

UNDERSTANDING OUR DEVOTION TO STO. NIÑO

INTRODUCTION

Veneration of the Infant Jesus is a spiritual extension of Christmas. We bow down to Christ embodied. We profess that God took onto Himself human form and recognise that childhood is part of it. “God made himself nothing, taking the very nature of a servant being made in human likeness...” (Phil 2,7). Jesus Christ experiences complete human life, from beginning to end. In His conception, birth, and childhood we meet the real God, as well as in his adulthood, death, and resurrection. Adult Jesus, Master and teacher, later on invites his disciples: “In truth I tell you, unless you change and become like little children you will never enter the kingdom of Heaven.” (Matthew 18,3)

- Devotion to the Infant Jesus is another aspect of honoring Christ's Incarnation. It is to marvel at His having humbled Himself by taking on a human nature, subjecting Himself to all that flesh is heir to (minus the effects of original sin, of course), even subjecting Himself to the earthly authority of Mary and Joseph. Recognized even in the Virgin's womb by St. John the Baptist and his mother, after His Nativity, the Child Jesus was adored first by the shepherds and then by the Magi, and has been revered by Saints ever since.

- Many of the heroes and heroines of our Faith had a special devotion to the Child Jesus, some even having been blessed by visions of Him as a boy. St. Christopher, St. Anthony of Padua, St. Teresa of Avila, St. Rose of Lima, St. Thérèse of Lisieux (whose religious name is “St. Thérèse of the Child Jesus and the Holy Face”), St. Francis of Assisi with his creche, and, of course, Our Lady and St. Joseph, are particularly associated with the Divine Child and many are pictured with Jesus as a child in art...

CHAPTER I

Biblical Foundations of the Sto. Niño and its Devotional Practices

- Our celebration of the feast of Señor Santo Niño is DEEPLY ROOTED in Sacred Scripture. Here are Biblical verses proving that our faith is authentic and Christ-centered.

Santo Niño' means 'Holy Child'

- 'Santo Niño' is a Spanish word for 'Holy Child,' which is a title called to the child Jesus born in Bethlehem, our Savior. When we celebrate the feast of Sto. Niño, we are not celebrating like that of a saint declared by the church. Some people call Sto. Niño as the 'patron saint' of Cebu, which is also confusing. This is incorrect because Jesus is not a saint but rather our Lord, King and Savior. We celebrate a feast to Sto. Niño to remember his infancy and childhood that He is indeed to be honored and glorified.

- Moreover, 'patron' in Spanish means 'protector' or 'defender.' Our Lord Jesus Christ will and always be our protector. It is only fitting that Sto. Nino is patron or protector to all of us.
-
- Honoring the Sto. Nino is a devotion to the childhood of Jesus. The origin of honoring the Holy Child Jesus dates back to the moment when Jesus was born. The infant Jesus was adored by the lambs and the shepherd who were present when Mary bore Jesus on a manger. The Magis' story of visiting Jesus and giving of gifts (Mt 2:1-12; Mk 2:1-3; Lk 2:39-52) is more than enough to tell us that at the start of Jesus early life as an infant, He was already praised and adored by all.

The meaning of 'Pit'

- "PIT" is a contraction of the word "sangpit", which is a Cebuano word for calling out loud a person or God with a particular intention. There is no exact translation for this word that could describe the Cebuano meaning of sangpit. Probably, the closest transliteration is "appeal", which means making a serious or urgent request.
-
- Sangpit is a much deep and calm word than 'appeal.' 'Sangpit' is usually used when a person visits a home but nobody is around and he/she wants to borrow something from the owner, his/her action is "sangpit". A person says this when he/she is a distance away or does not have a sight of the receiver of the message. When a person does 'sangpit', he or she must have with him a request, appeal, or intention that the receiver could give or grant.

- This is the sense of saying out loud in prayer “VIVA PIT SENYOR!” The person is making an appeal from a distance, unworthy to face or make a request from God and that one could only humbly utter this words with prayerful request. It is like crying out loud to God and gazing towards heaven by saying, “Lord, please answer my prayers!”
-
- “Sangpit” resembles on the shout of the blind man sitting by the roadside, who cried aloud to Jesus, “Jesus, Son of David, have mercy on me!” (Luke 18:35-43). He could not go near to Jesus because of his sickness but the best thing he could only do is to say aloud his prayers to him.

Meaning of 'Señor'

- Meanwhile, “SENYOR” or “SEÑOR” is a Spanish word for “Lord”. The child Jesus is called honorifically as Lord for He has authority to all. St. Thomas, the apostle, called Jesus his ‘Lord’ and ‘God’ after touching His wounds when he doubted Jesus’ resurrection from the dead (Jn 20:28).
-
- It is also good to distinguished ‘Señor’ from the word ‘Senior’. Senior is an English word that refers to someone seen as deserving respect or reverence because of their age, i.e., Senior Citizen.
-
-

Meaning of 'VIVA'

- Viva' is basically a Spanish expression like 'hail' or 'hurrah.' The literal meaning of the word viva is "to live" and it can be used as an expression for cheer or support. When saying out loud Viva Señor Santo Niño- it means cheering for Jesus who is our Lord, the Holy Child.
-
- Hail as an accepted translation of Viva could find its scriptural meaning in the greeting of Archangel Gabriel to Mary when he delivered the message of bearing a child in her womb. Gabriel said, "Hail, full of grace" (Luke 1:28). Hail is indeed a greeting.

- We usually hear the words “VIVA ESPAÑA!”, which is translated as “Hail Spain!” and “VIVA CRISTO REY!”, which means “Hail Christ the King!”. We shout ‘Viva!’ because we want to give Jesus the highest honor we could give by acknowledging his authority to all in creation.
-
- Generally, the devotees of Sto. Niño, the child Jesus, would cry out in prayer and at the same time honor the only King and Lord. We pray and cry out “VIVA PIT SEÑOR!!!”

The Waving of Hands during Gozos to Sto. Niño

- The traditional waving of the hands while singing the “Batobalani sa Gugma” is one of the most emotional parts of a mass at the Basilica, especially when participated in by thousands like during the successive Novena masses during the Sinulog. A sea of hands waving in the air in unison is often a breathtaking sight even to the non-religious.
- Batobalani sa Gugma (magnet of love)

- In every church service I want the men to pray, men who are dedicated to God and can LIFT up their hands in prayer without anger or argument. (1 Timothy 2:8) I will give you thanks as long as I live; I will RAISE my hands to you in prayer. (Psalms 63:4)

- For Fr. Jonas Mejares, OSA - who is an Augustinian Priest he said, “People raise their hands for the following reasons—to reach out to God, to reach out for God’s presence, to show dependence to God, to surrender to God, to show gratitude for God’s blessing, to express joy, to make a commitment, to get closer to God,”



Sinulog Dance

- Sinulog comes from the Cebuano word “sulog” which means “like water current movement” which depicts the forward-backward step of Sinulog dance.
- Sinulog is a dance ritual in honor of the miraculous image of the Santo Niño. The dance moves two steps forward and one step backward to the sound of the drums. This movement resembles the current (Sulog) of what was known as Cebu’s Pahina River.

The Origin

- The Sinulog dance steps are also believed to originate from Baladhay, Rajah Humabon's adviser. When Baladhay got sick, Humabon ordered his tribe to bring Baladhay into a room where the Santo Niño was enthroned.
-
- After a few days, Baladhay was heard shouting and was found dancing by the native tribe. Baladhay was asked as to why was he was shouting and dancing. He pointed at the image of the holy Jesus and explained that baby Jesus was tickling him.
-
- In turn, Baladhay danced with the little child and explained that he was dancing the movements of the river. To this day, the two-steps forward, the one-step backward movement is still used by Santo Niño devotees who believe that it was the Santo Niño's choice to have Baladhay dance.

- Praise his name with dancing; play drums and harps in praise of him. The Lord takes pleasure in his people; he honors the humble with victory. (Psalms 149:3-4) David, wearing only a linen cloth around his waist, DANCED with all his might to honor the Lord. And so he and all the Israelites took the Covenant Box up to Jerusalem with shouts of joy and the sound of trumpets. (2 Samuel 6:14-15)



VENERATION OF IMAGES

- Make two winged creatures of hammered gold, one for each end of the lid. Make them so that they form one piece with the lid. The winged creatures are to face each other across the lid, and their outspread wings are to cover it. Put the two stone tablets inside the Box and put the lid on top of it. I will meet you there, and from above the lid between the two winged creatures I will give you all my laws for the people of Israel. (Exodus 25:18-21)





- Then the LORD said to Moses, Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live. And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived. (Numbers 21:8-9) If the Israelites were healed whilst gazing upon a bronze serpent, how much more will God grant graces to those who look on the face of his Son with fervor and love?







Wiping and Raising of Towels

- And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. And Jesus said, Who was it that touched me? When all denied it, Peter said, Master, the crowds surround you and are pressing in on you! But Jesus said, Someone touched me, for I perceive that power has gone out from me. And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, Daughter, your faith has made you well; go in peace. (Luke 8:43-48)



- God did extraordinary miracles through the hands of Paul, so that even HANDKERCHIEFS and aprons that had TOUCHED him were taken to the sick, and the diseases and evil spirits left them. (Acts19:11-12)



PROCESSIONS and HUGE CROWDS:

- Your procession comes into view, O God your procession into the holy place, my God and king. (Psalms 68:25) Now Joshua rose early in the morning, and the priests took up the ark of the LORD. The seven priests carrying the seven trumpets of rams horns before the ark of the LORD went on continually, and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the LORD, while they continued to blow the trumpets. (Joshua 6:13-14) Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. When they heard about all he was doing, many people came to him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon. (Mark 3:7-8)





CHAPTER III

SAINTS DEVOTED TO THE CHILD JESUS

- St. Francis of Assisi, Italian San Francesco d'Assisi, baptized Giovanni, renamed Francesco, in full Francesco di Pietro di Bernardone, (born 1181/82, Assisi, duchy of Spoleto [Italy]—died October 3, 1226, Assisi; canonized July 16, 1228; feast day October 4)



ST. FRANCIS' DEVOTION TO THE BABY JESUS

- St. Francis of Assisi had a special devotion to the Child Jesus, and he is credited with creating the first nativity scene on Christmas Eve of the year 1223.
- It is believed that St. Francis was first inspired by this idea after visiting the historical place of Christ's birth on a pilgrimage to the Holy Land—the humble stable in a Bethlehem cave. It is likely this event which deepened his devotion to the Child Jesus, who was born into the world in such poverty, humility, and simplicity. In fact, Francis founded his new religious Order to imitate these very virtues.

THE FIRST NATIVITY SCENE OUTSIDE BETHLEHEM

- St. Francis recreated the scene of Christ's birth in a special ritual and Mass he held inside of a cave in Greccio, Italy, inviting both his fellow friars and the townspeople to join in the celebration.
- Later he told a friend why he desired to create the first nativity scene in his town:
 -
 - I want to do something that will recall the memory of that Child who was born in Bethlehem, to see with bodily eyes the inconveniences of his infancy, how he lay in the manger, and how the ox and ass stood by."
 -

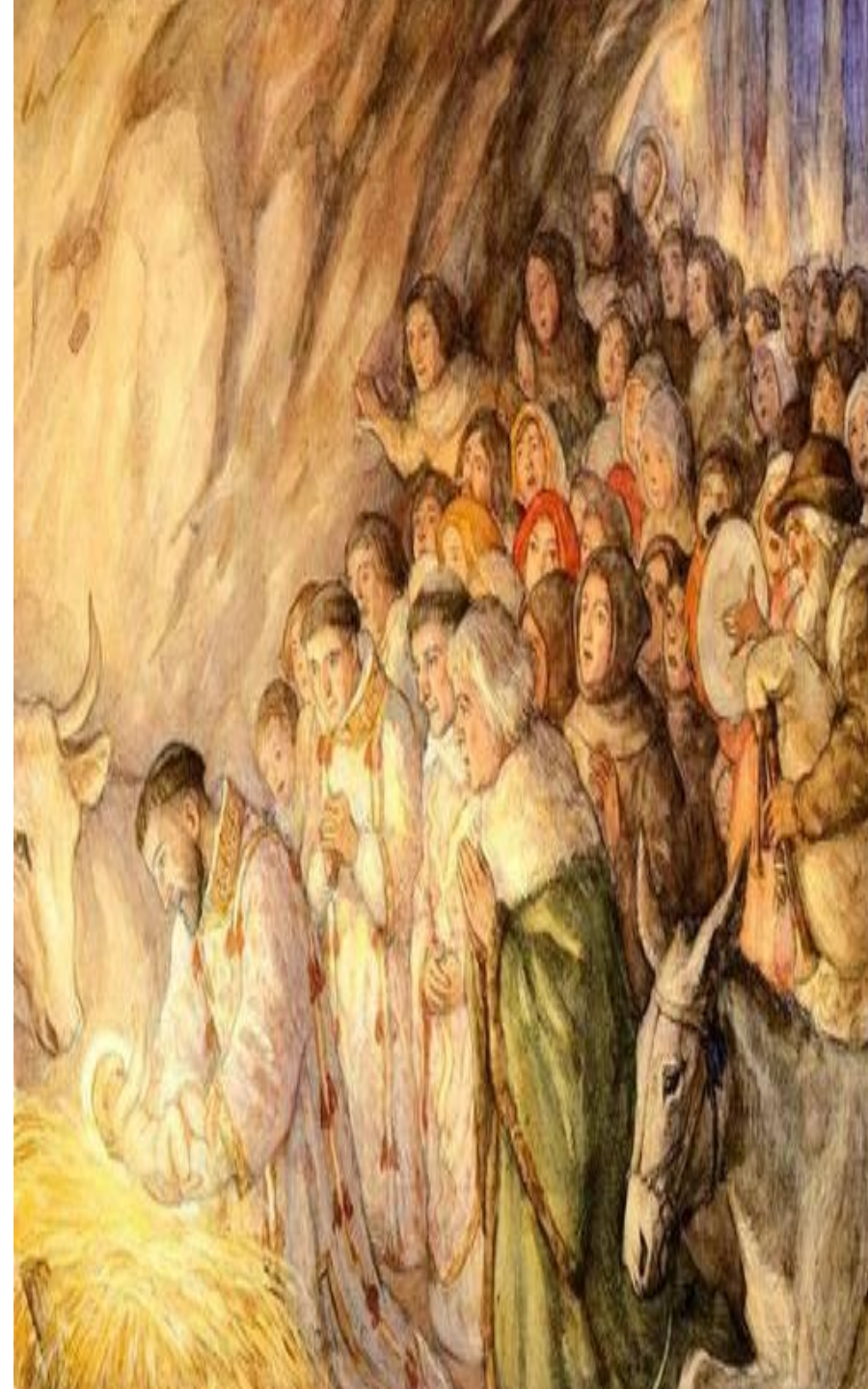
- He set up an empty manger (the feeding trough of farm animals which served as Jesus' crib) inside a cave, and even included a live ox and donkey beside the manger just as it was believed to have happened on that first Christmas night. Through these visual aids he wanted everyone to impress more deeply into their understanding how Christ came into the world in such poverty and simplicity.
- This was a typical perspective of St. Francis' unique charism of simple, poverty-centered spirituality.
- It is also said that St. Francis—who was radically devoted to the virtue of evangelical poverty—was inspired to recreate the original nativity scene to overcome the rampant greed and materialism prevalent at that time in Italy.

- In his biography of Francis, Saint Bonaventure described what happened that night: “The brethren were summoned, the people ran together, the forest resounded with their voices, and that venerable night was made glorious by many and brilliant lights and sonorous psalms of praise. The man of God, Francis stood before the manger, full of devotion and piety, bathed in tears and radiant with joy; the Holy Gospel was chanted by Francis, the Levite of Christ. Then he preached to the people around the nativity of the poor King; and being unable to utter His name for the tenderness of His love, He called Him the Babe of Bethlehem.”

-
-



- Saint Bonaventure also reported in his book that people saved the hay from the nativity presentation afterward, and when cattle later ate the hay, it: “miraculously cured all diseases of cattle, and many other pestilences; God thus in all things glorifying his servant, and witnessing to the great efficacy of his holy prayers by manifest prodigies and miracles.”



THE SPREAD OF THE DEVOTION

- St. Francis' recreation of that first Christmas night was so popular that soon every church in Italy had its own nativity scene. The devotion also spread to private homes, and in modern times even to secular institutions, so much so that it's now impossible to imagine Christmas without a nativity scene to behold.

- It is a historic Catholic tradition and a tool for meditation on the humility, simplicity, and poverty of Christ that he took on, from the moment of his Incarnation, out of his boundless love for his lost sheep.



- The Nativity story continued to expand within Christian devotional culture well after Francis' death. In 1291, Pope Nicholas IV, the first Franciscan pope, ordered that a permanent Nativity scene be erected at Santa Maria Maggiore, the largest church dedicated to the Virgin Mary in Rome.



ST. TERESA OF AVILA AND HER DEVOTION TO THE CHILD JESUS

- St. Teresa of Ávila, also called Saint Teresa of Jesus, original name Teresa de Cepeda y Ahumada, (born March 28, 1515, Ávila, Spain—died October 4, 1582, Alba de Tormes; canonized 1622; feast day October 15), Spanish nun, one of the great mystics and religious women of the Roman Catholic Church, and author of spiritual classics. She was the originator of the Carmelite Reform, which restored and emphasized the austerity and contemplative character of primitive Carmelite life. St. Teresa was elevated to doctor of the church in 1970 by Pope Paul VI, the first woman to be so honoured.

- The devotion to the Santo Niño began in Spain with Santa Teresa de Avila. It was said that when Teresa took her vows, she chose the name Teresa de Hesus (Teresa of Jesus), meaning Jesus is with her — “with me!”
-
- St. Teresa of Jesus, always traveled with her statue of the Infant Jesus when she was establishing new convents. Her devotion to the Infant Jesus was established after an very interesting incident.



ST. TERESA

“Who art thou?”

“I am Teresa of Jesus. And Thou?”

“I am Jesus of Teresa.”

- One day, she saw a child giggling and playing in the garden. This puzzled her, wondering where he could have come from. Teresa approached the child and asked, “Who are you?” The child smiled and counter-replied, “Who are you?”
-
- Teresa, filled with amusement, replied, “I am Teresa of Jesus.” “And you?” Teresa reiterated.
-
- The child answered, “I am Jesus of Teresa.”

Saint Therese of the Child Jesus

-
- St. Thérèse of the Child Jesus was throughout her life particularly devoted to the Infant Jesus just as her great spiritual mother, Teresa of Avila, had been. Thérèse placed an Infant statue in the novitiate at Lisieux when she had charge of the novices, because she knew how many blessings the Divine Child brought to the Carmelite novices in Prague when it was placed in their midst. The same statue still stands in the cloister at Lisieux.
-
- The spiritual teaching of St. Thérèse of Lisieux is often called the "Way of Spiritual Childhood". Her most simplistic approach to attaining holiness is deceptively simple but it has the power to make each one of us a Saint! The infancy of Jesus was for her a source of inspiration.



Saint Anthony of Padua

- St. Anthony often meditated upon the great humility of Jesus in His Incarnation. One night, his little cell suddenly filled up with light. Jesus appeared to Anthony in the form of a tiny child. Passing by the hermitage, the count saw the light shining from the room and St. Anthony holding and communicating with the infant. The count fell to his knees upon seeing this wondrous sight. And when the vision ended, Anthony saw the count kneeling at the open door. Anthony begged Count Tiso not to reveal what he had seen until after his death.



St. Rose of Lima

As early as five, Rose knew that everything was possible if you have faith in God. Rose wanted to learn how to write and read, but there was nobody that could help her. Her mother had tried to do so, but soon grew tired and gave up. So the child decided to pray to the Child Jesus, she said, "Since no one has time to teach me things, I am going to ask God to do it. He can do anything can't He?" So, everyday Rose recited the following prayer: "Lord, help me to know and love You, and teach me to read and write."

Later, Rose announced to her mother that she knew how to read and write. She also told her mother that The Child Jesus had taught her. The mother was in disbelief but nevertheless Rose proved to her mother that she knew how to read by reading a book about St. Catherine of Sienna. The Little Child Jesus worked a wonderful miracle by teaching Rose Himself how to read and write. With God everything is possible.

- As Rose grew older so did her love for her neighbor. She had great compassion towards her neighbor. She knew that by showing compassion to the sick , she was showing compassion to God. So, a room in her house known as “The Infirmary” was set aside for her to care for the poor and sick of Peru. Everyone could count on Rose charity, she did not refuse to help anyone, “no matter how sickening a disease might be.” Many people reported that they had been cured at “The Infirmary” especially after her little statue of the Child Jesus had touched them. Rose herself called the little statue, “The Little Doctor.”



St. Gerard Majella

- Once as a young child, St. Gerard was praying before an image of Mary in the Church. Suddenly, the Child Jesus came alive in His mother's arms and gave St. Gerard a piece of bread to eat. The bread emitted a heavenly fragrance. St. Gerard would often share this story with others, with the greatest naturalness, as if these miraculous events happened to everyone else in the world.



№ 141 1/2

The M.H.W.Co.

Saint Gerard Majella receives Bread from
the Infant Jesus.

St. Nicholas of Tolentino

- St. Nicholas was devoted to rigorous practices of fasting and abstinence, as well as long periods of the day devoted to praying with others and private prayer. He believed in the power of prayer and sacrifice especially for the souls in Purgatory. At times, Nicholas devoted himself to prayer and works of penance with such intensity that it was necessary for his superiors to impose limitations on him. At one point he was so weakened though fasting that he was encouraged in a vision of Mary and the child Jesus to eat a piece of bread signed with the cross and soaked in water to regain his strength. Thereafter he followed this practice in ministering to the sick himself. In his honor the custom of blessing and distributing the "Bread of Saint Nicholas" is continued by the Augustinians in many places today.



St. Jerome

- St. Jerome was attracted by the mysteries of the birth and childhood of Jesus. He even went to dwell in Bethlehem living near the cave, which Christians believed to have been the birth place of the Divine Child.



St. Christopher ("Christ bearer")

- Saint Christopher was a man of great size and strength who devoted himself to Jesus by helping travelers cross a dangerous river.
- One day a child asked to ride on Christopher's shoulders across the river, but the infant seemed to grow heavier and heavier with every step. When they arrived on the opposite shore, the child identified himself as Christ, telling the holy man that he had just carried the weight of the world. Saint Christopher became one of the most popular patron saints for travelers in the Middle Ages.
-



St. Cajetan

- St. Cajetan had a great devotion to the Blessed Virgin Mary. His piety was rewarded one Christmas eve when she appeared to him and placed the Infant Jesus in his arms.
- When Saint Cajetan was on his death-bed, resigned to the will of God, she appeared to him again, this time surrounded by ministering angels. He said, “Lady, bless me!” Mary replied, “Cajetan, receive the blessing of my Son, and know that I am here as a reward for the sincerity of your love, and to lead you to Paradise.” She then told him to have patience with the illness that had attacked him, and gave orders to the choirs of angels to escort his soul to heaven. “Cajetan,” she said, “my Son calls you. Let us go in peace.” And so, he did



St. Albert of Trapani

- He was born at Mount Trapani, in Sicily. His father was of the illustrious family of Abbatibus and was possessed of an immense fortune; his mother, Jeanne de Palizze, was also of the nobility. They had no children, and in their distress vowed to consecrate to Our Lady the child God might give them. Little Albert, the fruit of the promise, was the delight of all for knowledge and virtue far beyond his years. When little more than a child, he received the habit in the Carmelite Monastery near his home, and at his profession all the nobility of the country were present. His life was an extraordinary mingling of prayer, penance, charity to his neighbor, and zeal for souls, to which God added visions and miracles. **The Infant Jesus used to appear to him and rest in his arms.**



S. ALBERTO CONFESOR.

- **St. Vincent Pallotti** (1795-1850), a Roman saint who spent his entire life ministering in the City.
-
- St Vincent saw two central aspects of the Epiphany, firstly a recognition of Jesus, Son of God, and a response to him as Saviour with personal growth in love, trust and holiness; secondly, awareness of the invitation extended to all people to proclaim Jesus, that all Christians might feel responsible for making Christ known and for accompanying others in discovering a living relationship with Jesus.
-
- The Roman saint was particularly struck by the mystery of the Incarnation; he wondered and marvelled at the essential goodness, love and mercy of God in sending Jesus Christ into our world to render concrete his infinite love and mercy. He pondered on Jesus' "spirit of sacrifice" in assuming human form and living in this spirit throughout his life.



St. Faustina Kowalska (Apostle of Divine Mercy)

- St. Faustina is well-known for her vision of Jesus as he appears in the “Divine Mercy” image, which features the Risen Jesus with arms outstretched and rays of blood and water pouring forth from his side.
-
- However, she also **had multiple visions of the Child Jesus and had a strong devotion to Jesus in his infant stage.** These visions were meant to teach her the virtue of spiritual childhood, helping keep her heart pure and simple in the sight of God.



St. Faustina Kowalska (Apostle of Divine Mercy)

- Tender moments in prayer such as this one filled St. Faustina with wonder at the mystery of the Incarnation: God loved us so much that He came among us and was born in a lowly manger to win our hearts for His own.
- In this way, St. Faustina reminds each of us of the value of slowing down and simply basking in the holy presence of the Christ Child. We adore Him as the Word made flesh for our salvation. As she writes, "... the inconceivable miracle of Your mercy takes place, O Lord. The Word becomes flesh; God dwells among us, the Word of God, Mercy Incarnate" (Diary, 1745).



- God, who is beyond all understanding, appeared to St. Faustina as a little Child.
- After Holy Communion one day, St. Faustina experienced the disarming power of the little Christ Child in one of her most touching visions:
 -
 -
 - ...I suddenly saw the Infant Jesus standing by my kneeler and holding on to it with His two little hands. Although He was but a little Child, my soul was filled with awe and fear, for I see in Him my Judge, my Lord, and my Creator, before whose holiness the Angels tremble. At the same time, my soul was flooded with such unspeakable love that I thought I would die under its influence (Diary, 566).

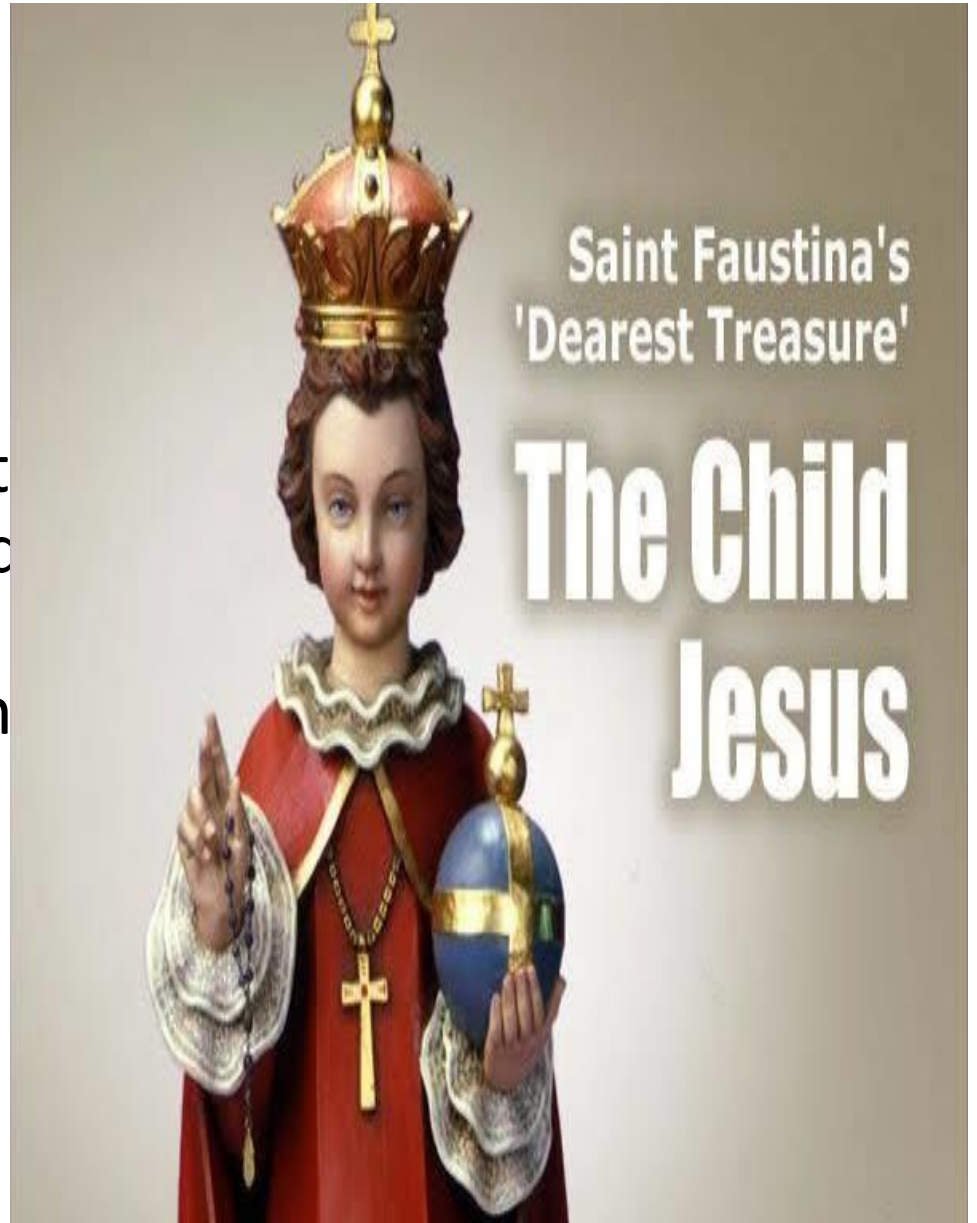
- From the Christ Child, St. Faustina learned as well a most important lesson for her spiritual journey - the way of spiritual childhood. Several times the Infant Jesus appeared to her and taught her this lesson. For instance, she writes of what happened during Mass one day:
 -
 -
 - ... I saw the Infant Jesus near my kneeler. He appeared to be about one year old, and He asked me to take Him in my arms. When I did take Him in my arms, He cuddled up close to my bosom and said, "It is good for Me to be close to your heart. ... Because I want to teach you spiritual childhood. I want you to be very little, because when you are little, I carry you close to My Heart, just as you are holding Me close to your heart right now" (Diary, 1481).
 -

- She writes of a Mass celebrated by her spiritual director, Fr. Joseph Andrász, SJ: "... I saw the Infant Jesus who, with hands outstretched toward us, was sitting in the chalice being used at Holy Mass. After gazing at me penetratingly, He spoke these words: 'As you see Me in this chalice, so I dwell in your heart'" (Diary, 1346). The little Jesus is instructing St. Faustina that, through His Eucharistic Presence, He dwells in her heart as the source of her strength.

- Even as the Infant Jesus strengthened her in the Eucharist, His abiding presence also filled her heart with great joy. Her desire grew for Him alone as the greatest treasure of all. She writes of February 2, 1936, "... when Mass began, a strange silence and joy filled my heart. Just then, I saw Our Lady with the Infant Jesus The most holy Mother said to me, 'Take my Dearest Treasure,' and she handed me the Infant Jesus. When I took the Infant Jesus in my arms, the Mother of God and Saint Joseph disappeared. I was left alone with the Infant Jesus" (Diary, 608).



-
- Thus, the little Jesus became everything to St Faustina as she attended Mass and then received Him in Holy Communion

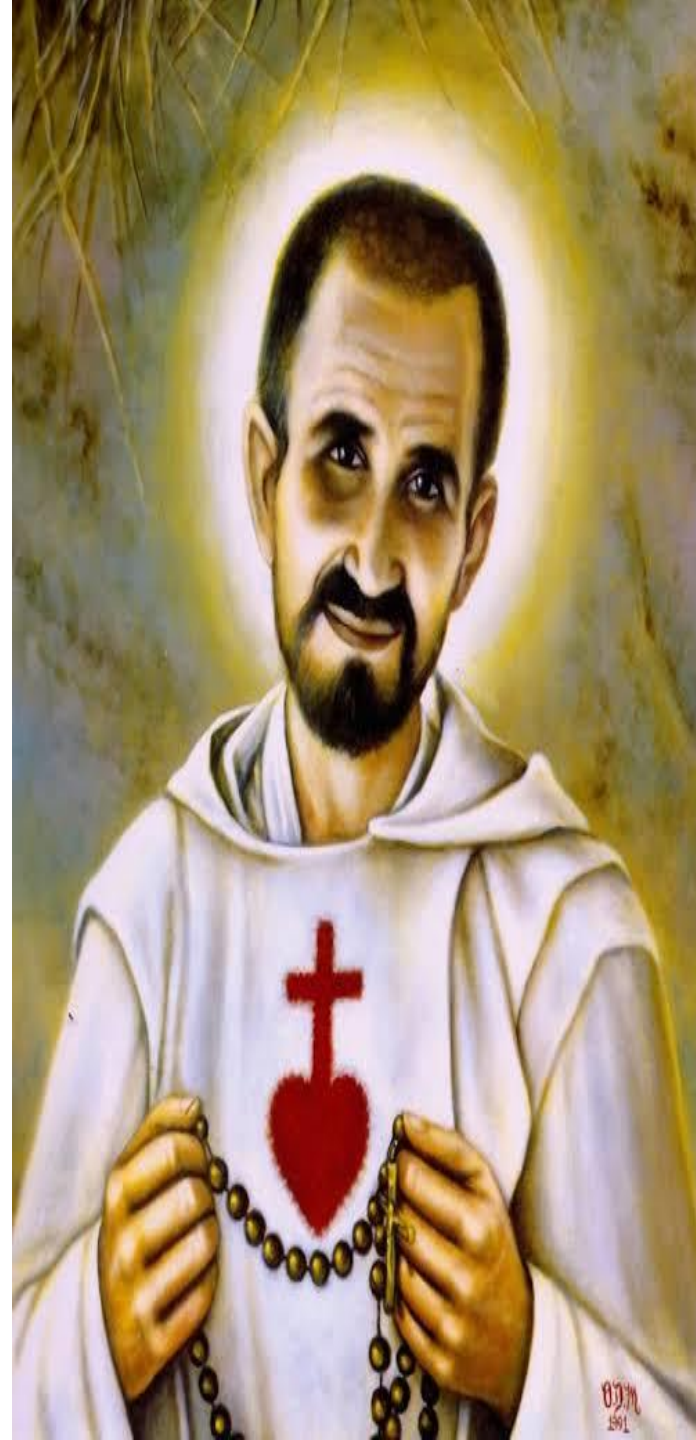


- CHARLES DE FOUCAULD (Brother Charles of Jesus) was born in Strasbourg, France on September 15th, 1858. Orphaned at the age of six, he and his sister Marie were raised by their grandfather in whose footsteps he followed by taking up a military career.

- **A pilgrimage to the Holy Land revealed his vocation to him: to follow Jesus in his life at Nazareth.** He spent 7 years as a Trappist, first in France and then at Akbès in Syria. Later he began to lead a life of prayer and adoration, alone, near a convent of Poor Clares in Nazareth.



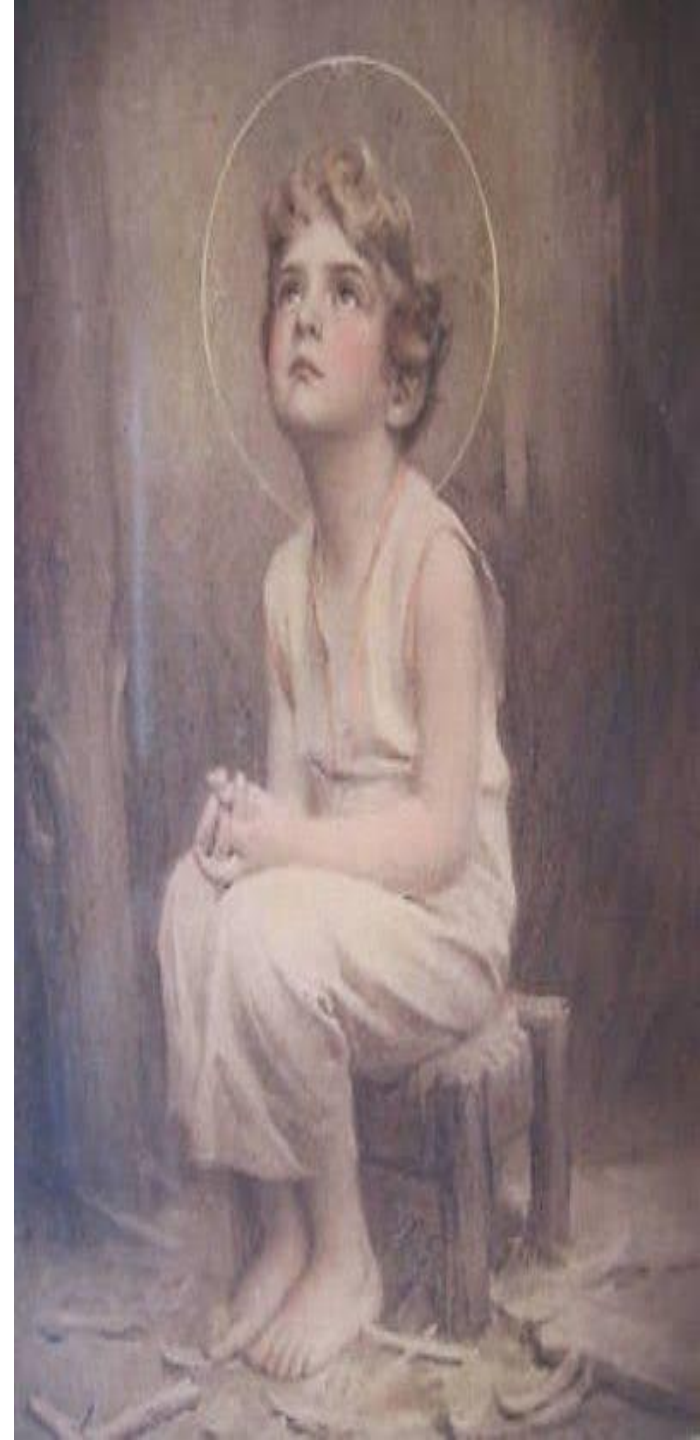
-
- Ordained a priest at 43 (1901) he left for the Sahara, living at first in Beni Abbès and later at Tamanrasset among the Tuaregs of the Hoggar.
- On the evening of December 1st 1916, he was killed by a band of marauders who had encircled his house.



- The life of Charles de Foucauld was eventually centered on God and was animated by prayer and humble service, which he hoped would draw Muslims to Christ. Those who are inspired by his example, no matter where they live, seek to live their faith humbly yet with deep religious conviction.



-
- Photo taken by Blessed Charles de Foucauld (1858-1916) of the Eucharistic Jesus while it was exposed on the altar. When the film was developed the above picture of the Child Jesus appeared. The picture portrays the innocent Child Jesus looking up to His loving Holy Father and praying on our behalf. The surrounding shows the Child Jesus in a poor carpenter's workshop.

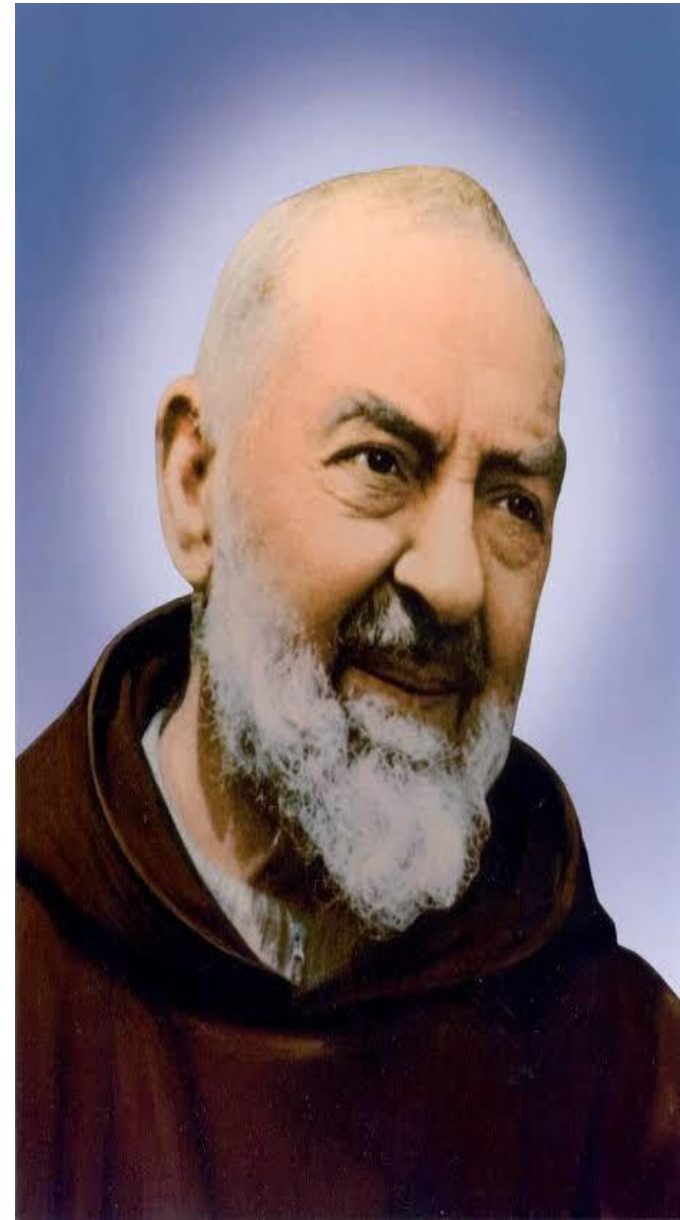


- Sometime later, Jesus told the monk **“I promise to send my Blessings and my Peace to each Home where this image is found.”**



ST. PADRE PIO PIETRELCINA

- Padre Pio, original name Francesco Forgione, also called St. Pio of Pietrelcina, (born May 25, 1887, Pietrelcina, Italy—died September 23, 1968, San Giovanni Rotondo; canonized June 16, 2002; feast day September 23), Italian priest and saint of the Roman Catholic Church.
- Born into a devout Roman Catholic family, he consecrated himself to Jesus at age 5. At age 15 he joined the Capuchin order and took the name Pio in honour of St. Pius I. In 1910, the year in which he became a priest, he received the stigmata (bodily marks corresponding to the wounds suffered by the crucified Jesus) for the first time, though they eventually healed.



- He received the stigmata again in 1918, and this time they remained with him until his death. These and other signs of his holiness (such as his reported ability to be in two places at once and his gift of healing) drew growing numbers of pilgrims to him. He was noted for his charity and piety and was canonized in 2002 by Pope John Paul II.
- Padre Pio celebrated Christmas with incredible devotion and joy. It was, arguably, his favorite celebration.

- He wrote to his spiritual daughter, Raffaolina Cerase:
“When the Holy Novena begins in honor of the Baby Jesus, it felt as though my spirit were being born again to a new life. I felt as though my heart were too small to embrace all our heavenly blessings. My soul felt as though it were disintegrating in the presence of our God who had become man. How can we not love Him forever with a fervor that never grows stale? Let us open our hearts to the Baby Jesus whose soul was without the stain of sin and we will taste how sweet and suave it is to love Him.”



- Padre Pio's brother friars recall that he wanted the Christmas crib to be placed opposite the confessional so that he could see it while he administered the sacrament of penance. He would remain in the confessional for hours and hours each day, his gaze fixed on the statue of the Baby Jesus.



Testimonial Narratives

- I had got up to go to the church for the Midnight Mass of 1924. The corridor was huge and dark, and the only illumination was the flame of a small oil lamp. Through the shadows I could see that Padre Pio, too, was making his way to the church. He had left his room and was making his way slowly along the corridor. I realized he was swathed in a band of light. I took a better look and saw that he had the Baby Jesus in his arms. I just stood there, transfixed, in the doorway of my room, and fell to my knees. Padre Pio passed by, all aglow. He didn't even notice I was there."



- This great devotion to the infant Christ was something that he practiced even as a small child. At his home in Pietrelcina, he prepared the crib himself. He would often begin working on it as early as October. While pasturing the family's sheep with friends, he would search for clay to use to fashion the small statues of shepherds, sheep, and the magi. He took particular care in crafting the infant Jesus, making and re-making it continually until he felt he had it just right. The young Francesco (Padre Pio) wanted the crib scene to be as beautiful as possible. He lit the scene with small oil lights crafted from snail shells as there was no electricity in Pietrelcina.
- For Padre Pio, every Christmas was an occasion for spiritual renewal. It helped him and encouraged him to nurture within himself that unconditional love for humanity that the occasion symbolized, above all his love for the most humble, the poor and the suffering.

- "During Advent of 1952, I approached Padre Pio for confession, during which I strongly recommended my neighbor to him and asked him to pray for her. Padre Pio then gave me a beautiful little picture of the Infant Jesus of Prague, telling me that Christmas time was particularly suitable for asking for graces. Then, blessing the picture, he advised me to entrust everything to the Child Jesus"

Venerable Sister Margaret of the Blessed Sacrament

- Marguerite Parigot was born on the 6th of February 1619 in Beaune, Côte-d'Or, France. She died on 26 May 1648 in Beaune, Côte-d'Or, France of natural causes. She was Venerated 10 December 1905 by Pope Pius X (decree of heroic virtues).
- From the first months of her novitiate, in fact, Margaret saw herself chosen by Jesus to honor His infancy and His crib. She confided as much to the novice mistress, Mary of the Trinity, of Quatrebarbes: «The holy Child Jesus,» she said, «keeps me constantly intent on the moment of His holy birth, and He has made me concentrate on the first twelve years of His infancy in such a way that He has given them to me wall and an outwork beyond which He does not permit me to venture.» This mission, therefore, will be the grand, unique occupation of Margaret's life; and her entire existence will be a continuous dialogue with the Child Jesus, a total adhesion to His state.

It was the privilege of the venerable to reproduce within herself, interiorly as well as exteriorly, this state of the Child Jesus.

Frequently consoled by special illuminations on the state of God as a child at Bethlehem, she carried about «the impression of His holy and divine infancy.» For a long time she manifested exteriorly «a participation in the state of the Child Jesus in the crib,» even remaining «lying on the floor for many days without being able to rise, and from time to time emitting a little infant's cry. Her appearance and all the movements of her face were changed and became altogether like those of a new-born child...»

During this period she received ineffable insights and knowledge about the state of the Child Jesus in the manger:.. His littleness, His divine weaknesses and His abasement...:.. (Ms. n. 9, f. 255, of the Carmel of Beaune,. a text partially cited by Deberre, Histoire de la Venerable Marguerite, pp. 108-9).

- For many years these divine favors remained Within the ambit of the community of Beaune, but after 1638 great changes took place. The Child Jesus called Margaret to work actively for the salvation of souls; He revealed to. her that in His divine infancy she was to find the means of obtaining the mercy of the Father. At the same time He taught her the way of honoring His holy infancy from the moment of His incarnation until his twelfth year. The Child Jesus wanted the project that He communicated to her to have as its title: «the family of the Child Jesus.» Following these directives, Margaret, beginning on March 24, 1636; brought together the «household and associates of the Child Jesus.»

- The associates were to celebrate the twenty-fifth day of every month in memory of the Annunciation and of the Nativity, every day to recite the abbreviated rosary, called «the rosary, of the Holy Child», and to meditate, week after week, on «all the actions, words and mysteries» of the Child Jesus. But the fundamental obligation which they assumed when they inscribed themselves in the association was that of following the states of the Incarnate Word «in a holy union of heart and of spirit,» since the best way of «honoring the simplicity and the kindness of the holy Child Jesus is that of constantly practicing a most perfect simplicity, kindness, pleasantness and deep humility of infancy.
-
- An association was formed and as soon as the existence of the association of the holy Child Jesus became known, enrollments multiplied.



CHAPTER III

THE CHAPLET OF THE HOLY INFANT JESUS



History of the Chaplet

- This devotion owes **its origin to the zeal of Sister Marguerite, a Carmelite religious**, who died in France in 1648. She was distinguished for her devotion to the Holy Child Jesus.
-
- The Divine Infant revealed to His faithful servant how pleasing to Him is this holy practice; **He promised her that He would grant special graces, above all purity of heart and innocence, to all who carried the chaplet** on their person and recited it in honor of the mysteries of His holy infancy. As a sign of His approval, He showed her these chaplets shining with a supernatural light.

History of the Chaplet of the Holy Infant Jesus

Many people throughout Church history had a special devotion to the Holy Infancy of Our Lord. Venerable Marguerite of the Blessed Sacrament was one such person. Marguerite was born in France in 1619. Her devotion to the Holy Child began in her own childhood. At the age of five she had a vision of Jesus as a Child.

- Marguerite entered the Carmelite Order, known for its devotion to the Holy Infant, at the age of eleven on the day of her First Holy Communion Day. The new postulant was soon afflicted with what was thought to be a physical illness. She had convulsions, fright, oppression and stiffness in her body. The Superior, and Marguerite herself, discovered it to be the persecution of the devil. She was miraculously cured of this mysterious ailment.

-

-
- Unfortunately, the doctors who had tried to cure her by an operation caused her to have a lifelong pain in her head. After her cure Marguerite began to have visions and ecstasies. The extraordinary life she began to live was recorded by her superiors. She began to relive in the spirit the mysteries of the life of Our Lord as it unfolds in the liturgical year.
-

- Her **special mission** was revealed to her one day by Our Lord when He said; "The wonders of My Infancy will be resplendent in you. I have chosen you to honor My Infancy and the mysteries of Bethlehem and of Nazareth." Jesus even began to call her the "Little Spouse of the Infant Jesus." One day the Divine Infant said to her; **"I wish you to institute an association of which I will inspire the rules. . . this association will be My family, the Family of the Infant Jesus, this is the title you shall give it."**



- In 1636, Our Lord made to Venerable Marguerite of the Most Holy Sacrament a promise that became very famous:

"Everything that you want to ask for, ask for it through the merits of my childhood, and your prayer will be heard."



Little Spouse of the Infant Jesus

- "I wish you to institute an association of which I will inspire the rules. . . this association will be My family, the Family of the Infant Jesus, this is the title you shall give it."
- from the Words of Our Lord to Sister Marguerite of the Blessed Sacrament



- On **March 24, 1636** Marguerite founded this new association. The members were to honor the **Holy Childhood of Jesus; His first twelve years**. Nine persons were selected to start this devotion in honor of the nine months Jesus spent in the Womb of Mary. They consecrated themselves to the Infant Jesus at midnight, recalling the time of His Incarnation. By **1665** the association had about **3,000** members.
-
- The **Family of the Child Jesus** still exists today under the title of "The Archconfraternity of the Infant Jesus." This title was given to it in **1885** by **Pope Pius IX**. One of the pious practices of the members is the **recitation of the "small crown," or Chaplet, of the Holy Infant Jesus**. Another practice is to **honor the twenty-fifth of every month in memory of the birth of Our Lord**.
-

On Christmas night, 1638, the Child Jesus had another favor to ask of Sister Marguerite. **He wished that "she would dedicate to Him a place where He would be recognized and honored as King."** One day her confessor, Fr. Languet, came to see her and expressed his wish to build a small chapel in honor of the Child Jesus. She recognized this as the fulfillment of the Child Jesus' request. So the little chapel was built at the Monastery of St. Etienne. Sister Marguerite placed the first stone of the chapel and upon its completion set a statue of the Virgin holding the Child Jesus on a throne that she had made.

Sr. Marguerite spent her life serving the Divine Child. Her spirituality was to live with the Child Jesus at Nazareth, and with Mary and Joseph, to serve Him. She practiced this until her **early death at the age of 29 in the year 1648.**

The Infant Jesus of Beaune

- The "Little King of Grace" is one of three main miraculous "Infant Jesus" with the Santo Bambino of Rome and the Infant Jesus of Prague.
- Offered to Sister Marguerite by the Baron de Renty, this wooden statuette, 58 centimeters high, painted and articulated, can be dressed in sumptuous clothes coming from all over the world.
-
- The devotion to the Little King's spread rapidly and its influence was particularly apparent for difficult births, healing of newborns, trials, vocations, marriages and "good death".



THE CHAPLET AND THE AUGUSTINIANS

- The early **Spanish Augustinian friars** who were formerly assigned in Cebu has **adopted the Chaplet** of the Infant Jesus that was introduced by Ven. Sr. Marguerite of the Blessed Sacrament, a Carmelite nun who had her vision of the Child Jesus asking her to spread the devotion and establish a group in honor of Him.
- In the third quarter of 1995, the Augustinian friars and the devotees revised and translated the Chaplet from the Spanish language with the approval of the Archdiocesan Censor - Msgr. Adelito A. Abella on October 4, 1995.

- On December 6, 1996, a new format of the chaplet was introduced by the Augustinian friars in conformity with the liturgy. They still retain the old and added new elements.
- The present Chaplet published by the Augustinian Friars of the Basilica Del Sto. Niño de Cebu used by the Cofradia del Sto. Niño is the new format. The old form has no concluding prayers and litany. That is why new format was introduced.

This chaplet consists of a medal of the Infant Jesus **three beads in honor of the Holy Family, and twelve beads in memory of the twelve years of the Sacred Infancy of our Divine Savior.**

On the medal the following invocation is said:

"Divine Infant Jesus, I adore Thy Cross and I accept all the cross Thou wilt be pleased to send me. Adorable Trinity, I offer Thee for the glory of Thy Holy Name of God, all the adorations of the Holy Infant Jesus."



-
- On the first three beads:
-
- Pray the **Our Father three times** in honor of the Holy Family,
- preceded by the aspiration: "**And the Word was made flesh and dwelt amongst us.**"
-
- Central bead or medal: (Mention your request here)
-
- On the twelve beads:
-
- Pray the **Hail Mary twelve times** in honor of the twelve years of Our Lord's Childhood, preceded by the aspiration: "**And the Word was made flesh and dwelt amongst us.**"
-
-
-



12 MYSTERIES OF THE CHILD JESUS

- The Incarnation
- The Visitation
- The Birth of Jesus
- Adoration of the shepherds
- The Circumcision
- Adoration of the three kings
- Presentation of the Child Jesus in the Temple
- Flight to Egypt
- Stay in Egypt
- Holy Family return to Nazareth
- The hidden life of Jesus in Nazareth
- The finding of the Child Jesus in the Temple

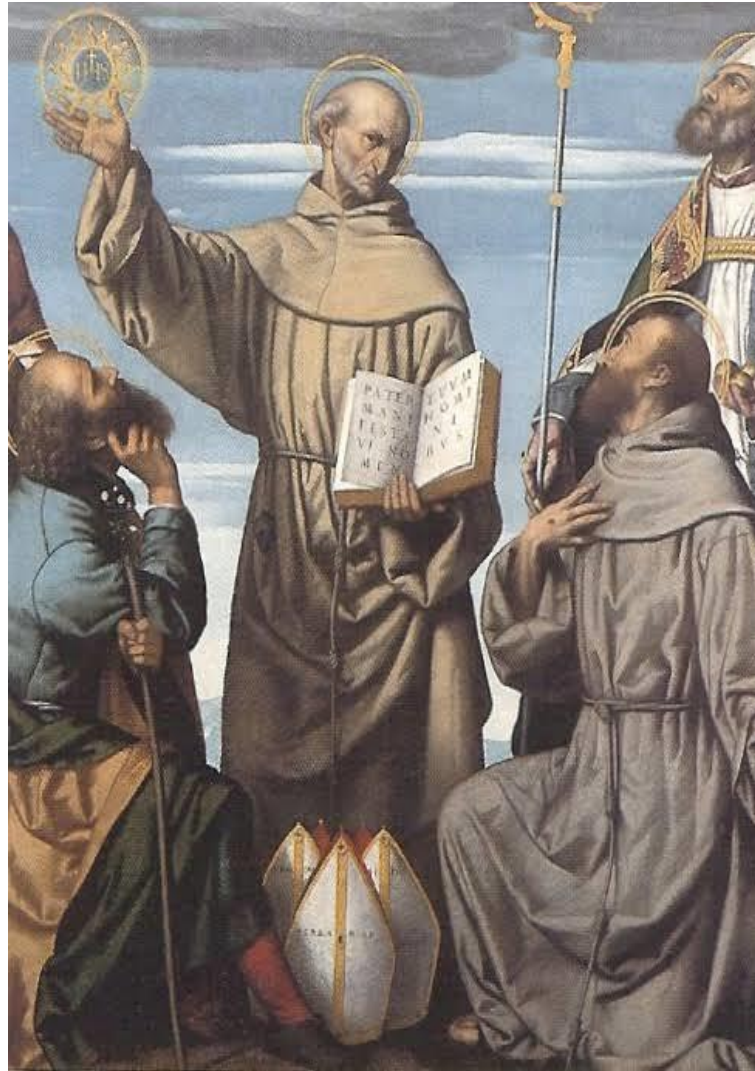
- Leader:
- He dwelt among us in grace and in truth. May our souls be imbued with the meekness and humility of the Only Begotten Son of the Father who came down to earth in order to show us the way to the heaven by his teaching and example.

- Let us pray:
- Holy Child, Lord of our heart and the source of all goodness, be with us always and protect us from evil. And make us prosper in mind and grace in the eyes of God and the people.
- O sweet Jesus, we thank you for all the goodness that you showed to us, the blessings you gave us, and we earnestly ask you to grant us your grace to follow your teaching and imitate your example until the end of time.
- and you, Blessed Virgin Mary, Mother of Jesus and our Immaculate Mother, with glorious Patriarch St. Joseph, pray for us to the Holy Child, to save us from sin and lead us to everlasting life. Amen.

Litany to the Most Holy
Name of Jesus

History

- This exquisite Litany of the Most Holy Name of Jesus was likely composed in the early 15th century by Saints Bernardine of Siena and John Capistrano. After addressing Jesus under a variety of attributes and imploring Him to have mercy on us, **the litany then asks Jesus to deliver us from all of the evils and dangers that confront us in life. (e.g. of a Deliverance Prayer)**



St. Bernardine of Sienna



St. John Capistrano

- At the request of the Carmelites, Pope Sixtus V (1585-90) granted an indulgence of 300 days for its recitation. Though this was an implied recognition of the litany, requests made in 1640, 1642, and 1662, for formal approval were rejected.
- In 1862 Pope Pius IX approved one of the formularies in use, and attached an indulgence of 300 days for the faithful of the dioceses whose bishops had made special application. Pope Leo XIII (16 Jan., 1886) extended the privilege to the entire world.

Litany to the Most Holy Name of Jesus

- Lord, have mercy on us
- Christ, have mercy on us.
- Lord, have mercy on us.
- Christ, hear us,
- Christ, graciously hear us.
- God the Father of heaven, +have mercy on us.
- God the Son, Redeemer of the World,
- God the Holy Spirit,
- Holy Trinity, one God,
-
-

- Jesus, splendor of the Father,
- Jesus, brightness of eternal light,
- Jesus, King of glory,
- Jesus, sun of justice,
- Jesus, Son of the Virgin Mary,
- Jesus, most amiable,
- Jesus, most admirable,
- Jesus, the mighty God,
- Jesus, father of the world to come,
- Jesus, Angel of great counsel,
- Jesus, most powerful,
- Jesus, most patient,
- Jesus, most obedient,
- Jesus, meek and humble of heart,
- Jesus, lover of chastity,
- Jesus, lover of us,
- Jesus, God of peace,
- Jesus, author of life,
- Jesus, example of virtues,
- Jesus, zealous lover of souls,
- Jesus, our God,

- Jesus, our refuge,
- Jesus, father of the poor,
- Jesus, treasure of the faithful,
- Jesus, good Shepherd,
- Jesus, true light,
- Jesus, eternal wisdom,
- Jesus, infinite goodness,
- Jesus, our way and our life,
- Jesus, joy of Angels,
- Jesus, King of Patriarchs,
- Jesus, Master of the Apostles,
- Jesus, Teacher of the Evangelists,
- Jesus, strength of Martyrs,
- Jesus, light of Confessors,
- Jesus, purity of Virgins,
- Jesus, crown of all Saints,

- Be merciful, spare us, O Jesus.
- Be merciful, graciously hear us, O Jesus.
- From all evil, deliver us, O Jesus. (after each line)
- From all sin,
- From Thy wrath,
- From the snares of the devil,
- From the spirit of fornication,
- From everlasting death,
- From the neglect of Thine inspirations,
- By the mystery of Thy holy Incarnation,
- By Thy Nativity,
- By Thine Infancy,
- By Thy most divine Life,
- By Thy labors,
- By Thine agony and Passion,
- By Thy Cross and dereliction,
- By Thy sufferings,
- By Thy Resurrection,
- By Thine Ascension,
- By Thine institution of the most Holy Eucharist,
- By Thy joys,
- By Thy glory,

- Lamb of God, Who takest away the sins of the world,
- Spare us, O Jesus.
- Lamb of God, Who takest away the sins of the world,
- Hear us, O Jesus.
- Lamb of God, Who takest away the sins of the world,
- Have mercy on us, O Jesus.
- Jesus, hear us.
- Jesus, graciously hear us.
-
- Let us pray.
- O Lord Jesus Christ, who hast said: Ask and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you; mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart and with all our words and deeds, and may never cease from praising Thee.
-
- Make us, O Lord, to have a perpetual fear and love of Thy holy Name, for Thou never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; who livest and reignest for ever and ever. Amen.

CONCLUDING PRAYER

- O miraculous Santo Nino! * prostrate before your sacred Image, * we beseech You * to cast a merciful look * on our troubled hearts. * Let Your tender love, * so inclined to pity, * be softened at our prayers, * and grant us that grace * for which we ardently implore You. * Take from us * all unbearable affliction and despair. For your sacred infancy's sake * hear our prayers * and send us consolation and aid * that we may praise You, * with the Father and the Holy Spirit, forever and ever. Amen.

CHAPTER IV

INFANT JESUS DEVOTION AROUND THE WORLD



INFANT JESUS OF PRAGUE
(Czech Republic)

- Feastday: 3rd Sunday May
-
- The popularity of **the Child Jesus grew in Baroque Spain, possibly caused by the visions of Saint Teresa of Avila.** Several Spanish sculptures found their way to Prague; they were made of wax, ivory, and bronze, and dressed in garments reflecting the aristocratic fashion of the period. The exact origin of the Infant Jesus statue is not known, but historical sources point to a 28cm high sculpture of the Holy Child with a bird in his right hand carved c.1340, but other sculptures were also carved by masters throughout Europe in the Middle Ages.

- According to sources, the statue of the Prague Infant Jesus originates in Spain. It was probably made in Spain sometime in the second half of the 16th century or earlier. Legend says that the Infant Jesus miraculously appeared to the monk who moulded the statue based on his vision. A different legend tells us that the statue was owned by St. Theresa of Jesus who greatly venerated Jesus' childhood and spread the veneration of the Infant Jesus throughout Spain. She is said to have given the statue to a friend whose daughter was getting married in Prague.

- The well-known statue probably came from a monastery in Bohemia, obtained by **Dona Isabella Manrique** who gave it to her daughter **Marie Manrique** as a wedding gift, then to Marie's daughter **Polyxena as a wedding gift in 1587**. In 1628, Lady Polyxena presented the statue to the Carmelites at the Church of the Virgin Mary the Victorious. **This statue became known as the Infant Jesus of Prague**. It stands 47cm high, with a 2cm base, and has a long gown around the wax body.

Gift to the Monastery

Polyxena of Lobkowitz donated the statue as a precious gift to the monastery of **Discalced Carmelites** at the church of Our Lady Victorious.

The Carmelites placed the statue in their novitiate chapel so that **the young monks would learn the virtues of small Jesus**. The novitiates greatly took to the statue and performed everyday worship before it. Later the novitiate was closed down in Prague and the veneration of the Infant Jesus almost ceased.

Plunder of the Monastery

- In 1631 the Saxons seized Prague. The Carmelites fled from the monastery. The monastery was plundered and **the Infant Jesus damaged and discarded as junk.**

Rediscovery of the Infant Jesus

- The monks returned to Prague in 1637. With them was also **Father Cyril of the Mother of God**, originally from Luxembourg, who **remembered his time as a novice and the powerful intercession of the Infant Jesus**. He found the statue among old junk. With great sorrow he discovered that both its arms had been broken off.

- He cleaned the statue, and placed it in the oratory.
- While praying before it, he heard the Infant Jesus say, **Have pity on Me and I will have pity on you. "Give Me My hands and I will give you peace. The more you honor Me, the more I will bless you."**

- Fr. Cyril of the Mother of God, OCD - a Carmelite Discalced Priest
- Discalced - 'shoeless'



- Repairing the statue's hand was a miracle as Father Cyril and his peers had neither the skills to do it themselves, not the funds to hire it done. Father Cyril asked that Our Lady to provide funds. The Divine Infant spoke again, saying "**Place Me near the entrance of the sacristy and you will receive aid.**" Cyril did as he was told, and a few days later the statue was fixed by a man who came by the sacristy.

- With the statue repaired, miracles began to be reported, resulting in an increased veneration of the Holy Child. An altar was built for the image in 1641, and the gold and bejewelled crown on the statue was presented by Bernard Ignatius on 14 January 1651. In 1654 a chapel was completed to house it, and the Infant Jesus was coronated on 4 April 1655 by Archbishop Josef Corta.

- Though Prague suffered through wars and unrest, the church and the Infant Jesus chapel were miraculously protected. The altar was rebuilt in 1776 using marble and two huge sculptures of the Blessed Virgin Mary and Saint Joseph. The Infant was kept in a glass case standing on a pedestal engraved with crystals, and surrounding the Infant were twenty angels in gold. Since then copies have been distributed throughout Europe, the Philippines, and the Americas, and devotion has continued to spread.
-
- **Devotion to this image is actually devotion to the Child Jesus. It is not idolatry, statue-worship, or any other slander. This is just a popular image, a way to visualize Christ, and bring a concrete form to someone who, for many people, needs to be visualized to be addressed.**



Sto. Niño de Aracoeli
(Rome, Italy)

Santo Bambino di Ara Coeli

- The Church of Santa Maria di Ara Coeli on the Capitoline Hill in Rome is built on the ruins of ruins of a temple to Juno Moneta, on the steps of which the Roman Senate used to meet (and where, by the way, Roman coins used to be minted, hence our word “money”).
- According to legend, the earliest extant text of which derives from the late 4th century, Emperor Augustus, consulted the Tiburtine Sibyl — the sibyl who prophesied from the town of Tibur (the modern town of Tivoli) — after he learned he was to be honored as a god. The Sibyl prophesied that “the King of the Ages” would soon come, and as she did, the Emperor had a vision of the Virgin standing on an altar, surrounded by a bright halo and holding the Infant. A voice said: “This is the altar of the Son of God.” An altar to this future King was raised on the pagan site and became known as the “Altar of Heaven” (Ara Coeli). And of course, Our Lord was born during Augustus’s reign.

- In the 6th century, a church was built over the site. Over the ages, it was enlarged, first housing Byzantine monks, then the Benedictines, and then the Franciscans, who still tend the place today.

- Inside this church is housed a statue of the Baby Jesus carved in the 15th century by a Franciscan friar in Jerusalem, from an olive wood tree that is said to have grown in the Garden of Gethsemani. It is said that the friar ran out of paint when he was making it, and so angels came and finished it while he slept. It is also said that when it was being transported from the Holy Land to Rome, it fell overboard when the ship that was carrying it was caught in a storm — only to wash up on the shores of Livorno, at the feet of the Franciscan who was awaiting its arrival.

- Down through the centuries, the statue became associated with many miraculous cures, and it was often carried to the bedsides of those who were sick or dying (this used to be effected by transporting the image in a golden carriage dedicated by the people of Rome just for this purpose; now a less ornate carriage is used).

- Letters and prayer requests are sent from all over the world to the church of Santa Maria di Ara Coeli to be placed near the statue as a sign of prayer. The statue is kept in the sacristy (a copy sits in a private chapel on the premises), but on Christmas Eve, it is brought out and unveiled at the sound of the Gloria, processed to a nativity scene, placed in Mary's lap, and kept there until the Feast of the Epiphany (6 January).

- On that day, the statue is taken to the top of the staircase outside the church so that Romans might blow it kisses as the zampognari and pifferai (bagpipers and flautists) play, and then returned to its private chapel. Nowadays, all of these purposes are served by use of a second copy, as the original was stolen in February of 1994.



STO. NIÑO DE ATOCHA
(MEXICO)

- In Mexico, the Holy Child is known under various titles, the most famous of which is El Santo Niño de Atocha. In the Mexican State of Zacatecas are two towns with two shrines: the more famous Fresnillo, home of the “Blue Santo Niño,” and Plateros, where the “Pink Santo Niño” is found. The statues of the Infant are dressed in the attire of a pilgrim: brimmed hat, cape, and a scallop shell — the pilgrim’s badge indicating pilgrimage to Compostela where the relics of St. James the Greater can be found. He carries a basket of food, and a pilgrim’s staff to which are fastened a gourd (to hold water) and wheat.

-

- The devotion originated in Atocha, Spain when the Moors invaded and took many Christians as prisoners. The Christians were disallowed visitors and began to fear for their very lives as they lacked food and anyone to bring them some. After praying intensely for relief, the Christ Child appeared dressed in the attire described above and bearing a basket of food and a container of water, neither of which were depleted until they were no longer needed.
- El Santo Niño de Atocha is most often invoked for healing, especially of children. Pilgrims to his shrines leave children's shoes, a custom born in the folk tale that the Child wears out His own as He goes about at night secretly visiting sick children in order to heal them.

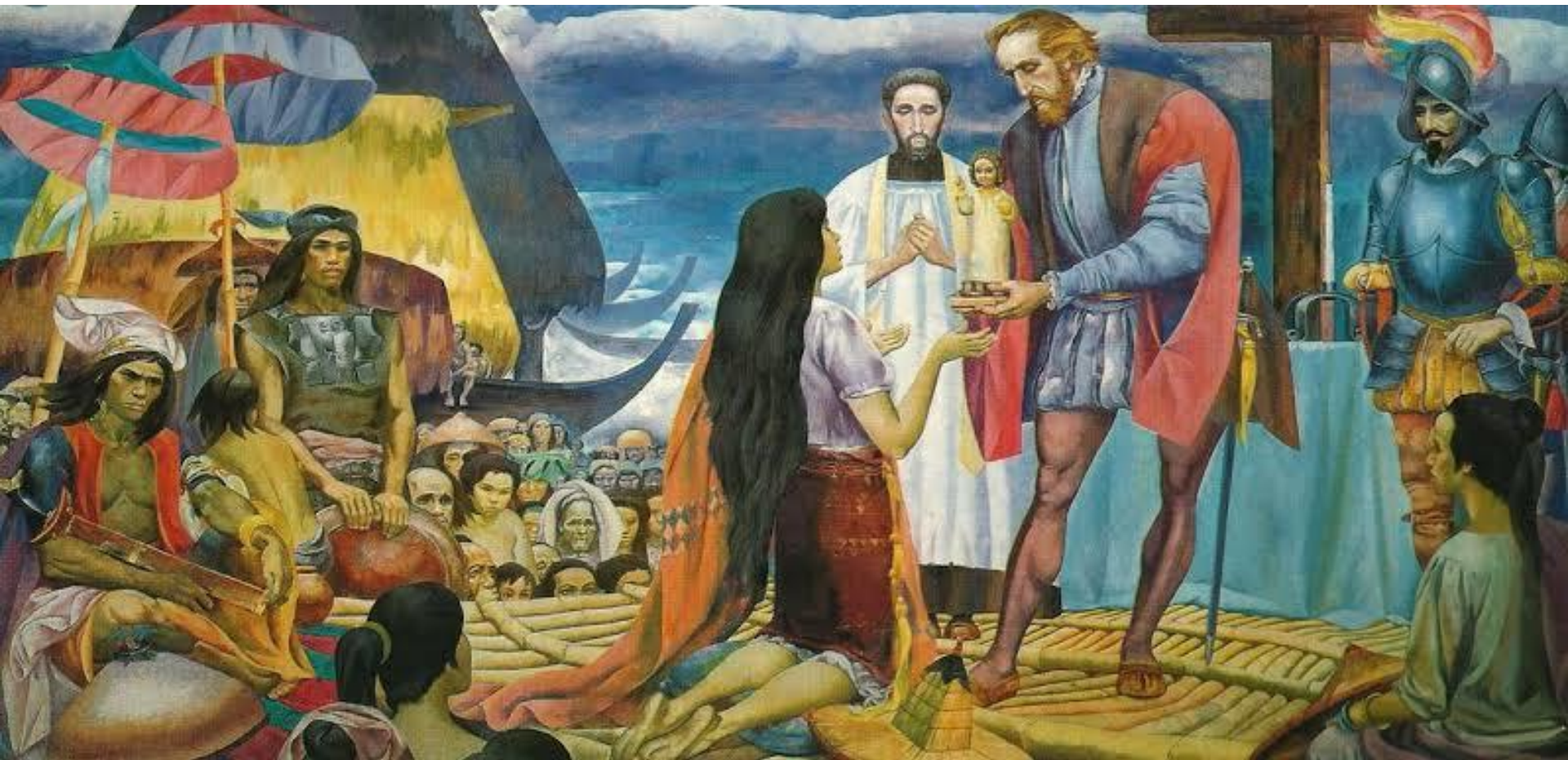


STO. NIÑO DE CEBU (CEBU
CITY, PHILIPPINES)

- The most revered image in the Philippines - Santo Niño de Cebú is an image of the Child Jesus much venerated as miraculous by the majority of Filipino Catholics and revered as the symbol of the Catholic Faith in the country.
- It is considered as the oldest Christian icon in the Philippines.

- The great Portuguese explorer Ferdinand Magellan gave a copy of the statue of the Infant Jesus to Cebu's king Rajah Humabon's wife, after she converted and took the name Queen Juana upon her baptism in 1521.
- Magellan's chaplain, Padre Pedro de Valderrama, converted many of the island's natives — a move which led to a skirmish between the old and new Christians, and natives from the island of Mactan. The Christian Cebu side lost, Magellan was killed, and his crew later returned to Spain.

-



- The image measures approximately twelve inches tall, and is believed to be originally made in Flanders, Belgium. The statue is clothed in rich fabrics, and bears imperial regalia including a gold crown, globus cruciger, and various sceptres mostly donated by devotees.



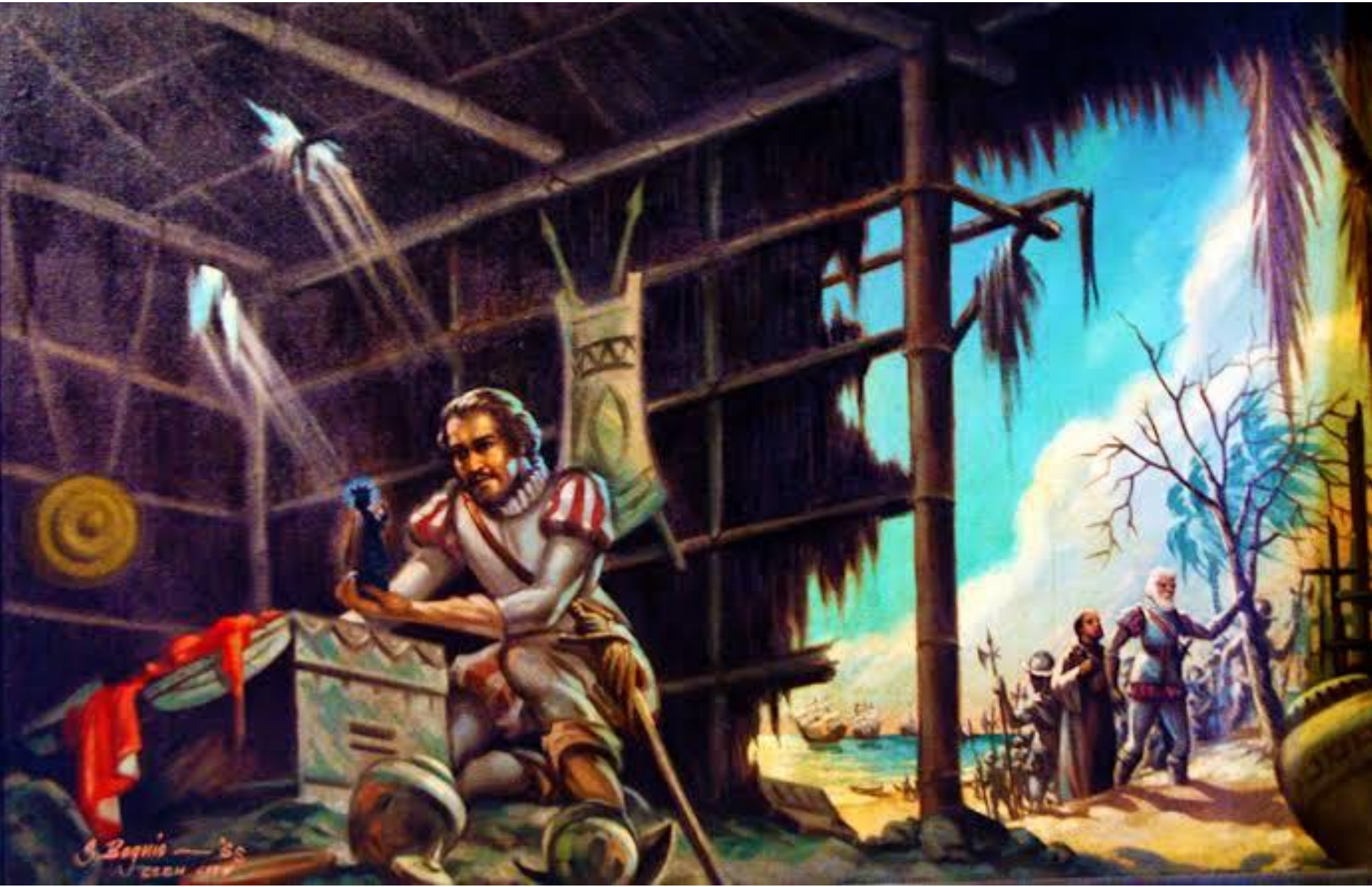
CHAPTER V

The Arrival of Legazpi Expedition and the Augustinian Missionaries

- Fr. Andres de Urdaneta, OSA, commissioned by Royal order of Spain's King Philip II to launch and direct the expedition to the Philippines, boarded the Nao Capitana on November 20, 1564. With him was Miguel Lopez de Legazpi and four other Augustinians: Frs. Martin de Rada, Andres de Aguirre, Diego de Herrera and Pedro Gamboa. The expedition took over three months to sail from Mexico to Samar, and from Samar to Bohol.



- On easter Sunday, April 28, Legazpi ordered the ships' artillery to fire. The natives fled to the mountains. He landed in Cebu and found an empty burned town. Inside a poor nipa house, **Juan Camus**, a sailor of the fleet, "found the image of the Santo Niño in a pine box amidst the ruins of a burnt house", the image that arrived here with Magellan and was presented by Pigafetta to the Queen of cebu when she turned Christian.



J. Bogus — 85
A. 2224 1917

- Camus presented the image to Miguel López de Legazpi and the Augustinian priests; the natives refused to associate it with the gift of Magellan, claiming it had existed there since ancient times.



- The finding of the Santo Niño, fired the Augustinians' hope and courage in their mission of christianizing the Filipinos.



- THE FINDING OF THE STO. NIÑO IMAGE OR "KAPLAG"
- KAPLAG IS THE ORIGINAL FIESTA IN HONOR TO STO. NIÑO - APRIL 28, 1565.



- The statue was later taken out for procession, afterwards which Legazpi then ordered the creation of the Confraternity of the Santo Niño de Cebú, appointing Father Andrés de Urdaneta as head superior. Legazpi instituted a fiesta to commemorate the finding of the image, and the original celebration still survives.

-

If KAPLAG is the Original feastday why is it that the Fiesta Señor is held every third Sunday of January?

- The Feast of the Sto. Niño was originally on April 28. It coincided with the discovery of the image of the Holy Child Jesus in Cebu in 1565 by one of Miguel Lopez de Legazpi's soldiers. The finding of the image was considered providential to the Spaniards who arrived in Cebu that a feast is deemed proper in honor of the Holy Child through the order of Legazpi. Thus, April 28 became the original feast of the Sto. Niño.

- Meanwhile, it is also good to note that in 1641, the Prior Provincial of the Santisimo Nombre de Jesus de Filipinas ordered that the feast of the Sto. Niño be celebrated every January 14. Consequently, it coincides with the date of the Augustinians celebrating the Most Holy Name of Jesus every January 14. January 14, 1641 falls on a Monday of that year. The Prior of the Sto. Niño church at that time was Rev. Fr. Francisco Villalon, OSA.

- Upon considering this reform in the General Calendar of the Church, the feast of the Holy Child, Sto. Niño was moved also to this date during the papacy of Innocent XIII. However, other sources are considering that the feast was moved to the third Sunday to avoid conflict with the “Eastertide” or 50-day period from Easter Sunday to Pentecost Sunday.

THE AUGUSTINIANS (1st Missionaries in the Philippine Islands)







Basilica Minore del Sto. Niño de Cebu
Order of Saint Augustine



MEET THE AUGUSTINIANS...
Caretakers of the image of Señor Sto. Niño

The Augustinians and the Devotion to the Child Jesus

- When the early Augustinian missionaries reached the Philippines in 1521 together with the Spanish Armada headed by Fernando Magallanes (or Ferdinand Magellan), they brought with them an image of the Child Jesus, whose origin is unknown to us. However, some scholars speculate that the ruler of the Holy Roman Empire at that time (and later also the King of Castille), Charles V (1500-1558), who was raised by his aunt, Margaret of Austria, in the Belgian town of Mechelen, brought with him an image (or some images) of the Santo Niño when he transferred to Spain in 1517.

- Mechelen was famous for the production of images of the Child Jesus in the 16th century. If King Charles indeed brought with himself such religious icons to Spain, then it is probable that when Ferdinand Magellan left the country in 1519 to begin his search for a new sea route to Moluccas without passing by the routes already used by the Portuguese at that times to reach the spice islands, he was given an image (or images) of the Child Jesus of Flemish origin.

Sto. Niño de Mechelen (Now in one of the Museum in France) and Sto. Niño de Cebu (enshrined at Basilica in Cebu City)



"TWIN STO. NIÑO'S"

- The Spaniards arrived at the Philippines in 1521, making their first contact with our people on Homonhon Island, then at Limasaua, and finally in Cebu. The account of the conversion and baptism of the local chieftain of Cebu, named Hamabar or Rajah Humabon (later named Carlos in honor of the Emperor himself), his consort (named Juana in honor of the mother of the Emperor), and some their subjects, is well-known to us. What interests us more is what happened on that occasion. After the queen of Cebu was baptized, “she was given an image of our Lady, a priceless Christ child made of wood, and a crucifix: (Fr. Gaspar de San Agustin, OSA, Conquistas de las Islas Filipinas 1998:135).

- The Spanish conquistadores did not stay long in Cebu for soon after their initial attempts to convert the natives, animosity ensued, resulting in the death of Magellan himself. The rest of the armada had to leave in haste. Almost forty-five years passed before the Spaniards set foot again on the island of Cebu (this time under the leadership of Miguel Lopez de Legazpi), accompanied by Five Augustinian missionaries). We are in the year 1565 – the same year in which the providential finding (“kaplag”) of the image of the Santo Nino de Cebu took place. Early documents that the same image discovered by Legazpi’s men was the same image given to Queen Juana in 1521 on the occasion of her baptism (cf. Fr. Isacio Rodriguez, OSA, Historia de la Provincia Agustiniana del Smo. Nombre de Jesus de Filipinas, vol. 1, 1965:75-92).

- The year 1565 marked the beginning of the real propagation of the devotion to the Child Jesus in our land. A church and a monastery were built for the Augustinians (under the “avocation of the Sacred Child”)



- a Cofradia del Santisimo Nombre de Jesus was instituted (with Legazpi himself as the very first hermano mayor), and it was decreed that time miraculous discovery of the icon be commemorated annually as a religious feast. It was also decided that the name of the Augustinian Province (to which the first missionaries belonged) be named after the Most Holy Name of Jesus. Legazpi, for his part, vowed “to dedicate to the rest of his life to make the Holy Name known and venerated throughout the islands” (Gaspar de San Agustin, *ibid.*, p. 337).

COFRADIA DEL STO. NIÑO DE CEBU (Since 1565)



- From Cebu, the Augustinians brought the devotion to the Santo Niño to other parts of the Philippines. It seems that wherever they went and founded a church or a monastery, they brought with them an image of the Child Jesus. Many of the earliest Augustinian churches were dedicated to the Santo Niño. Therefore, it is not surprising that the three oldest images of the Child Jesus in the country – namely, the Santo Nino de Cebu, the Santo Nino de Tondo in Manila, and the Santo Nino de Arevalo in Iloilo – are associated with the early Augustinian missions.

STO. NIÑO DE TONDO



- Throughout the centuries the Augustinians in the Philippines have faithfully carried out their duty not only of guarding and protecting the prodigious image of the Child Jesus in the church where it has always been kept and venerated since the 16th century – the present-day Basilica Minore del Santo Nino de Cebu – but, more importantly, of their mission to propagate the Christian faith, of which the devotion to the Santo Nino plays an important role. Hence, it would not be wrong to say that Augustinians presence and mission in the Philippines have been inseparable from the introduction and propagation of the devotion to the Child Jesus right from the very beginning.

- The Most Holy Name of Jesus continues to be proclaimed and made known even to the remotest parts of the archipelago and the number of devotees to the sacred image of the Child Jesus continues to increase with the passage of years. All of these, thanks primarily to the Augustinian presence in the Philippines, and to other religious men and women, priests, catechists, and the countless people whose lives have been touched by Señor Santo Niño!

- A shrine was built to house the statue, and it later became the Basilica Minore del Santo Niño. The Holy Infant is especially dear to the Filipino people to this day, and in the first month of the year, there are in His honor great parades, celebrations, a Feast on the third Sunday of January, and even a special dance (sinulog). Devotion to the Holy Child, though, is year-round in the Philippines, and no Filipino home is without an image of El Santo Niño.



CHAPTER VI

The Sto. Niño DE CEBU Image Mirror of the Lord's Future Passion, Death and Resurrection

(AN EXPLANATION OF HIS REGALIA'S)

- The image of Santo Niño de Cebu, if deeply contemplated, does not only remember or taught us how to become a child in order to enter the Kingdom of God. Its clothing and accessories can tell us the entire life of Jesus.
- We can still view the totality of Jesus even though through this image of a child.

Santo Niño de Cebu

The image reminds us of Jesus being the King, not an earthly king but a divine King, since he is both man and God.

SCEPTER

symbolises the great authority of Jesus throughout the world

CROWN

symbolises Jesus as King of the Universe

CROSS AND ORB

The orb reminds people of the sovereignty of the Lord who rules a Kingdom that has no end; the cross symbolizes the arrival of Christianity in the country

WHITE ROBES

represents purity, holiness, and Jesus' resurrection

RED CAPE

represents the death, passion, and martyrdom of Jesus Christ



THE RED CAPE

(SYMBOLIZES THE PRIESTLY OFFICE OF JESUS)

- Red Cape symbolizes (martyrdom) the sacrifice he made on the cross.
- Cape symbolizes Christ priestly office who offered himself as a sacrifice for the salvation of all.
- As Baptized Catholics we are called to offer sacrifices.



- Our Biblical Basis on this symbol is in the Gospel of John 19, 5: "Jesus then came out, wearing the crown of thorns and the **red robe**. Pilate *said to them, "Behold, the Man!"



THE HAND

(SYMBOLIZES THE PRIESTLY OFFICE OF JESUS, GIVING
BLESSING TO EVERYONE DEVOTED TO HIM)

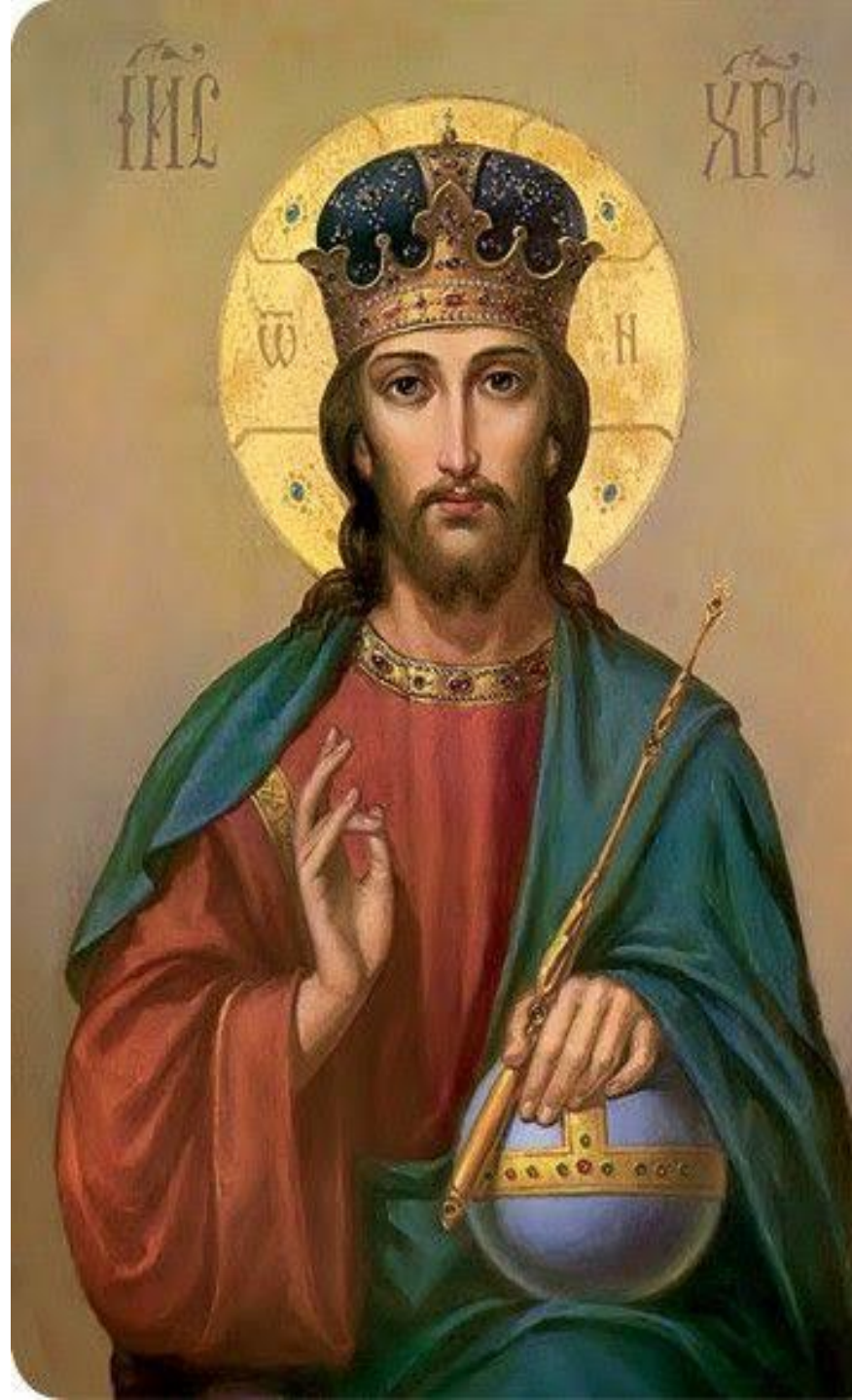
- The Hand (gesture of giving blessing)
- Jesus commissioned his apostles by giving them the authority and power to expel demons, cure the sick and etc. (Matthew 10:1–4, Mark 3:13–19 and Luke 6:12–16) give blessing to people (1 Peter 3:9).
- God shows his unlimited mercy and compassion by the gesture of his mighty hand.
- God gives us a sign of hope to always hope in him



- In Greek Orthodox iconography, as also in early Christian iconography, the gesture of the blessing hand actually shapes the letters IC XC, an abbreviation for the Greek words Jesus (IHCOYC) Christ (XPICTOC) which includes the first and last letter of each word. The hand that blesses reproduces, with gestures, the Name of Jesus, the “Name above every name.”



- In addition to shaping letters, the gesture of blessing made by Christ also conveys doctrinal truths. The three fingers used to spell the I and X also represent the Trinity, the Unity of One God in three Persons, Father, Son and Holy Spirit. The Bringing the thumb and the ring finger together to touch not only forms the letter C, but also symbolizes the Incarnation, the union of the divine and human natures in the person of Christ.



THE CROWN

(SYMBOLIZES THE KINGLY OFFICE OF JESUS, "TO SERVE AND NOT TO BE SERVED")

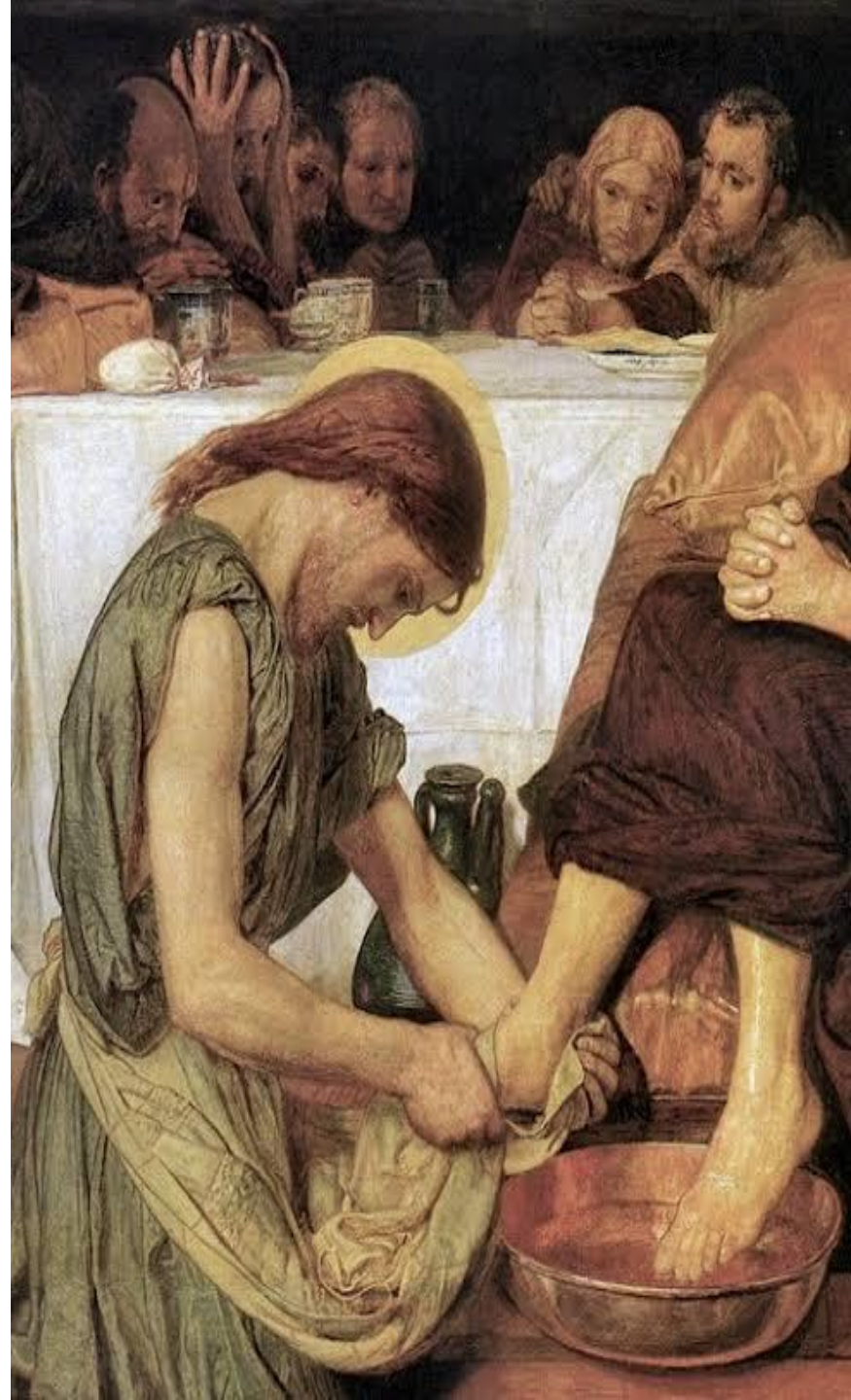
- The Crown signifies his Authority as a Mighty ruler, the King of the Universe.
- For Fr. Ric Reyes, OSA, "The image reminds us of Jesus being the King, not an earthly king but a divine King, since he is both man and God. And being a King he deserves high respect."
-
- Reyes said one factor that may have attracted people to the Santo Niño is its kingly image because they see the image as someone superior and whom they can trust.



- The Majestic crown mirrors the future crown of passion (thorns).
- In Matthew 27:29, "And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"



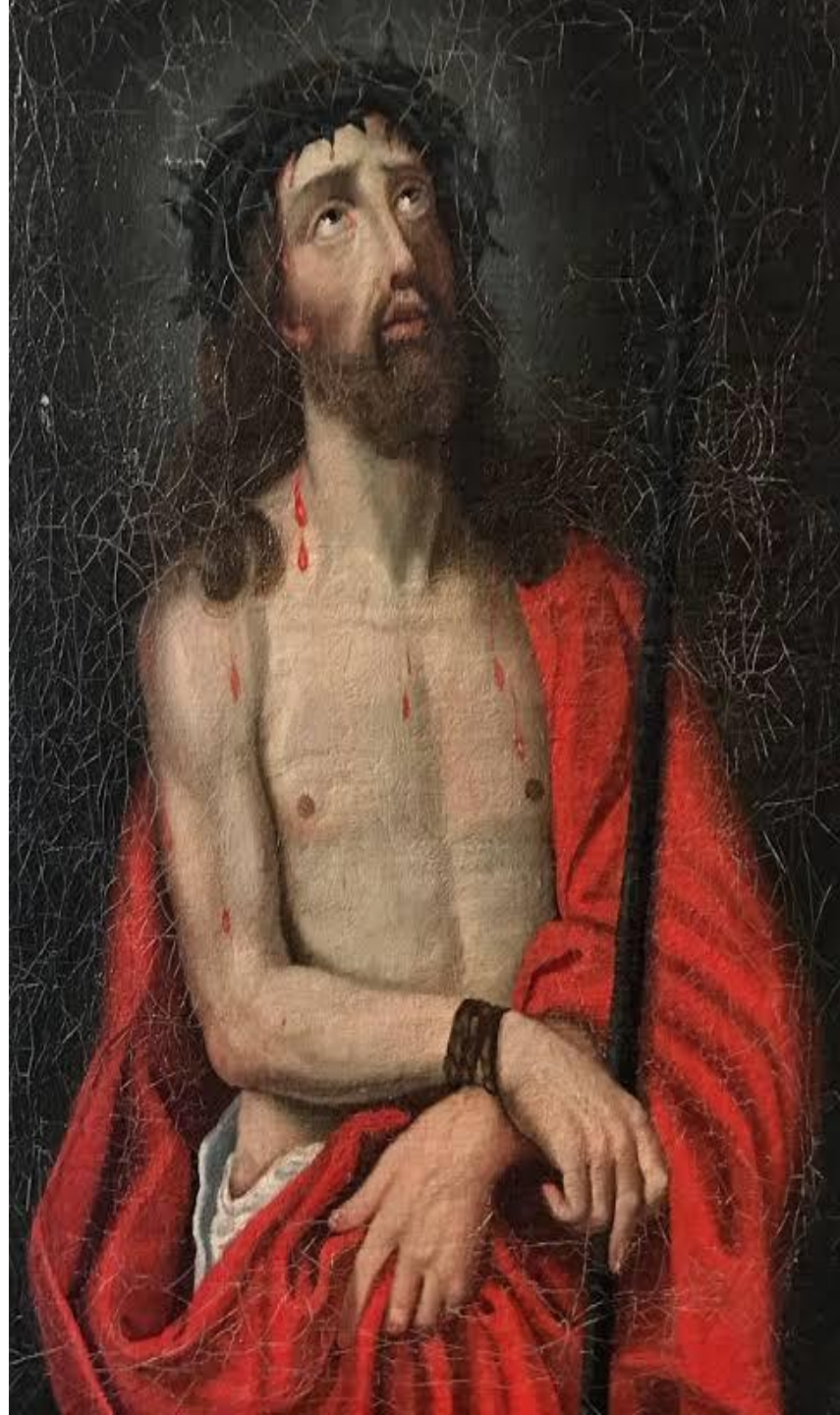
- As Baptized Catholics we are called to serve like Jesus who washed the Apostles feet on the evening of the Last Supper (John 13:1–17).
- We must serve without expecting any return.
- Authentic service must be done in love.



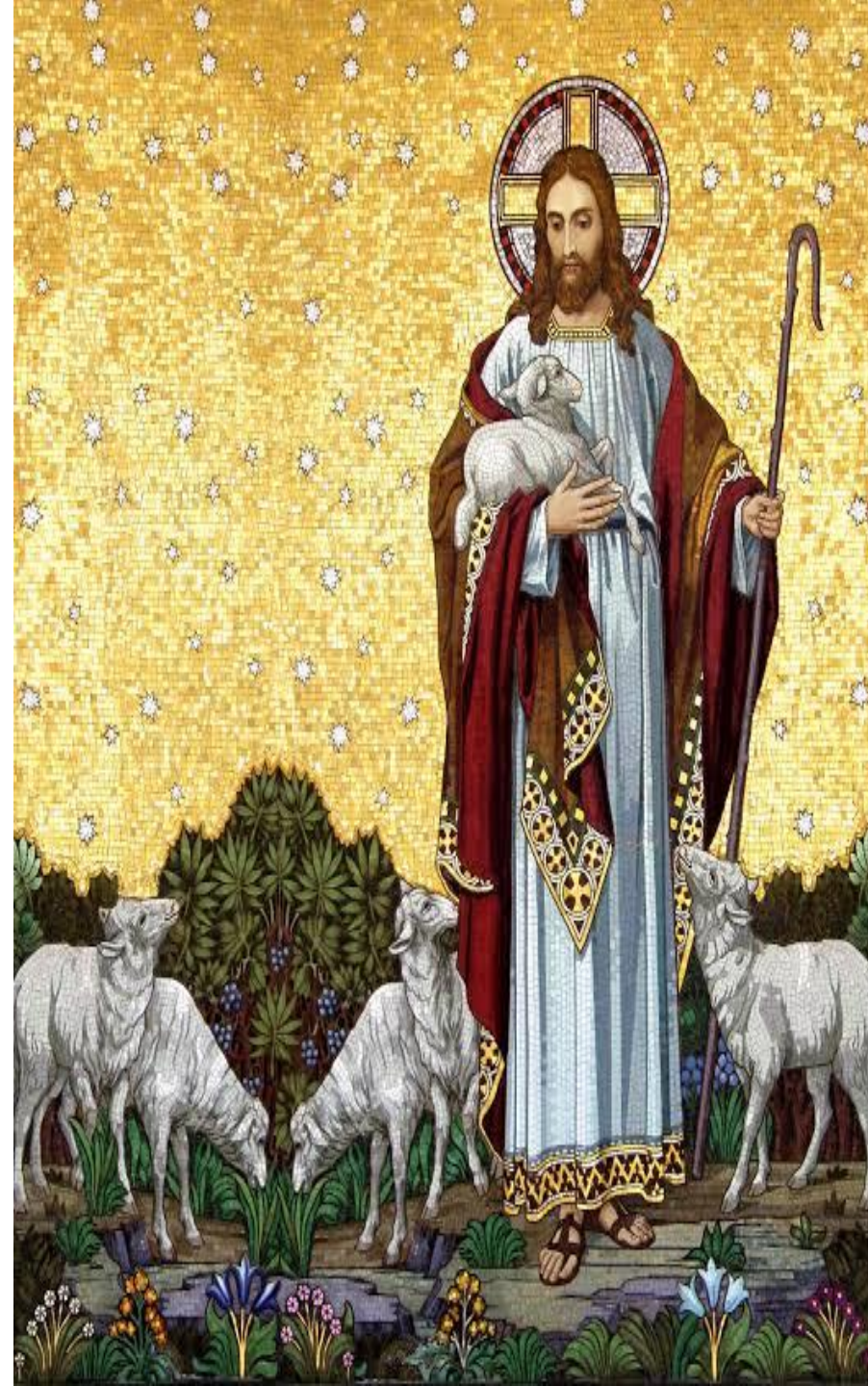
The Scepter

(SYMBOLIZES THE KINGLY OFFICE OF JESUS)

- Scepter signifies his mighty power over his creations.
- It may stand that Jesus has the authority over the entire world.
- He will rule over us.



- It also shows God who is our Good Shepherd "who laid down his life for his sheep" (Jn. 10:11).
- The 'Emmanuel' or God with us in times of our need.



THE ORB

(SYMBOLIZES THE PROPHETIC OFFICE OF JESUS)

- The orb signifies his prophetic office.
- We are called to be the messengers of the living Gospel, the Sto. Niño. To speak to truth.
- Matthew 28:19-20
- "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
- As baptized, we are called to teach about the Gospel values and be a true witness of God as we live Gospel.



- According to Fr. Joel SJ, "The sphere which has a cross on top is a symbol of the world. And, in the image, Sr. Sto. Niño is carrying the world in the palm of His hand. This image tells the community that Sr. Sto. Niño is not just a king and a child but he is also a God: a God who loves us and holds us in the palm of His hand. To the community, Fr. Joel asked: Are you carrying a heavy burden in your heart? Allow Sr. Sto. Niño to carry your burdens the same way as Jesus carried the heavy cross for us to be saved."

- We should never be afraid, God holds the earth with patience and love, he is in control of everything.
- His Divine Mercy is immeasurable.
- In him, we are safe.
- He is holding us with love.
- As long as He is holding us, fear not but TRUST in His infinite mercy and unlimited forgiveness.



WHITE ROBE

(SYMBOLIZES THE PRIESTLY OFFICE OF JESUS)

- **The White Robe signifies his purity, holiness and resurrection.**

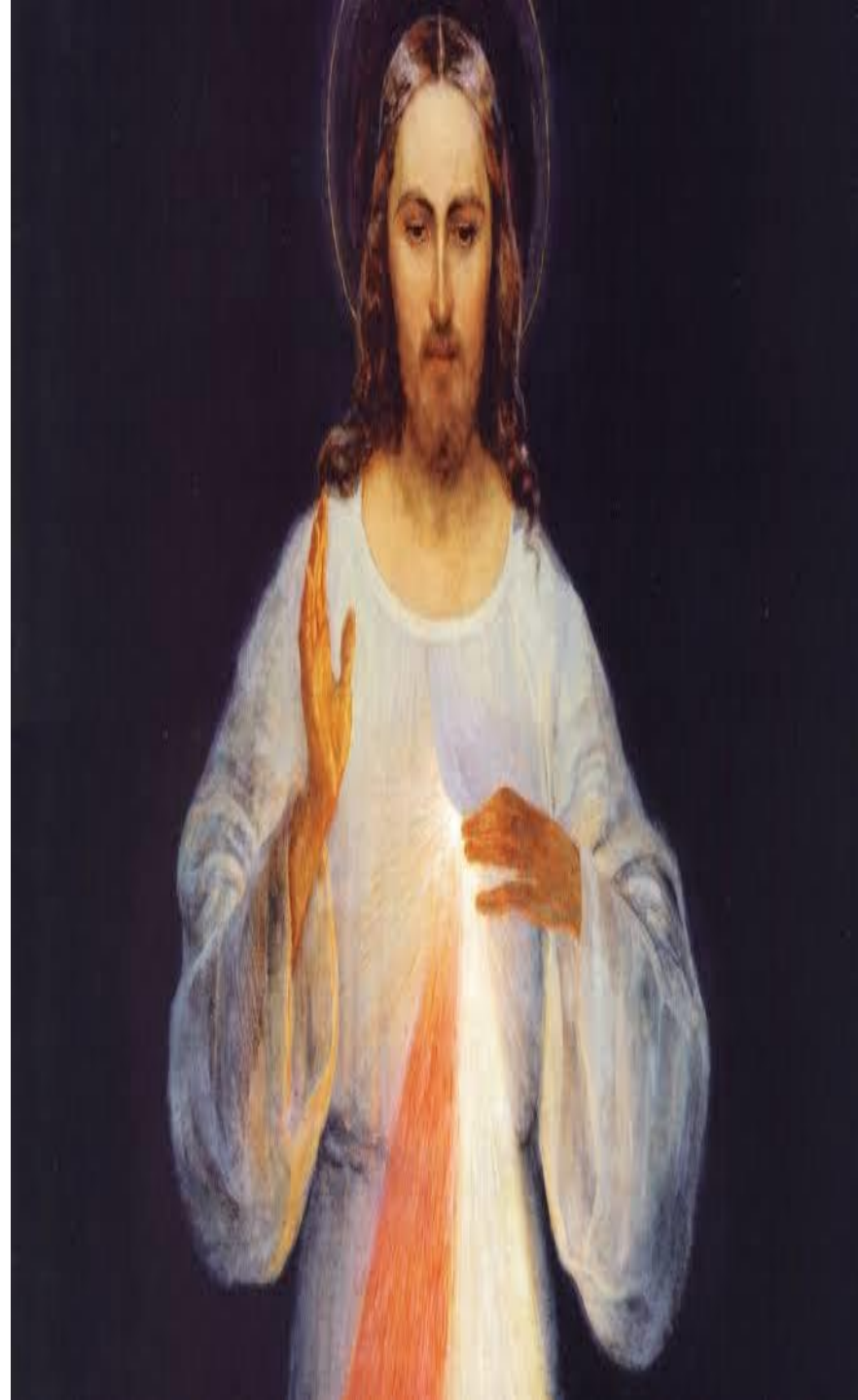


- The Transfiguration - Jesus' appearance changes so a glimpse is given of his full heavenly glory, “His face shone like the sun and **his clothes became as white as the light**” (Mt. 17:1-9).
- Moses and Elijah appear and stand beside Jesus. This symbolises that Jesus is their successor and has fulfilled both. He is now bringing a new covenant from God for all people.



- Jesus revealed to St. Faustina in the darkness of her convent cell in the city of Plock in Poland, back in 1931. She describes that moment in her Diary:

-
- "In the evening when I was in my cell, **I saw the Lord Jesus clothed in a white garment.** One hand was raised in a gesture of blessing, the other was touching the garment at the breast..." (Diary,47)



- According to Charles Johnston, "The seamless garment designated Him as the High priest. These elements all point to the sacrifice that took place on that Friday in Jerusalem 2000 years ago. **That the great High Priest was both the celebrant and the sacrificial victim that enabled our salvation.**"



CHAPTER VII

THE THREEFOLD MISSION

- In Baptism, the person receives an anointing in which he or she is “incorporated into Christ who is anointed priest, prophet, and king” (CCC, 1241).



- This threefold office has a very practical application in each of our lives. We can begin our catechesis with three questions:
- 1. What does a priest do? (or What is a priest?)
- 2. What does a prophet do? (or What is a prophet?)
- 3. What does a king do? (or What is a king?)
-

Priestly office (to sacrifice)

- A priest is a mediator, or bridge, between God and human beings. He offers sacrifice to God on behalf of all. Once a year on the Day of Atonement the Jewish high priest went into the Holy of Holies in the Temple. There he offered sacrifice to God to make up for his sins and the sins of the people.
-
- Drawing on the priesthood of the Old Testament, a priest is one who offers sacrifices (see Genesis 14:18; Exodus 29:38-42; Leviticus 23:6,8) Some sacrifices are personal, and some are on behalf of others. As [Devotees], we can offer this as the first aspect of the Christian way of life. In union with Christ (through Baptism), we offer sacrifices as laypeople, many corresponding to our specific vocations. This will look different depending on our vocation and work, but we are all united to the same Christ.

Prophetic office (to speak the truth)

-
- A prophet is a messenger sent by God, a person who speaks for God. He or she witnesses to God, calls people to conversion, and may also foretell the future. Prophets often are killed for their message.
- A prophet is a spokesperson for God, or one who speaks on God's behalf (see Exodus 4:30; Deuteronomy 18:18; Isaiah 42:19). In the Old and New Testaments, prophets called people to a different way of life. It is a way of life determined by God's revelation and not our own self-defining.

- The Christian difference is a selfless way of life — first, loving God, our Sovereign King, and second, loving all of his creation, the highest of which are people. This transcendent witness to the Gospel can lead others to God. It does not point selfishly to oneself, but to Christ who has reconciled us to the Father. In our union with Christ through Baptism, we become prophetic witnesses to God's loving plan of salvation. In our world today, we need prophets in all corners of the world and society.

-

Kingly Office (to serve)

- A king is a person who has supreme authority over a territory. When the Jewish people were ruled by kings, they became a nation. They longed for a Messiah who would again make them great. Jesus announced the kingdom of God. His mission was to have God reign in the hearts of all and to have peace and justice in the world. Jesus exercised his royal office by serving.

To Sum up the THREEfold Mission

- A classic characterization of Jesus is that he is priest, prophet, and king. As priest, he sanctifies, that is to say, he reestablishes the lost link between divinity and humanity; as prophet, he speaks and embodies the divine truth; and as king, he leads us on the right path, giving guidance to the human project.
- You might say that, as priest, he is the life; as prophet, he is the truth; and as king he is the way.

The 3-folds is the way to holiness

These three elements serve as the way for holiness of life. As Catholics, we are called to live a virtuous life, free of vices and with full self-possession, in order to make a gift of ourselves to others — as Christ did on the cross. Our imitation of Christ makes him present to the diverse people God places in our path. When this is accomplished by each member of his Church, the Body of Christ accomplishes her mission and participates in the threefold office of priest, prophet, and king.

CHAPTER VIII

CHARACTERISTICS THAT A DEVOUT
CATHOLIC SHOULD ACQUIRE IN THEIR
DEVOTION TO STO. NIÑO

Humility

- The image of a child reminds us to be humble, for he who exalts himself will be humbled, and he who humbles himself will be exalted. **The most basic foundation in Christian holiness is humility.** As a building cannot go up higher without a strong and deep foundation below, so also it is impossible to grow in holiness without an abundant supply of profound humility.

-

Humility

- The Santo Niño reminds us of the humility of Christ, the Santo Niño; and this devotion points out to us the path that we should follow. Even the sinulog dance should be an expression of our willingness to walk humbly with our Lord and to serve one another after the example of Christ. Remember, **humility does not mean to think less of ourselves; it means to think of ourselves less.**
-
- Our Lords humility is what makes him accessible to us and **when we are humble, we become accessible to others**, especially those most vulnerable, those most in need. **It is humility that leads us to seek not to be served, but to serve.**
-
- The Kingdom of God, he tells them and he tells us is for those who are humble like a little child.

Availability

- a child will always have the time to spend with you. He is never under anyones time frame, always ready to give you priority and importance;
-
-

Generosity, willingness to share.

A child is not dictated by selfish motives. He's ready to part and divide whatever there is with others, whether time, talent, opportunity, blessings and gifts.

Jesus is the perfect model of being child-like. He was available, accepting God's will for Him; He was humble, embracing his earthly parents, listening to them, and allowing them to teach and guide him even if He was God himself; And he was generous, sharing what He had and lifting man as his brothers and sisters. He keeps the heart burning with love, faithful and true.

Obedience

- The image of a child is presented to us so that we will always be reminded that, notwithstanding our status and position in life, we still are Gods children. And so, we have to submit ourselves in humble obedience to the will of the heavenly Father. In his agony in the garden, Jesus gave us the perfect example of an obedient Son. He prayed, Father, let this cup of suffering pass, but not my will but your will be done. It is true that obedience is not attractive to adults for it runs counter to our human rights and freedom. Yet, obedience to God enhances our rights and freedom as His children and inheritors of the kingdom. Ultimately, as St. Thomas Aquinas said, Obedience unites us so closely to God that in a way transforms us into Him, so that we have no other will but His.

Trust and Dependence

- The virtue of **trust** and **dependence** on God is evident in a child. This is not also attractive to adults who place so much value on self-sufficiency. We want to have control over everything in our life, with our intricate plans and avowed expertise in every aspect of human affairs. But the Lord reminds us: I am the vine, you are the branches; apart from me you can do nothing. Unless the Lord builds the house, in vain do the builders labor.

Is Sto. Nino dela Suerte or Palaboy a superstition?

The late Cardinal Ricardo Vidal of Cebu is urging Catholics here not to buy altered images of the Santo Nino (holy child) associated with materialism and superstition.

"We have reasons not to accede to (people's) request to have these images blessed. The colors of their (robes) have been associated with materialism and superstition...unscrupulous businessmen are exploiting people's penchant for materialism and superstition by selling Holy Child statuettes with alterations indicating the desire for various temporal favors."



Hope and the Sto. Nino

- According to Fr. Alberto L. Esmeralda, O.S.A.
- He said: "And so we look to the Christ-child as the fulfillment of the hopes and expectations expressed in Isaiah 9:1-6. The image of the Sto. Nino shows him holding up the right hand in gesture of mercy while on the left hand he holds the representation of the whole world. It is because he has the whole world in His hands that we can truly hope in Him and trust that in spite of all the troubles that the world seems to be in we know that "all things work unto the good of those who love God."

Conclusion

- The devotion to the Sto. Nino is a great testament of our unique Filipino Catholic Faith for Christ took the hearts of the Filipino nation in a form of an innocent child. Through the Sto. Nino, Jesus is teaching us that we should implore God with a childlike confidence. As Pope Francis said in his homily during the Papal Mass in Quirino Grandstand during his visit in 2015 in the country that the Santo Nino "reminds us of our deepest identity. All of us are God's children, members of God's family...For children, as the Lord tells us, have their own wisdom, which is not the wisdom of the world. That is why the message of the Santo Niño is so important. He speaks powerfully to all of us. He reminds us of our deepest identity, of what we are called to be as God's family."

References:

- <https://santoninodecebubasilica.org/chronicles/viva-pit-senor-viva-senor-santo-nino/>
- <https://www.philstar.com/the-freeman/cebu-news/2016/01/22/1545472/sinulog-2016-faithful-wave-heavens-end-feast/amp/>
- <https://cebudailynews.inquirer.net/118277/a-hymn-of-love/amp>
- <http://www.thehouseofdivinonino.com/saints-and-the-child-jesus.html>
- <https://www.britannica.com/biography/Saint-Francis-of-Assisi>
- <https://www.catholiccompany.com/magazine/story-francis-assisi-first-navy-scene-5955>
- <https://www.britannica.com/biography/Saint-Teresa-of-Avila>

- <https://www.meditationsfromcarmel.com/content/teresa-jesus-and-thérèse-and-child-jesus>
- <https://www.franciscanmedia.org/franciscan-spirit-blog/why-saint-anthony-holds-the-child-jesus>
- <https://aleteia.org/2019/12/21/why-is-st-anthony-of-padua-depicted-holding-the-child-jesus/amp/>
- <https://www.franciscanmedia.org/saint-of-the-day/saint-rose-of-lima>
- <https://catholicsaints.info/stories-of-the-saints-for-children-saint-rose-of-lima/>
- <https://catholicsaints.info/saint-cajetan/>
- <https://tocphilippines.blogspot.com/2010/08/aug-07-feast-of-st-albert-of-trapani.html?m=1>
- <https://www.catholicjournal.us/2020/12/31/st-francis-love-for-baby-jesus/>

- <https://theconversation.com/amp/how-st-francis-created-the-nativity-scene-with-a-miraculous-event-in-1223-124742>
- <https://catholicexchange.com/away-manger-st-francis-nativity>
- <https://www.catholiceducation.org/en/culture/catholic-contributions/st-francis-and-the-christmas-creche.html>
- <https://www.smithsonianmag.com/smart-news/the-first-nativity-scene-was-created-in-1223-161485505/>

- <https://aleteia.org/2018/01/21/st-gerard-majella-the-saint-who-went-to-play-with-the-christ-child-every-day/amp/>
- <https://catholicstarherald.org/st-vincent-pallotti-transformed-by-a-spirit-of-sacrifice/amp/>
- <http://www.getty.edu/art/collection/objects/103432/spitz-master-saint-christopher-carrying-the-christ-child-french-about-1420/>

- https://www.english.santisimavirgen.com.ar/jesus_infante_eng.htm
- <https://www.family-prayer.org/what-does-god-look-like.html>
- <https://gloria.tv/post/1NciPqUnYoYb1mku3oYZR3DWc>
- https://catholictruth.net/CTNet_RC/en/archive.asp?d=20150101
- <https://aleteia.org/2019/12/20/st-faustinas-vision-of-the-baby-jesus-snuggling-in-her-arms/amp/>
- <https://www.themarianroom.com/the-infant-king/>
- <https://www.thedivinemercy.org/articles/saint-faustina-and-child-jesus>
- <https://www.franciscanmedia.org/saint-of-the-day/blessed-charles-de-foucauld>

- When Padre Pio celebrated Christmas the baby Jesus would miraculously appear, Aletia (Date Accessed October 23, 2021), <https://www.google.com/amp/s/aleteia.org/2018/12/16/when-padre-pio-celebrated-christmas-the-baby-jesus-would-miraculously-appear/amp>
- Entrust Everything to the Child Jesus, Padre Pio Devotions (Date Accessed October 23, 2021), <https://padrepiodevotions.org/entrust-everything-to-the-child-jesus/>
- Padre Pio Italian priest and saint (Date Accessed November 26, 2021), <https://www.britannica.com/biography/Padre-Pio>
- http://www.rosaryandchaplets.com/chaplets/infant_jesus_history.html
- <http://enfantjesusdebeaune.free.fr/2017/ANGLAIS/marguerite-of-the-holy-sacrament.html>
- <http://www.viarosa.com/VR/InfantPrague/Rosaries+Chaplets.html>
- <https://pintakasi1521.blogspot.com/2016/09/santo-nino-de-cebu-eternal-king-of.html?m=1>

- <https://www.ewtn.com/catholicism/devotions/litany-to-the-most-holy-name-of-jesus-268>
- <https://www.ourcatholicprayers.com/holy-name-of-jesus.html>
- <https://www.learnreligions.com/litany-holy-name-of-jesus-542514>
- <https://www.pragjesu.cz/en/the-history-and-veneration-of-the-prague-infant-jesus/>
- <https://prayers4reparation.wordpress.com/2012/05/08/prayer-of-the-holy-bambino-of-aracoeli/amp/>
- <https://www.rome.net/santa-maria-in-aracoeli>

- <https://santoninodecebubasilica.org/chronicles/the-augustinians-and-the-devotion-to-the-child-jesus/>
- <https://santoninodecebubasilica.org/augustinian-in-the-philippines/>
- <https://www.augustiniansphilippines.com>
- <https://santoninodecebubasilica.org/basilica-history/>
- <https://santoninodecebubasilica.org/organizations/cofradia-del-sto-nino/>

- <https://santoninodecebubasilica.org/chronicles/why-is-the-fiesta-senor-held-every-third-sunday-of-january/>
- <https://santoninodecebubasilica.org/chronicles/unto-us-a-child-is-born/>
- <https://www.google.com/amp/s/mb.com.ph/2020/01/09/tracing-the-threads-symbolism-in-the-santo-ninos-clothes/%3famp>
- <https://www.catechist.com/priest-prophet-king-way-life/>
- <https://www.newadvent.org/cathen/09290a.htm>

- <https://aleteia.org/2016/06/12/what-do-hand-gestures-in-icons-mean/amp/>
- <https://www.philstar.com/the-freeman/sinulog-2018/bottom-article-list/2018/01/18/1778968/santo-nio-not-doll/amp/>
- https://www.ucanews.com/story-archive/?post_name=/1994/06/14/archdiocese-opposes-altered-icons-believed-to-bring-favors&post_id=45432#
- <http://www.shs-adc.edu.ph/?p=7997>
- <http://filipinoaugustinian.blogspot.com/2011/10/santo-nino-de-cebu-symbol-of-child-god.html?m=1>
- <https://www.bbc.co.uk/bitesize/guides/zvxtgwx/revision/10>
- <https://www.coolcatholics.org/be-like-little-children-homily-for-the-feast-of-sto-nino/>
- <http://biblereflexion.blogspot.com/2006/01/feast-of-sto-nino.html?m=1>
-
-

- <https://www.thedivinemercy.org/articles/what-meaning-rays>
- <https://nowthatimcatholic.com/2019/03/15/question-what-is-the-significance-of-jesus-seamless-garment/amp/>
- https://www.miamiarch.org/CatholicDiocese.php?op=Article_archdiocese-of-miami-wenski-homily-filipino-santo-nino-humility
- <https://santoninodecebubasilica.org/sto-nino-updates/biblical-foundations-of-sinulog-and-fiesta-senor/>
Published: January 21, 2018)

[https://www.philstar.com/lifestyle/health-and-family/2016/02/08/1551016/santo-nio-be-child-again/amp/\)](https://www.philstar.com/lifestyle/health-and-family/2016/02/08/1551016/santo-nio-be-child-again/amp/)

