

Introduction:

The CFM MANUAL is a book of directions and references to help CFMers, to understand the nature, aims, objectives, organizational structures, strategies and activities of the Christian Family Movement (CFM), and their specific duties and responsibilities to one another and to CFM in their mission towards a common vision. Officers at all levels, on their assumption as elective or appointive officers, shall observe and comply with the CFM Manual on all matters pertaining to their office.

Chapter 1: THE NATURE OF CFM

1.1 CFM is a Lay **Movement**

1.1.1 Launched in the Philippines as a Movement of families for other families, on February 8, 1956 by American couple Pat and Patty Crowley resulting in the birth of the first CFM unit in September (seven months later);

1.1.2 Mandated to operate as an Archdiocesan Catholic Action organization by Rufino J. Cardinal Santos from 1960;

1.1.3 Operating on the basis of Section 16 - Episcopal Commission on Lay Apostolate (ECLA) now Episcopal Commission of the Laity (ECL) and Section 17 - Episcopal Commission on Family and Life (ECFL) of Article I, Statutes of the Catholic Bishops Conference of the Philippines (CBCP), 2001;

1.2 CFM Philippines is an **Organization**.

1.2.1 Registered as a civic, non-stock, non-profit corporation with the Securities and Exchange Commission on October 28, 1964, with SEC. No. 28033 and has been renewed on October 18, 2015.

1.2.2 Primary purposes are – (a) to promote the growth and development of Christian life on the individual, family, community, national and international levels; (b) to Christianize the total environment at such levels, thru combined apostolic and civic action or services within the social, political, economic and spiritual areas, according to Christian precepts”;

1.2.3 Affiliate organization to the Sangguniang Laiko ng Pilipinas (Council of the Laity of the Philippines);

1.2.4 Affiliate organization to International Confederation of Christian Family Movements (ICCFM) since 1968, see Annex C2 – Organization of the ICCFM; and to the Continental Asia CFM/CFSM in 1969.

1.3 National Headquarters:

1.3.1 The CFM National Family Center- Nazareth Home is located at Corner N. Domingo Street and Big Horseshoe Drive, Horseshoe Village, Quezon City 1112, where its seal and emblem is kept.

Chapter 2 CFM’s VISION-MISSION STATEMENT

2.1 CFM’s Vision Statement:

We are a community of families called to witness to Christ, led by the Spirit in building the Father’s kingdom.

2.2 CFM Mission Statement:

Our mission is to be evangelized and to evangelize families and communities through the CFM Family & Life programs and Advocacies.

2.3 CFM Core Values:

We in CFM are living witnesses of the Good News of Christ to our families and other families.

We are guided by the following values:

1. Evangelization
2. Committed service
3. Community of Families
4. Family Spirituality

2.3.1 Evangelization

We commit our talents and resources to INFORM, FORM, and TRANSFORM families in the Philippines and other countries.

2.3.2 Committed service

We in CFM are committed to give our service to attain the mission and vision of CFM, participate in building BECs and develop the whole person of members and other families through relevant formations and family life programs.

2.3.2. Community of Families

In gratitude to the Father, following Christ’s example and moved by the Spirit, we are a community of families praying, learning and serving as units in parishes and reaching out to other families.

2.3.4 Family Spirituality

Each CFMer should live a Christ-centered life, guided by His words and nurtured in prayer. Each CFM family lives out the OBSERVE – JUDGE - ACT in openness to the will of God, in simplicity, stewardship, and sharing relationships patterned after the Holy Family of Nazareth.

2.4 THE SYMBOL OF CFM



The symbol of CFM is made up of 4 component parts: the 3 ancient signs for man, woman, and child, which when combined is the symbol for the family. The Christian symbol of Christ, the Chi Rho, forms a single unit, indicating the basic character of the Christian family where Christ is at the center.



Man ----shown with arms lifted up to God, standing as a tower of great strength, exemplifying his place as head of the family.



Woman -----reaching toward the earth, beautifully demonstrating her likeness to the earth in her fertility – the place she holds in the divine plan of creation, fulfilled in the family unit.



Child -----the circle, as a sign of life, represents the child, showing the closeness of the power of man and woman to God’s supreme power of creation.



The Chi-Rho symbol is the oldest known monogram for Christ. It is formed by superimposing the first two (capital) letters Chi and Rho (XP) of the Greek word "ΧΡΙΣΤΟΣ" = KRistos = Christ. It invokes the

authority of Jesus, as well as symbolizing his status as the Christ. It is superimposed upon the whole symbol of the family to show the central place of Christ in the Christian family

Chapter 3 MEMBERSHIP

Every CFM member belongs to a unit. A member in good standing is one who:

1. Regularly attends the twice-a-month unit meetings.
2. Actively participates in CFM programs and advocacies.
3. Has paid all annual membership dues and special assessments.

3.1 TYPES OF MEMBERS: There will be four (4) classes of members, namely:

1. Regular
 - a. Married Couples consist of husbands and wives
 - b. Solo Parents are any of those falling under the status of widows/widowers, separated but not remarried and single parents.
2. Auxiliary
 - a. Single Adults : An unmarried adult over 20 years old
 - b. CFM Youth: Persons aged 13 to 20 years old
 - c. Graduates of CFM Programs such a M.E., Tipanan, etc.
Auxiliary members receive all the privileges, except the right to vote and hold elective office.
3. Life: Those who, in the past, paid the Life Membership dues; and who make financial contributions to CFM Philippines, in the form of donations (in cash and in kind) and/or covenant pledges, on a regular and sustained basis.
4. Honorary: Persons who were granted honorary membership by the Board of Directors for having rendered meritorious services to the CFM in furtherance of its objectives and purposes. Honorary members are non-voting

3.2 DUTIES AND RESPONSIBILITIES OF MEMBERS:

1. To be a follower of Christ.
2. To be evangelized through regular attendance in unit meetings using the guidebooks prepared for unit meetings, and supplemented by formation programs, pilgrimages, retreats, recollections, assemblies and conventions.
3. To evangelize others by the witness of their lives, sharing skills and talents in CFM programs and advocacies of their choice
4. To pay financial obligations to the National and Local CFM
5. To be stewards of God's gifts of time, talent, treasure, and family
6. To pass on the gift of CFM membership to other families.

3.3 PRIVILEGES AND BENEFITS OF MEMBERS IN GOOD STANDING:

1. The use and display of items bearing the CFM logo and other symbols of CFM membership
2. Vote for Unit Leader and Parish Chairs; and on all prepositions
3. Receive regularly issued publications, free of charge
4. Receive discounts on other publications or on registration fees as maybe granted
5. Serve the CFM in elective and appointive positions

6. Receive other privileges granted by the Board or specified in the By-Laws.

3.4 RECRUITMENT OF MEMBERS

The Christian Family Life Appreciation Seminar (CFLAS) is the basic module for the formation of the CFM member.

Because CFM members value the gift of CFM membership they often take the initiative of recruiting prospective members for a standing unit or a new unit either in their parish or in another parish and/or diocese from among friends, neighbors and kin

3.4.1 New members and/or new units in a parish where CFM is already present with active units.

3.4.1.1: The standing CFM unit holds an orientation to CFM for prospective members. Those who show interest are led to either 3.4.1.2 or 3.4.1.3

3.4.1.2 Prospective members may be invited to attend the Unit meeting on a “Come and See” basis. Those who show interest in joining CFM are either absorbed as new members of the unit; or are gathered together to form a new unit.

3.4.1.3: Prospective members are invited to attend a FLA program. In the case of the Tipanan, the follow-up program is called the Balik-Tipanan. After completing the Balik-Tipanan, those interested are either absorbed by a standing unit; or are gathered to form a new unit.

3.4.2 New Units in a new parish and/or diocese.

It is imperative that the “Go Ahead” of the Bishop/Archbishop (Local Ordinary) and ideally also that of the Vicar General is first secured. The Parish Priest and the PPC Lay Coordinator be in agreement. The 5 steps described below, is the best way CFM can be introduced in a new parish and/or diocese

These steps are common for the 2 options, to wit:

1. The CFM standing unit selects the parish where they want to form a new unit and assigns the Gabay.
2. They set an audience with ideally the Bishop/Archbishop, the Vicar General, the Vicar Forane, and the Parish Priest to introduce CFM. The minimum requirement is the Bishop/Archbishop and the priest where the CFM unit will be organized. The presence of the Vicar General, and the Vicar Forane (who “oversees” the parish priest in the vicariate) could shorten the expansion process. (Note: The letter reintroducing CFM to the Bishops/Archbishops prepared by our National Chaplain, Bp. Gerry Alminaza has been very helpful.)
3. When the Bishop says “Yes”, he grants his authority for the proponents to organize a new unit in a pilot parish (could be the same as the pre-selected parish or another parish the Vicar General might designate)
4. The Gabay requests the Parish Priest to convene the Parish Pastoral Council for a CFM Orientation in order to secure their support.
5. After the CFM presentation is made to the PPC, a decision to either proceed or to stop is made by the PPC.

OPTION 1: After the above first 5 steps, this next process follows:

1. Parish Priest (with the PPC lay coordinator) invites 8-10 families for the first prayer meeting
2. The Gabay orients the group on CFM, and names a point-person from the group.
3. The Gabay aids the Point person in setting a regular schedule of the prayer meeting, once every 2 weeks on a “Come & See” basis, using the prescribed CFM evangelization guidebook

4. CFM Gabay facilitates the first five (5) prayer meetings to be held in the church premises
5. On the 6th meeting, the Gabay asks the group if they wish to continue their formation by becoming members of CFM. If they agree, they elect their first Unit Leader.
6. The Gabay sets the date of their induction into CFM, preferably before the 7th prayer meeting.
7. The CFM Gabay nurtures the unit for the next six (6) months or until the first CFM Guidebook is completed.

OPTION 2: After the above first 5 steps, the following process is suggested

1. Parish Priest (with the PPC lay coordinator) select FLA program of their choice such as Tipanan, etc., sets tentative date(s), and name the parish's contact person (if other than the PPC Head).
2. Sponsoring Unit informs the Head of the selected FLA Program of the tentative dates.
3. The FLA Program Head assigns the FLA Team who will deliver the program
4. The FLA Team meets the contact person to finalize the date; and to give him/her a list of the things that are needed.
5. Parish Priest (with the PPC lay coordinator) invites participants to the FLA program. (May also be done after step #1)
6. Participants experience the FLA program.
7. A "Class Coordinator" is selected and/or assigned by the Head of the FLA Team.
8. FLA Team conducts the follow-up program, such as the "Balik Tipanan"
9. Gabay facilitates the first five (5) prayer meetings of the "Class" within the church premises, using the CFM guidebook
10. On the 6th meeting, the Gabay asks the group if they wish to continue their formation by becoming members of CFM. If they agree, they elect their first Unit Leader.
11. The Gabay sets the date of their induction into CFM, preferably before the 7th prayer meeting.
12. The CFM Gabay nurtures the unit for the next six (6) months or until the first CFM Book is completed.

3.5 REMOVAL OF MEMBERS

"Once a CFMer, a CFMer forever", is an adage often heard. CFM, in the past, had to contend with irresponsible members whose behavior and action(s) put the CFM at risk of being viewed in a bad light. After the process of fraternal correction fails to remedy the situation, the Diocesan Board may remove such members from the membership roster, as a last recourse. These acts include:

1. Flagrantly living an immoral life, such as extra-marital relations, etc.
2. Promoting divisiveness and sowing confusion in the local CFM (diocese/parish).
3. Unauthorized fund-raising for personal gain, in the name of CFM.
4. Continued refusal to submit an accounting of monies generated during their term of office.

Chapter 4: LEADERSHIP IN CFM

4.1 General Principles

4.1.1 The CFM leader is God's faithful steward and a servant leader.

4.1.2 As God's faithful steward, he is accountable to God for his time, talents, and treasures; the development, wise use and protection of the environment; and to return these with increase.

4.1.3 As a servant leader he looks after the needs of the people (family and community) entrusted to his care, and is accountable for his actions.

4.2 The Christian Vision and Commitment of CFM Leadership

4.2.1 The CFMer's role in the Local Church is primarily a leadership function. The CFM vision includes, first and foremost, this goal of evangelization within one's own family. It empowers to

assist in the formation and growth of Basic Ecclesial Communities (BEC) through the family evangelization program of the CFM.

4.2.2 The Movement “leads” according to obedience to the local hierarchy. The CFM is committed to serve under the direction of the Episcopal Commission on Family and Life (ECFL) and the Episcopal Commission of the Laity (ECL), and the Episcopal Commission on Migrants and Itinerants (ECMI). The CFM is committed to undertake its discernments and its apostolic activities under the spiritual direction and accompaniment of the bishops and/or the clergy.

4.2.3 The Movement is dedicated to the continuing formation of its members in order to preserve the Christian character of its service or leadership. The CFM unit, while institutionalized in the church, commits itself to continue its CFM formation, especially during particularly trying times when their services may not be appreciated by a newly installed parish priest. During these times, the CFM Unit is reminded to continue their unit meetings.

4.2.4 The Movement will lead whenever and wherever necessary in the articulation of its Christian convictions regarding social and religious issues in which it has reasonable competence and pastoral guidance.

4.3 THE CFM SYSTEM OF LEADERSHIP

4.3.1 Organizational Leadership

In its organizational structure, CFM has both national and local leaders, including both staff and line functions, where policy setting, executive and operational concerns of the Movement are addressed.

CFMers who are offered positions of responsibility need not worry if they feel that they are not qualified, because the Lord always qualifies those whom He calls.

Couple and Solos have equal access to leadership opportunities. Thus, what was originally interpreted to be limited to spousal leadership such as the Presidency and the Executive Vice-Presidency of the Movement no longer applies.

4.4 LEADERSHIP TRAINING FOR THE GENERAL MEMBERSHIP

4.5.1 The training of the general membership for Christian leadership is the direct responsibility of the CFM National Formation Committee.

4.5.2 The Step Ladder Training Curriculum is offered as a guide for the training of members and unit leaders, see Annex A1

4,5,3 The curriculum for Parish hairs and higher positions is outlined in Annex A2

Chapter 5 ORGANIZATIONAL STRUCTURE –

To attain the mission and vision of the Movement, an organizational structure was established that defines the relationships, duties and responsibilities, together with the systematic selection of officers at both national and local levels. The CFM structure is aligned to that of the Philippine Church, see Annex B

5.1 THE CFM ORGANIZATIONAL CHART, see Annex C

5.2 THE CFM LOCAL ORGANIZATION:

5.2.1 The smallest cell is the CFM unit. A new unit is deemed organized on the first formal meeting after the orientation meeting. The Unit Leader function is rotated every 2 years among the members. Together, the unit members prepare their plans that will address the specific needs and expectations of each member.

5.2.2 A Parish Board (optional) is formed when there are 2 units in a parish. The Parish Chair consolidates the plans of the units in the parish.

5.2.3 A Vicariate Board (optional) is formed when there is at least 2 Parish Boards. Coordination among the parishes is the responsibility of the Vicariate Coordinator.

5.2.4 A Diocesan Board must be formed when there are either 5 CFM units based in at least 2 vicariates or when there is at least two Vicariate Boards. A Diocesan Director coordinates the activities of the parishes.

5.2.5 The local officers are elected during the last quarter of an even numbered year and serve for 2 years, beginning January 1 of the succeeding year.

5.3 THE CFM NATIONAL ORGANIZATION

5.3.1: Board of Directors:

The Board of Directors of the CFM is composed of the President, the President-Elect (EVP), the Immediate Past President and 10 Area Vice Presidents (AVP).

5.3.2: Area Vice Presidents (10)

The CFM divided the South West Luzon Region (Manila) into North Manila and South Manila. The other CFM areas correspond to the 8 remaining regions, namely: North Luzon, Central Luzon, Southeast Luzon, South Luzon, East Visayas, West Visayas, Northern Mindanao, and Southern Mindanao.

5.3.3: Assistant Area Vice Presidents (AAVP). Each AVP appoints AAVPs to assist them. The number of AAVPs depends on the number of Ecclesiastical Provinces comprising the Area, or as many as may be required in that Area.

5.3.4 Other National Officers:

The day-to-day operations in CFM are performed by officers appointed by the President. These include the Secretary, Treasurer, Auditor, Finance, Legal Affairs, External Affairs “Liaison with ECFL”, Heads of Institutional Programs (Membership Development, Family Life Apostolate, Formation, Continuing Education, Gabay & Chaplains, Child & Youth Development “CYD”, Solos), Heads of Strategic Programs (Spirituality of Stewardship “SoS”, Families of Overseas Filipinos “FOF”, Advocacies (Anti-Women & Children Abuse “R.A. 9262”, Promotion of Religious Vocations, Social Transformation Program “STP” , Media Affairs “Ala Una ang Pamilya”, New Evangelization.

5.4 ELECTORS FOR CFM OFFICERS

5.4.1 Local Officers

Levels in the Organization	Composition	Governing Body	Electors	Elected Officer
UNIT	Unit Members	Unit Officers	All members	Unit Leader
PARISH Optional : ^{1/}	CFMers in the parish	Parish Board	All CFMers in the parish	Vice Parish Chair
VICARIATE (Optional)	CFMers in the Vicariate	Vicariate Board	Unit Leaders and Parish Chairs	Vice Vicariate Coordinator
DIOCESE	CFMers in the Diocese	Diocesan Board	Unit Leader, Parish Chairs and Vicariate Coordinators	Vice Diocesan Director

5.4.2 National Officers

AREA	CFMers in the Area	Area Board	Diocesan Directors in the Area	Area Vice President (AVP)
NATIONAL CFM	CFMers in the Philippines	Board of Directors	Election Committee: All Diocesan Directors and AVPs	President-Elect (PE)

CHAPTER 6: NATIONAL ELECTION PROCEDURES: Only the Vice Head needs to be elected. He assumes the position of the head at the end of the 2-year term. This applies to both National and Local positions

6.1: Committee on National Elections: The Head of the Committee on Elections is appointed by President, not later than the start of their 2nd year of their term, to take charge of the conduct of elections according to the Organization's By-laws and the CFM Manual. It may promulgate additional rules and regulations necessary for clean, honest, and orderly elections. It is also the sole and final judge of all contests relating to elections, the returns and qualifications of the nominees, as well as the questions and the right to vote, unless otherwise provided by the By-laws.

6.2 Submission of Nomination for Area Vice President (AVP) and President-Elect (PE)

Written Nomination, see Annex D1 for the Nomination Form, together with the nominees Bio-Data that duly is certified by the Diocesan Director where he/she/they must be submitted at least seven (7) days prior to the National Biennial Convention at the Nazareth Home at Corner Big Horseshoe Drive and N. Domingo Streets. Nominations received after this deadline will no longer be accepted. Nominations from the floor will not be entertained

6.3 The Area Vice President (AVP):

The AVP is elected by the Diocesan Directors in the Area and may be re-elected for a second term. The incumbent AVP appoints the Head of the Area Election Committee who presides over the election. Secret balloting is recommended. The election can be held at anytime but prior to the start of the Biennial Convention.

6.4 The President-Elect

The President-Elect is elected by all Diocesan Directors and the outgoing Area Vice Presidents. As President-Elect, he succeeds the President at the end of the 2-year term.

6.5 Election Procedure:

Those who are qualified to vote for the President Elect are notified thirty (30) days prior to the election date by the Committee on National Elections

National Chaplain or his representative will preside over a recollection to be held, in private, right after lunch of the 1st day of the Biennial Convention. The names of the nominees and their bio-data will be distributed right before the start of the recollection. The National Chaplain will invoke the Holy Spirit to guide the voters in making their choice.

After the recollection, the Election Committee may elaborate further on the election procedure and will then immediately distribute blank ballots to the qualified voters. After the filled-up ballots are collected, the electors are free to leave the recollection room. The Election Committee will canvass the ballots cast and shall announce the results at the start of the afternoon session.

6.6 Qualifications of an Elector

6.6.1: Diocesan Director

- a. A member of good standing
- b. The diocese must have at least 5 active units in at least two vicariates. Note: The rationale here is that if there is only one unit, then he/she/they are just unit leaders. If all of the units belong only to one vicariate, then he/she/they are only qualified as Vicariate Coordinators. Both of these are NOT QUALIFIED to vote for the AVP and the PE.

6.6.2 Area Vice President

- a. A member of good standing
- b. The Area must have at least 2 dioceses with CFM units. Note: The rationale here is that if there is only one diocese, there will be just another layer.

The Election Committee will inform all who are in a position to vote about any deficiency she/he/they might have so that they have enough time to comply with the minimum requirement to be qualified to vote.

CHAPTER 7: LOCAL ELECTION PROCEDURES: Only the Vice Head needs to be elected. He assumes the position of the head at the end of the 2-year term.

The procedure is the same as in the National Elections except that the Head is appointed by the Diocesan Director. Elections are held at the end of an even numbered year based on the prescribed timetable

7.1 Timetable

Unit Leader: Elected by the members of the unit not later than the 15th of September

Vice Parish Chair: Elected by all CFMers of the parish not later than the 30th of September

Vicariate Coordinator (optional): Elected by all the Parish Chairs and the Unit Leaders in the ~~diocese? Or~~ vicariate not later 15th day of October

Vice Diocesan Director: Elected by all the Parish Chairs, all Vicariate Coordinators (if any) and all the Unit Leaders in the diocese not later 30th day of October

7.2 Function of Unit Officers

The Unit is the backbone of the CFM organization. All Parish, Vicariate, Diocesan Officers must give first priority to strengthening the CFM unit.

UNIT LEADER Leader of the Unit	UNIT SECRETARY Assistant to the Unit Leader	UNIT TREASURER Custodian of Funds
1. Convene the Unit in planning their activities to ensure that the over-all development of unit members is achieved in terms of their: 1.1. Continuing formation in collaboration with the Chaplain and/or Gabay 1.2. Active engagement of	1. Records and reports membership data and information 2. Helps prepare yearly schedules of activities, meetings, engagements 3. Prepares and distributes notices of	1. Collects voluntary love offerings, donations or membership dues, and other payables, remitting these to the Parish Treasurer. 2. Disburses funds as authorized. 3. Record and report cash

<p>members in the CFM programs of their choice which will sharpen their talents and skills to benefit them initially and later the community as well</p> <p>1.3. Readiness to deliver at least one CFM program as a structured team.</p> <p>2. Hold a periodic audit of the progress of the unit activities vis-à-vis their annual plans, and making adjustments when needed</p> <p>3. Ensure the financial independence of the unit.</p> <p>4. Attend continuing formation seminars and step-ladder training.</p> <p>5. Maintains liaison with Parish</p>	<p>meetings, reminders, circulars, etc.</p> <p>4. Inform members about birthdays and wedding anniversaries.</p> <p>5. Keep records of minutes of meetings.</p> <p>6. Keeps, reads and files all correspondence to unit including the CFM Bulletin.</p> <p>7. Follows up pending matters with the unit leader.</p> <p>8. Prepares reports and directories, to Parish</p> <p>9. Assists the unit leader.</p>	<p>receipts and disbursements.</p> <p>4. Send follow-ups/reminders on collectibles.</p> <p>5. Prepares statement of accounts.</p> <p>6. Prepares & submits list of members of good standing to Parish Treasurer</p> <p>7. Distributes raffle tickets and other fund-raising activities of both local and national CFM</p> <p>8. Reminds members to save for National Conventions and Assemblies</p> <p>9. Assists the unit leader.</p>
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7.3 Duty of the Parish Chair: Periodic attendance in Units meetings, Consolidate annual plans of Units, Promote CFM, particularly in schools, ministries, and organizations in the parish. Arrange for Christian Leadership Training

7.4 Duty of Vicariate Coordinator: He periodically visits Parishes with CFM and focuses on the organization of Units in parishes where is still no CFM

7.5 Duty of the Diocesan Director: Organize Diocesan working groups that will work with and liaison with their counterparts in the National CFM, Promote CFM, particularly in schools, ministries, and organizations in the diocese. Arrange for Gabay ng CFM Training, manage existing Diocesan programs.

7.6 Adhoc Committee on for the election of Vicariate Coordinators and Diocesan Directors shall be organized three months before the elections. The procedures for the local election is outlined in Annex D3

7.7. The prescribed Nomination form for the Vicariate Coordinator and the Diocesan Director is outlined in Annex D2

CHAPTER 8 CFM PROGRAMS

8.1 CFM Evangelization Programs

8.1.1 CFM Unit Meetings as the primary formation program

- a) The CFM unit is made up of about 5-8 families or 10 individuals (Solos and Youth) who meet regularly once every two weeks.
- c) The unit meeting uses the O-J-A methodology.

d) The basic guidebooks for new units are the following: For Happier Families, Books I and II, Growing in Love, Lay Vocation and Mission, Vision and Commitment and the Unity and Renewal Books I and II.

e) For other guidebooks, always check with Nazareth Home for titles and availability.

8.1.2 Retreats and Recollections. The CFM Diocesan Board should organize retreat/recollection as a continuing action, during the Advent and Lenten seasons for its member-families, but extending such service to other families in the community.

8.2 Evangelization Guidebooks:

8.2.1 The use of Evangelization Guidebooks:

Every unit should endeavor to use CFM guidebooks during their meetings. If they finished these books, and no new guidebooks are available, they can meet to reflect on the scripture reading for the next following Sunday.

8.2.2 For long-standing Units:

They are required to use the current evangelization guidebook that is specified by the National Formation Committee. When a Special Unit Meeting Series (SUMS) pamphlet is issued, they should secure a copy and set aside, temporarily, the guidebook they are using. Upon completion of the guidebooks, they may go back to the unfinished guidebook.

8.2.3 Long-standing units with new members:

They may opt to meet every week, alternating between the current book and a basic formation book.

8.2.4 For New CFM units:

1. For the 1st year: "For Happier Families", (Book 1 & 2): The aim is ~~for or~~ to? further improve the relationship between husband and wife.
2. For the 2nd year: "Growing in Love": The focus is on improving Parent and Child relationship
3. For the 3rd year: "Vision & Commitment". The family becoming a family for other families.

8.3 MINISTRY (COMMITTED SERVICE)

8.3.1 CFM formation must be balanced with Ministry. The social action of a unit is the result of the OJA process.

8.3.2 Each family life ministry (SADE, YAP, Solo Parents, Pre-Cana, Gabay, M.E., etc.) of the Movement must update, through each working committees its training or orientation manuals, modules, brochures and programs.

8.4 Family Life Apostolate (FLA) Programs

8.4.1 Priority is currently given to the delivery of Tipanan ng Mag-Asawa, Marriage Encounter, Parent Child Interaction, Parenting Workshop, Self Awareness, Christian Family Life Appreciation Seminar (CFLAS) and Gabay ng CFM

8.4.2: For the full complement of FLA Programs, please contact the FLA Group or the Nazareth Home for details.

8.4.3 Protocol for handling requests.

An eight point star (See Annex E) is used to ensure the immediate transmission and response of requests for the delivery of any FLA program. Any point in the star can be contacted. Once a request is received, it can be transmitted directly to the Diocese with a standing team(s) for this FLA Program. The presenting team will make the final arrangement with the requesting party; and include the holding of the FLA program in their periodic report.

Chapter 9 CHAPLAINS AND GABAYS

9.1 Chaplains

The parish priest is the most qualified to be a CFM chaplain. To be one entails attending the regular CFM unit meetings. Visiting priests, seminarians, deacons, religious brothers, and religious sisters are also good choices to shepherd CFM units. A short orientation followed by a brief interaction with a CFM elder is enough to get him/her going.

9.2 GABAY NG CFM

The GABAY NG CFM was created because of the lack of priests who are swamped with parish responsibilities. Long-time CFMers are assigned to guide (gabayan) the unit.

Gabays are looked up to as the unobtrusive guide for the conduct of unit. For new units, the Gabay temporarily takes the role of facilitator and gradually steps back and fades to take a low profile once the unit gets used to the process.

There is an Orientation Program for Gabays. Periodic deepening seminars are given to give them a wider perspective and exposure to new trends.

Gabays serve for a definite period, subject to review and renewal by the Diocesan Board.

9. 2.1 QUALIFICATIONS OF A GABAY

a) Must have been a member of a CFM unit for at least three (3) years and has demonstrated commitment to the Christian Family Movement.

b) Must have undergone the CFM CHRISTIAN LEADERSHIP SEMINAR and the BASIC BIBLE SHARING SEMINAR or its equivalent.

c) Is informed and continuously keeps abreast of developments not only in CFM but also in the Church in general.

d) Show spiritual and moral maturity in his personal and family life.

e) Preferably must have completed the Marriage Encounter/Tipanan/Family Encounter or the Family Communication Workshop.

9.2.2 COMMISSIONING OF GABAYS

a) Qualified candidates within the parish are nominated by the CFM Unit Leader / Parish Chair

b) The Area Vice-President to which the parish belongs, after evaluation and recommendation of the Gabay Screening Committee, certifies that the candidates possess the qualifications of GABAY and recommends commissioning by the Bishop / Parish Priest.

c) The Gabays are commissioned in appropriate ceremonies during a celebration of the Holy Sacrifice of the Mass.

9.2.3 Term of Office of a GABAY

Being a GABAY is not a right but is a privilege, subject to renewal and periodic evaluation by the Formation Group. After serving the prescribed term, he/she may be recommissioned as a Gabay

Chapter 10 FUNDS, FISCAL CONTROL

10.1 Use of Funds: Funds are spent in accordance with rules and prescribed by the Board of Directors:

1. Administrative – expenses to run the office, which is the communications center of the organization (salaries and benefits of personnel, traveling expenses for visitations of CFM

officers, telephone and related expenses, letters, telegrams, electricity; maintenance of office equipment)

2. Formation – expenses for education and training of members (including the printing of guidebooks)
3. Apostolic – expenses relative to the delivery of the various Family Life Apostolate Programs
4. Others – expenses incidental to the organization’s membership in the Church and relations with civil society.

10.2 Sources of Funds:

1. Annual Membership Dues
2. Covenant pledges
3. Voluntary love offerings and financial support from members.
4. Donations from charitable organizations
5. Proceeds from sales of books
6. Fund-raising activities by CFM Philippines

10.3 Fiscal Control

An annual budget is prepared by a committee headed by the Treasurer and approved by the Board. If no new budget is passed by the Board of Directors, the budget of the preceding year shall be deemed re-enacted.

All disbursements of CFM funds are made in accordance with the budget.

The Books of Accounts of CFM are kept and maintained in accordance with sound accounting procedures and are subject to external audit, annually, after the end of each fiscal year.

The Treasurer prepares regular financial reports for the guidance of the Executive Committee and the Board of Directors.

Chapter 11: AMENDMENTS

Amendments to the Organization’s Articles of Incorporation and By-laws are amendable by a majority vote of all the members by referendum and by vote of the majority of the Board of Directors and takes effect after issuance of the Securities and Exchange Commission of Certificate of Filing of Amended By-laws.

Chapter 12: ASSEMBLIES. The purpose of gathering together in assemblies is for solidarity (in worship, in fellowship sessions, in common service to the needy brothers and sisters, or for plenary)

Frequency and responsibility for Assemblies:

Grouping	Frequency	Responsible Officer for Arranging
Parish	Monthly	Parish Chair
Diocesan	At least Quarterly	Prelature, Apostolic Vicariate, Diocese, Archdiocese Director
Area	Biennial (every even no. year)	Area Vice President
National	Biennial (every odd no. year)	National President