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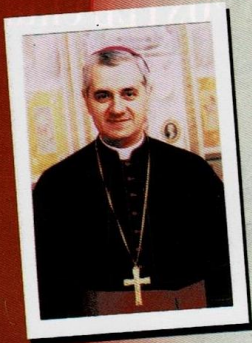
SPECIAL COMMEMORATIVE ISSUE
on the Re-Dedication of
ST. PETER the APOSTLE Church

RESTORING
THE CHURCH,

REKINDLING
THE FAITH



APOSTOLIC NUNCIATURE
MANILA - PHILIPPINES



*Message of the Apostolic Nuncio
Archbishop Giuseppe Pinto
on the occasion of the
Solemn Re-dedication of the Parish Church of the
Parroquia de San Pedro Apostol
Vinzons, Camarines Norte
29th of June 2015*

I cordially greet the Christian Community of Vinzons, Camarines Norte, as their newly renovated church building is solemnly re-dedicated.

We Catholics give special importance to our church edifices, where we come to worship as a group. In every one of our churches, through the preaching of God's Word and the celebration of the Holy Eucharist, we receive the strength to witness to the Lord and to bring Him and His saving presence to a world that is badly in need of divine assurance.

Your newly renovated parish church is a visible sign of the "God-with-us", of the Holy God who brings us close to Him and to each other. May it be, for the parishioners of the *Parroquia de San Pedro Apostol*, a constant reminder of God's abiding presence in the community. In that temple, may they always render reverent homage to the God of love.

Invoking the maternal intercession of the Virgin Mary, "Mother of the Church", in the name of the Successor of Peter, I have the honor to transmit the Apostolic Blessing that Pope Francis imparts with affection to Bishop Gilbert Garcera, the Pastor of the Diocese, to the concelebrants, to the faithful present at the thanksgiving liturgy and to all who participate in it spiritually.

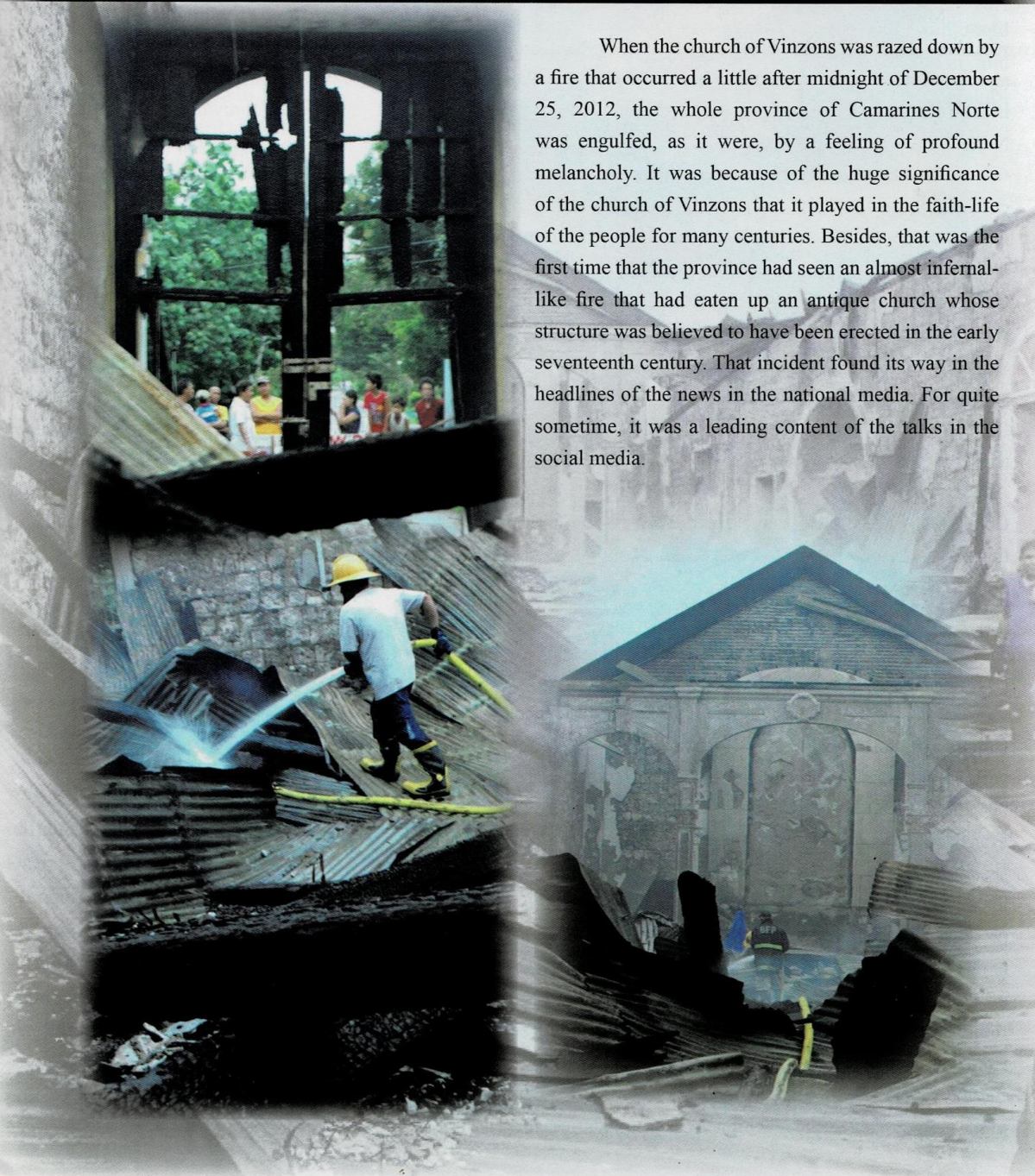


+ Giuseppe Pinto
Archbishop GIUSEPPE PINTO
Apostolic Nuncio to the Philippines
19 February 2015

A Walk Down the *Memory Lane*

|| Abel C. Icatlo

When the church of Vinzons was razed down by a fire that occurred a little after midnight of December 25, 2012, the whole province of Camarines Norte was engulfed, as it were, by a feeling of profound melancholy. It was because of the huge significance of the church of Vinzons that it played in the faith-life of the people for many centuries. Besides, that was the first time that the province had seen an almost infernal-like fire that had eaten up an antique church whose structure was believed to have been erected in the early seventeenth century. That incident found its way in the headlines of the news in the national media. For quite sometime, it was a leading content of the talks in the social media.



Speculations flew thick in the air regarding the cause of fire. There were even some backroom whispers that bordered on pure gossips. But one thing sure, when the people of Vinzons woke up that morning of December 26, 2012 and saw the gigantic conflagration furiously raging and melting every inch of the enormous church, they could not help but tremble in the face of a tragedy that they could hardly make sense of.

Many were downhearted because of the huge loss as occasioned by the destruction of a religious site which was also a landmark of history and culture, not only of Vinzons, but of the province as well. A lot of people were also wondering why that unfortunate event befell upon them. Some were asking whether they were still lacking in faith in a town that has produced the most number of bishops and priests in the whole province of Camarines Norte. To be sure, people realized the importance of the message behind that seemingly negative phenomenon.

It was quite reassuring when Bishop Gilbert Garcera said that the church of Vinzons does not rest on the charred structure or the physical church that succumbed to the fire, but the church of Vinzons is built in the hearts of the Catholics whose faith is something that cannot be shaken by fire nor by any misfortune that would visit the town. It is a faith that is built on a rock and not on shifting sands. Those quite comforting thoughts of Bishop Garcera were very much reflective of the character of St. Peter who, incidentally, was referred to as the rock upon whose strength the church was to be built by Jesus Himself. The faith of the people of Vinzons might have been subjected to a test, but their Petrine devotion was the pillar of their strength which gave them the fortitude to face squarely the trial, rise to the challenge of the time, and look forward for a more sanguine future.

Thanks to the intercession of St. Peter, the Apostle, the church of Vinzons is back in shape today which is a result of a painstaking scientific restoration, a product of collaboration between the current parish priest, Rev. Fr. Augusto Angeles and a bunch of experts from the National Historical Commission of the Philippines, the CBCP Commission on Church Heritage and the University of the Philippines, Diliman, College of Engineering. Never has this parish church been closest to its original antique structure as it is today. This is because the archival research done prior to restoration and reconstruction played a pivotal role.

The Genesis of a Town

Reliable historical sources pegged the start of Christianization of Bicol in 1581. Historian Danny Gerona, in his various published materials, noted that Vinzons, which used to be called Tacboan, became part of the Catholic mission when the Franciscan missionaries tried to pursue the reorganization, so to speak, of sites of settlements of Bicolanos in accordance with the mandates of Leyes de Indias or Laws of the Indies. These laws provided, among other things, for the design of the urban planning or the uniform physical pattern of towns to be organized. These sites of settlements were called Reduccion, which was the precursor of future pueblos or towns. The Spaniards believed that if the people were scattered around hills and mountains, it would be impossible for them to pursue a rapid pace of conversion and Christianization of the natives. Hence, the few Franciscan missionaries worked for



a resettlement of the natives in a Reduccion which was to become the base of ecclesiastical governance of the early missionaries.

Tacboan appeared in the early Spanish documents which was an appellation used by early settlers in the Reduccion. The etymology of the word Tacboan could be traced to the word takbuhan which was the place where the natives would seek refuge every time there were marauding pirates who would go to the coastal settlements of the natives and would pillage their villages. The Spanish missionaries initiated the transformation of the native settlements into a more organized urban setting so that the natives could live in full fellowship and could provide mutual security among themselves. Consequently, in 1581 the Reduccion of Daet, Tacboan, and Paracale were introduced to the South Cebu area of present-day Cebu. Christianization was only done sporadically until 1611 when a parish priest was assigned in newly organized parishes of San Juan Bautista in Daet, San Pedro Apostol in Tacboan, and Nuestra Señora de Candelaria in Paracale.

Another Spanish document categorically referred to Yndan as a doctrina of the friars of the Religious of St. Francis. Apparently, Yndan as a doctrina, was the new name of Tacboan which was organized to form a site of settlement of the recently converted Indios which was in transition from a fledgling Christian community into a stable parish or curacy. In effect, a doctrina was a temporary stage along the way to an organized parroquia or parish. In 1611, Fray Juan de Lozar, OFM was assigned as parish priest of Yndan. A church was built then in honor of St. Peter, the Apostle.



Fourteen years later, in 1624, the parish was moved into another site, which is the present-day location, for reasons related to security and safety of the newly Christianized faithful. The parish priest then was Rev. Fr. Miguel de San Lucas. He was the one who started the construction of the new church. It is believed that he was the primogenitor of the efforts to construct a baroque-type church.

Events in the Colonial Yndan

In a 1620 report of Fray Antonio de LaLave, cited by Gerona in some of his materials, there were three religious houses in what was to become the province of Camarines Norte later. These were the convents of Daet, "Paracali" with a visita called Capalonga and Tagboan with its visita called Labo. Notice the spelling of "Tagboan" which is a variant of Tacboan. During the provincial chapter of the Franciscans which was held in Manila on January 21, 1565, there was a friar who was assigned in the convent of "San Pedro de Indan con Daet y Talisay". His name was Fray Bartolome de Jesus who was assigned as the guardian of the said three parishes, including their visitas. Notice that a visita was a quasi-parish which had no permanently assigned curate but was just being visited by priests during Sundays and other important feast days.

Somehow, the town of Yndan was also integrated within the system of force labor or otherwise known as polos y servicios. It was a system where all men between the ages of sixteen and sixty, except the local chieftains, were required to serve for forty days each year in public projects such as building of churches and construction

of roads, bridges and government edifices. This system was tarnished with so much abuse where the workers were subjected to inhuman working conditions. That why, in 1688, Bishop Gonzales of Caceres informed the King of Spain of the abuses committed by the encomenderos who conscripted men from the towns of Yndan, Labo, Talisay and Daet to work in "Malaguet" gold mill in "Paracali".

Records also revealed that Yndan became a prey of moro pirates. Bishop Domingo Collantes made



mention in his report of his Episcopal Visitation of 1781 about Yndan being a town which was in a state of constant threat of moro raids. In 1809 and 1810, Libmanan, Talisay and Yndan were raided by the moros. In 1816, the moros raided again Yndan and sacked the houses of families in the town. In 1826, the local governor issued a warning to the towns of Libmanan, Daet, Talisay, Yndan, Paracale, Mambulao and Capalonga regarding the impending attack by the moros who were sighted off the coast of Albay. The following year, 1827, the attack took place in Yndan and it was said that the natives who were just armed with bows and arrows valiantly defended themselves. But owing to the superior fire power of the marauding moros, the natives were forced to flee.

An Emerging Urban Center

During the first half of the nineteenth century, there was an increase in the movement of commerce in this part of Bicolandia. An 1825 report by Antonio Siguenza showed that "there was a road" already which proceeds from the town of Daet to the towns of Yndan, Talisay, San Vicente and Labo. The mode of transportation was by horse-drawn buggies. The road was the one that served as the conduit in transporting goods from Yndan to Daet which was the center of commerce at the time. The main produce of Yndan was rice and vegetables. It was not fully established whether abaca was grown abundantly in Yndan. But it is believed that there were some places in Yndan where abaca was grown for reasons related to the importance of abaca as a major industry that fetched high prices in the international market.

The town pattern of Yndan followed the usual Hispanic urban planning system. The old stone church was situated opposite the town hall or ayuntamiento. This was actually prescribed by Spanish laws where the church is juxtaposed with a plaza and a casa tribunal or town hall. There was also a marketplace nearby where commerce and trade took place. Around the pueblo cabecera complex were the clusters of houses of the natives. Attached to the church was a convento or the parish house made of stone and wood where the parish priest was staying.

During the twilight of the Spanish regime, the town of Yndan was not actually buried in obscurity. Some of its residents became part of La Cooperativa Popular which was established by

the patriot Vicente Lukban. It was an agricultural cooperative whose members were the poor farmers who organized themselves together to ensure a fair market value for their produce. A portion of the income of the cooperative was secretly being sent to finance the activities of the Katipunan of Andres Bonifacio.

From Indan to Vinzons

When the Americans came during the turn of the century, there was no reported resistance that took place in Indan. The Americans set up their colonial regime in what was known as Partido de Daet in the province of Ambos Camarines, which included the towns of Talisay, Basud, San Vicente, Indan, Labo, Capalonga, Paracale, Mambulao, and Daet. The Americans introduced a whole new socio-political system where the democratic ideology became the dominant guiding principles. The Americans also introduced public educational system in the old Indan.

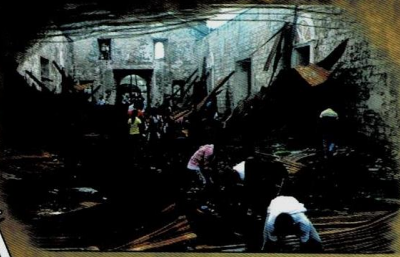
However, the American rule was interrupted by four years of Japanese hegemonic interregnum. During this time, a native of Indan came into the picture by the name of Wenceslao Q. Vinzons. He was a youthful leader who rose to national prominence because of his extraordinary brilliance and an intrepid brand of leadership. When the Japanese Imperial government made its initial inroads in 1942 in this province, Vinzons organized a resistance movement which launched some triumphant assaults against the Japanese forces in Camarines Norte and Camarines Sur. The fame of Vinzons as a fierce fighting guerilla leader spread far and wide owing to his many victories against the Japanese Imperial army. Because of this, the Japanese were angered and launched numerous raids to capture Vinzons. Through the help of a Filipino collaborator, Vinzons was subsequently captured by the Japanese. The circumstances that led to the killing of Vinzons were rather vague. The Japanese just announced in 1942 that Vinzons attempted to escape and was killed. His remains were never recovered since.

In 1946, Indan was renamed Vinzons by the Philippine government to recognize the heroism and the greatness of the legendary leader of guerilla-armed movement, Wenceslao Q. Vinzons, an illustrious son of Indan who sent cold shivers down the backbone of a foreign power.

Over the years, Vinzons as a town has achieved a certain level of socio-economic progress that could measure up to the levels posted by other municipalities in the region, thanks to the efforts of the local population in concert with the government sector. Today, Vinzons is a bustling and vibrant urban center that enjoys a reputation of being a producer of contemporary intellectuals, pious clerics, accomplished professionals, renowned scholars, remarkable leaders and outstanding politicians.

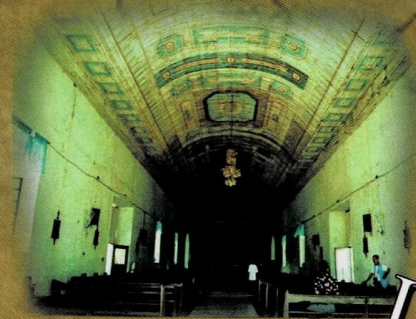


Timeline of Church



I

June 12-22, 2013: Site Clearing of Debris, and finding of loose decorative elements



II

July 2013: Start of Oral and Archival Documentation



III

July-November 2013: Structural Analysis and Investigation by Ruel B. Ramirez and Associates



V

January 2013: Start of fabrication of Trusses



IV

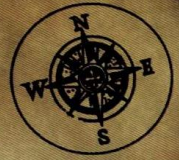
December 16, 2013: Heritage Contestation (Public hearing on the Reconstruction of the Church Presided by Bishop Gilbert Garcera)



VI

January 23, 2014: Meeting of Parish Priest and the Parish Pastoral Council Officers with the Donor, Contractor, Architech on the design of Retablo, Pews and Church Doors.

Arch Reconstruction



IX

July 2014: Dismantling of Concrete Arches



VIII

July-December: Work on Exterior Walls (First Part)



X

June 4, 2014: Consultation meeting with Architect Reynaldo Inovero, FUAP on the treatment of the Coral Stones



VII

January-December: Work on Interior



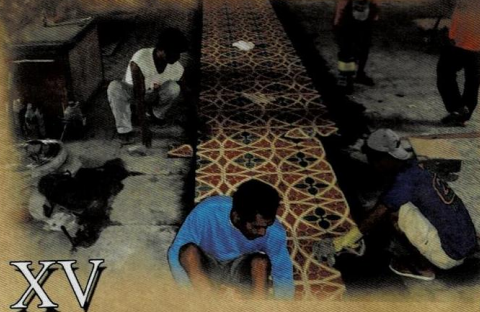
XI

June 2014: Completion of Trusses



XIV

December-May 2014: Construction of Choir Loft



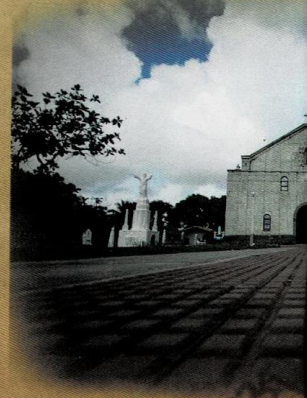
XV

February-April 2015: Installation of Machuca Tiles



XIII

December 2014: Installation of Retablo Mayor



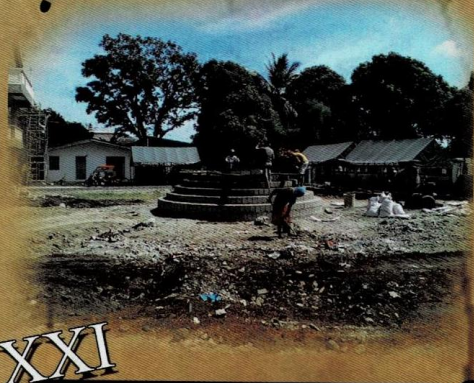
XXII

June 29, 2015: Re-dedication of St. Peter, the Apostle



XII

October 2014: Installation of Church Doors



XXI

May 2015: Construction of St. Peter's Plaza



XVI

February 2015: Construction of the Blessed Sacrament Chapel and Sacristy



XVII

March 2015: Detailed Works on the Interior Walls



Completion of the
Castle Church



XVIII

April 2015: Construction of Gallery of Saints & Comfort Room for Women



XX

May 2015: Construction of Work on Exterior Walls



XIX

April 2015: Installation of the Minor Retablos



As we joyfully re-dedicate the St. Peter, the Apostle Church to the honor and glory of God and for the sanctification of his people, it is fitting that we keep in mind this passage from Ordo dedicationis ecclesiae et altaris:

"A church is the place where the Christian community is gathered to hear the word of God, to offer intercession and praise to him, and above all to celebrate the holy mysteries, and it is the place where the holy sacrament of the Eucharist is kept. Thus it stands as a special kind of image of the Church itself, which is God's temple built from living stones."

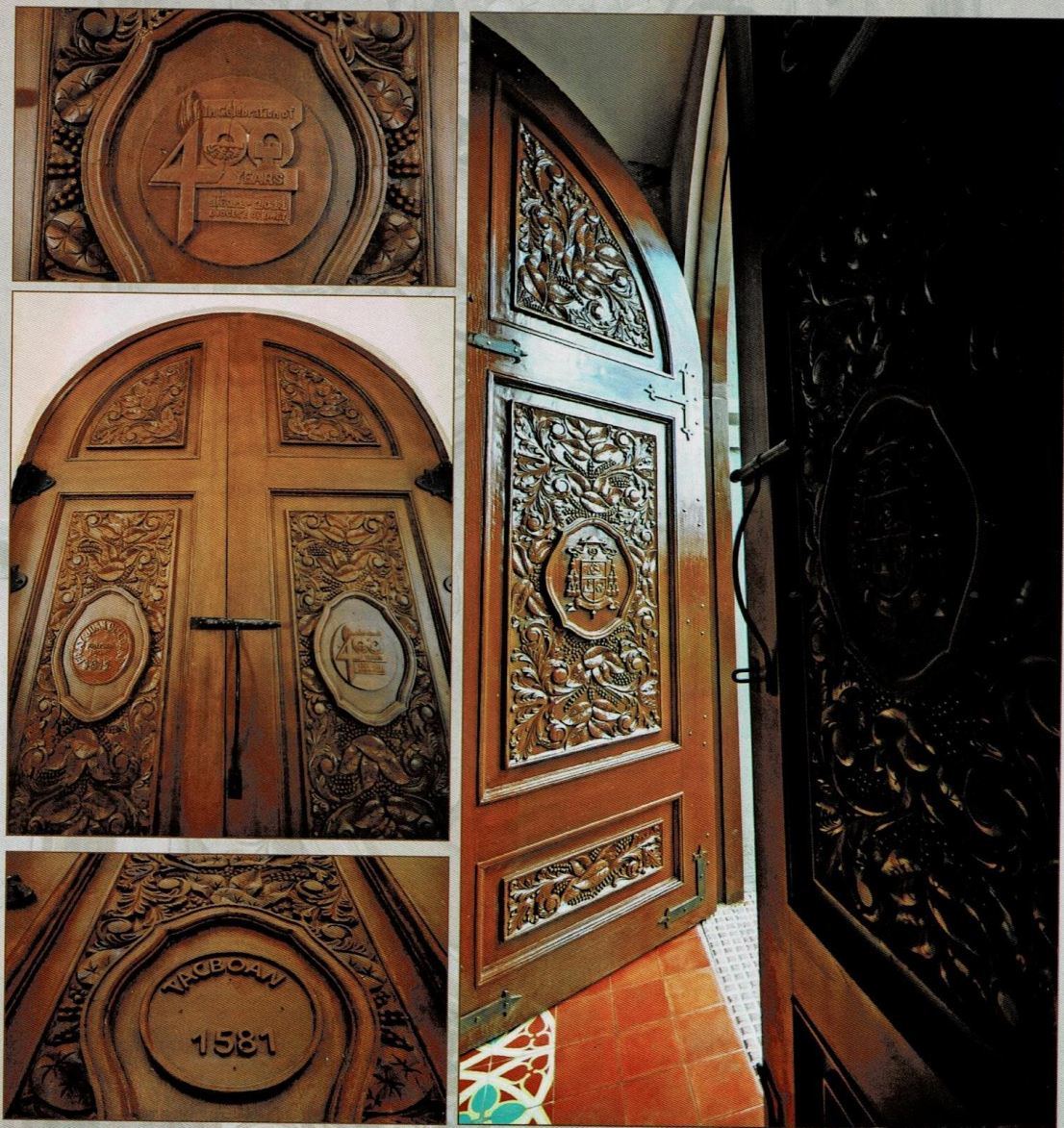
We are therefore, filled with gratitude in the most scientific and extremely beautiful restoration of the Parish Church of St. Peter, the Apostle completed on the 2nd year of Pontificate of Pope Francis, the 8th year of episcopacy of the Most Rev. Gilbert A. Garcera, D.D., the 2nd year of incumbency of Fr. Augusto Jesus B. Angeles III as parish priest and with the assistance from the Parish Pastoral Council under the leadership of Mrs. Merle C. Fontanilla and Parish Finance Council headed by Mrs. Ofelia Ferrer Herrera.

The newly restored church building is an artistic achievement accomplished through the skills of many craftsmen and the expertise of the following institutions and individuals:

- CBCP Permanent Committee on Cultural Heritage thru Most Rev. Julito Cortez, D.D. for the Recommendations for the clearing and eventual re-construction of the church
- Architectural Consultants: Fr. Alex Bautista and Architect Jeremy Balagat, a Conservation Architect
- Structural Investigation and Analysis: Engr. Ruel B. Ramirez, MSCE M. ASEP, Structural Engineering Specialist
- Treatment of the Coral Stones/ Walls: Arch. Reynaldo A. Inovero, FUAP, Conservation Architect and Former Chief of the Historic Preservation Division of the National Historical Commission of the Philippines
- Historical Research: Abel Cereno Icatlo, Historian and Curator of Provincial Museum
- Liturgical Consultants: Rev. Fr. Julito L. Heraldo and Rev. Fr. Rowel Jose P. Abanto
- Acoustic Design: Engr. Michael Albert Idioma, Sound Engineer
- Light Specialist: Architect Joanna Mauleon
- Hermes Alegre for the breathtaking wall paintings
- Diocesan Commission on Church Construction

The construction of the church was also facilitated through the help of the following persons: Gov. Edgardo Tallado, Robert and Cathy Torres, Benita and Andres Lo, Edson Genilo, Victor and Jessica Varin, Efen Sale, Arcaida Pascual, Engr. Bob Asis, Engr. Maming Cereno, Menardo Del Barrio.

But even more than that, the restored church is an accomplishment of the Holy Spirit working in the hearts of people, willing to share their time, ideas and monetary gifts as wonderful stewards of God's gifts to them. It is because of all your generosity that people of the next generations will have a place to gather, to worship, to give thanks and to become the People of God.



CHURCH DOORS

Two objects are decorated on the church doors; on the other hand, there are the Hamindang leaves from which INDAN, the name of the town from 1624 to 1946, was taken; and on the other hand, the markers which depicts the major periods in the history of Vinzons as a town and as a parish. Conceptualized by Fr. Alex Bautista and fabricated by Rolando N. Flores Furniture, the church doors were given as a gift by Captain Gaudencio Morales and Batch of Vinzons Pilot High School.

CEILING

To give contemplative ambiance to the church, a sacred artwork was placed on the ceiling which was also a reflection and an expression of human creativity and perception of the sense of the divine. Having obtained a picture of the ceiling from the archives of University of Sto. Tomas, the ceiling design was an exact copy of the old ceiling by Arch. Emerson A. Reodique, UAP. Ofelia Ferrer Herrera and children funded the construction of the ceiling.



CHOIR LOFT

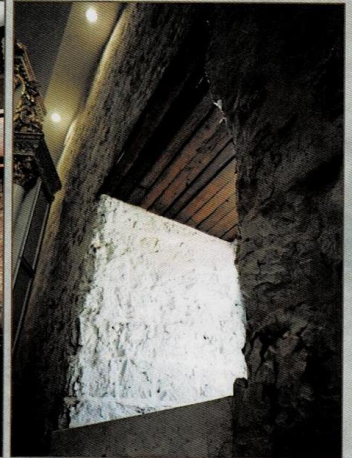
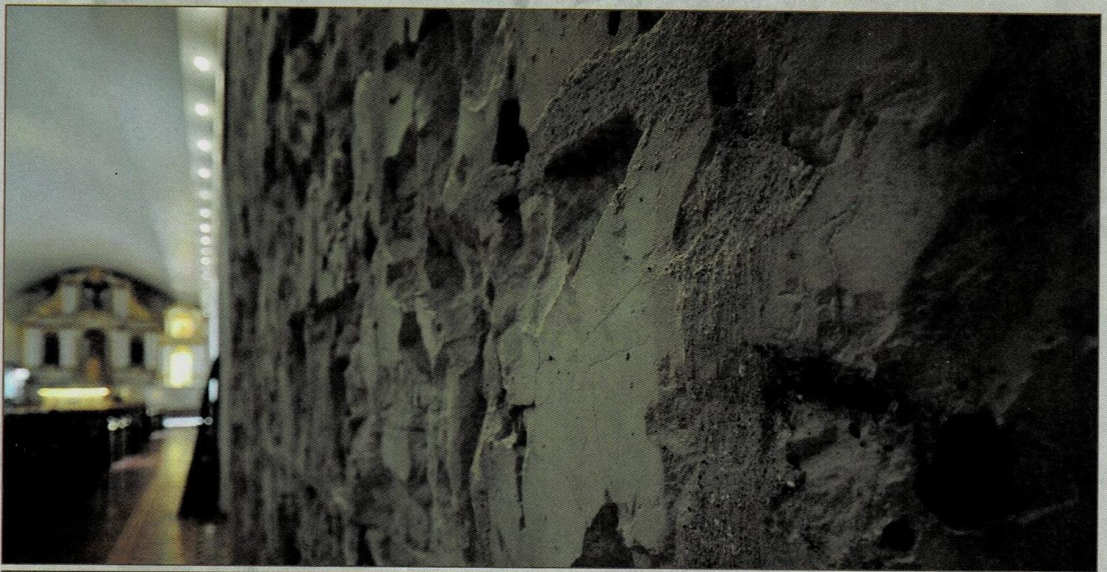
This is a reproduction of the old choir loft. It is constructed through pictures discovered in the archival documentation. The ceilings of the first floor are decorated with centuries old wood. Designed by Architect Jeremy Balagat, the choir loft was constructed through the contribution of the parishioners.



MACHUCA TILES

The floor of St. Peter the Apostle Church of Vinzons was once adorned by machuca tiles. To bring back the intricate design of machuca tile was a top priority in restoring the church. Machuca Tile Inc., originally called Mosaicos Machuca, was the oldest tile manufacturing business in the Philippines, dating back to late 1900s. Baldozas mosaicos was the proper term describing the Mediterranean cement tiles, more popular at present as Machuca tiles.

Partly financed by the Vinzonian International, Inc., the pattern was designed by Fr Alex Bautista and Arch Jeremy Balagat. Many parishioners also contributed through the Alay-Sahig drive of the parish.

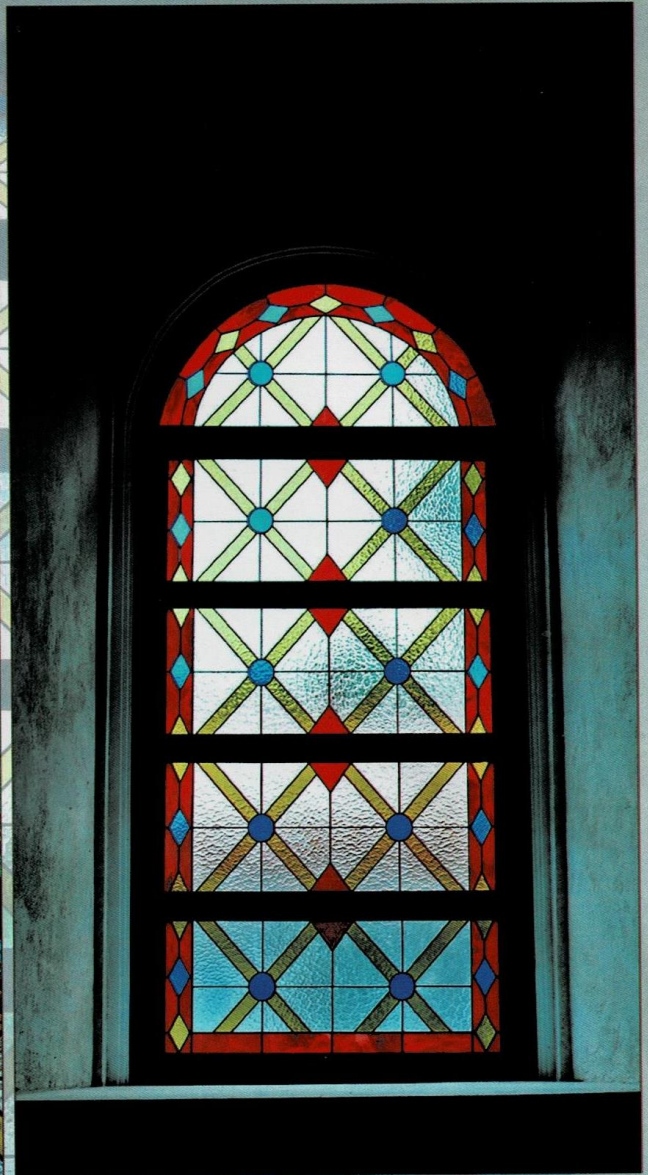


CORAL STONE (CHURCH WALLS), RAFTER AND ROOFING

After six months of Structural Investigation, Ruel B. Ramirez, MSCE M. ASEP, Structural Engineering Specialist, declared that "based on the results of material testing, the strength of the coral stone was affected by fire and was reduced by almost twenty percent. However, with the 20 percent reduction in strength, the overall structure is still safe for occupancy considering the earthquake and wind design based on the requirement of the Building Code."

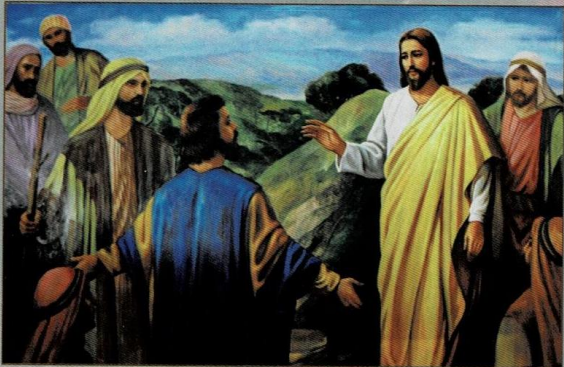
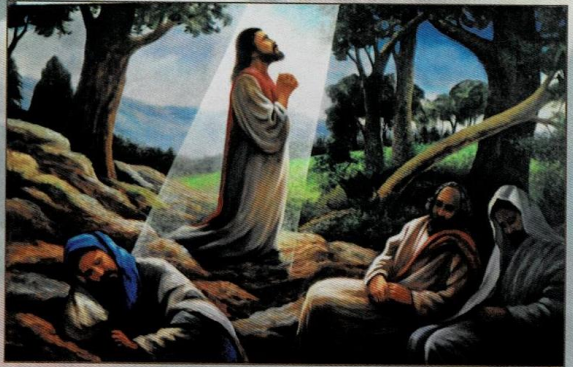
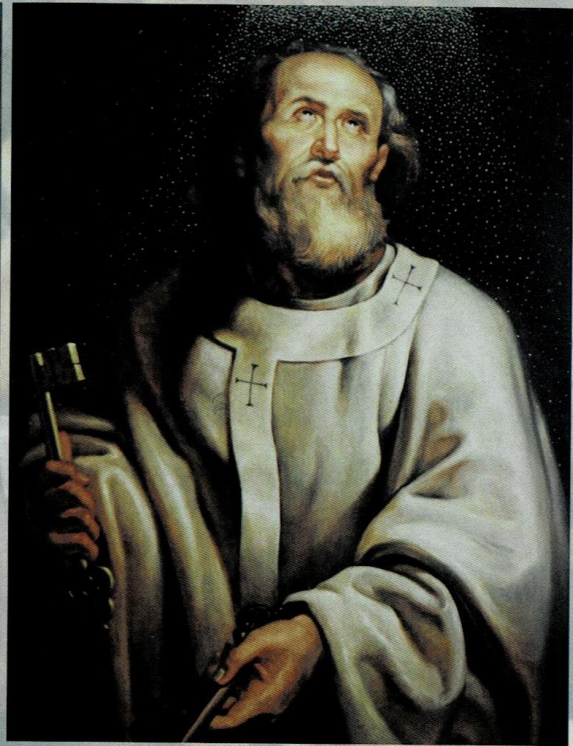
Ruel B. Ramirez designed the rafter of the church for free. With help from Robert Torres, the fabrication of trusses and the roofing of the church were accomplished through the contribution of the parishioners in Alay-Bobong and Bingo Para sa Bobong ng Simbahan.

Architect Reynaldo A. Inovero, a Conservation Architect and Former Chief of the Historic Preservation Division of the National Historic Commission of the Philippines, trained our local craftsmen on the treatment of the coral stone. Although the restoration of the four centuries church walls was the most difficult and painstaking task in the reconstruction of the church, it was made possible through the dedication of our workers and the continued financial support of the parishioners.



STAINED GLASS WINDOWS AND THE CENTURIES-OLD CEILING OF WINDOWS

Designed by Fr. Alex Bautista and Arch. Jeremy Balagat, the stained glass windows are manufactured by KRAUT Enterprises INC, a company fabricating stained glass since 1902. With red as a dominant color to signify the martyrdom of St. Peter, the stained glasses are adorned by purely geometric figures. Through the expertise of Architect Reynaldo A. Inovero, a Conservation Architect and Former Chief of the Historic Preservation Division of the National Historical Commission of the Philippines, the centuries-old wood recovered during the clearing of the church was re-installed at the ceiling of the windows.



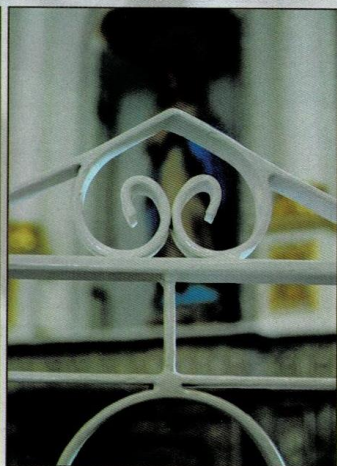
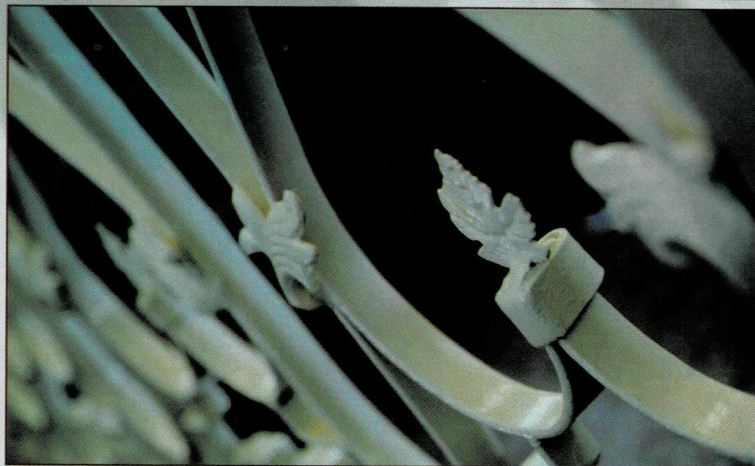
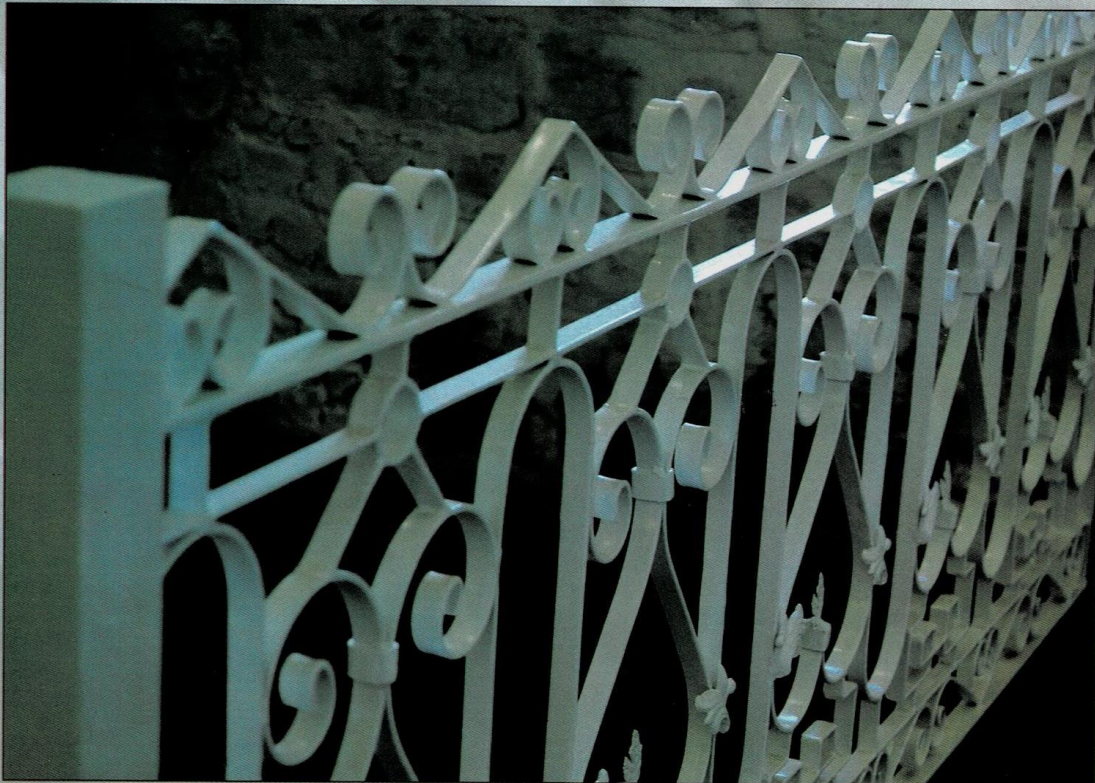


WALL PAINTINGS

To highlight the significance of the life and mission of St. Peter, the wall paintings feature the theme for each day of the new novena to St. Peter the Apostle. Thus, the wall paintings depict the development of the faith of St. Peter especially as a disciple and apostle.

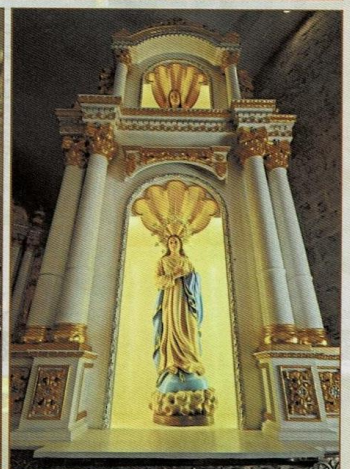
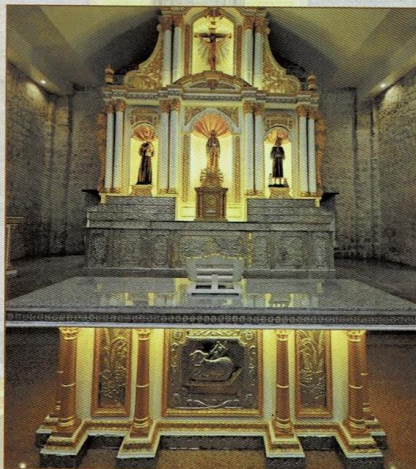
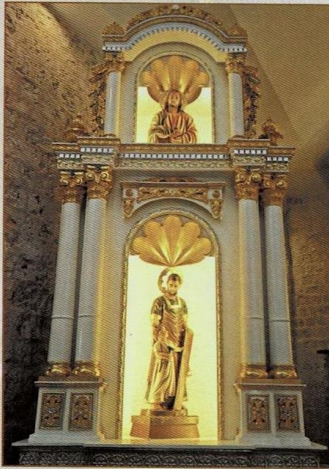
Multi-awarded Hermes Alegre, an accomplished figurative painter who used to work along the modernist tradition, painted ten canvasses to narrate the story of Peter's life and mission. The paintings were commissioned by Ofelia Ferrer Herrera and Children.





COMMUNION RAIL

Although the communion rail has no liturgical function, it was restored due to emotional attachment of the old parishioners. It used to serve as a place where the communicants would kneel down in order to receive the Eucharistic Lord with utmost reverence and devotion. Old pictures had helped in restoring the exact design of the communion rail. This time, however, it will no longer be used liturgically.



RETABLO

The construction of the retablo was reinterpreted through the help of archival documentation. Pictures given by the parishioners had helped in visualizing the old retablo. Fr. Julito Herald's extensive knowledge of the church history led to the discovery of the church inventory dated 1913 which provided additional details of the retablo particularly the images of the saints enshrined in it. Designed by Fr. Alex Bautista, the retablo was constructed through the generous donation of Captatin Gaudencio Morales. He also financed the installation of the Italian granite in the sanctuary area.

Restoring the CHURCH, Rekindling the FAITH

|| Jeselle T. Hernandez

The rekindled faith of the people manifests the genuine beauty of the church.

Almost three years ago, on a dark night when everyone was sleeping, a tremendous fire caused the devastation of the historical 400-year old church of Vinzons – an unexpected event that had shaken our dormant spirit.

At the midst of people's queries as to "how" and "why" it happened; and "why it needed to happen", the dilapidated building went on necessary process in order to revive the church. Through the leadership of Fr. Augusto "Toti" Angeles, the parish priest, Parroquia de San Pedro was little by little restored from shattered pieces.

However, the parish consists not only the physical church but also the people. Thus, as the leaders of the parish headed in restoring the structure of the church, they have also thought that beyond this is the greater mission to be simultaneously accomplished.

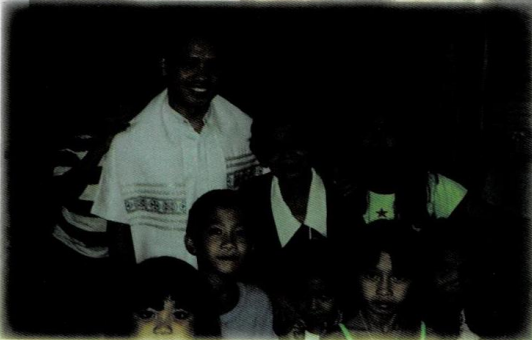
During the reconstruction, the parish priest, together with the pastoral council and the layco, reached out to the community and went on the mission to reawaken the faith of the parishioners.

House-to-house Visitation

As the principle of discipleship says, "one should take one step backward and two steps forward in bringing souls to God." It is through personal interaction that understanding of the parishioners' condition is attained; and a stronger relationship between the church and its people is developed.

Fr. Toti, with the home visitation's team, initiated the house-to-house visitation where every household in the barangay was visited and blessed by the priest. The team tried to know more about them and their condition through a survey conducted in every family which showed that there are many people within the parish that have not yet undergone certain sacraments; and in response, mass-wedding, confirmation and free-baptism were held.

This act enabled the church to not only know and understand the situation of every family; rather to extend help and assistance for them both for physical and spiritual needs.

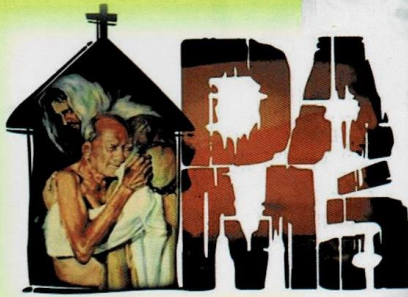


Indigent Program

The house-to-house visitation has paved the way to the Indigent Program of the parish. The indigents underwent screening through particular criteria made in order to choose the appropriate and deserving recipients. Those parishioners who are not usually given importance in the society (particularly the elderly and sick with no one to take care of them, single parents with many children, individuals with no vices and need spiritual guidance) are attended to through this program. It provides not only food and medical support but as well as spiritual needs especially through regular catechesis and sacraments such as communion, confession, and anointing of the sick.



**PADALUYIN ANG AWA SA
MGA NANGANGAILANGAN**



Daloy ng Awa Para sa Maralita

Finance Council

These continuous efforts to revive the faith of the parishioners did not only encourage volunteers to serve the church but has also opened their hearts to give their financial support for the restoration and the other programs of the church like the indigent program. Thus, financial council was organized in order to protect the financial stability of the church.

Parish Youth Ministry

The Parish Youth Ministry (PYM) was also established. It is the ministry for the youth that embodies all the religious youth organizations in the parish. The core group, consists of selected youth and members of respective organizations, was first organized along with the couple coordinator. It conducts regular-weekly prayer meeting, trainings and formation, general assembly, etc. which are tools for the continuous spiritual growth and maturity of the youth.

PYM serves as a platform for the spiritual formation of the youth to equip and strengthen their faith, and by so doing, to become an instrument to touch and influence other young individual's life.

Barangay Missions

As the church gets more involved with its parishioner, the parish priest prioritizes the evangelical and catechetical programs in the parish. Evangelizers, comprised of members of religious organizations, were given trainings and seminars to further prepare them for barangay catechesis and evangelization.

The parish also sustained the masses in every barangay and sitio including healing mass and more barangays were added on the list of scheduled masses.

From the elderly to the youth, from the doors of each household to the doors of every heart, and from every barangay to the entire town of Vinzons, the parish tried to mobilize the people and brought them back to the church.

Those who had fallen asleep are now awakened. Those who were not heard are now attended to. Those who were afar are now closer. For not only the church



was rebuilt but also the community. It has become a church built by the active participation and involvement of its parishioners. The church is no longer distant to its parishioner and vice versa instead they form one body with Jesus as the head.

"A fire may have caused the almost destruction of Parroquia de San Pedro but the fire burning in the hearts of every Vinzonian is much more powerful that today, the church that has been part of our lives is revived and restored. It stands much stronger because its foundation relies not merely on the physical structure rather on the rekindled faith of the people to God."

Today, as the parish celebrates the restoration of the church, it also rejoices in the rekindled faith of the people. For it is the faith of the people that makes the church shine for the glory of God. But the mission does not end here because as Fr. Toti reminds us all: "though the church is finished, the rebuilding of the people's faith is continuous."



