missionary responsibility of the laity: "The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel; they are prepared for this work by the sacraments of Christian initiation and by the gift of the Holy Spirit."⁵

Pope Paul VI in *Evangelii Nuntiandi* explains the vast expectation of this missionary activity. What is evangelization? It is to bring the Good News, to bring Jesus into all the strata of humanity. "Go therefore and make disciples of all nations."⁶ This missionary response, of making Jesus "known and loved" and to "imitate" him,⁷ affects "mankind's criteria of judgment, determines values, points of interest, lines of thought, sources of inspiration and models of life."⁸

The FABC Bishops' Institute for Missionary Apostolate held in Korea in 1988 speaks of migrants in the context of their missionary potential. It challenges the Church to "use the mobility and migration of the faithful as an opportunity to spread the Gospel of Christ. We should inspire, educate and organize our migrants to be witnesses of Christ wherever they may go."⁹ The instruction for migrants, *Erga Migrantes Caritas Christi*, underlines the importance of migrants in this challenge of evangelization in our time. "Through migration, God's saving plan will be effected."¹⁰ Stephen Fumio Cardinal Hamao, President of Pontifical Council for the Pastoral Care of Migrants and Itinerant People, stated that, "the migration experience is not

only an opportunity to grow in Christian life, but also an occasion of new evangelization and mission."¹¹

Filipino migrants are living witnesses to all these experiences. On Sundays when the Filipino domestic workers in Hong Kong have their day off, thousands of them gather in Central Victoria Park. Around Hong Kong Cultural Center Filipinos socialize, eat, share their stories and bear each other's burdens. Here in Milan, there are many groups of Filipino migrants. Do you wish to see Filipinos? Go to the churches on Sundays. There you find Filipinos.

I wish to recall the address given by Pope John Paul in 1993. He said, "I am happy to meet you, Filipino immigrants from all over Europe, and to greet you here in Saint Peter's Basilica. Here in Rome, the Filipino community constitutes the largest community of immigrants. During my Sunday visits to the different parishes in the City I am always happy to meet groups of Filipinos, to see the fervor of your Catholic faith and the joy with which you uphold your traditions. It is a source of satisfaction to know that while many of you are active members of the parishes where you live, there is also a well-organized plan of pastoral care of the Filipino community which can count on the help of many of your own priests and religious. In your homeland it is a fact of life that great numbers of Filipinos continue to emigrate to the four corners of the world. While this points to the persistence of economic and social difficulties in your country, it also bears witness to the profound and tenacious spirit of sacrifice with which you seek solutions to your needs and the needs of your families."¹²

III. THE IMPACT OF MIGRATION ON THE FAMILY. Returning to the country where the migrant workers originate, one may inquire about the impact of the absence of the parents on their children. The impact has both positive and negative repercussions on the children or the spouse who are left behind.

It is worth noting that a great number among these Filipino migrants are parents, fathers and mothers who have to leave their family.¹³ Moreover, there is an observable significant increase in women migrants for the last five years, "usually concentrated in certain occupations, including domestic services, entertainment and health care services."¹⁴ Analysts agree that majority of migrants in Asia leave their country and their families for economic reasons.¹⁵

A. Positive Impact. The family may benefit from the economic opportunities and well-being due to the hard labor of the family member(s) working abroad. A certain societal impression elevates families of migrants to a level respectable by the community and they are considered an "economically well-off family." Children are sent to school. Neighbors note that the houses of migrant families have been renovated. Family members have the luxury of buying new electrical appliances, not to mention a new cellular phone or the latest iPad 4G. While families of migrants benefit from the economic resources, the country of origin also shares the benefits of migrant workers. In the Philippines, the government considers migrant workers as "modern day heroes." It must be noted that remittances by overseas Filipinos workers (OFWs) reached a new record of 20.117 billion US dollars in 2011.¹⁶

As a Catholic country, it is edifying to note that Filipino migrants are actively involved in religious activities and programs outside their native land. The families of migrants are doubly proud to know that their parents belong to a charismatic group, a liturgical choir, a rosary promotion group, or maybe to the Divine Mercy Devotion, among many others.

B. Negative Impact. There exist many and varied detrimental results that impinge upon the family due to widespread migration.

1. Changes in Family Structure. One major concern regarding the impact of migration is the family members themselves who are left behind. In the early 1980s, fathers would go abroad to work as construction workers in Middle East countries or as seamen somewhere in Central America; currently, according to recent data, more women—including mothers—work abroad as caregivers, domestic helpers, and utility workers.¹⁷ A research study by the Scalabrini Migration Center reveals that there is a variation in terms of gender roles when women migrate in comparison to men:

When men migrate, the left behind wives indeed assumed more responsibilities with their dual roles as fathers and mothers. But when women migrate, it appears that families go through more adjustments; this is not surprising because changes in women's roles often have more implications for the family than changes in men's roles. If women assume men's responsibilities when the men are not around, men do not as readily take up care giving. This interchanging role of father or mother depends on the readiness and acceptability of the member of the family who is left

behind. Parental absence creates "displacement, disruptions and changes in care giving arrangement."¹⁸

2. *Migrant Mothers versus Migrant Fathers.* In a study conducted in 2006, the children of a migrant mother "face greater difficulties than that of children of a migrant father."¹⁹ It has been noted that these children feel abandoned, connoting lack of intimacy. Children are only associated with their mothers through letters, emails and gifts that come during birthdays, Christmas, and graduation days. Children listen to a distant voice on the cellphone or telephone.²⁰ Every now and then, one hears reports of incest and child abuse happening among families of migrants. However, hard data on such incidents is difficult to come by and it is difficult to assess whether these are more common among migrant families compared with non-migrant families.²¹

3. *Emotional Wounds for Children.* The time factor is essential in maintaining relationships among the members of the family. The departure of one or two members of the family leaves emotional wounds in the children who are left behind, especially for long periods of time. Empirical data would testify that the prolonged absence of parents has lasting repercussion on the child's personal development, conduct, performance in studies and attitude toward society and life. In an interview conducted by the Scalabini Migration Center, it was noted that in terms of physical health and socio-psychological measures, quantitatively, the children of migrants are well adjusted. When the children were asked about their actual feeling, they expressed their anger, confusion and worries.²² The problem of children appeared to worsen when both the father and the mother are migrant workers.²³

4. *Marital Problems.* It has been observed that a higher potential for bigamy or polygamy results from the separation of married couples due to migration. Father Edwin Corros, the Executive Secretary of the Episcopal Commission on Migrants in the Philippines, filed a report stating that: "Isolation and loneliness are major reasons why infidelity and marital breakups are the main concerns of chaplains of communities abroad."²⁴ Cases of marital breakdown are often attributed to migrant families presumably because of the separation. What is less talked about are the many cases of families whose marriages have remained intact despite migration. Insights from research suggest that marriages that survive migration are those nurtured by faith and constant communication. In fact,

some say that separation due to migration made their relationship stronger and made them value each other more.

5. *Shortened Active Fertility.* In a recent study by the Couples for Christ Foundation for Family and Life, it was asserted: "Migration of married persons in substantial proportions has had an impact on the pattern of growth of the population. Delayed marriage of women is seen as another consequence of migration as evident in the observed rise of the age of marriage of women estimated at 25 years and over. These women are inclined to postpone marriage until they have earned substantial amount of money as a sound economic foundation for settling down as a family. Such arrangement has also contributed to smaller family size because of shortened active fertility."²⁵

6. *Emotional Stress among Family Members.* While this presentation focuses on the family of migrants who are left behind, one cannot set aside the emotional concern of the family of migrants, who are worried about the condition of their parents or family member. For those who are left behind, the family members who are working abroad mean a lot. They are the source of their "bread and butter." A documentary paper describes the condition of migrant workers: "Before their departure, illegal recruitment, illegal exaction of fees and confinement prior to deployment are experienced, not just by a few. At the employment site, migrants have encountered contract substitution, breach of contract, withholding of passport, reduced or delayed or nonpayment of salaries, long working hours, limited or no days off, poor food, bad living conditions, work-related injuries, lack of access to health care and illegal termination of contracts. In the case of migrant domestic workers or entertainers, sexual harassment and gender-based violence have been reported as well."²⁶ More than these conditions, the family of migrants does not want to hear any news regarding sudden death of a migrant worker.

C. Values and Faith Formation of Children. With the positive and negative impact of migration, one is bothered on how the families of migrants cope with the conflicting values associated with materialism and consumerism. Moreover, the absence of parents would mean the absence of an educator in the faith for the children. Pope Benedict XVI recognized the absence of parents especially in educating children, which is a "very challenging mission and sometimes difficult for our limited human

capacities."²⁷ There are so many and complicated problems that confront the families of migrant workers.

All aspects and dimensions of social concern, all the issues about migrants and their families, have been analyzed, written down and published by social scientists, psychologists, economic experts, demographers, researchers and behavioral theorists. There is no doubt that researchers and experts from around the world have proposed solutions and strategies to cope with the phenomenon of migration.

More importantly, behind the statistical data and empirical analysis on the phenomenon of migration, both the negative and positive aspects, what is important is to recognize human faces. Migration is not just numbers, economics, or finances.²⁸ The main concern is to discern what God wills for humanity in the third millennium and how to act according to God's plan.

IV. SIGN OF THE TIMES. Migration is considered a worldwide phenomenon. As such, the 2004 Instruction of the Pontifical Council for Pastoral Care of Migrants and Itinerant People, entitles its first chapter as "Migration, Sign of the Times and Concern for the Church." From this perspective, the "Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel."²⁹ Pope Benedict considers it as a sign of the times that affects the family and youth.³⁰

What are some significant faith conclusions one can draw from the phenomenon of migration, from a mission-sending Church such as the Philippines?

A. Faith Perspectives on Poverty and the Demands of the World. The basic question one usually asks is: Why is the Philippines a poor country while many of its East Asian neighbors, who used to be less developed, such as Singapore, Malaysia, Taiwan, have reduced mass poverty? Many have attempted to answer this question. A document issued by the United Nations on Environment and Development speaks of poverty in terms of unequal distribution of land and other assets and the rapid rise in population.³¹ When asked about the reason for poverty, it is so easy to blame corrupt government officials and greedy capitalists for enduring poverty. One may also ask this question: Should poverty be defined strictly in terms of monetary income, as opposed to some qualitative formula which takes into consideration styles of life as well as material possessions? There

are complicated answers on the reasons for being poor. It is said that the poor people of this earth are short sighted. One never guesses, and much less understands the ways of God, which in fact are mysterious.³² Until now, all continue questioning His ways. "Men and women are asking a series of questions. What is the meaning and value of all this? Where is it leading us?"³³

With the phenomenon of poverty in the Philippines and also the demands of the world for a labor force, Filipinos are forced to leave their country for economic reasons. However, more than the need to look for money, Filipinos bring to foreign countries, to non-Christian countries, their culture, food, laughter and stories. Filipinos bring along their faith: the warmth and gentle smile of a nurse working in a foreign hospital, the pious practice of bringing of images of saints to the houses of friends, the nine-day novena before Christmas celebrated by Filipinos in cold December in some churches in New York, even the Our Father prayer which is sung like a lullaby by a nanny with a Saudi Arabian employer. All these are Filipino contributions and blessings to the world.

Truly, the world is in need of "living signs of the presence of the Risen Lord." It seeks for "credible witness of people enlightened in mind and heart by the Word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end."³⁴

B. Rethinking Filipino Identity and the Call to Mission. Aside from the religiosity of Filipinos, the National *Catechism for Filipino Catholics* describes the identity of Filipinos as a family oriented and meal orientated people.³⁵ For the Filipino, the notion of family is extended to a wider kin group. This mutual support is present not only on special occasions such as family reunions, weddings and birthdays, but even in assisting one another in times of need. Children of migrants are being taken care of by their relatives and most especially by the grandparents.³⁶ Moreover, for the many years that the Philippines was under the Spanish and American occupations, Filipinos always treasured the value of sacrifice.³⁷ These are some of the reasons why Filipinos are happy people, always smiling and never forgetting to have a good laugh amidst the problems and hardships that come their way.

All these values are being tested. The identity of a Catholic country such as the Philippines is being challenged to prove its authenticity. The apostolic

letter *Porta Fidei* underlines this phenomenon of testing: "Faith grows when it is lived and when it is communicated. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness."³⁸

Pope Paul VI of happy memory spoke these prophetic words addressed to the Philippines when he visited the country in 1970. He said: "At this moment one cannot but think of the important calling for the people of the Philippine Islands. This land has a special vocation to be the city set on the hill, the lamp standing on high (Matt. 5:14-16), giving shining witness amid the ancient and nobles cultures of Asia. Both as individuals and as a nation you are to show forth the light of Christ by the quality of your lives."³⁹

During the Apostolic visit of Pope John Paul II in 1981, he said: "There is no doubt about it: the Philippines has a special missionary vocation to proclaim the Good News, to carry the light of Christ to the nations."⁴⁰ During the World Youth Day in 1995, John Paul II clearly identified the distinctive role of the Philippines and the people of Asia: "In Christ's mission, a part belongs to you, the citizens of the Philippines and people of the Far East.... Every baptized person has a part in Christ's mission, in the Church and through the Church."⁴¹

When the Apostolic Exhortation *Ecclesia in Asia* was promulgated, Pope John Paul II said in challenging words: "the new millennium is the millennium for Asia. You must proclaim Christ, his Gospel, his love, to billions of Asians who have not yet come to know Jesus."⁴²

Truly, there is a need for everyone, including Filipinos, to rethink the contribution of migrants in the evangelization of the world. The Fathers of the Church have spoken about this noble task and challenge to be missionaries. In the midst of so many complicated migration problems, Christians believe that they have to respond to this challenge with seriousness and pastoral sincerity.

V. CONCLUSION. Friends, I end this presentation on Migrants and the Family by reading an excerpt from a letter of a migrant woman working in Rome.

When that girl I take care calls her mother "Mama," my heart jumps all the time because my children also call me "Mama." I feel the gap caused by our physical separation especially in the morning, when I pack her lunch, because that's what I used to do with my children.... I used to do that very

same thing for them. I begin thinking that at this hour I should be taking care of my very own children and not someone else's, someone who is not related to me in any way, shape and form. Don't we think about that often? Oh, you don't, but we—the Filipino women over here—feel that all the time. The work that I do here is done for my family, but the problem is they are not close to me but are far away in the Philippines. Sometimes, you feel the separation and you start to cry. Some days, I just start crying, while I am sweeping the floor because I am thinking about my children, my family in the Philippines. Sometimes, when I receive a letter from my children telling they are sick, I look up out of the window and ask the Lord to look after them and make sure they get better even without me around to care after them. If I had wings, I would fly home to my family. Just for a moment, I want to see my children, take care of their needs, help them, then fly back over here to continue my work."⁴³

¹ Cardinal Stephen Fumio Hamao, "The Introduction *Erga Migrantes Caritas Christi*: a response of the Church to the Migration Phenomenon Today" (Paper presented at the Service of Documentation and Study on Global Mission Conference [SEDOS], December 7, 2004).

² Rebecca Trounson, "Asians were fastest-growing U.S. group in last decade, census finds," *Los Angeles Times*, entry posted March 23, 2012, census.gov/prod/cen2010/briefs/c2010br-11.pdf (Accessed March 28, 2012).

³ Philippine Overseas Employment Administration, "Overseas Employment Statistic 2012" Table 1, <http://www.poea.gov.ph/stats/2010.Stats.pdf> (accessed May 10, 2012).

⁴ National Geographic Society, "Human Migration Guide (6-8) – What is Human Migration?" <http://www.nationalgeographic.com/xpeditions/lessons/09/g68/migrationguidestudent.pdf> (Accessed February 12, 2012).

⁵ John Paul II, Apostolic Exhortation *Christifidelis Laici* (December 30, 1988), 33.

⁶ Matthew 28:19.

⁷ John Paul II, Apostolic Letter *Novo Millennio Ineunte* (January 6, 2001), 29.

⁸ Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (December 8, 1975), 19.

⁹ FABC Documents from 1970-1991, "For All the Peoples of Asia: Volume 1, eds., Gaudencio Rosales and Catalino Arevalo, (Manila: Claretian Publications, 1995), 294.

¹⁰ Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi* (document issued to update the pastoral care of migrants, thirty-five years after the publication of Pope Paul VI's *Motu Proprio Pastoralis Migratorum Cura* and the Congregation for Bishops related Instruction *De Pastoralis Migratorum Cura (Nemo est)*, May 3, 2004), 12.

¹¹ Stephen Fumio Hamao, "Presentation" in Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *"Erga Migrantes Caritas Christi," (EMCC) (The Love of Christ Towards Migrants): Instruction (Pasay City: Paulines Publication House, 2008), 1*

¹² Address of Pope John Paul II to the Filipino Immigrants from all over Europe, May 22, 1993, St. Peter's Basilica, Rome.

¹³ Based on the 2000 Philippine Census of Population and Housing and that of the National Statistics Office, 55.8 percent of Filipino overseas workers are married.

¹⁴ James Tyler, "The Globalization of Transmittal Labor Migration and the Filipino Family: A Narrative," *Asian and Pacific Migration Journal* 11(2002), 98.

¹⁵ Gerald Hope de la Mede Pedrera, "Claretian Mission of Evangelization and the Impact of International Labor Migration on Filipino Families" (MA Thesis, Ateneo de Manila University, 2009), 1.

¹⁶ The data was reported by Juan de Zuñiga, Officer in Charge of *Bangko Sentral ng Pilipinas*, February 15, 2012. There was an increase of \$1,254 billion from \$18,763 billion in 2010. Most of remittances came from USA, Canada, Saudi Arabia, United Kingdom, Japan, United Arab Emirates, Singapore, Italy, Germany and Norway.

¹⁷ Maruja Asis, *Asian Women Migrants: Going the Distance, But Not Far Enough*. Available from <http://www.migrationinformation.org/feature/display.cfm?ID=103> (Accessed March 15, 2012).

¹⁸ Episcopal Commission for the Pastoral Care of Migrants and Itinerant People of the Catholic Bishops' Conference of the Philippines/Apostleship of the Sea, Scalabrini Migration Center and Overseas Workers Welfare Administration, *Hearts Apart: Migration in the Eyes of Filipino Children*, Manila, (2004) , 2-3.

¹⁹ Rhacel Parreñas, *Children of the Global Migration: Transnational Families and Gendered Woes* (Quezon City, Ateneo de Manila University Press, 2006), 18

²⁰ Gina Alunan-Melgar and Rene Borrromeo, "The Plight of Children of Overseas Filipino Workers (OFWs)," in *Coming Home: Women, Migration and Reintegration*, eds. A. Añonuevo and E. Dizon-Añonuevo (Quezon City: Balikbayan Foundation, Inc, 2002), 108-9.

²¹ In *Hearts Apart*, 46.

²² In *Hearts Apart*, 57-58

²³ Brenda Yeoh and Theodora Lam, "The Cost of (Im)mobility: Children Left Behind and Children who Migrate with a Parent," 11. Also available, <http://www.unescap.org/esid/gad/Events/RegSem22-24Nov06/Papers/BrendaYeoh.pdf> (accessed April 1, 2012).

²⁴ Edwin Corros, "Migration and its Impact on the Filipino Family" (Paper delivered at the Consultation on Migrants and Refugees, Second Bishops' Institute for Christian Advocacy, Malaysia, December 4-8, 2007).

²⁵ This finding is based on the Pastoral Support Program for Families of Migrant Workers initiated by the Couples for Christ Foundation for Family and Life (CFC-FFL), which is a Philippine-based Catholic Charismatic lay community.

²⁶ Maruja Asis, "When Men and Women Migrate: Comparing Gendered Migration in Asia," 7. Also available from <http://www.un.org/womenwatch/daw/meetings/consult/CM-Dec03-EP1.pdf> (accessed April 9, 2012).

²⁷ Benedict XVI, "Message during his Catechesis on Baptism," Sistine Chapel, Vatican, January 6, 2012.

²⁸ FABC Paper no. 92f, "A Renewed Church in Asia: A Mission of Love and Service to Migrant Workers and Refugees in the Third Millennium" (Paper presented by Jigger S. Latoza at the VII FABC Plenary Assembly, January 2000, Samphran, Thailand).

²⁹ Second Vatican Council, *Gaudium et Spes*, 4.

³⁰ Benedict XVI, "Message for World Migration Day," available from http://www.vatican.va/holy_father/benedict_xvi/messages/migration/index_en.htm. (Accessed May 1, 2012).

³¹ Our Common Future: Report of the World Commission on Environment and Development. Also available from <http://www.un-documents.net/wced-ocf.htm> (Accessed March 24, 2012).

³² Agostino Marchetto, Message to the Participants in the Seventh Consultation Meeting on the Filipino Ministry in Europe, Dublin, Ireland, August 28-31, 2007. Available from http://www.vatican.va/roman_curia/pontifical_councils/migrants/pom2007_104/rc_pc_migrants_pom104_message-europe.html (accessed April 15, 2012).

³³ Second Vatican Council, *Gaudium et Spes*, 33-34.

³⁴ Benedict XVI, Apostolic Letter *Porta Fidei*, 15.

³⁵ Catholic Bishops' Conference of the Philippines (CBCP), *"Catechism for Filipino Catholics"* (CFC). (Manila: Claretian Publications), nos. 34-38.

³⁶ Mina Ramirez, *"Understanding Philippine Social Realities Through The Filipino Family: A Phenomenological Approach,"* (Manila: Social Communications Center, Inc., 1984).

³⁷ CBCP, *CFC*, nos. 39-40.

³⁸ Benedict XVI, *Porta Fidei*, 7.

³⁹ Paul VI, "Message to the People of the Philippines," Manila, 1970

⁴⁰ John Paul II, "Message to the Philippine Bishops," Manila, 1981.

⁴¹ John Paul II, "Homily during the World Youth Day, Manila, 1995.

⁴² John Paul II, "Apostolic Exhortation *Ecclesia in Asia*," New Delhi, India, 1999.

⁴³ Pedrera, "The Claretian Mission on Evangelization ...", 30-31. The letter comes from Rosemarie Samaniego who works in Rome, Italy.