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PROTAGONIST OF TRUTH, PROMOTER OF PEACE

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Church officials deny any part in alleged oust Duterte plot

By Roy Lagarde

THE country's top church officials have denied any involvement in an alleged plot to oust President Rodrigo Duterte.

Archbishop Socrates Villegas of Lingayen-Dagupan said the allegation was "contrary" to his Christian conscience.

"I cannot and will never lend a hand to use illegal or violent means for social change," Villegas said.

Peter Joemel Advincula, alias "Bikoy", has earlier tagged Villegas and Bishop Pablo Virgilio David of Kalookan as among the personalities plotting to oust Duterte.

Advincula made the claim few days after he backtracked on his previous allegations linking Duterte and his family to illegal drug trade.

He alleged that Villegas even met with some plotters to overthrow the government at the Jesuit residence in Quezon City on Dec. 21, 2018.

The archbishop, however, said that he was in parish church of Orani in Bataan to deliver the homily at the first Mass of a newly ordained priest.

"As a mortal being like the rest of us, I have no capacity to be in two places at the same time," he said.

Advincula also claimed that on Feb. 9, 2019, David met with Senator Antonio Trillanes, whom he tagged



Cardinal Luis Antonio Tagle of Manila joins Ambassador Rafael Harpaz and Rabbi Eliyahu Azaria during his visit to the Synagogue of the Jewish Community in the Philippines in Makati City June 11. The visit marks the 25th year of diplomatic relations between the State of Israel and the Holy See. **ROY LAGARDE**

as behind the controversial "Ang Totoong Narco List" video series.

"I wish to make it clear that I have never had the privilege of meeting with Senator Trillanes in person," said David.

Advincula is currently under the protective custody

of the Philippine National Police.

Brief encounter

David admitted to meeting Peter Advincula who was seeking sanctuary in February because his life was supposedly in danger.

But the bishop said he

referred Advincula to other people pending scrutiny of his story.

The prelate said it was a brief encounter that he did not even bother to ask Advincula's name because of the supposed security issue.

"I did not realize until three months later that I had

actually encountered him—albeit briefly," David said.

He said the encounter took place on Feb. 9 when he met with Jesuit Fr. Albert Alejo, who sought his advice about a "pressing concern".

"I expected only him (Fr. Alejo) but he came accompanied by a man whom

he did not even properly introduce to me," said David.

Aware of the time constraint, he said that Fr. Alejo told him briefly that "the man's life was in danger" from alleged drug syndicates he used to work with.

Plot / A6

Philippine bishops end "Ad Limina" visits



Pope Francis meets with the third group of bishops and two administrators from the Philippines, mostly from Mindanao and the Metropolitan Province of Lipa, who are in Rome on their "ad Limina Apostolorum" visit June 7. **VATICAN MEDIA**

ROME—THE "Ad Limina" visit by Philippine bishops to the Vatican drew to a close over the weekend.

On June 7, Pope Francis met with the bishops from Mindanao and the Metropolitan Province of Lipa. The pontiff greeted the bishops individually and received

gifts and letters from each one of them.

The bishops concluded their "Ad Limina" with a Mass presided over by Archbishop Romulo de la Cruz of Zamboanga at the Papal Basilica of Mary Major.

Some of them also concelebrated

in the evening Mass presided over by the pope on the vigil of Pentecost at the St. Peter's Square over the weekend.

They were the last of the three groups of bishops who made traditional their visit to Rome.

Ad Limina / A6

Bishop renews call for justice a year after Fr. Nilo's murder

IT has been a year since Fr. Richmond Nilo was shot and killed and church leaders continue to cry for justice.

The Diocese of Cabantuan held a memorial Monday to mark one year since the priest's death.

"We hope for fair and just resolution of his murder case, and those behind the crime be

brought to justice," said Bishop Sofronio Bancud of Cabanatuan.

Fr. Nilo was shot to his death while preparing to say Mass inside a chapel in Nueva Ecija on a Sunday.

Parish priests in the diocese also offered their Masses today for the repose of Fr. Nilo's soul.

In Cabanatuan, Bishop Bancud presided over a morning Mass at the

San Nicolas de Tolentino Church in Lakewood where Fr. Nilo was buried.

"We continue to call and pray for justice, peace and order in our society," he said.

A procession was then held from the villages of Valeriana to Mayamot in Zaragoza this afternoon, followed with a Mass on the site where Fr. Nilo was killed. **(CBCPNews)**

Interfaith group calls for renewed peace talks

CHURCH leaders in a broad alliance urged the incoming lawmakers to push for the resumption of peace talks between the government and the communist rebels.

The Philippine Ecumenical Peace Platform (PEPP) said the only way for lasting peace is to have the negotiations.

"We appeal to the incoming Representatives and Senators to work on the resumption of the peace process," the PEPP said.

"The Filipino people deserve no less. Let us all work for the dawning of peace," added the umbrella group of five church institutions," it said.

The church leaders made the appeal due to supposed silence on the issue of peace talks.

"This is unfortunate since the peace negotiations is an issue that every Filipino should feel strongly about," it said.

With the opening of the 18th Congress in July, the church

leaders are hoping that the issue will get into the spotlight once again.

Last March, President Rodrigo Duterte terminated the government's peace talks with the National Democratic Front of the Philippines.

The government has also sought the declaration of the communist movement as a terrorist organization. **(CBCPNews)**

Cardinal Tagle visits synagogue to boost dialogue



Israel Ambassador to Manila Rafael Harpaz tours Cardinal Tagle at the synagogue's exhibit of Pope Francis' trip to Israel June 11. **ROY LAGARDE**

CARDINAL Luis Antonio Tagle and nunciature officials visited a synagogue in Makati City on June 11 to celebrate tolerance and promote interfaith dialogue.

It was the cardinal's first visit to the Temple Emil of the Jewish Community in the Philippines, few

Dialogue / A6

US bishops thank House for approving immigration bill



Crowds at a town hall meeting on immigration in Los Angeles, January 2014. PHOTO COURTESY OF VICTOR ALEMAN/VIDA-NUOVA.COM

WASHINGTON D.C.— The chairman of the US bishops' migration committee welcomed Tuesday a vote in the House of Representatives passing a bill that would provide a citizenship path for some brought to the US illegally as children, among others.

The House passed the American Dream and Promise Act of 2019 by a 237-187 vote June 4. Along with some "Dreamers", who were illegally brought to the US as minors, it would allow a path to citizenship for qualified holders of Temporary Protected Status or Deferred Enforced Departure.

"This is a big step for Dreamers and TPS holders who have called the United States home but have been working and living in uncertainty for years," said Bishop Joe Vásquez of Austin. "Dreamers, TPS and DED holders are working to make our communities and parishes strong and are vital contributors to our country. We welcome today's vote and urge the Senate to take up this legislation which gives permanent protection to Dreamers, TPS and DED holders."

The bill would grant qualifying childhood arrivals 10 years of legal

residence, after which they could receive permanent legal residence with two years of higher education or military service, or three years of employment.

TPS is an immigration benefit that allows persons who are unable to return safely to their home countries because of armed conflict, other violence, natural disasters, or other extraordinary conditions to remain in the United States while the situation in their home country resolves. It protects them from deportation and grants them permission to work. DED protects from deportation persons from countries or regions facing political or civic conflict or natural disaster, and allows them to work. The status is currently given only to Liberians.

Those with TPS or DED could apply for lawful permanent residence if they have been in the country for at least three years and have passed background checks. After five years of lawful permanent residence, they would apply for citizenship.

Voting for the bill were the Democrats in the House, as well as seven Republicans.

Similar bills have been introduced in the Senate, but according to Felicia Sonmez at the Washington Post "it is unlikely that the Senate will consider the bill."

Last month, Bishop Vásquez and Cardinal Daniel DiNardo of Houston, president of the US bishops' conference, voiced concern over a separate immigration plan from the Trump administration which prioritizes immigration status based on merit rather than family ties.

"We oppose proposals that seek to curtail family-based immigration and create a largely 'merit-based' immigration system," they said. "Families are the foundation of our faith, our society, our history, and our immigration system."

The administration's proposal would significantly reduce the current family-based portion of the immigration system, instead focusing on applicants with high education and skill levels.

The plan would not provide legal status for those brought to the United States illegally as children. Nor does it provide a clear path forward for TPS holders. (CNA)

Costa Rica considers bill threatening seal of confession

SAN JOSE, Costa Rica— A bill in Costa Rica would require Catholic priests to violate the seal of confession to report cases of suspected child sex abuse. Its sponsor says he was inspired by similar legislation advancing in the state of California.

Costa Rica's Legislative Assembly is considering a proposal to require clergy, coaches, and other individuals who work with youth to report allegations of sexual abuse of minors. Currently, only teachers and health care personnel are required to report suspected abuse.

President Carlos Alvarado told La Nación, "As a nation, we have seen

the issue of violence, which is sexual in this case against children, is a problem that concerns us on the basis of evidence and is something important to learn."

Catholic officials in the country have opposed the bill, stressing that the seal of confession is inviolable.

According to QCostaRica.com, a local Catholic Church spokesman said the bill is "a danger to the practice of religious freedom" and argued that it "does nothing in the cause of justice."

Canon law describes the seal of the confessional to be "inviolable," and priests are "absolutely forbidden" to disclose the sins of a penitent "in any way, for

any reason." Violation of the seal by a priest is a grave crime against the faith and is punished by an automatic excommunication which can be augmented with other penalties, including dismissal from the clerical state.

The bill is being sponsored by Enrique Sánchez, who has said he was inspired by a similar bill in California. That legislation has sparked controversy and sharp criticism from opponents.

An initial draft of the California bill would have compelled the violation of the sacramental seal any time a priest came to suspect abuse from any penitent. However, the bill was amended and the

version that passed the Senate would only require priests to report any knowledge or suspicion of child abuse gained while hearing the confession of another priest or colleague. The bill now goes to the California State Assembly.

Critics of the California legislation argue that even in its final form, the legislation is a serious violation of religious freedom with which priests cannot comply. They also maintain that the legislation would not be enforceable, due to the private nature of confession, and would do little to actually protect minors from clerical sexual abuse. (CNA)

Rwandan troops block pilgrims from attending Ugandan martyr celebration

KIGALI, Rwanda— Some 200 Rwandans were blocked by national troops from crossing the border with Uganda to attend a pilgrimage in the neighboring country on Monday.

The pilgrims were turned back amid ongoing tensions between leaders of the two countries.

Janinah Busingye, an official in one of Rwanda's border towns, told AFP, "More than 200 Rwandans who were coming to attend Martyrs Day were stopped by the military from crossing to Uganda and sent back."

One Rwandan pilgrim told AFP that her group was prohibited from crossing the border by officials who cited security reasons.

Rwanda has blocked people from crossing the border with Uganda for three months, according to the BBC. The closures have affected Rwandans living in border towns, who cross into Uganda to work and buy food.

While Ugandan President Yoweri Museveni and Rwandan President Paul Kagame supported each other during their country's respective revolutions, they have had a tense relationship in recent months, each accusing the other nation of interference and mistreatment of its citizens.

The Feast of the Ugandan Martyrs is held annually on June 3. It is celebrated at a shrine built on the site where most of the martyrs were killed, about 10 miles northeast of downtown Kampala in Uganda.

Each year, the commemoration draws millions from around the globe, including Kenya, Tanzania, and the Democratic Republic of Congo, according to Africa News.

The feast honors 24 Catholic martyrs from the country, 22 of whom were killed between 1885 and 1887 under King Mwanga of Buganda (now a part of Uganda), and two others

who were killed in 1918 in Northern Uganda. Twenty-three Anglican Ugandans were also killed for their Christian faith within the same time period.

The martyrs were primarily pages in the court of King Mwanga, who grew increasingly intolerant of Christianity, likely for two reasons: he saw it as a threat to his power, and he resented the young Christian pages who rejected his sexual advances.

The Christian converts were tortured and executed by the king. Popular devotion to the martyrs remained strong in the country, and they were beatified June 6, 1920. Bl. Paul VI canonized the group Oct. 18, 1964.

Archbishop Antoine Kambanda of Rwanda celebrated Mass at St. Charles Lwanga Parish in Kigali for pilgrims who were unable to attend the Ugandan commemoration, AFP reported. (CNA)

Vatican Briefing

Vatican bank reports decreased profits in 2018

The Institute for the Works of Religion, often referred to as the Vatican bank, made a profit of 17.5 million euros (about US\$19.8 million) in 2018, just over half the profit reported in the previous year, according to its annual report. The bank, which had made a profit of 31.9 million euros in 2017, said the decrease was due "to the strong turbulence of the markets throughout the year and the persistence of interest rates which are still very low." The institute held assets worth 5 billion euros (US\$5.6 billion) at year's end, which included deposits and investments from close to 15,000 clients—mostly Catholic religious orders around the world, Vatican offices and employees, and Catholic clergy. (Junno Arocho Esteves/CNS)

Christians are called to serve, not use others, pope says

Christians who use others, rather than serve others, greatly harm the church, Pope Francis said. Christ's instructions to his disciples to "cure the sick, raise the dead, cleanse lepers and drive out demons" are the path to "a life of service" that all Christians are called to follow, the pope said June 11 in his homily during morning Mass at Domus Sanctae Marthae. "Christian life is for service," the pope said. "It is very sad to see Christians who, at the start of their conversion or their awareness of being Christians, serve, are open to serving, serve the people of God and then end up using the people of God. This does so much harm, so much harm to the people of God. The vocation is to 'serve,' not to 'use.'" (Junno Arocho Esteves/CNS)

Catholic education key to fighting indifference, pope says

Individualism and consumerism undermine the most basic rules of coexistence and challenge the principles of cooperation and mutual understanding promoted by Catholic education, Pope Francis said. "The culture of indifference, which envelops relations between individuals and peoples, as well as the care of the common home, also corrodes the sense of humanism," the pope said in a June 8 video message to participants at a three-day conference sponsored by the International Office for Catholic Education. A "synergy of the various educational realities" is needed to confront this challenge, the pope said, and particularly requires working with families where one "learns to come out of one's self and place oneself in front of the other, to listen, to share, to support, to respect, to help, to coexist." (Junno Arocho Esteves/CNS)

Be witnesses of love, pope tells charismatic movement

Service, charity and love must be the hallmarks of the charismatic renewal movement, Pope Francis said. Addressing participants at a gathering of the Catholic Charismatic Renewal International Service, also known as "Charis," the pope said June 8 that through their "baptism in the Holy Spirit, unity in the body of Christ and service to the poor," the movement's members can bear witness to God's love and evangelize the world. However, without love, establishing evangelization offices or implementing carefully planned programs "is useless," he added. (Junno Arocho Esteves/CNS)

Pope says he wants to visit Iraq in 2020

Announcing his desire to visit Iraq in 2020, Pope Francis called for a peaceful resolution to crises in the Middle East. He also warned that God would unleash his wrath on hypocritical leaders who liked to talk about peace while selling weapons to warring nations. "People escaping, crowded on boats, they cry out, seeking hope, not knowing which ports will be able to welcome them in a Europe which opens its ports to vessels that have to load sophisticated and costly weapons, capable of wreaking havoc that doesn't even spare children," he said. The pope made his comments during a meeting June 10 with a Vatican coalition of funding agencies, known by its Italian acronym ROACO. Coordinated by the Congregation for Eastern Churches, ROACO assists Eastern-rite churches around the world as well as the Latin-rite church in North Africa and the Middle East. It was holding its annual general meeting at the Vatican. (Carol Glatz/CNS)

Former president of papal academy dies day before his 91st birthday

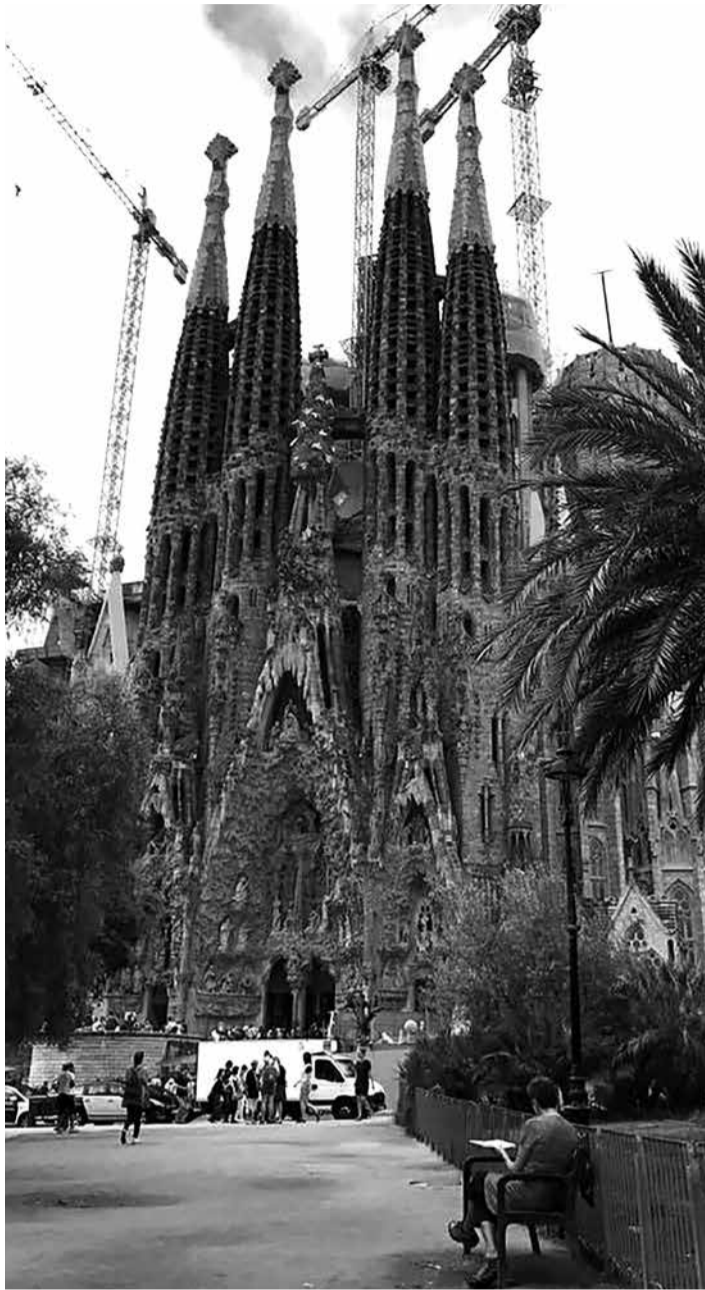
The former head of the Pontifical Academy for Life, Cardinal Elio Sgreccia, died June 5, just one day shy of his 91st birthday. A bioethics expert, the president emeritus helped articulate the Vatican's position on many important issues such as embryonic stem-cell research, euthanasia, the definition of brain death, abortion and in vitro fertilization. In a telegram expressing his prayers and condolences, Pope Francis said he was grateful for the cardinal's "generous service to the church, especially his precious and steadfast work defending the fundamental value of human life." Cardinal Sgreccia was born June 6, 1928, in Arcevia, Italy. He was ordained to the priesthood in 1952 and served as rector of the local seminary. St. John Paul II ordained him a bishop in 1993. The cardinal served as secretary of the Pontifical Council for the Family before St. John Paul named him head of the academy for life in 2005, a position he held until his retirement in 2008. Pope Benedict XVI made him a cardinal in 2010 at the age of 82. (Carol Glatz/CNS)

Pope names delegate for pastoral care of Lourdes pilgrims

Pope Francis has named a special delegate for the pastoral care of pilgrims to the French shrine of Our Lady of Lourdes. Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, announced at the shrine June 6 that the pope had appointed Auxiliary Bishop Antoine Herouard of Lille, France, to the post. An explanatory note published by Vatican News said Pope Francis had sent Archbishop Fisichella as his "special envoy" to study the pastoral situation at the shrine, which welcomes more than 3 million pilgrims a year. Promoting spiritual and pastoral outreach at shrines around the world is one of the responsibilities of the Pontifical Council for Promoting New Evangelization. (Cindy Wooden/CNS)

More than a century later, Sagrada Familia gets building permit

Gender ideology is opposed to faith, reason, Vatican office says



Sagrada Familia in Barcelona, Spain. COURTESY OF JOE TORRES

BARCELONA, Spain—After 137 years of ongoing construction, Barcelona's Sagrada Familia received a building permit June 7.

Construction on the basilica is expected to be completed in 2026.

Architect Antoni Gaudí began his work on Sagrada Familia in 1883, and in 1914 stopped all other projects to work exclusively on the basilica, to which he dedicated himself until his death in 1926.

"It was a historical anomaly that La Sagrada Familia did not have a license," said Janet Sanz, deputy mayor for Ecology, Urbanism and Mobility, according to NPR.

"They were working on the church in a very irregular way," she said. "And we were very clear that, like everyone else, La Sagrada Familia should comply with the law."

A permit had been applied for in 1885, but the city's council never responded to the application. Three years ago, the authorities discovered that the building did not have the proper paperwork.

La Sagrada Familia foundation purchased the building permit and signed a contract with the city June 7. It is the most expensive building permit in the city's history, at about \$5.1 million dollars.

Per the agreement, the city will be involved with the preservation and completion of the basilica. The foundation will also be co-responsible for the revenue the building brings to the city.

Though unfinished, Sagrada Familia was consecrated in 2010 by Benedict XVI.

The church receives about 4 million visitors per year. Under the contract, the foundation will not seek to increase the amount of the visitors. A new metro station will also be built to provide visitors with direct access to the church and to help decrease traffic in the surrounding area.

A date for the project's completion has been set for 2026, 100 years after Gaudí died in a car accident. Since his death, the progress has been based off the artist's plaster models and copies of his drawings, which had been partially destroyed in a fire set during the Spanish Civil War, and which were later reconstructed.

The architect was a devout Catholic and has numerous modernist architectural pieces throughout Barcelona. His cause for canonization was opened in Rome in 2003.

In 2005, Sagrada Familia was declared a UNESCO World Heritage Site. (CNA)

VATICAN—Catholic schools must help parents teach young people that biological sex and gender are naturally fixed at birth and part of God's plan for creation, said the Congregation for Catholic Education.

In a document published June 10, the congregation said the Catholic Church and those proposing a looser definition of gender can find common ground in "a laudable desire to combat all expressions of unjust discrimination," in educating children to respect all people "in their peculiarity and difference," in respecting the "equal dignity of men and women" and in promoting respect for "the values of femininity."

And while great care must be taken to respect and provide care for persons who "live situations of sexual indeterminacy," those who teach in the name of the Catholic Church must help young people understand that being created male and masculine or female and feminine is part of God's plan for them.

The document, "Male and Female He Created Them: Toward a Path of Dialogue on the Question of Gender Theory in Education," was signed by Cardinal Giuseppe Versaldi, prefect of the education congregation, and Archbishop Angelo Zani, congregation secretary.

The document recognized a distinction between "the ideology of gender," which it said tries to present its theories as "absolute and unquestionable," and the whole field of scientific research on gender, which



Catholic schools must help parents teach young people that biological sex and gender are naturally fixed at birth and part of God's plan for creation, the Congregation for Catholic Education said June 10. TYLER ORSBURN/CNS FILE PHOTO

attempts to understand the ways sexual difference is lived out in different cultures.

While claiming to promote individual freedom and respect for the rights of each person, the document said, those who see gender as a personal choice or discovery unconnected to biological sex are, in fact, promoting a vision of the human person that is "opposed to faith and right reason."

"The Christian vision of anthropology sees sexuality as a fundamental component of one's personhood," the document said. "It is one of its modes of being, of manifesting itself, communicating with others, and of feeling, expressing and living human love."

The document insisted that modern gender ideology and the idea that one chooses or

discovers his or her gender go against nature by arguing that "the only thing that matters in personal relationships is the affection between the individuals involved, irrespective of sexual difference or procreation, which would be seen as irrelevant in the formation of families."

The theories, it said, deny "the reciprocity and complementarity of male-female relations" as well as "the procreative end of sexuality."

"This has led to calls for public recognition of the right to choose one's gender, and of a plurality of new types of unions, in direct contradiction of the model of marriage as being between one man and one woman, which is portrayed as a vestige of patriarchal societies," it said.

When the "physiological complementarity of male-female sexual difference" is removed, it said, procreation is no longer a natural process. Instead, recourse must be taken to in vitro fertilization or surrogacy with the risk of "the reduction of the baby to an object in the hands of science and technology."

The education congregation insisted that "Catholic educators need to be sufficiently prepared regarding the intricacies of the various questions that gender theory brings up and be fully informed about both current and proposed legislation in their respective jurisdictions, aided by persons who are qualified in this area, in a way that is balanced and dialogue-oriented." (Cindy Wooden/CNS)

Notre-Dame holds first Mass since fire

PARIS, France—The first Mass in Notre-Dame de Paris since the cathedral's April fire was celebrated in the evening of June 15 in a side chapel that houses the crown of thorns.

The Mass presided over by Archbishop Michel Aupetit of Paris was of the feast of the dedication of Notre-Dame, which is held June 16.

"It is very important to be able to make the world aware that the role of the cathedral is to show the glory of God," said Msgr. Patrick Chauvet, rector of the cathedral.

"Celebrating the Eucharist on that day, even in very small groups, will be the sign of this glory and grace," he told La Croix International.

About 20 people assisted at the Mass, including canons of the cathedral and other priests. They were wearing hard hats for safety.

A fire broke out in the cathedral shortly before 7 pm April 15. The roof and the spire, which dated to the 19th century, were destroyed. Shortly after midnight April 16, firefighters announced that the cathedral's main structure had been preserved from collapse.

The major religious and artistic treasures of the cathedral were removed as the fire began, including a relic of the crown of thorns.

Originally built between the twelfth through fourteenth centuries, the landmark cathedral in the French



Notre-Dame de Paris Cathedral. COURTESY OF JOE TORRES

capital is one of the most recognizable churches in the world, receiving more than 12 million visitors each year.

The cathedral was undergoing some restorative work at the time the fire broke out, though it is unknown if the fire originated in the area of the work.

Officials had been in the process of a massive fundraising effort to renovate the cathedral against centuries of decay, pollution, and an inundation of visitors. French conservationists and the archdiocese announced in 2017 that the renovations needed for the building's

structural integrity could cost as much as \$112 million to complete.

Last month the French Senate passed a bill mandating that Notre-Dame be rebuilt as it was before the fire. President Emmanuel Macron had called for "an inventive reconstruction" of the cathedral.

Since the adoption of the 1905 law on separation of church and state, which formalized laïcité (a strict form of public secularism), religious buildings in France have been property of the state. (CNA)

Pope says he's strengthened, encouraged by talks with Benedict XVI

ABOARD THE PAPAL FLIGHT—Pope Francis said that he continues to visit retired Pope Benedict XVI, 92, who is like a grandfather who continues to encourage him and give him strength.

"I take his hand and let him speak. He speaks little, at his own pace, but with the same profoundness as always. Benedict's problem are his knees, not his mind. He has a great lucidity," the pope told journalists June 2 on his return flight from Romania. The pope spent about 35 minutes with reporters on the short flight, answering five questions.

When asked about his relationship with his predecessor, the pope said his conversations with Pope Benedict make him

stronger and he compared the knowledge he receives from his predecessor as the sap "from the roots that help me to go forward."

"When I hear him speak, I become strong," he explained. "I feel this tradition of the church. The tradition of the church is not a museum. No, tradition is like the roots that give you the sap in order to grow. You won't become the root; you will grow and bear fruit and the seed will be root for others."

Recalling a quote by Austrian composer Gustav Mahler, the pope said that tradition "is the guarantee of the future and not the custodian of ashes."

"The tradition of the church is always in motion," he said. "The

nostalgia of the 'integralists' is to return to the ashes," but that is not Catholic tradition; tradition is "the roots that guarantee the tree grows, blossoms and bears fruit."

Referring to his remarks in Romania about unity and fraternity, the pope was asked about growing divisions within the European Union.

Unity on the continent is a task for every European country, he said. "If Europe does not guard well against future challenges, Europe will wither away," he warned. While cultural differences must be respected, Europeans must not give in "to pessimism or ideologies."

Pope Francis also was asked about an event in the Romanian

Orthodox Cathedral in Bucharest June 1 and how it appeared that many people at the gathering did not join in reciting the Lord's Prayer.

Where there is tension or conflict, the pope said, Christians must have "a relationship with an outstretched hand."

"We must go forward together," he said, "always keeping in mind that ecumenism isn't about arriving at the end of the game. Ecumenism means walking together, praying together, an ecumenism of prayer."

Christians also share "an ecumenism of blood, an ecumenism of witness and what I call 'an ecumenism of the poor'—working together to help the sick,

those who are on the margins."

Pope Francis said that that Chapter 25 of St. Matthew's Gospel -- where Jesus says those who feed the hungry, clothe the naked, visit the sick and prisoners do the same for him--is a good ecumenical program.

"It is possible! It is possible to walk together in unity, fraternity, hand outstretched, thinking well of each other, not speaking ill of others," he said. Every church has those opposed to Christian unity, who call others "schismatics."

"We all have defects but if we walk together, we leave the defects aside," the pope said. "Let the old bachelors criticize." (Junno Arocho Esteves/CNS)

EDITORIAL

Ideological Colonialism

IT is common belief that the age of colonialism is of the past. This may be true of political colonialism, that is, one nation taking over another territory usually from another continent, lording it over the people there, getting their natural and human resources, and imposing their system of governance. Colonialism brings with it ideas of control, exploitation and imposition. Yes, political and military colonialism may now be of the past, but the practice of control, exploitation and imposition over other countries and peoples is still very much alive today. We see this clearly in terms of economics and finance. The former colonialists continue their colonizing influence by controlling the financial and economic situations of their former colonies. Their colonies are still tied up, and even controlled by them, economically, usually through their transnational corporations and the local elites that are beholden to them. In a way China is engaging in this economic colonialism all over the world. The poor countries are ensnared to it by loans and mega-projects.

There is another kind of colonialism that the Popes are warning us about—ideological colonialism. This is the imposition of beliefs and ideologies, usually coming from the West. These beliefs and outlooks are presented as “progress” and they are imposed on other countries, cultures and religions in the name of development. Unfortunately, some UN agencies become agents of this form of colonialism. In fact, the adoption of these lifestyles are presented as preconditions for receiving “economic aids” from the so-called “developed” countries. To make them more palatable, these lifestyles are presented as “human rights” that all people should adopt if they want to “progress.” Some of the concrete examples of this ideological colonialism is the imposition of the “right to abortion”, contraceptive ideologies presented as “reproductive rights”, the gender ideologies which espouse the right to same-sex marriages, and the myth that population is a hindrance to development.”

On this last matter, Pope Benedict taught: “To consider population increase as the primary cause of underdevelopment is mistaken, even from an economic point of view. Due attention must be given to responsible procreation, which among other things has a positive contribution to make to integral human development...Morally responsible openness to life represents a rich solid and economic resource. Populous nations have been able to emerge from poverty thanks not least to the size of their population and the talents of their people.” (Caritas in Veritate, 44) Pope Francis adds: “To blame population growth instead of extreme and selective consumerism on the part of some is one way of refusing to face issues.” (Laudato Si’, 50).

Environmental ecology is now on the vogue but Western gender ideology do not speak of human ecology. Pope Benedict wrote: “The Church as a responsibility towards creation and she must assert this responsibility in the public sphere. She must defend not only earth, water and air as gifts of creation that belongs to everyone. She must above all protect mankind from self-destruction. There is need for human ecology...The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: on a word, integral human development. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. (Caritas in Veritate, 51) Ecology asks for great respect for the gifts of nature, plus the gift of our bodies, which is goes against gender ideology which espouses choice, even on the bodies that we are given. “The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute control over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation.” (Pope Francis, Laudato Si’, 155)

We should be very discerning because foreign ideas and outlooks are being imposed on us. Colonialism is still very much alive. The more economically and technologically powerful countries want to impose their worldviews to the rest of the world. This too is colonialism.

—Guest editorial: Bishop Broderick Pabillo

Teaching piety to today’s youth

THIS may indeed sound like a pipe dream or an illusion, given the way many young people nowadays are, but this simply has to be done. We know that without piety, we would be like branches detached from the vine. Death, spiritual more than physical, would just be a matter of time. So, no matter how impossible things may look, we just have to do whatever we can to teach piety to today’s youth.

We doubtless cannot underestimate the complexity of the challenge. Today’s youth, at least a good number of them, are dominated by all sorts of isms and anomalies—materialism, technologism, agnosticism, atheism, plus pornography, drugs, alcoholism, etc. These are some of the demons we have to contend with. They certainly are formidable, but let’s remind ourselves that with God’s grace, nothing is impossible, and if we do things with trust and love for God, everything, including

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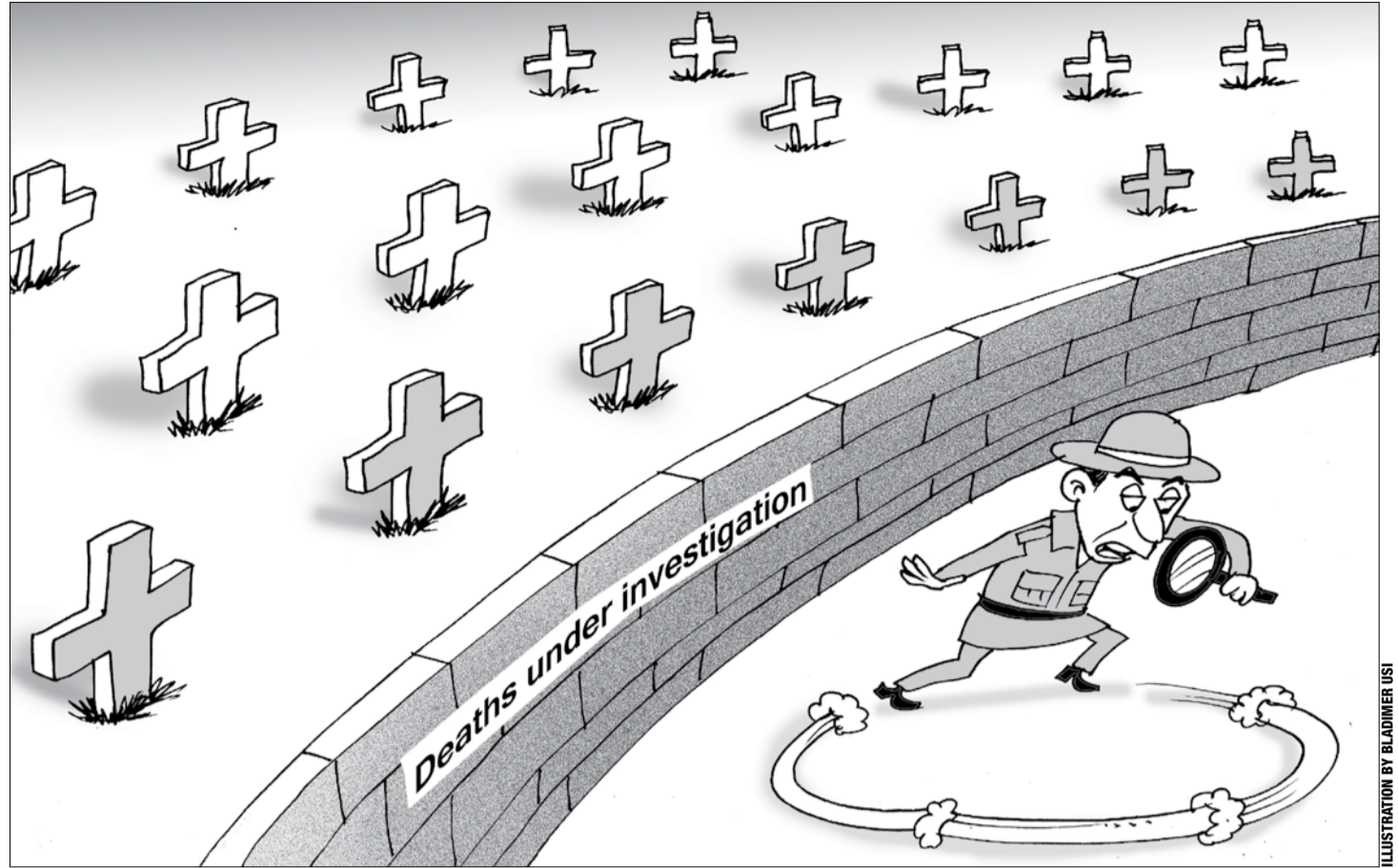


ILLUSTRATION BY BLADIMIR USI

We seek answers

IT is almost a month since the midterm election of May 13. The COMELEC is still silent on very valid questions about the conduct of that election. We seek answers. This is the right of the citizens and these calls should not be ignored.

1. Why is there a sizable increase in glitches in the Vote Counting Machines (VCM) and SD cards this year compared to previous elections? After having used this same automated election system (AES) for three times since 2010, we expect this election to be more efficient, with less glitches, but the contrary has happened this year—1,699 VCM suffered technical glitches and almost a thousand SD cards malfunctioned compared to only 188 in the 2016 election.

2. Why was there a lull of more than 7 hours in the transmission of results to the transparency server, the media and the watchdog groups? What happened in these hours? Unless this lull is properly explained the citizens cannot be faulted to doubt the reliability of this

election. With automation, much could have been done in 7 hours!

3. There is something new that was not part of the AES system in the last three elections. What is this “meet me room” set-up of Comelec? Why has it been kept secret and why its location is still kept secret? Is transparency not essential in the conduct of election?

4. In the previous elections the depository of receipts of the casted ballots were put in sealed steel election boxes but this year they were just placed unsealed carton or plastic boxes? Why is this so? These receipts are important for verification of the election results and should also be protected.

5. There is a very huge number of votes invalidated because of over-voting – more than 2 million votes. Why did this huge number happen in this election? It is too simplistic to think that this is just due to voters’ mistake or carelessness, when in the previous elections this was not so.

Panaghoy

Bp. Broderick Pabillo



Faith and Culture

Cristina Montes



SCANDALS involving priests are opportunities for self-reflection for Catholics. They prod us to re-examine our attitudes towards the priesthood and where we have been lacking in our prayers and support for priests.

Priests represent Christ in ways that others cannot. This does not excuse priests from the consequences of the errors and horrors they commit. It means, however, that we must help them be holy—because we need them holy. It is true that because the sacraments are effective ex opera operato, priests are still channels of grace regardless of their personal merits. But just the same, it would be better if priests were holy.

Since literature reflects life, literature has provided examples of how priests, in

both their weaknesses and their strengths, impact other people.

The writers Graham Greene and Shusaku Endo depicted weak priests. Padre Jose in Graham Greene’s *The Power and the Glory* was an alcoholic, and had fathered an illegitimate child. Father Rodrigues in Shusaku Endo’s *Silence* apostatized under pressure. In both novels, the weaknesses of Padre Jose and Father Rodrigues were sources of scandal. But both priests remained channels of grace to the faithful by administering the sacraments under persecution.

The writer Victor Hugo disliked the Catholic Church. His famous novel, *Les Miserables*, is included in the Index of Forbidden Books. But the good that priests do did not escape Victor Hugo’s notice.

In *Les Miserables*, Jean

Valjean, hardened after 19 years of imprisonment for having stolen a loaf of bread, was given shelter by a bishop. Jean Valjean stole the bishop’s silverware in the middle of the night. When the police captured Jean Valjean and brought him back to the bishop, the bishop told the police that he had given Jean Valjean the silverware and even offered Jean Valjean two candlesticks in addition. The police accepted the bishop’s explanation and set Jean Valjean free. That act of kindness, as well as the bishop’s words, was the beginning of Jean Valjean’s redemption which unfolded throughout the novel.

My favorite priest in literature is the priest-detective Father Brown, the protagonist of many short stories by G.K. Chesterton. Father Brown’s skill in solving

mysteries was due to his keen observation and the insight on human behavior he acquired from his pastoral work. As Father Brown solved mysteries, he also shared wisdom. For example, in *The Red Moon of Meru*, as Father Brown revealed who, between the Hindu and the Christian suspects, stole a precious ruby, he took the opportunity to enlighten the bystanders on whether all religions are the same.

His mystery-solving prowess notwithstanding, Father Brown remained, first and foremost, a priest. In *The Invisible Man*, after Father Brown solved the murder mystery, readers are told that “Father Brown walked those snow-covered hills under the stars for many hours with a murderer, and what they said to each other will never be known.”

Priests in literature

The new Pharisees

WE are familiar with this group of leading Jews in the times of Christ. They could not believe that Christ was the promised Messiah, and they did their best to discredit him, always finding fault in him, setting traps for him, until they managed, with their instigation, to put Christ to death.

They were actually a very religious people, the holders of religious tradition and of doctrinal and moral orthodoxy. The problem was that, perhaps without them fully realizing it, they fell into a kind of religiosity and orthodoxy that were self-made, self-developed and self-proclaimed.

They got so imprisoned in their self-righteousness that they could not

recognize the Redeemer when he finally presented himself right in front of them. As such, their religiosity and orthodoxy were actually rooted on hollow ground. Thus, there was inconsistency in their lives. We are familiar with those descriptions Christ made of them:

- “Practice and obey whatever they tell you, but do not follow their example. For they do not practice what they teach.” (Mt 23,3)

- “You let go of the commands of God and are holding on to human traditions.” (Mk 7,8)

And in Mt 23,13-29, we have a long list of “Woe to you, scribes and Pharisees...” that Christ hurled on them, accusing them precisely of inconsistency and

Candidly Speaking

Fr. Roy Cimigala



hypocrisy.

The Pharisees of old have their modern version these days. They are usually commentators on religious and Church issues, whose main business seems to be in questioning Church doctrine, unearthing Church scandals and exposing them to the whole world.

Of course, it’s good that these issues are aired out not only to inform the people about them but also and more importantly, to help find the proper answer and solutions for them. But that does not seem to be the case.

What is unfortunate in this otherwise good modern development is that many of these commentators practically

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By the Roadside

Fr. Eutiquio 'Euly' Belizar, Jr. SThD

"He that is proud eats up himself; pride is his glass, his trumpet, his chronicle; and whatever praises itself but in the deed, devours the deed in the praise"—Shakespeare

ONE of the perils of being human is to easily spot pride and arrogance in others, and miss or totally ignore them in oneself. Only the truly humble do not fall into the trap. Yet even humility, like love or charity, can be pretended. Remember Uriah Heep, the character created by Charles Dickens in his novel "David Copperfield"? He had a most unnerving admission: "What an 'umble man I am!" However softly or loudly we laugh at his fatuous self-description, there is no denying that most of us would feel the same way about ourselves sans the loud sputtering. And that, I believe, partly explains the peril angle, namely, that while we rise up in arms often collectively against the proud and arrogant, we forget the proverbial three fingers that point in our direction.

Take the recent case of a media personality who, in his frustration over not being given an interview by a high government official, gave vent to his anger most generously by expletives and name-calling that, in the language of political correctness, even characterize the official as mentally challenged. Anyone objective enough to sift through the trash language of the media personality could see his point and even take it with sympathy. It is as simple as reading ABC. If he, a close ally of the leader of the land, cannot gain an interview with a social welfare official without going through a strict protocol, how would

ordinary and poor citizens of the Republic have access into his valuable services? But in the ensuing flow of events, various more powerful and more influential allies and a whole club of the officially armed government agency came to the high official's defense as well as offense. The media personality aired an apology that was as clearly forced on him by the backlash as it was purposely unapologetic on who he was apologizing to. Now the high government official, obviously buoyed by the sympathy from both citizens and the clannish officially armed agency of government he is from, is making hefty demands on the offending personality for the apology to be accepted: publication of apology in the national dailies and huge donations to many specified government organizations. This illustrates only the social and financial price of pride and arrogance. But one wonders though if the high government official, in trying to check pride and arrogance in someone else, did not reveal his own.

In Catholic spirituality pride whose outward expression (the worst kind of facial, if you may) is arrogance is the first of the seven deadly sins. The Catechism defines it as "an inordinate self-esteem and self-love, which seeks attention and honor, and sets oneself in competition with God" (#1866). This definition alone implies that there is such a thing as a legitimate or healthy pride rooted in assessing the truth about oneself without holding oneself over and above others or in competition with God. Healthy pride is, for instance, realizing that whenever I think I am always right, I

The price of pride and arrogance

am grossly wrong, or that, to follow St. Augustine, when I love myself "even to the contempt of God", it is not love I am in but sin.

We all recommend humility as antidote to pride and arrogance. But how do we guard ourselves against false humility or being clones of Uriah Heep?

First, I believe, it is by coming to grips with humility as a matter of the heart, not of the mouth or of the face. The reason is simple. The heart, according to the Scriptures, is the first target of pride as its dwelling-place; and it is the proud heart that the Lord rejects. "The Lord detests," says Proverbs, "all the proud of heart" (Prov 16:5). Knowing that may prevent us from being content with pretended and external humility which, like fake news, harvests fake adherents.

Second, it is by practicing humility before God instead of only before humans. The Apostle James has a very crucial advice for all of us: "Humble yourselves before the Lord and he will lift you up" (James 4:10). Our problems abound when we use humility to gain praise or approval from other people rather than to set ourselves right before God. People's approval may gain us self-confidence but God's approval is more necessary to gain heaven, to gain salvation. And it is the really and truly humble that he approves of. "Though the Lord is exalted," says the book of Proverbs, "he looks kindly on the lowly; though lofty, he sees them from afar" (Psalm 138:6).

Third, it is by learning from the consequences of pride. Dante's "Inferno" tells us, in his own literary masterpiece

language, how Satan's pride that made him utter to God his infamous "Non serviam" ("I will not serve") so as to serve only himself as his own god ended up losing his "lux" or light as "Lucifer" (literally, 'bringer of light') only to cast himself into the eternal darkness of God's absence. Scripture warns us of this. "Pride precedes destruction; and the spirit is exalted before a fall" (Prov 16:18).

Fourth, if we were to listen to fellow humans, we probably would dismiss the intellectually challenged and resent but eventually applaud those whose stored-up knowledge or brilliance exhibit inordinate self-esteem or hubris. But the Scriptures think otherwise. "Do you see a person wise in their own eyes? There is more hope for a fool than for them" (Prov 26:12).

Finally, from the Christian mindset of Paul the Apostle, we are told why, other than being more favorable to God's action, humility is the perfect antidote to the ravages of pride and arrogance: Humility is the perfect partner, nay the sine-qua-non of charity. "Live in harmony with one another. Do not be proud, but be willing to associate with those who are lowly. Do not be conceited" (Rom 12:16).

To be sure, we should not delude ourselves about our ability to smother our own pride and arrogance. St. Francis de Sales, though facetiously, warns us about its surviving abilities: "Pride dies twenty minutes after death."

Just as only the Lord can make us love as he loves, only he can make us humble as his Son is.



Another Angle

Fr. Emmanuel Mijares

A month of equilibrium in doing God's will in the hospital and elsewhere

SOMEBODY send me a touching picture of my mother after visiting her in Ibayay hospital after Holy Week. What a combination of ups and downs, in these past weeks, a spiral or linear movements, a great balancing act in deciding on every present moment and yet the fulcrum of all moments was always the desire to discover and do what is the will of God. This was an enriching experience of this month. With a sick elderly old hospitalized mother, the search for a caregiver, vis-a-vis many scheduled masses—funerals, fiestas and vespers—a one week retreat in the capital town; life seems to be a roller coaster within this month after the Holy Week when we celebrated with intensity the passion-death-resurrection of our Lord. The paschal mystery seems to be its best in the concrete in living always in every moment the death to my plans and life in the will of God starting with the hospitalization of my mother due to convulsions caused by infection and pneumonia on Holy Saturday.

It was the day before Easter! Christ's resurrection was the source of peace and forgiveness. We know, it was an experience which was unforgettable to those who tried to be with him, apostles and disciples alike, when He showed Himself to them after the Kairos event of the resurrection. He lived at that moment beyond time and space, not anymore imprisoned by the limitation it impedes. This is so since love escapes the boundaries to time and space. It is only in this reality, inserted in love and therefore in a life of the Holy Trinity especially when I believe that other persons and good friends are trying to live not outside but inside this reality through our mutual love. It makes us live and transcend beyond created time and space which seem to disappear and one enters into the other realm of peace and joy when one passes through the decision of dying to oneself and living in the will of God.

In this month the words of Jesus that the door to heaven is a narrow one seem to be more concrete. In trying to do God's will you are in fact trying to enter into that narrow door and once you pass through this door you enter into the big compound of the palace of heaven where there are many rooms and mansions. This door is a passage but the end result is the entrance to paradise. Unbelievable but it could be already experience "here on earth" as it is in heaven.

This is not to spiritualize events and experiences. Instead, one could also begin to understand what Jesus told us: "My food is to do the will of my Father". His existence and subsistence depends on this doing the Will of his Father. The final test was of course in Gethsemane where he has chosen not his own will but the will of the Father. But what a test.

In trying always to do what is the will of God and therefore in discerning with the Holy Spirit always in the spirit of love, the peace that is coming only from the prince of peace is experienced. For me, this is a new set of experiences. When I have to decide to leave my mother alone in the hospital for a mass, for example, an equally elderly cousin would come to spend some time. When I have to give a rescheduled retreat in a retreat house away from the hospital which necessitates that I have to stay in that retreat house for six nights, the husband of my cousin tried to do everything so some of my relatives could take their turn day and night so with the kind nurses who assuring presence made Nanay to brave the feeling of being alone.

When Nanay has to leave after more than two weeks in that hospital room, my nephew and his wife prepared a better room in the previous house of my sister so my mother could be free from the dusts from our home which is being delayedly renovated so that she could have a comfort room. Precious time was also gifted to me to secure a good air conditioner and a time with my grandsons to have a short trip to the capital town for a good merienda for free in Shakey's, courtesy of a credit card which I have to use sometimes.

But the most troublesome are the concerns of the finances. Timing is of great importance since someone was willing to let us use his/her money for some days and give it back on other days. Providence is never wanting and comes incredible at the right time and right place.

The divine adventure of doing God's will is really also a human adventure which is of course full of surprises which sometimes I forget to receive as gifts from God's hands. Even some inevitable misunderstanding, seeming immaturities which could illicit some judgements and blame pointing, and especially on my impatience to my mother who is becoming senile and forgetful, are occasions to love deeper.

For all these, I am grateful to the Holy Spirit! I am also grateful to my parish priest who understands me when I have

Duc in Altum / A7

Another Angle / A7

Pilgrimage to the Catholic Churches in Europe

Paris, France—A pilgrimage to the different Catholic Churches in London and France gives me a feeling of happiness and sadness. Happy because I have the opportunity to visit the different churches in Europe and learn their history. Sad because most of the Catholic Churches in Europe are now closed or converted to Orthodox Churches, or only a few people goes to pray or hear Mass, or some of them become tourist attractions. The Catholic Churches that I visited so far have policies which the visitors must observe to maintain the sacredness of the Church: silence; no photography with flash; no video recording.

We first visited Westminster Cathedral located at St. Francis St., Westminster, London. It is the seat of the Archbishop of Westminster and the Mother Church for Roman Catholics in England and Wales. It is dedicated to the Precious Blood of Jesus. There are many Altars at each side of the Church dedicated to different saints among whom is St.

Joseph.

Westminster Cathedral is a neo-byzantine church where many visitors, of every religion and no religion, feel the presence of God while in deep prayer. It was opened in 1903 and in 2010 celebrated the centenary of its consecration. Since 1930 the Cathedral has been home to a shrine of the English saint and martyr St. John Southworth, who in his lifetime ministered to the poor in the streets of Westminster. He died for his faith in 1654.

Westminster Cathedral should not be mistaken with Westminster Abbey; the latter is the Anglican Church of England where many royalties celebrated their wedding.

Chapel of Our Lady of the Miraculous Medal, located in 140 Rue du Bac, Paris, France, is the chapel where the Blessed Virgin Mary appeared to St. Catherine Labouré and requested the creation of medal now known as the Miraculous Medal. It is a Marian Shrine and site of many pilgrimages.

Duc in Altum

Atty. Aurora A. Santiago



The Chapel was part of the mother house of the Daughters of Charity of St. Vincent the Paul. Kept inside the Chapel are first class relics: the body of St. Louise de Marillac, the heart of St. Vincent de Paul, and the incorrupt body of St. Catherine Labouré. Only the tabernacle, which dates back to the 17th or 18th century, is unchanged since 1815.

One month before we went to Paris, fire broke out at Notre Dame Cathedral, or Our Lady of Paris. It quickly reached the roof, destroyed the stained-glass windows and the wooden interior and toppled its spire. Fortunately, the main structure, including the two bell towers were saved.

Due to the repair and retrofitting job, Notre Dame Cathedral is closed to public. The architect and many others are hopeful that construction work will be finished in 5 years time. From across the Seine River at the right side (facing the Cathedral), we said our prayers

Duc in Altum / A7



Whatever

Fr. Francis Ongkingco

WE are running out of humans! Not as regards the worldwide decline, though this too is very alarming, in population growth. I'm referring to the growing anthropomorphic trend in movies and others forms of media. Anthropomorphism is the method of projecting human traits, feelings and experiences to non-human entities has been around since our ancient ancestors narrated or painted stories to transmit moral lessons to their children and their grandchildren.

It is a pedagogical approach that never fails to effectively teach unforgettable lessons. For example, take some of Aesop's fables whose

main characters were animals. From his fables we draw famous expressions like: "Look before you leap" that comes from the story about the Fox and a Goat. "A bird in the hand is worth two in the bush" taken from the Hawk and the Nightingale. "Out of the frying pan, into the fire" is from the Stag and the Lion. "Birds of the same feather..." from the "Farmer and the Stork." "Slow and steady wins the race" originates from the Hare and the tortoise.

The anthropomorphic approach is now heavily used in many animated films and literature. Movies alone teem with animals,

superheroes, robots, and all types of graphically conjured characters who portray values in an exemplary manner what is declining in the person, family and society. Without going into concrete examples, most of these anthropomorphic narrations constantly revolve around friendship, love and death, suffering and conquest, family ties that are broken and rebuilt and one's life journey or vocation.

As much as animals or superheroes may represent noble human qualities, they cannot adequately portray one important quality: that is the holiness we are called to live and fully possess one day in Heaven.

Animals and other objects may indeed be helpful to project virtues and ideals, but they are not called to holiness like humans are.

Thus, in order to save humanity, God did not send an angel or some powerful being to save us. He took upon our very nature which became the instrument not only to save us, but also to be our manual for being human and holy. It is with this mind that the Church taught that "whoever follows after Christ, the perfect man, becomes himself more of a man. (Gaudium et spes, #41)"

Unlike anthropomorphic alternatives, Jesus' person and life is not only something to spectate

upon. It is a dynamic reality that he invites us to be part of and shows us how to be truly human and holy!

Pope Francis beautifully expounds on this in his address to the youth in Panama on the occasion of the 24th World Youth Day, he says:

"The life that Jesus gives us is a love story, a life history that wants to blend with ours and sink roots in the soil of our own lives. That life is not salvation up 'in the cloud' and waiting to be downloaded, a new 'app' to be discovered, or a technique of mental self-improvement. Still less is that life a 'tutorial' for finding out the latest news. The salvation that God

Whatever / A7

Church prison ministry welcomes Senate passage of Community Service Act

THE Catholic Church's prison ministry has lauded a proposed new approach on treating minor offenses.

The Senate on June 3 approved a bill seeking to authorize the court to impose community service for minor offenses instead of jail term.

Voting 19-0, legislators passed Senate Bill 2195 or the Community Service Act, which is also meant to decongest jails in the country.

The church's Episcopal Commission on Prison Pastoral Care (ECPPC) have been advocating for such measure as part of its campaign for restorative justice.

"We laud this act of the



Detainees at Manila City Jail. FILE PHOTO

Senate and we pray that the Lower House and the President will follow this move," said Rodolfo Diamante, ECPPC Executive Secretary.

Under the bill, the offender will also undergo counselling under the Department of Social Welfare and Development (DSWD).

Once the community

service has been completed, the court can order the release of the offender unless there is a need for detention for some other crime.

The measure also states that an offender who violates the terms of the community service can be rearrested and will be sent to jail to serve time.

Since 1990, the United Nations had urged its members countries to consider non-custodial measures in the treatment of offenders.

Also known as the Tokyo Rules, Diamante said it seeks to alternative to imprisonment like community service, work and study furlough. (CBCPNews)

Marikina parish to roll out customized mobile kitchen, clinic, library



The Josefheim Foundation mobile kitchen, clinic, library, and cinema.

A CATHOLIC parish in Marikina City is expected to launch a vehicle customized as kitchen, clinic, and library on wheels next month.

They are eyeing to initially deliver foods to beggars and homeless in Immaculate Conception parish when it rolls out the custom-built truck on July 4, said Fr. Dari Dioquino.

A group of food caterers in Marikina has already pledged support to Josefheim Foundation's mobile feeding program, he pointed out.

The customized truck is owned by Josefheim Foundation, which also provides homeless people with shelter, Dioquino noted.

"The caterers would supply the truck with meal for 50 persons each time the foundation would hold mobile feeding," the priest said.

Aside from the group of caterers, some charitable families and individuals have already expressed support to the foundation's mobile feeding program, Dioquino noted.

"As mobile kitchen, the truck would deliver free meals to less fortunate people across the parish in the meantime," he said.

The foundation was also looking at indigent school kids in the four public schools in the parish, Dioquino noted.

"Some of the school

children miss their breakfast or lunch because they do not have baon due to poverty," he said.

Physicians and other health practitioners would volunteer in the foundation's mobile clinic program, he added. Free medical check-up and medicine would be offered to people who could not afford them.

The customized truck could also function as a mobile library and classroom, Dioquino said.

"The truck will go to recipient communities and put accessible learning materials, especially to indigent students," he said.

The vehicle was also customized to screen movies that could educate and empower the poor, Dioquino added.

"One of the plans is to show educational videos at recipient communities to help elderly, parents and children learn proper hygiene," he said.

The Josefheim Foundation was established by Dioquino, Msgr. Sabino Vengco, Jr., and five lay people from the parish in 2015.

Dioquino, currently assistant parish priest at Immaculate Conception parish, has served in Kanlungan ni Maria - Home for the Aged in Antipolo as priest in charge for over a decade. (Oliver Samson/CBCPNews)

Key to forgiveness: Find the person's goodness, says priest

HAVING difficulty forgiving someone?

Speaking at Radio Veritas program on June 10, Fr. John Era, CM, said that finding what is good in the person who hurt you can help bring forgiveness.

"The most important thing for us to learn how to forgive is to see the positive side (of a person)," said Fr. Era, former De Paul House Director of Studies.

"When you see what's positive in a person, it will become easier for you to forgive," he said.

Fr. Era pointed out that some people find it hard to forgive "because they only see what's negative and ugly" about the person who offended them".

The priest was responding to a letter sent to "Hello Father 911" program from a person having difficulty with his father.

Fr. Era cited situations in the family

where forgiveness comes easy when members are able to see what's beautiful with each other.

"So when we broaden our minds, we would say that 'Dad is grumpy because he is tired—because he has a lot of problems'. It becomes then easy for us to forgive our loved ones in situations when they say hurtful words," he explained.

He also advised those having difficulty forgiving others to first and foremost be easy on themselves.

According to him, there are some instances that it is really hard to forgive instantly.

"Forgiveness is a process especially when the offense done to us is grave. Thus, the very first thing one must do is to forgive oneself that one is unable to forgive yet," he added.

Aside from forgiveness, Fr. Era also taught the people on the use of "Cognitive Behavioral Therapy" since the topic for the June 3 episode was "How To Correct Oneself From Negative Thoughts".

He provided CBT as a means to manage one's negative thoughts and to keep oneself from toxic people and circumstances.

Entitled "iSpeak: Hear the Youth Speak", the said episode airs every first Monday of the month as part of the Novaliches diocese's segment in the program.

Fr. Era holds a doctorate in International Psychology/Trauma and Services from the Chicago School of Professional Psychology. (Minnie Agdeppa/CBCPNews)

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our mistakes, will work out for the good. (cfr. Rom 8,28)

We just have to make sure that we, as elders, lead a genuine life of piety. That's simply because we cannot give what we do not have, nor teach what we do not know, nor show what we do not live ourselves. Let's hope that with our presence alone, many of today's youth can feel edified and get inspired and encouraged to be pious themselves. If we really are pious, having a vibrant and intimate relationship with God, we cannot help but also feel the urge to help the others, especially the young ones, to know, love and serve God as well as to do the same to the others. This urge is one clear proof that we have genuine piety. Otherwise, we

have reason to doubt about our piety.

Among the concerns that we have to tackle is the effort to adapt things to the way the young ones are nowadays. We have to accept and deal with them the way they are, much like what Christ did to bring us to him.

We have to learn how to speak their language to be able to connect with them, and to present the doctrine of our faith and the practices of piety in the way they can understand, appreciate and make as their own. We should not ignore the very conspicuous fact that many of the young people today find the doctrine of our faith quite abstruse, way above their head. They seem unable to connect and relate.

Or their understanding of it is shallow and with a lot of gaps.

The same with the many practices of piety which they often find to be anachronistic to their current lifestyle. Many young people today have the bias that these practices of piety are only for some 'special' people. To grapple with this challenge, I believe that the older generations have to take the initiative to adjust to the young ones. We actually have more capacity to adapt to the younger ones, rather than vice-versa.

Let's hope and pray that we the elders can have the versatility and creativity that genuine piety can actually give. We need to loosen up for this very exciting 'game' of teaching piety to the youth.

Let's take advantage of the new technologies and growing amount of literature that can help us adapt ourselves to the young ones.

We may have to organize games, camps, excursions. But give special attention to winning their friendship and confidence and entering into their private individual lives in order to help them. Let's be encouraging always, quick to give them hope and understanding especially when they start opening up and showing their struggles, faults and falls.

As true friends, we should give and share with them the greatest good we can have, and that is to bring them to God and to make them see and feel all the goodness and love of God.

Ad Limina / A1

For three weeks, from May 20 to June 8, three sets of bishops were in Rome for the obligatory visit to the pope and give him a report on the status of their dioceses covered by a five-year period.

In the "Pastor Bonus," the 1988 Apostolic Constitution promulgated by St. John Paul II, it was explained that "Ad Limina" visits have a sacred meaning as expressed in the bishops' "visit to the tombs of Peter and Paul."

The visit has also a personal meaning because "each individual bishop meets the successor of Peter and talks to him face to face."

In addition, the "Ad Limina" has a curial significance which is a "hallmark of community, because the bishops enter into conversation with the moderators of the dicasteries, councils, and offices of the Roman Curia".

Almost present in all bishops' events, Fr. Rumán García, a student in Both

Laws at Rome's Lateran University, remarked of the visit, "Once every five years, bishops must make a pilgrimage to the tomb of their predecessors, the apostles, in Rome, and report to the Holy Father and be grilled by the Roman dicasteries."

The first set of bishops was composed of prelates from Northern and Central Luzon, followed by the bishops from the Visayas and the Metropolitan Province of Nueva Cáceres. The last was for bishops from Mindanao and the Metropolitan Province of Lipa.

Among the activities of the bishops was a visit to the tomb of the first Filipino bishop, Jorge Barlin.

Barlin died in Rome in 1909 as he was having his "Ad Limina" Visit. His remains were buried in a chapel owned by Dominicans at Rome's Campo Verano Cemetery.

There had been attempts to bring the

bones back to the Philippines but could not be accomplished because his bones were transferred some years ago to a common grave, and it posed difficulty in identifying which among the bones are the bishop's.

Bishop Pablo David of Kaloocan remarked of Barlin, "He became bishop at that time when most of the other bishops of the Philippines were either Spaniards or Americans."

"He refused to join the Filipino secular clerics who, in the aftermath of the revolution against Spain, had decided to cut off from Rome and form an Independent Philippine Church," David added.

According to Fr. Marvin Mejía, CBCP Secretary General, the return of the bones of the Bishop Barlin is among the ideas being considered in the celebration of the 500th year of Christianity in the Philippines. (CBCPNews)

Dialogue / A1

He said it was also a reminder to keep open the space for dialogue and a continuing "culture of encounter".

"An encounter that is open to all, to meet, to speak and to respect one another," Catalan said.

The visit to the synagogue was part of the commemoration of the 25 years of diplomatic relations between the State of Israel

and the Holy See.

Rabbi Eliyahu Azaria said the visit of Catholic officials "shows the friendship between the Philippines, the Catholic Church and the Jewish people".

"I think it is a beautiful thing when we can come together even though our beliefs may be a little different but we share so much in common," Azaraia said.

"That is the actually the

key message, the message of (religious) tolerance," he added.

At one point of the visit, Azaria toured the cardinal inside the synagogue, showing the Catholic officials their 20-year-old Torah Scroll.

The Philippines was among the few countries that opened its door to fleeing Jews during the Holocaust.

About 1,200 European

Jews found refuge from the Nazis in the predominantly Catholic Southeast Asian nation.

Israel Ambassador to Manila Rafael Harpaz said the Philippines has been a "blessing" to the Jewish people.

"It always opened its doors to Jews. There is no anti-Semitism here," he said. (Roy Lagarde / CBCPNews)

Plot / A1

The bishop said that people seeking church sanctuary is not new as it sometimes extends to help people who feel that their lives are in danger.

However, he said that the word "drug syndicate" felt like a warning to him.

"I also advised him to seek help from people who might be in a better position to help deal with the man's alleged situation and, at the same time, to check on the veracity of the man's story," he added.

"Total stranger"

Referring to Advincula, Bishop David said: "He came and left as a total stranger to me."

"Back then I even felt a little guilty that I had not offered more help than I could," he said. "Perhaps if I had not been in such a rush, I would have followed my instincts and naïvely provided sanctuary to a snake!"

Advincula, who claimed to be "Bikoy", a hooded figure who linked President Duterte's family to the narcotics trade in several videos, has turned back on his allegations and pinned the whole issue to Sen. Antonio Trillanes and the Liberal Party.

"It was not until months later, when the man who had appeared as the hooded Bikoy on videos in social media, removed his hoodie and identified himself as 'Peter Joemel Advincula', that I recognized the chubby bespectacled young man I had briefly met on Feb. 9, 2019," David said.

On June 3, Advincula appeared in another press conference and claimed that he and David met with Trillanes at the bishop's residence in Caloocan City.

Consistency

David, on the other hand, called for consistency on the part of the PNP in terms of finding the truth in both the claims of Advincula as well as in the extrajudicial killings still prevalent in the Kaloocan diocese.

The prelate said it is "strange" that the PNP suddenly wanted to investigate the new claims of Advincula, whom they previously called a liar.

"I sincerely wish the PNP could give more time and effort at investigating the truth behind these killings than giving credence to the lies now being peddled by Advincula," he said.

Mindanao Muslims, Christians mark Eid in former rebel camp

LANAO DEL NORTE— For the first time, Muslims and Christians shared a meal to mark the feast of Eid'l Fitr in a former rebel camp in the southern Philippine region of Mindanao to show unity.

The celebration was part of a “Duyog Ramadan,” (One with Ramadan) program initiated by the government and various civil society groups.

It was also a “multi-stakeholder effort” that aimed to promote “social healing and reconciliation” among residents of communities affected by armed conflict, organizers said.

“This occasion signifies unity between Muslims and Christians,” said Abdullah “Commander Bravo” Macapaar, a commander of the Moro Islamic Liberation Front.

“We are determined to bring back peace to Mindanao and strengthen the relationship between Muslims and Christians,” said Macapaar who is now a member of the Bangsamoro Transition Authority — the interim government of the new Bangsamoro Autonomous Region.

Once a feared Moro rebel commander, Macapaar spoke of the need to use government resources not for armed conflict but to uplift the lives of people.

“We spent billions of pesos during armed conflict. Let's not use our funds for war but instead use it to help our people,” the former rebel



Fr. Teresito Soganub (in black shirt), who was held hostage by terrorist gunmen during the siege of Marawi in 2017, greets former rebel leader Abdullah “Commander Bravo” Macapaar during the celebration of Eid'l Fitr in a former rebel camp on June 5. **RICHEL UME/UCAN**

leader said.

Also at the event was Teresito “Chito” Soganub, a Catholic priest held hostage by terrorist gunmen during the siege of Marawi in 2017.

A “new chapter for peace” in Mindanao has started, said the priest as he stressed the need to strengthen interfaith dialogue in the region.

“One of the reasons why we are here is because we support the development here in Camp Bilal,” Father Soganub said.

Camp Bilal used to be a stronghold of the Moro

Islamic Liberation Front rebels for many years.

Father Soganub said stakeholders of the peace process in Mindanao are working together to promote “understanding, co-existence and respect among Christians and Muslims.”

In his message, Carlito Galvez, a former general, said the celebration of Eid'l Fitr “brings us compassion and love ... and strengthen our resolve to continue our pursuit of reconciliation and unity.”

Galvez, who now heads the government's Office of

the Presidential Adviser on the Peace Process, said Camp Bilal will “showcase the normalization process” of Mindanao.

Decades of rebellion by Moro separatists stunted the economic development of Mindanao despite its vast fertile lands and huge mineral deposits.

In 2014, the Philippine government struck a peace deal with the rebels, ushering in the establishment of a new autonomous Muslim region in the southern part of the country. **(Richel Umel/UCAN)**

Catholic youth group uses talents for charity



A priest administers the blessing of fishing equipment that were awarded by the Catholic Youth Movement to dozens of fishermen in Puerto Princesa City June 8. **COURTESY OF BENCH POLIQUIT**

PUERTO PRINCESA City— A Catholic youth group has used their talents to brighten the world for people who need it most.

As a result of their recent benefit concert, the Catholic Youth Movement was able to donate fishing gears and boat engines to 34 fisherfolks in Puerto Princesa City.

The P240,000-worth of fishing equipments were given to beneficiaries during a ceremony held at the Immaculate Conception Cathedral Parish Hall on June 8.

“This is really a big help for

an ordinary fisherman like me,” said Raul Paquibulang, one of the beneficiaries from the city's Bagong Silang village.

Other beneficiaries came from coastal villages of Matahimik, Liwanag, Pagkakaisa, San Isidro, Bagong Sikat, and Banca-Banco.

The funding for the project was sourced from the CYM's benefit concert last May 17-18.

CYM is a community of young people established in Puerto Princesa in 1981. **(Katya A. Santos/CBCPNews)**

Candidly Speaking / A4

clothe themselves with infallibility. When they give their opinions, analyses and judgments on these issues, they give the impression that they know everything and that they have the last word.

They treat religious issues as if they are merely political or social ones. Very sensitive spiritual and moral cases, confidential matters, deeply steeped in the world of mysteries, are recklessly dragged into the open, exposing them to all kinds of inappropriate reactions from the public. They like to raise scandals to further scandalize more people. And minor faults and mistakes are sensationalized.

Obviously, they have some facts and data to back their claims. We can also presume that their motives are good. But we have to ask if this way of treating and resolving religious and Church issues is the right one.

We need to find a better way of addressing the challenge of how to resolve our religious and Church issues. In the gospel, Christ talked about

fraternal correction. “If your brother sins, go and show him his fault in private,” Christ said. “If he listens to you, you have gained your brother. But if he does not listen to you, take one or two more with you so that by the mouth of two or three witnesses every fact may be confirmed.

“If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” (Mt 18,15-17)

Given the current circumstances in the world, we obviously have to update these words of Christ that lay the foundation for the practice of fraternal correction. But nowhere in these words can be found traces of lack of charity and due process.

The Church has her Canon Law that provides ways of how to resolve problems in the doctrinal, spiritual and ecclesiastical spheres. We need to follow the rule of law to insure that justice is pursued in the context of charity and mercy.

Another Angle / A5

to hurry after my schedules that I have to go back to be with my mother. To the attending physicians and nurses who took extra efforts to be present when at times my mother was inevitably left on her own and those who took turns. How could I not be grateful the patience of my mother to my many bouts impatience which teaches me how to be patient in return? How could I not be grateful to a neighbor who faithfully brings her breakfast, lunch and supper believing that perhaps I'm out for a mass or a previous appointment. She even contacted a “triskad” to bring her to church and back when she saw that I have to accompany my mother to church and bring her home. (It's also an occasion to visit the priests in my home parish or do some physical exercise while waiting for her); or to the family of my nephew in

thinking about fresh clothes and beddings for Nanay and especially their two sons who would visit and bring youthful joy? or my brother in law and his new good wife in thinking about the cleanliness of the house?

And to all of you who have assured me of your unity and prayers, those who contacted persons to act as caregivers after her hospitalization, even though they are themselves facing physical sickness. But above all I give thanks to the great Consoler of all who soothes all my pains, both physical and spiritual, who is acts like a balm of my soul and body.

As we continue the divine adventure, let us allow always the Holy Spirit to enlighten us. He is the person of love. By loving now, in whatever situation we are, His light would shine giving us equilibrium and peace.

Ilocos Norte marks first year anniversary of ‘La Virgen Milagrosa de Badoc’ pontifical coronation

BADOC, Ilocos Norte— A large number of devotees turned out at the first anniversary celebration on May 31 of the Pontifical Coronation of “La Virgen Milagrosa de Badoc,” the venerated patroness of Ilocos Norte.

The celebration was highlighted with a Mass presided over by Bishop Renato Mayugba of Laoag, with his clergy concelebrating at the Badoc Basilica.

During the Mass, a diadem personally blessed by Pope Francis during an audience with him in Rome was crowned on Apo Badoc's official pilgrim replica.

The event was also marked by a series of novena Masses and a fluvial procession led by Archbishop Marlo Peralta of Nueva Segovia at Dadalaquiten, the barrio where the images of Mary and the dark crucified Christ of Sinait were discovered by local fishermen about 399 years ago.

Whatever / A5

offers vus is an invitation to be part of a love story interwoven with our personal stories; it is alive and wants to be born in our midst so that we can bear fruit just as we are, wherever we are and with everyone all around us. The Lord comes there to sow and to be sown”

By this, the Pope tells us not to settle for anything less than the holiness we are invited to.

Duc in Altum / A5

while walking around the Cathedral and hoping for the early repair so that Masses and the other sacraments can be celebrated inside the Cathedral.

Notre Dame Cathedral, located at No. 6 Pavris, Notre Dame, Paris, and considered as one of the finest examples of French Gothic architecture, pioneered in the use of rib vault and flying buttresses and is known for its enormous and colorful rose windows and the world's largest organs and immense church bells. It was built in 1163 and was finished in 1345. It suffered desecration during the French Revolution. It is the site of the coronation of Napoleon Bonapart I and the funeral of past French Presidents.

Most importantly, The Crown of Thorns, a sliver of the true cross and a nail from the true cross are being kept at Notre Dame Cathedral. Popular interest in the Cathedral blossomed with the publication of Victor Hugo's novel “The Hunchback of Notre Dame.”

The Basilica of the Sacred Heart of Paris, commonly known as Sacré-Cœur Basilica is a minor basilica dedicated to the Sacred Heart of Jesus. It is located at the summit of the Butte Montmartre, the highest point in Paris. Pilgrims must take the 220 steps of stairs, divided into 20's or 21's steps broken by stair landings, to give time for others to rest. Sacré-Cœur Basilica is also a political and cultural

monument, attributed to be both a national penance for the defeat of France in the 1870 Franco-Prussian War and for the socialist Paris Commune of 1871. Construction of the basilica began in 1875 and was completed in 1914. Being devotees of the Sacred Heart, we wrote in the logbook provided for the purpose prayers for our family, relatives, friends and those who requested prayers.

A visitor has to queue to enter Sainte Chapelle, or Holy Chapel, located at No. 8 Boulevard du Palais, Paris. It was built in the courtyard of the Royal Palace in Île de la Cité, now part of La Conciergerie. It was built in seven years and was intended to house precious

Christian relics of King Louie IX, including Christ's crown of thorns which the King acquired. He was later declared a saint, Saint Louis.

Sainte Chapelle's stunning stained glass, “arranged across 15 windows, each 15 meters high, the stained glass panes depict 1,113 scenes from the Old and New Testaments recounting the history of the world until the arrival of the relics in Paris.”

I dedicate this column to my mother Gloria Angeles Santiago, a Marian devotee and pilgrim in her lifetime, on her 102nd Birthday in the feast of St. Anthony of Padua. Happy Birthday Inay in Heaven! She passed on 4 years ago. May she rest in peace!

Pope declares Filipina nun 'venerable'



Venerable Maria Beatriz del Rosario Arroyo

Pope Francis has recognized that a Filipina nun lived the Christian virtues in a heroic way.

The decision inches Dominican Mother Maria Beatriz del Rosario Arroyo a step closer to being declared a saint by the church.

Being declared "Venerable" is the second of four steps in the church's canonization process.

A miracle would be needed in order for the nun to be beatified, the next step towards sainthood.

The pope would then have to recognize another miracle for her canonization.

If Mother Arroyo's Cause for Sainthood is successful, she will be the first Filipina saint.

The Philippines has two saints: Lorenzo Ruiz, who was canonized in 1987, and Pedro Calungsod, canonized in 2012.

Arroyo was born on Feb. 17, 1884 in Molo, Iloilo City.

She entered the religious life in Beaterio de Santa Catalina in Manila, made her profession on Jan. 3, 1914, and later taught at the Beaterio of Manila in Pangasinan.

In 1925, she founded the Congregation of the Dominican Sisters of the Most Holy Rosary of the Philippines on Feb. 18, 1927.

The congregation now has more than 200 missionaries spread in different provinces and even abroad.

Mother Arroyo died of heart failure on June 14, 1957.

Retired Archbishop Angel Lagdameo opened the cause for sainthood of Mother Arroyo in 2009.

She is among the eight individuals whose heroic virtues were confirmed by the pontiff on June 12 in a series of decrees promulgated by the Congregation for the Causes of Saints. **(CBCPNews)**

Pope approves canonical coronations of 2 Marian images



The Vatican grants pontifical coronations to La Purisima Concepcion in Sta. Maria, Bulacan (left) and Our Lady of Sorrows in Dolores, Quezon. PHOTO FROM THE PARISHES' FACEBOOK PAGES

POPE Francis has approved the canonical coronation of two venerated Marian images in the dioceses of Bulacan and Lucena.

In separate decrees, pontifical coronations will be granted to La Purisima Concepcion in Bulacan's Sta. Maria parish and the Nuestra Señora de los Dolores in Quezon.

Issued through the Congregation for Divine Worship and the Discipline of the Sacraments, the decrees recognized the strong devotion displayed by devotees of the two images.

Miraculous

La Purisima Concepcion has been known for its miraculous intercession throughout the years.

After its episcopal coronation in March 2018, the parishioners petitioned Pope Francis for a canonical coronation.

The petition was approved on March 28, 2019 and was announced to the public by parish priest Msgr. Ranilo Trillana on June 2. The date of the coronation is yet to be announced.

Century-old

The pontifical coronation of Our Lady of Sorrows, meanwhile, was approved nearly two months after it was granted the episcopal coronation on Jan. 26, 2019.

The diocese said the petition was granted on March 28, 2019 but they only announced it to the public on Pentecost Sunday, June 9.

The coronation rites will take place on March 25, 2020 at the National Shrine of Our Lady of Sorrows, which houses the more than a century-old icon.

First replica of San Sebastian Carmel image

In Pulong Buhangin, also in Sta. Maria, Bulacan, the first known replica of Nuestra Señora del Carmen de San Sebastian will also be crowned.

The decree, signed by Cubao Bishop and Malolos Apostolic Administrator Honesto Ongtioco, was made public on Sunday by Parish Priest Fr. Edgardo De Jesus.

The granted petition recognizes the intercession of the three-centuries old image, received by the parish on February 9, 1665 through the Augustinian Recollect friars of San Sebastian Basilica in Quiapo, Manila after a miraculous happenstance among the faithful in the barrio.

Since the reception of the image by former Parish Priest, the late Msgr. Jose Aguinardo, the parish has received "insurmountable blessings". Hence a "traslacion" is held every February, which is considered the parish's traditional feast.

The same celebration occurs at the Basilica in Manila to honor the arrival of the first image of Our Lady of Mount Carmel to the country. **(Kendrick Ivan Panganiban/CBCPNews)**

Bishop Tobias retires; Fr. Gaa named successor

POPE Francis has accepted the resignation of Bishop Antonio Tobias of Novaliches, and appointed as his successor Fr. Roberto Gaa of the Archdiocese of Manila.

Fr. Gaa, 57, will be the third bishop of the diocese with about 2 million Catholics in 69 parishes that are geographically located in the cities of Quezon and Caloocan.

Upon his appointment, the bishop-elect has been serving as Rector of the Holy Apostle Seminary (HASS) in Makati City.

Bishop Tobias, who has been Novaliches' bishop since 2003, is 77. Canon law requires bishops to submit their resignation to the pope when they turn 75.

But even if he is retired, the pope asked him to continue as "apostolic administrator" of the diocese until Fr. Gaa takes canonical possession.

The prelate explained while Fr. Gaa is still wait for his episcopal ordination and installation, he already has that "full power" over the diocese.

"Every move I make, I would have to inform the new bishop," he added, "such as creating a new parish or ordaining priests."



Bishop-elect Roberto Gaa of the Diocese of Novaliches. COURTESY OF HOLY FAMILY PARISH-PASIG

Born in Manila in 1962, Father Gaa was ordained priest for the Manila archdiocese in 2000.

The bishop-elect also holds a licentiate in spirituality from the Pontifical Gregorian University in Rome.

As priest for 19 years, he has

served in a number of pastoral roles, including parish vicar, parish priest, and spiritual director and dean of studies at the HASS.

In 2008, he became rector of the HASS and member of the presbyteral council of the archdiocese. **(CBCPNews)**

Pope appoints youngest Filipino bishop

POPE Francis has tapped Fr. Jose Rapadas to lead the Diocese of Iligan in southern Philippines.

The bishop-elect is just 46, the youngest Filipino bishop serving in and outside the country today.

The appointment was announced in Rome at 12 noon (6:00 p.m. Manila time) on June 13.

Rapadas will replace Bishop Elenito Galido who died on Dec. 5, 2017. Since then, Bishop Severo Caermare of Dipolog has been overseeing the diocese as apostolic administrator.

Upon his appointment, the bishop-elect has been serving as the Vicar General of the Diocese of Ipil in Zamboanga Sibugay.

Rapadas was born in Tondo, Manila in 1972. He is a product

of St. John Vianney Theological Seminary in Cagayan de Oro City, and was ordained a priest in 1999.

He also holds a licentiate in dogmatic theology from the Loyola School of Theology in Ateneo de Manila University.

For 20 years in the priesthood, he has served in a number of pastoral roles including parish vicar and coordinator of diocesan social pastoral ministry.

The bishop-elect also served as seminary professor, director of the Office of Catechesis for the Family and Life, rector of the Saint Joseph College Seminary and professor of religious studies at the University of Zamboanga.

Rapadas will be the fifth bishop of Iligan, with around a million Catholic population in 26 parishes. **(CBCPNews)**



Bishop-elect Jose Rapadas of Iligan. PHOTO FROM. BP. ALBERTO UY FACEBOOK ACCOUNT

Pinoy teen declared 'Servant of God' as prelude to beatification

A PHILIPPINE diocese has received the green light to initiate the process for beatification and canonization of a teenage boy.

This after the Vatican's Congregation for the Causes of Saints placed no objection to the preliminary process for sainthood.

The work of the Cubao Diocesan Tribunal for the canonization of Ramos would be initiated by the postulator, French Dominican Fr. Thomas de Gabory.

Bishop Honesto Ongtioco of Cubao started the process at the request of The Friends of Darwin Ramos Association.

"The Vatican has given us the go signal to go deeper in his life how he lived his faith and how he gave witness to Jesus to whom he was very close," Ongtioco said.

Born in 1994, Ramos spent his early years in the slums of Pasay City.

In order to help his family, he became a scavenger in the streets, with his younger sister.

Unfortunately, the initial symptoms of what later was diagnosed as Duchenne muscular dystrophy appeared. Progressively, he could no longer stand and his muscles weakened.

In 2006, after getting acquainted with a group of street educators from Tulay ng Kabataan (TnK), Ramos entered into one of its centers helping street children.

Discovering the Catholic faith, he received the sacrament of baptism in the same year and first communion and the sacrament of confirmation in 2007.

Along the years, Ramos' physical condition deteriorated. But despite of it, he uplifted the staff and other children at the center by the way he lived with his illness.

The bishop said that Ramos developed a deep personal relationship with Christ, and not a day passed that the boy did not take time out to entrust himself to Jesus.

In 2012, Ramos' condition worsened suddenly: he felt pain while breathing and was then brought to a hospital.

Even in these moments of suffering, he continued to maintain a friendly attitude, thanking everyone for helping him.

Ramos died at the Philippine Children's Medical Center in Quezon City on Sept. 23, 2012 at the age of 17.

"Darwin is an example of holiness. Being a street child, afflicted with myopathy, he is closely united with Christ in his suffering and joy," Ongtioco said.

The prelate also said that the Vatican declaration "reminds us that we are invited to give witness to



Darwin Ramos in a wheelchair with his friends of Our Lady of Guadalupe Center during Tulay ng Kabataan summer camp in 2008. PHOTO FROM DARWIN RAMOS CAUSE FOR CANONIZATION FACEBOOK PAGE

our faith in concrete ways". Declaring Ramos Servant of God is the first step towards recognizing him as a saint.

Other steps towards sainthood, are declarations of Venerable, Blessed and Canonization. **(CBCPNews)**

Church to celebrate BEC Sunday for first time

THE Catholic Church will celebrate the Basic Ecclesial Community (BEC) Sunday for the first time, giving more importance to its vision for "a new way of being Church".

Archdioceses and dioceses across the country are expected to come up with activities on June 16, which also falls on the Solemnity of the Most Holy Trinity.

In preparation for the celebration, some dioceses have

already held seminar workshops to prepare the parish leaders including the youth.

The bishops during its plenary assembly in July 2018 approved that the Trinity Sunday every year will be celebrated as BEC Sunday throughout the Philippines.

Msgr. Manuel Gabriel, Executive Secretary of the CBCP Committee on BEC, earlier encouraged dioceses to organize activities such as

symposium on the Holy Trinity and the BEC.

He said parishes may also hold reorientation and renewal of commitments among BEC leaders, ministers and members.

The CBCP official also called on priests to highlight BEC in their homilies "as our communion in BECs is patterned after the communion of the Most Holy Trinity". **(CBCPNews)**



Pope Francis celebrates Pentecost Mass in St. Peter's Square at the Vatican June 9, 2019. VATICAN MEDIA

A Christianity without the Spirit is joyless moralism

Homily of His Holiness Pope Francis on the Solemnity of Pentecost, St. Peter's Square, June 9, 2019

PENTECOST arrived, for the disciples, after fifty days of uncertainty. True, Jesus had risen. Overjoyed, they had seen him, listened to his words and even shared a meal with him. Yet they had not overcome their doubts and fears: they met behind closed doors (cf. Jn 20:19,26), uncertain about the future and not ready to proclaim the risen Lord. Then the Holy Spirit comes and their worries disappear. Now the apostles show themselves fearless, even before those sent to arrest them. Previously, they had been worried about saving their lives; now they are unafraid of dying. Earlier, they had huddled in the Upper Room; now they go forth to preach to every nation. Before the ascension of Jesus, they waited for God's kingdom to come to them (cf. Acts 1:6); now they are filled with zeal to travel to unknown lands. Before, they had almost never spoken in public, and when they did, they had often blundered, as when Peter denied Jesus; now they speak with parrhesia to everyone.

The disciples' journey seemed to have reached the end of the line, when suddenly they were rejuvenated by the Spirit. Overwhelmed with uncertainty, when they thought everything was over, they were transformed by a joy that gave them a new birth. The Holy Spirit did this. The Spirit is far from being an abstract reality: he is the Person who is most concrete and close, the one who changes our lives. How does he do this? Let us consider the Apostles. The Holy Spirit did not make things easier for them, he didn't work spectacular miracles, he didn't take away their difficulties and their opponents. Rather, the Spirit brought into the lives of the disciples a harmony that had been lacking, his own harmony, for he is

harmony.

Harmony within human beings. Deep down, in their hearts, the disciples needed to be changed. Their story teaches us that even seeing the Risen Lord is not enough, unless we welcome him into our hearts. It is no use knowing that the Risen One is alive, unless we too live as risen ones. It is the Spirit who makes Jesus live within us; he raises us up from within. That is why when Jesus appears to his disciples, he repeats the words, "Peace be with you!" (Jn 20:19,21), and bestows the Spirit. That is what peace really is, the peace bestowed on the Apostles. That peace does not have to do with resolving outward problems—God does not spare his disciples from tribulation and persecution. Rather, it has to do with receiving the Holy Spirit. The peace bestowed on the apostles, the peace that does not bring freedom from problems but in problems, is offered to each of us. Filled with his peace, our hearts are like a deep sea, which remains peaceful, even when its surface is swept by waves. It is a harmony so profound that it can even turn persecutions into blessings.

Yet how often we choose to remain on the surface! Rather than seeking the Spirit, we try to keep afloat, thinking that everything will improve once this or that problem is over, once I no longer see that person, once things get better. But to do so is to stay on the surface: when one problem goes away, another arrives, and once more we grow anxious and ill at ease. Avoiding those who do not think as we do will not bring serenity. Resolving momentary problems will not bring peace. What makes a difference is the peace of Jesus, the harmony of the Spirit.

At today's frenzied pace of life, harmony seems swept aside. Pulled

in a thousand directions, we run the risk of nervous exhaustion and so we react badly to everything. Then we look for the quick fix, popping one pill after another to keep going, one thrill after another to feel alive. But more than anything else, we need the Spirit: he brings order to our frenzy. The Spirit is peace in the midst of restlessness, confidence in the midst of discouragement, joy in sadness, youth in aging, courage in the hour of trial. Amid the stormy currents of life, he lowers the anchor of hope. As Saint Paul tells us today, the Spirit keeps us from falling back into fear, for he makes us realize that we are beloved children (cf. Rom 8:15). He is the Consoler, who brings us the tender love of God. Without the Spirit, our Christian life unravels, lacking the love that brings everything together. Without the Spirit, Jesus remains a personage from the past; with the Spirit, he is a person alive in our own time. Without the Spirit, Scripture is a dead letter; with the Spirit it is a word of life. A Christianity without the Spirit is joyless moralism; with the Spirit, it is life.

The Holy Spirit does not bring only harmony within us but also among us. He makes us Church, building different parts into one harmonious edifice. Saint Paul explains this well when, speaking of the Church, he often repeats a single word, "variety": varieties of gifts, varieties of services, varieties of activities" (1 Cor 12:4-6). We differ in the variety of our qualities and gifts. The Holy Spirit distributes them creatively, so that they are not all identical. On the basis of this variety, he builds unity. From the beginning of creation, he has done this. Because he is a specialist in changing chaos into cosmos, in creating harmony. He is a specialist

in creating diversity, enrichment, individuality. He is the creator of this diversity and, at the same time, the one who brings harmony and gives unity to diversity. He alone can do these two things.

In today's world, lack of harmony has led to stark divisions. There are those who have too much and those who have nothing, those who want to live to a hundred and those who cannot even be born. In the age of the computer, distances are increasing: the more we use the social media, the less social we are becoming. We need the Spirit of unity to regenerate us as Church, as God's People and as a human family. May he regenerate us! There is always a temptation to build "nests", to cling to our little group, to the things and people we like, to resist all contamination. It is only a small step from a nest to a sect, even within the Church. How many times do we define our identity in opposition to someone or something! The Holy Spirit, on the other hand, brings together those who were distant, unites those far off, brings home those who were scattered. He blends different tonalities in a single harmony, because before all else he sees goodness. He looks at individuals before looking at their mistakes, at persons before their actions. The Spirit shapes the Church and the world as a place of sons and daughters, brothers and sisters. These nouns come before any adjectives.

Nowadays it is fashionable to hurl adjectives and, sadly, even insults. It could be said that we are living in a culture of adjectives that forgets about the nouns that name the reality of things. But also a culture of the insult as the first reaction to any opinion that I do not share. Later we come to realize that this is harmful, to those insulted but also to those

who insult. Repaying evil for evil, passing from victims to aggressors, is no way to go through life. Those who live by the Spirit, however, bring peace where there is discord, concord where there is conflict. Those who are spiritual repay evil with good. They respond to arrogance with meekness, to malice with goodness, to shouting with silence, to gossip with prayer, to defeatism with encouragement.

To be spiritual, to savour the harmony of the Spirit, we need to adopt his way of seeing things. Then everything changes: with the Spirit, the Church is the holy People of God, mission is not proselytism but the spread of joy, as others become our brothers and sisters, all loved by the same Father. Without the Spirit, though, the Church becomes an organization, her mission becomes propaganda, her communion an exertion. Many Churches spend time making pastoral plans, discussing any number of things. That seems to be the road to unity, but it is not the way of the Spirit; it is the road to division. The Spirit is the first and last need of the Church (cf. Saint Paul VI, General Audience, 29 November 1972). He "comes where he is loved, where he is invited, where he is expected" (Saint Bonaventure, Sermon for the Fourth Sunday after Easter).

Brothers and sisters, let us daily implore the gift of the Spirit. Holy Spirit, harmony of God, you who turn fear into trust and self-centeredness into self-gift, come to us. Grant us the joy of the resurrection and perennially young hearts. Holy Spirit, our harmony, you who make of us one body, pour forth your peace upon the Church and our world. Holy Spirit, make us builders of concord, sowers of goodness, apostles of hope.

Sexual misconduct of some priests: Revisiting a nagging issue

(Part III)

TIME and again, Bishops, Judicial Vicars and canon lawyers have asked for clarification regarding the so-called *delicta graviora* (“more serious crimes”) that were first enunciated as such in 2001 by St. John Paul II in his *Motu Proprio Sacramentorum sanctitatis tutela* (“The care for the holiness of the sacraments”). The more serious crimes to which the document referred concerned vital aspects of the life of the Church: (1) doctrinal orthodoxy and ecclesial unity, (2) the sacrament of the Holy Eucharist, (3) the sacrament of Penance, (4) the unlawful ordination of women and (5) sexual abuse of minors by a cleric. Unfortunately, only the fifth class of more serious crimes has caught the attention of the mass media and the general public.

Recently, Pope Francis convened a special meeting of prelates in the Vatican to urgently address this issue once and for all, at the face of continuing revelations—veritable public scandals—of such sexual misconducts by clerics at all levels, committed decades ago for the most part. As expected, that meeting resulted in a new Apostolic Letter, given in the form of a *Motu Proprio*, entitled *Vos estis lux mundi* (“You are the light of the world”). Signed and promulgated last May and entering in vigor last 1.VI.2019, this latest legislation completes a long process that we would do well to review in the this second part of this article, reserving for the third and last part the more salient points of the actual document.

1. The *Motu Proprio Sacramentorum sanctitatis tutela* of 2001 and its Updated Version with the *Normae de gravioribus delictis* (“Norms on more serious crimes”) of 2010.

On 15.VII.2010, the Vatican Press Office published a new version of *Normae de gravioribus delictis*—“Norms on more serious crimes”—which dealt with, among other things, the more serious crime of sexual abuse by a cleric of a minor less than 18 years old.

It was actually an updated version of the Annex of the *Motu Proprio, Sacramentorum sanctitatis tutela*, promulgated on 30.IV.2001 by Pope John Paul II. It gave the Congregation for the Doctrine of the Faith (CDF) responsibility to deal with and judge a series of particularly serious crimes within the ambit of Church Law. The *Motu Proprio* was accompanied by a series of practical and procedural Norms, known as *Normae de gravioribus delictis*, as mentioned above. What were these serious crimes?

Serious Crimes (Art.2, §1)

The *Normae de gravioribus delictis* started by establishing the serious crimes against the faith as *heresy, apostasy* and *schism*, as defined in c.751 and penalized with an automatic excommunication



Clerical sex abuse survivors and their supporters rally outside Castel Sant'Angelo in Rome Feb. 21, 2019. PAUL HARING/CNS

by c.1364, §1 of the Code of Canon Law. It further established that “it pertains to the Ordinary or Hierarch to remit, by norm of law if such be the case, the *latae sententiae* (automatic) excommunication and likewise to undertake a juridical trial in the first instance or issue an extrajudicial decree, with due regard for the right of appeal to the CDF” (Art.2, §2). These cases therefore were not reserved to the CDF, at least not in the First Instance.

More Serious Crimes

The document proceeded to enumerate the more serious crimes, which were strictly reserved to the CDF. It is important to note that most of these crimes already carried an automatic (*latae sententiae*) censure, such that what was reserved to the CDF was not so much the imposition of the penalty, but rather its remission or possible declaration (*ferendae sententiae*), should that be necessary.

Crimes against the Holy Eucharist (Art.3)

§1. The more grave delicts against the sanctity of the most Holy Sacrifice and Sacrament of the Eucharist reserved to the CDF for judgment are:

1° the taking or retaining for a sacrilegious purpose or the throwing away of the consecrated species (with automatic excommunication according to c.1367);

2° attempting the liturgical action of the Eucharistic Sacrifice, without having been promoted to the priestly order (with *automatic interdict* or *suspension* according to c.1378, §2, 1°);

3° the simulation of the administration of Holy Eucharist (with a *just penalty* according to

c.1379);

4° the concelebration of the Eucharistic Sacrifice with ministers of ecclesial communities which do not have apostolic succession and do not acknowledge the sacramental dignity of priestly ordination (with a *just penalty* according to cc.908 & 1365).

§2. Also reserved to the CDF is the delict which consists in the consecration for a sacrilegious purpose of one matter without the other or even of both, either within or outside of the eucharistic celebration. One who has perpetrated this delict is to be punished according to the gravity of the crime, not excluding dismissal or deposition.

Crimes against the Sacrament of Penance (Art.4)

§1. The more grave delicts against the sanctity of the Sacrament of Penance reserved to the CDF are:

1° the absolution of an accomplice in a sin against the sixth commandment of the Decalogue (with *automatic excommunication* according to c.1378, §1);

2° attempted sacramental absolution or the prohibited hearing of confession by a person who cannot validly give sacramental absolution (with *automatic interdict* or *suspension* according to c.1378, §2, 2°);

3° simulated sacramental absolution (with a *just penalty* according to c.1379);

4° the solicitation to a sin against the sixth commandment of the Decalogue in the act, on the occasion, or under the pretext of confession (with *suspension, prohibitions* or *deprivation*, or *dismissal from clerical state* as mentioned in c.1387);

5° the direct and indirect violation of the sacramental seal by a confessor (with *automatic excommunication* according to c.1388, §1);

§2. Also reserved to the CDF is the more grave delict that consists in the recording (by whatever technical means), or the malicious diffusion through communications media, of what is said in sacramental confession, whether true or false, by the confessor or the penitent. Anyone who committed such a delict was to be punished according to the gravity of the crime, not excluding, if he were a cleric, dismissal or deposition.

Crimes against Holy Orders (Art.5)

The more grave delict of the attempted sacred ordination of a woman is also reserved to the Congregation for the Doctrine of the Faith: both the one who attempts to confer sacred ordination on a woman, and she who attempts to receive sacred ordination, incurs a *latae sententiae* excommunication reserved to the Apostolic See (1°). If the guilty party is a cleric he may be punished by dismissal or deposition (3°).

Crimes against Catholic Morals (Art.6)

§1. The more grave delicts against morals which are reserved to the CDF are:

1° the delict against the sixth commandment of the Decalogue committed by a cleric with a minor below the age of eighteen years; in this case, a person who habitually lacks the use of reason is to be considered equivalent to a minor.

2° the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of fourteen, for

purposes of sexual gratification, by whatever means or using whatever technology;

§2. A cleric who commits the delicts mentioned above in §1 is to be punished according to the gravity of his crime, not excluding dismissal or deposition.

2. Come una Madre Amorevole (“Like a Loving Mother”):

Implementing the *M.P. Sacramentorum Sanctitatis Tutela*

On 4.VI.2016, Pope Francis promulgated another Apostolic Letter issued *motu proprio*, entitled *Come una Madre Amorevole* (“Like a Loving Mother”). Entering in force on 5.IX.2016 (after a *vacatio legis* of three months), it was clearly a piece of legislation from the Supreme Legislator of the Canonical Ordering. What is important is to realize that beyond the tender note of the document’s title—*Like a Loving Mother*—were very serious and strong provisions against those Pastors who failed to act like a loving mother towards their flock as regards the more serious crimes (*delicta graviora*) previously outlined in the *M.P. Sacramentorum Sanctitatis Tutela* (30.IV.2001), particularly—but not limited to—cases of sexual abuse inflicted on minors and vulnerable adults.

The Holy Father clearly stated the purpose of the *motu proprio* in the third introductory paragraph: “With this Letter my intention is to underline that among the aforesaid ‘grave reasons’ (for their removal from office) is the negligence of a Bishop in the exercise of his office, and in particular in relation to cases of sexual abuse inflicted

Sexual / B7

‘Handing over’ a Mass

(Father Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university, answers the following query:)

Q: Is it permissible for the main celebrant to leave Mass and hand over to a concelebrant to continue with the same Mass? I noticed during a wedding Mass that the main celebrant, after the homily and exchange of marriage vows had concluded, handed over to another priest to continue while himself left.—E.C., Kabwe, Zambia

A: The short answer to this is no! In the Latin rite, the only case in which a principal celebrant would abandon his role would be due to a grave illness that impeded his continuing the Mass. Otherwise, there are no situations in which there is a change of priest celebrants during Mass.

This includes Masses in which weddings and baptisms take place. The principal celebrant should always be the one to preside over the sacramental rite.

It is true that there are no explicit rules forbidding the “handing over” of a Mass. But, as we have mentioned on other occasions, the

legislator cannot foresee everything the human imagination is capable of conjuring.

There is, however, a 2007 private reply from the Congregation for Divine Worship which deals with the principles involved. The question at hand was whether a deacon could preside at the rite of marriage during Mass. In responding negatively, the congregation stated, “From a liturgical point of view it is inadmissible for there to be a change of president in the course of one and the same liturgical celebration.”

To forestall possible objections, the letter also addressed the apparent exceptions to this principle such as those:

“That occur when the Bishop presides over a celebration in choir dress or when a newly ordained Bishop becomes the president of the Eucharistic celebration from the moment of his Ordination.”

The first example occurs when a bishop assists at a Mass but does not celebrate—for example, on the

occasion of a priestly jubilee. In such cases, the bishop may give the homily and the final blessing. Also, if the bishop is present at the funeral without concelebrating—for example, on occasion of the funeral of a priest’s parent—the priest would preside at the Mass while the bishop may celebrate the final commendation at the end.

The second case of a brief change in presider, apart from the case of a newly ordained bishop in his own diocese, could also occur when a newly appointed bishop takes possession of his diocese and is introduced into the diocese by the local metropolitan archbishop. In this case, No. 1145 of the Ceremonial of Bishops says:

“If, however, the Metropolitan himself brings the Bishop into his cathedral church, he presents the Bishop at the door of the church to the highest-ranking member of the chapter and presides at the entrance procession; at the cathedra, he greets the people and requires that the apostolic Letter be shown and

read. When it has been read, and after the acclamation of the people, the Metropolitan invites the Bishop to be seated in the cathedra. Then the Bishop rises and sings *Gloria in excelsis* according to the rubrics.”

The above-mentioned letter concludes that these are not true exceptions but “arise from the nature of the Bishop’s ministry, and do not take the general rule.”

As we see, these are all exceptional cases and refer only to bishops. Therefore, it was not liturgically correct to substitute the presider at the Mass.

There are some occasions when the rubrics do allow for the intervention of several priests without, strictly speaking, implying a change in the presiding celebrant. This is foreseen, for example, in a concelebration in which other priests may recite alone a part of the Eucharistic Prayer.

It is also possible to divide some parts of the rite of the anointing of the sick even during Mass when large numbers of sick people are present.

Thus No. 19 of the introduction to the Rite of Anointing of the Sick says:

“When two or more priests are present for the anointing of a sick person, one of them may say the prayers and carry out the anointings, saying the sacramental form. The others may take the remaining parts, such as the introductory rites, readings, invocations, or instructions. Each priest may lay hands on the sick person.”

Likewise, when there are large numbers of faithful to receive the sacrament of confirmation the bishop may authorize and grant faculties to one or more priests to confirm along with him (Rite of Confirmation no. 28).

However, in all of these situations, the principal celebrant remains the same and concludes the celebration.

I have no idea why the priest in question did what he did. A priest is also a member of the faithful and, just like everybody else, should participate in any liturgical rite in its entirety.

In pursuit of “truth”?

“Deaths Under Investigation” and “Bikoy Under Investigation”

By Bishop Pablo David

Part One

TODAY, June 5, 2019, at past 3 am, three people were killed in a police operation in an alley along Champaca, across Agora Market in brgy NBBS, Navotas.

A frantic mother approached the photojournalist who was covering the news and sought help in order to see if her son JayR was indeed among the 3 killed. The journalist recognized her when she introduced herself as Cristina Jumola, the mother of Anthony Oedin who was found dead at baywalk in Tanza, Navotas, back in March of 2017. The last time he saw her was during the Christmas gift-giving for families of EJK victims in San Roque Cathedral in Dec. of 2017.

The woman described to the journalist what her son was wearing. When he was finally able to take a picture of the crime scene, he saw that indeed, one of the three victims fitted Cristina’s description of her other son. The journalist told me he could not find the strength to tell her that indeed her other son was dead.

After the three bodies were brought out of the alley and she saw her son she totally lost control and went hysterical at the crime scene and was dragged out by the police. Here’s what the journalist said to me: “I felt so sorry for her and could not find strength to console her. It was so unfair and I could not even understand why she had to go through all of it again.”

Since this happened only this morning, at the moment, the journalist could only confirm the identity of one of them:

JayR Jumola, 21 years old, a resident of Catleya Alley along North Bay Blvd in Navotas.

Yesterday, June 4, 2019, a little past 1 am, a certain Moises de Leon, a 33-year-old resident of Bgy 33 in Caloocan City was killed in an alleged police encounter at 4th Ave Bgy. 25. His common-law wife claimed that her husband had been abducted had been missing since the night of May 31, 2019.

Two days ago, on June 3, 2019, a victim identified as Israel Roque, a 23 year-old resident of Leongson St. San Roque, Navotas City was killed by unidentified assailants at past midnight.

That’s just the past three days. Last week, on May 31, two others were killed. At around 2 pm of that day, Raymar Marquez, 42 years old, a resident of Quezon City was shot and killed by unidentified assailants riding on a motorcycle along M.H. del Pilar Street, near 6th Ave. Caloocan City. At past 7 pm of the

same day, PO1 Alex Vitug Jr., a resident of Valenzuela city assigned to the Navotas Mobile Patrol Unit was shot and killed by unknown assailants on motorcycle along Araneta cor. Tuazon St. Potrero, Malabon.

On May 27, at around 10 pm, a victim identified by his brother as Puloy Doquiles, 37 years old and working as a pedicab driver at Market 3, fishport, Navotas was killed at Market 3.

On May 24, victim identified as Marvi Barredo, 31 years old, resident of 21 Atis road, Potrero, Malabon was shot and killed by unidentified assailants riding on a motorcycle. He was rushed to the hospital and declared dead on arrival.

All these victims have been killed only in the past few days. Most of them are classified as DUI (Deaths Under Investigation). As far as I know, most of the thousands of killings called DUI remain “under investigation”, meaning, unresolved. As bishop of Kalookan, I sincerely wish the PNP could give more time and effort at investigating the truth behind these killings than giving credence to the lies now being peddled by a certain Peter Advincula, alias “Bikoy”.

What I find most strange about the PNP’s apparent seriousness in wanting to investigate the allegations of “Bikoy” is that when it was people close to the president whom he was earlier implicating, they immediately called him a liar. Now that he has changed his story and is implicating practically all personalities in the opposition—insinuating that he had merely been used by them in a supposedly well-orchestrated plot to unseat the government—“his truth” (according to the PNP Director) needs to be investigated.

Lately, the man has also implicated so many other names, including those of Church leaders and religious personalities who may have made no other mistake than believing that the man’s life was really in danger and that he needed sanctuary. Jesus was right in saying that he expected his disciples to be “innocent as doves but clever as serpents.” Could some naive and well-meaning people in the Church have ended up being stung by a hungry serpent whom they had fed?

Last Monday “Bikoy” appeared in another press conference sponsored by the PNP claiming that he had attended a meeting with me and Senator Trillanes and a certain Jonel at my residence Caloocan city. First of all, I wish to make it clear that I have never had the privilege of meeting with Senator Trillanes in person and I do not know the Jonel he was



Screenshot of a video circulated online.

talking about.

Part two

THE Inquirer.net had misread me when it reported that “Bishop David denied ever meeting Peter Joemel Advincula.” I said the man’s claim that I had met with Senator Trillanes and a certain Jonel on February 9, 2019 in my residence in Caloocan city was a blatant lie. I said, in fact, I had never even met the senator in person. But Advincula himself? I did not realize until three months later that I had actually encountered him—albeit briefly. Here’s how it happened.

I checked my schedule on February 9, 2019 in my iPhone and noted that I indeed had an appointment with Fr. Albert Alejo SJ on that day. I know Fr. Alejo, just as I know many other Jesuits because I was educated by the Jesuits of Ateneo and San Jose Seminary. Fr. Alejo had texted a few days before that asking if he could drop by my residence the soonest possible time that my schedule could accommodate. I told him it was a very busy week but, if he did not mind coming early at 7:30am, I could spare him a little time on Saturday, February 9. His purpose? To ask for my advice about a “pressing concern”.

I expected only him but he came accompanied by a man whom he did not even properly introduce to me. Since I could spare less than an hour and was rushing to another appointment at 9am, I met them only for a little while, over coffee. Perhaps conscious of the time constraint, Fr. Alejo told me very briefly that the man’s life was in danger, that he was being pursued by a drug syndicate

he used to work with, and that he needed sanctuary. He was a chubby bespectacled young man; he struck me also as a glib-talker.

Situations like these are not new to us; the Church does indeed sometimes provide sanctuary to people who feel that their lives are in danger. I told the priest that, so far, we have provided sanctuary only to crime-witnesses whose lives are in danger, not to people who may have been involved in crimes themselves. The word “drug syndicate” came across as a warning signal to me. I also advised him to seek help from people who might be in a better position to help deal with the man’s alleged situation and, at the same time, to check on the veracity of the man’s story. I did not even bother to ask for the man’s name since he claimed he had a security issue. He came and left as a total stranger to me.

It was not until months later, when the man who had appeared as the hooded Bikoy on videos in the social media, removed his hoodie and identified himself as “Peter Joemel Advincula”, that I recognized the chubby bespectacled glib-talking young man I had briefly met on February 9, 2019. He was indeed the man who had sought help, claiming his life was in danger, that a whole drug syndicate was after him.

Back then I even felt a little guilty that I had not offered more help than I could. Perhaps if I had not been in such a rush, I would have followed my instincts and naively provided sanctuary to a SNAKE! Thank God I was somehow reminded of Jesus’ warning, “Be innocent as doves but clever as serpents.” (Mat 10:16)

Enhancing welfare of Filipino seafarers



Filipino seafarers at work in the West African country of Cameroon. COURTESY OF VON JAY BALEÑA

By Bernardo M. Villegas

LAST February 16, 2019, The Economist carried an article entitled “Unsung Filipino seafarers power the global economy.” The figures are impressive: “Today, more than nine-tenths of global trade (by weight) is carried by sea, on some 100,000 merchant vessels drawing on a pool of 1.2 million mariners. Of these, well over a quarter, 378,000 are Filipinos—by far the biggest

number by country of origin.” According to Engineer Nelson Ramirez, President of the United Filipino Seafarers, Filipino seafarers are appreciated for the following qualities: They speak English. They work hard. They are well trained in the scores of marine colleges all over the country. They are adaptable to any job assignment, “pliant like the bamboo.” No wonder that they represent only 3 percent of all Overseas Filipino Workers but account for 15 percent of the remittances of more than

\$30 billion annually.

Despite their significant contributions to the economy, not enough is being done for the Filipino seafarers by either the Government or the private sector. As pointed out in the article that appeared in The Economist they are often victimized by unscrupulous operators who tempt seafarers into launching spurious injury claims against ship operators and then pocket the bulk of the damages. There are times when shipowners vanish behind brass plates and leave crews stranded and unpaid. Then there are the myriad of official documents and certificates that they have to present as they travel from one port to another. That is why one of the aims of the party list Angkla is to get the Maritime Industry Authority, a government agency, to set up regional branches so that seafarers do not have to travel all the way up to the National Capital Region in order to renew their seaman’s passbook. And that is only of the numerous documents that they have to keep updated.

Fortunately, an application of blockchain technology is recently being considered by the Philippine maritime industry to help seafarers cope with their documentation challenge which can occupy a lot of their very limited time on shore. An entrepreneur I met when I was a Visiting Professor at the IESE Business School, Mr. Anjaney Borwankar, has recently introduced to the Philippines the services of a company he established in Singapore. The firm is called Navozyme and has the mission to enhance lives in the maritime industry via innovative technology solutions that raise the safety, the productivity and the reputation of the global maritime industry. Navozyme’s blockchain-enabled platforms will help maritime stakeholders to securely exchange real-time critical data related to ship and seafarers’ certifications. The platform can be used to manage complex processes related to maritime training, certifications, port clearances, etc.

Navozyme will bring the Philippine maritime industry to the fourth industrial revolution, specifically through two solutions. The first one is N-MAP (Navozyme-Maritime Authentication Platform) which is targeted at ship owners/managers/operators port

authorities, classification societies and agencies who handle the port-clearance processes for ship’s entry into a port. With the blockchain-enabled platform, the maritime stakeholders will be able to share authentic real time information in a secure manner. N-MAP can increase productivity, reduces costs and enhance safety standards and reputation of the stakeholders. Video about the NMAP can be viewed at <https://www.navozyme.com/ncap>.

The second is called N-CAP (Navozyme-Certificate Authentication Platform). This platform can bring about productivity gains and eliminate paper-based risks and processes related to maritime certifications. Maritime training institutions, shipping companies/manning agents (who hire seafarers) and individual seafarers can benefit from N-CAP as certificate information now can be shared on a secure and digital manner amongst permissioned stakeholders. N-CP also aids shipping companies with easier GDPR compliance. A video about N-CAP can be viewed at <https://www.navozyme.com/ncap>.

The people behind Navozyme should be thanked for enhancing the welfare of the oftentimes unsung Filipino seafarers who will be around for many more decades to come even if land-based Overseas Filipino Workers may dwindle as the Philippine economy transitions to First World Status and is able to significantly reduce mass poverty. Since seafaring is an occupation or profession that comes naturally to many Filipinos, we will always have them earning substantial foreign exchange for the Philippines even as we reduce the number of Filipinos who go to work abroad because of economic necessity. Thanks to technologies like those of Navozyme, Filipino seafarers today and tomorrow will have less trouble coping with the many documentation challenges inherent to the seafaring profession. For more information on Navozyme, please visit www.navozyme.com.

(For comments, my email address is bernardo.villegas@uap.asia.)

From climate change to climate emergency

(Second of two parts)

By Jaazeal Jakosalem



CNS photo/Gregory A. Shemitz

The global stage of the climate emergency

Pope Francis saw the urgency to sustainably address the climate divergence, from the voices of struggles of the episcopal conferences scattered around the territories of the catholic church. Four years after the release of his encyclical, *Laudato Si: On the Care of our Common Home*, he will be convening the Synod of the Amazonia this October 6-27, 2019, with the purpose of examining and taking ground concrete actions on climate emergency, on the ongoing threats happening on the lives of the indigenous peoples and of the remaining forests in the Amazonia in Latin America, in the Congo basin in Africa, and in many island nations.

Locally, climate emergency demands response from among us. The continuing threats to build more coal-fired power plants, the unhampered abuse of mountains and communities from mining and other extractive industries, and the abuse of power of politicians and leaders to justify economic needs versus the call to address the climate emergency.

At present, there are young people and organizations doing the 'right thing' in responding to the climate emergency. In Negros Occidental, Philippines, led by Bishop Gerardo Alminaza, D.D. of the Diocese of San Carlos, with 15,000 young people with him, he organized a symbolic 250km human chain in his diocese, manifesting protest against the planned construction of a coal-fired plant in the city of San Carlos.

Last April 26, 2019, in Ecuador, the indigenous Waorani community won a landmark lawsuit against three government bodies for conducting a faulty consultation process with the community before putting their territory up for sale in an international oil auction. The ruling immediately suspends any possibility of selling the community's land for oil exploration.¹

From where we are, we should speak truth to power, and bring the

power down that destroys people and nature. And Greta Thunberg tells us, "Yes we are failing but there is still time to turn everything around we can still fix this, we still have everything in our own hands. But unless we recognize the overall failures of our current systems we must probably

those probably don't stand a chance. We are facing a disaster of unspoken sufferings for enormous amounts of people and now is not the time for speaking politely, we're focusing on what we can or cannot say. Now it's the time to speak clearly..." (World Economic Forum in Davos, January 22, 2019).

Addressing Climate Emergency

It is our desire to take action and be able to sustainably solve the environmental divergence, from the analysis and experiences presented; we need to take part in responding to the climate emergency with urgency:

First, the need to embrace the emergency mode, we have to end the climate change romanticism. Or else, the extreme climate events remain in the news, severity and proximity of the consequences are happening². The warnings are real, just recently the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services released a global assessment report on biodiversity and ecosystem, underlining in one of its key messages: "Human actions threaten more species with global extinction now than ever before... suggesting that around 1 million species already face extinction, many within decades, unless action is taken to reduce the intensity of drivers of biodiversity loss. Without such action there will be a further acceleration in the global rate of species extinction, which is already at least tens to hundreds of times higher than it has averaged over the past 10 million years."³ The declaration of climate emergency started as a

² What does, p. 4.
³ Sandra Diaz, Josef Settele, Eduardo Brondizio, et. al, Summary for policymakers of the global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services, INTERGOVERNMENTAL SCIENCE-POLICY PLATFORM ON BIODIVERSITY AND ECOSYSTEM SERVICES, Advance Unedited Version, May 6, 2019, p. 3.

people-driven initiative, they have seen and experienced the impacts directly, with the use of scientific and real data, they are mobilizing unprecedented direct-campaigns against corporate power and passive governments. Undeniably governments must address drivers of climate divergence in emergency mode, "the direct drivers of change in nature with the largest global impact have been (starting with those with most impact): changes in land and sea use; direct exploitation of organisms; climate change; pollution; and invasion of alien species" accelerating during the past 50 years⁴.

The declaration must be forceful and decisive, government must tell the truth by declaring a climate and ecological emergency, working with other institutions to communicate the urgency for change⁵. This demands consistent ecological framework among governments. This was clearly articulated by Greta Thunberg, she tweeted: "It's 2019. Can we all now please stop saying 'climate change' and instead call it what it is: climate breakdown, climate crisis, climate emergency, ecological breakdown, ecological crisis and ecological emergency?"⁶

Secondly, the need to strategize the speed of response, climate emergency demands swift and strategic response. In 2018, thru the IPCC report, the world's leading climate scientists have warned us that we only have 12 years to limit climate change catastrophe—keeping the 1.5°C to a maximum. The grim warning says that the "1.5°C-consistent pathways would require robust, stringent and urgent transformative policy interventions targeting the de-carbonization of energy supply, electrification, fuel switching, energy efficiency, land-use change, and lifestyles..."⁷

⁴ Id., p. 3.
⁵ Extinction Rebellion, *Our Demands*, [Extinction Rebellion is an international apolitical network using non-violent direct action to persuade governments to act on the Climate and Ecological Emergency], <https://rebellion.earth/the-truth/demands/>.
⁶ Greta Thunberg, @GretaThunberg, Twitter, (May 4, 2019 / 10:14 AM).
⁷ IPCC, de Coninck, H. A. Revi, M. Babiker, P. Bertoldi, M. Buckneridge, A. Cartwright, W. Dong, J. Ford, S. Fuss, J.-C. Hourcade, D. Ley, R. Mechler, P. Newman, A. Revokatova, S. Schultz, L. Steg, and T. Sugiyama, 2018: *Strengthening and Implementing the Global Response*. p. 321.

If time was not important before, the current climate emergency situation underlines the necessity of speedy and timely response. "Specific actions include promoting sustainable agricultural practices, such as good agricultural and agroecological practices, among others, multifunctional landscape planning and cross-sectoral integrated management, that support the conservation of genetic diversity and associated agricultural biodiversity. Further actions to simultaneously achieve food security, biodiversity protection and sustainable use are context-appropriate climate change mitigation and adaptation, incorporating knowledge from various systems, including the sciences and sustainable indigenous and local practices, avoiding food waste, empowering producers and consumers to transform supply chains and facilitating sustainable and healthy dietary choices. As part of integrated landscape planning and management, prompt ecological restoration emphasizing the use of native species can offset current degradation and save many endangered species but is less effective if delayed."⁸

Thirdly, the need to have clarity of targets; targets for a fossil-free future, targets for biodiversity protection, targets for a sustainable future—all warrant sustained efforts without compromise. We need realistic targets, declaring climate emergency is seeing and experiencing the impacts. Without hesitation, companies, institutions and governments must act, accordingly "corporations must acknowledge the earth's finite resources and respect our shared common goods. Companies must account for all externalities, measure their footprints on the planet, and restore harmony to the environment for future generations..."⁹

⁸ Sandra Diaz, Josef Settele, Eduardo Brondizio, et. al, Summary for policymakers of the global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services, INTERGOVERNMENTAL SCIENCE-POLICY PLATFORM ON BIODIVERSITY AND ECOSYSTEM SERVICES, Advance Unedited Version, May 6, 2019, pp. 8-9.
⁹ Rev. Seamus P. Finn, OMI, *Why Laudato si' Should be on the Reading List of Every CEO*,

For us to seriously act on climate emergency, we should let our voices be heard, our actions too are important, and amplifying our call to be heard by others is necessary. Well-articulated by Extinction Rebellion, we must demand from our governments¹⁰ to: (1) tell the truth by declaring a climate and ecological emergency, working with other institutions to communicate the urgency for change, (2) act now to halt biodiversity loss and reduce greenhouse gas emissions to net zero by 2025, (3) create and be led by the decisions of a Citizens' Assembly on climate and ecological justice¹¹. We have suffered so much from the climate divergence, and we will not allow the global community to suffer devastating impacts again and again; or else, as Greta Thunberg had warned: "Because if we fail to start the rapid transformation of our society within the upcoming 5 years then basically nothing else will matter in the future."¹² Instead, we should shape and prepare a better future for generations to sustain.

Jaazeal Jakosalem, is a religious of the Order of Augustinian Recollects. An active campaigner of climate justice in the Philippines. He participated during the UNFCCC COP21 NGO-driven mobilizations in Paris, and helped delivered the 890,000 signatures from the Philippines on the urgency of addressing Climate Change. In the 2017 UNFCCC COP23 in Bonn, Germany, he participated as member of the party delegation of the Philippine government. And in 2018 UNFCCC COP23, as one of the representatives of The Climate Reality Project during the climate change negotiations.

HUFFINGTON POST, July 15, 2015, https://www.huffpost.com/entry/why-laudato-si-should-be_b_7797194.html.

¹⁰ The plural emphasis is by the author.
¹¹ Extinction Rebellion, *Our Demands*, [Extinction Rebellion is an international apolitical network using non-violent direct action to persuade governments to act on the Climate and Ecological Emergency], <https://rebellion.earth/the-truth/demands/>.
¹² Greta Thunberg, @GretaThunberg, Twitter, (May 11, 2019 / 10:36 AM).

Plan of action to safeguard religious sites

General remarks by H.E. Archbishop Bernardito Auza
Apostolic Nuncio, Permanent Observer of the
Holy See to the United Nations, at the Consultations on a United Nations
Plan of Action to Safeguard Religious Sites
New York, 11 June 2019

MR. High Representative,
The Holy See Delegation would like to thank you for all your efforts in making preliminary consultations, including with religious leaders, in view of today's meeting to start discussions on a United Nations Plan of Action to safeguard places of worship and other religious sites.

Mr. High Representative,
On December 10 last year, the international community celebrated the seventieth anniversary of the adoption of the Universal Declaration of Human Rights, whose Article 18 affirms that "everyone has the right to freedom of thought, conscience and religion", and specifies that "this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Article 18 of the International Covenant on Civil and Political Rights further specifies that "no one shall be subject to coercion that would impair his freedom to have or to adopt a religion or belief of his choice", and emphasizes that the "freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others".

Yet, despite this robust legal framework, with the understanding and protection of the right to religious freedom, including religious worship, we continue to witness across the globe an alarming rise of severe acts of intolerance, discrimination, persecution and even genocide, against religious believers on account of the beliefs they hold. More recently, these acts of violence have been frequently perpetrated against believers as they gather to pray in their places of worship, thus transforming havens



Archbishop Bernardito Auza, the Vatican's permanent observer to the United Nations. GREGORY A. SHEMITZ/CNS

of peace and serenity into places of destruction, where defenseless individuals lose their lives simply for coming together to practice their religion. We still mourn for the victims of the recent attacks of people in prayer in synagogues in Pittsburgh (Pennsylvania) and Poway (California), in two mosques in Christchurch (New Zealand), in three churches in Sri Lanka and in a number of churches in Burkina

Faso.

In this context, a United Nations Plan of Action to safeguard places of worship and other religious sites would be a step in the right direction. The protection of places of worship is a direct consequence of the defense of freedom of thought, conscience and religion. Addressing both governments and believers, Pope Francis and Grand Imam Ahmed Al-Tayyeb have jointly

affirmed: "The protection of places of worship – synagogues, churches and mosques – is a duty guaranteed by religions, human values, laws and international agreements. Every attempt to attack places of worship or threaten them by violent assaults, bombings or destruction, is a deviation from the teachings of religions as well as a clear violation of international law." [1]

My Delegation would therefore expect the Plan of Action to be framed and grounded in the fundamental right to religious freedom and the freedom to practice one's faith or belief in public, including in places of worship, in peace and security.

We would expect the Plan of Action to condemn not only terrorism in all its forms and expressions, but more specifically to condemn vigorously all attacks against places of worship and other religious sites and the ideologies that drive them which are, of their very nature, totally alien to authentic religious belief.

We would expect it to reaffirm the primary responsibility of States to promote and protect the equality of all citizens before the law, regardless of their religious or ethnic identity. Based on equality of all civil and religious rights and duties, every citizen ought to enjoy equal protection under the law. While the Plan of Action may give recommendations and offer examples of best practices to governments and other constituted authorities, it would have to avoid duplicating, much less supplanting, what States have the primary and sovereign responsibility to do, such as the protection of all their citizens and of all public spaces.

In the same vein, for it to gain the trust and support of religious leaders and communities, whose collaboration would be essential in its implementation, the Plan of Action would have to avoid entering into primarily religious matters which are internal to religions and their respective communities, like

their religious teachings, discipline, rituals, and mission.

While we speak about protecting the places of worship, and rightly so, the center of our attention must not only be the protection of buildings but above all the education and formation of persons. Thus, we would expect the Plan of Action to underline the fundamental importance of fostering and practicing a culture of dialogue and encounter, characterized by mutual respect and acceptance, the courage to accept differences, and sincerity of intentions to walk together on a path of human fraternity and cooperation.

An effective Plan of Action would also have to take the delicate and challenging task of appealing to, without alienating, all concerned – religious, social and political leaders alike, indeed, terrorists and radical ideologues as well – "to stop using religions to incite hatred, violence, extremism and blind fanaticism, and to refrain from using the name of God to justify acts of murder, exile, terrorism and oppression." [2]

Mr. High Representative,
These principles are enshrined in the Joint Declaration entitled Human Fraternity for World Peace and Living Together that Pope Francis and the Grand Imam Ahmed Al-Tayyeb signed in Abu Dhabi on 4 February 2019. My Delegation believes that this document, which contains principles and values that all believers share in common, could be a useful reference in the elaboration of the United Nations Plan of Action to safeguard places of worship and other religious sites.
Thank you, Mr. High Representative.

1. Joint Declaration of Pope Francis and Grand Imam Ahmed Al-Tayyeb, Human Fraternity for World Peace and Living Together, Abu Dhabi, 4 February 2019.

2. Ibid.

Statement on Fr. Albert Alejo, SJ



Fr. Albert Alejo, SJ

FR. Albert Alejo, whose name was mentioned by Peter Advincula yesterday, is a Jesuit priest of very good standing.

He has a Doctorate Degree in Anthropology from London and has taught in Ateneo de Davao, Ateneo de Zamboanga and now at the Ateneo de Manila University.

He was also director of various social centers in which he championed the causes

of women, labor, indigenous peoples and Muslim Filipinos. He is also known for spearheading an anti-corruption campaign called EHEM in the 1990s.

Indeed in academic, development and religious circles, Fr. Alejo's name has been synonymous with scholarship, truth, justice, and love for the poor.

It is therefore sad that he is

being painted in a bad light. It is also unfortunate that he is being dragged in the ongoing controversy. He would however speak, if needed, at the proper time and in the proper fora.

FR. NONO ALFONSO, SJ
Communications Officer
Philippine Jesuits
May 24, 2019

Statement



Archbishop Socrates Villegas of Lingayen-Dagupan

I AM a priest. My mission is to continue the love of Jesus Christ and to teach His Truth always.

I believe in the power of electing officials; that is why I have tried my very best, as a priest and as a Filipino, to morally guide the people entrusted to my pastoral care. I cannot and will never lend a hand to use illegal or violent means for social change. Such will weaken our democratic foundations. This is contrary to my Christian conscience.

On the day and time, December 12, 2018 in the evening, that I allegedly met with some plotters to overthrow the government, I was in the parish church of Orani in Bataan to deliver the homily at the first mass of a friend newly ordained priest. As a mortal being like the rest of us, I have no capacity to be in two places at the same time.

From the Cathedral of Saint John the Evangelist, Dagupan City, June 6, 2019.

+SOCRATES B. VILLEGAS
Archbishop of Lingayen Dagupan

The Eucharist envisions a society that brings about solidarity with the poor and the disadvantaged

Solemnity of the Body and Blood of Christ, Year C, (Luke 9:11-17)

June 23, 2019

By Msgr. Lope C. Robredillo, SThD



IT HAS BEEN noticed that there is a growing popularity of perpetual Eucharistic adoration in the country. Probably there is no diocese in the Philippines where one cannot find adoration chapels. And if one asks those who frequently visit them, he will likely be told that it is there that they pour out their hearts before the Lord, offering their thoughts, actions, asking favors from him, or simply enjoying the nearness with him. The devotion is of course a praiseworthy custom, because the adoration of the Sacred Host in these chapels is firmly founded on the belief that the Lord is truly, really, and substantially present in it. However, it would be even more praiseworthy if we, Christians, are led to a wider understanding of what the Eucharist is all about. For example, we can be taught that the Eucharist is an experience of the presence of the Risen Lord who wants us to reach out to others, especially the poor and the needy, in loving service.

Today's Gospel on the miracle of the loaves can enlighten us on this aspect. To begin with, the account of the feeding of the five thousand (Luke 9:11-17) is the only miracle story of Jesus' Galilean ministry that is recounted in all the four gospels (John 6:1-15; Mark 6:30-44; Matt 14:13-21). It is obviously a symbolic miracle. With his inauguration of the Kingdom of God, Jesus now provides a foretaste of the Old Testament promises about God feeding his people in the Kingdom: "On this mountain the Lord of hosts will provide for all peoples a feast

of rich food and choice wines, juicy, rich food and pure, choice wines" (Isa 25:6). In the story that gives us a glimpse of what the Kingdom is all about, Jesus is the host, welcoming the uninvited and intrusive crowd. In unfolding the meaning of the Kingdom, he cares for his people who suffer from hunger and want. The kingdom of God is thus not wholly spiritually; it is a community where all bodily and material needs are satisfied. Luke brings home this point by linking the miracle to the Eucharist, which is the microcosm of the Kingdom of God.

To be sure, the linkage between the account of the miracle of the loaves and the Eucharist can be seen in the way Luke describes the feeding of the five thousand and in the way he narrates the institution of the Eucharist. The parallels are so obvious that one is led to conclude that the eucharistic liturgical formulations colored the account of the multiplication of the bread. The wording matches almost verbatim with that in Luke's account of the institution (Luke 22:19). The sequence of the verbs "having taken," "he blessed," "he broke," "he gave," immediately recalls the Eucharist. Moreover, the sequence could be compared with the meal scene that concludes the encounter with the Risen Lord at Emmaus which is doubtless eucharistic (Luke 24:29-31:35). This implies that for Luke the meaning of the Eucharist is to be seen in the feeding of the five thousand. Equally important, one should not fail to point out that the blessing and the breaking of the bread which Jesus did in Bethsaida

(9:11) is, as Luke recounts, continued in the practices of the early Church: in the agape meals where sharing is the common feature (Acts 2:46) and in the distribution of goods to those in need (Acts 4:35). These reflect the responsibility given by Jesus to the apostles to nourish the Christian communities: (Luke 9:13).

What is Luke's point in linking the miracle with the Eucharist? The evangelist seems to be saying that as part of the realization of the kingdom of God, the community of the reconstituted Israel, God's people, is not only being healed psychologically and spiritually, but also being nourished eucharistically. There are three interconnected meanings of eucharistic feeding, but all of them have something to do with what ought to happen in the community in which God's kingdom is being realized. First of all, the life of the community is centered on the liturgical celebration of the Eucharist, but this celebration cannot be isolated from the ministry of feeding the hungry; otherwise, the liturgy will be reduced to a ritual that is divorced from life.

For this reason, it is not enough to receive communion without mortal sin; it is equally important that the reception leads to the sharing of resources with the hungry and those in need. Second, this also means that satisfying the hunger of the community members is not in itself a Christian ministry. Even Communists, who do not believe in God, still less in Jesus, feed the hungry. Rather, action on behalf

Eucharist / B7

One who follows the road to Jerusalem-- Luke's portrait of a disciple

13th Sunday in Ordinary Time, Year C, (Luke 9:51-62)

June 30, 2019

By Msgr. Lope C. Robredillo, SThD

"ACCEPT JESUS AS your personal Lord and Savior, and you will be saved." How often one hears street preachers and tele-evangelists say this, with the implication that this is all one has to do in response to God's offer of salvation in Jesus. And of course, such texts as Acts 16:31 and Rom 10:9 are often tacked to it in order to buttress the claim. How easy salvation would be if this were true! There would be no need for the Church, the Eucharist and the sacraments, prayers and holiness of life—which is exactly what many born-again Christians claim! Unfortunately, however, what is almost always overlooked is that such statement about man's response to God's offer of salvation is, as found in the texts, already a formula which must be explored, bearing as it does a long history—therefore, with many presuppositions and implications. Hence, unless the statement is taken in its proper context, chances are that the interpretation will be off-tangent. For this reason, it has to be seen in the light of other ways in

which it is described.

Today's Gospel on the cost of discipleship (Luke 9:51-62) is an example of how the response to God's offer in Jesus is depicted differently, because of a different theological purpose. For Luke, as for all the synoptic writers, the central message of Jesus is the Kingdom of God, and man's response to that offer is discipleship. But who is a disciple? In all the synoptic Gospels (Mark, Mathew and Luke), hearing and acting upon the Word of God is the essential note of discipleship: "Any man who desires to come to me will hear my words and put them into practice" (Luke 6:47; Matt 7:224-27; cf Mark 3:35).

In the theology of Luke, however, there seems to be two distinctive features that are not found in the other synoptic Gospels. First, quite apart from hearing and doing the teaching of Jesus, one identifies himself with the life and destiny of the Master (Luke 9:23); he must walk in his footsteps. Second, discipleship culminates in one's membership in the community of

brothers and sisters: "My mother and brothers are those who hear the word of God and act upon it" (Luke 8:71). That community is realized in Jerusalem, to which Jesus firmly resolved to proceed (Luke 9:51), and which is the city of his rejection, betrayal and death. It is there where a community of one heart and one mind is established (Acts 2:24). These two are inseparable: so one may become a member of the family of God, he has, following Jesus, to take his own journey to Jerusalem, where he will be rejected and killed.

Today's Gospel focuses on the first element—journey to Jerusalem: "As the time approach when he was to be taken up from this world, he firmly resolved to proceed toward Jerusalem" (Luke 9:51). In this verse which begins Luke's Travel Document (Luke 9:51-19:27), the word "taken up" does not simply mean Jesus' ascension, but the entire complex of passion-death-resurrection-ascension. Luke would like to tell us that at this point, Jesus began this complex by heading

Jerusalem / B7

Eucharist: the perfect gift of Christ's love

Solemnity of the Body and Blood of Christ, Year C, (Luke 9:11-17)

June 23, 2019

By Fr. Sal Putzu, SDB

JESUS Christ offered himself on Calvary as the Passover Lamb of the New and Everlasting Covenant between God and all mankind. Just as there is only one Mediator (see 1 Tim 2:5), so there is only one expiatory sacrifice in human history, which has the power to atone for all the sins of all times—Christ's.

His sacrifice had the power to redeem not only mankind, but billions of worlds. This is the reason why it need not be repeated. And in any case it cannot be repeated, for Jesus cannot suffer or die any more since he is now enthroned at the right hand of the Father, where he continuously intercedes for us. (See Rom 8:34.)

But how are men to benefit from his redeeming sacrifice and resurrection? We are beings who live in this time and continuously feel the need to experience anew the salvation wrought by him once and for all. We need to experience it not only as a gift coming from God but also as an "event" into which we "enter" in a fully human and participatory manner. This means that the saving sacrifice of Jesus, historically accomplished once on Calvary, has to be made "present" and operative time and again for all those who freely accept to benefit from it in faith.

Such is the miracle that takes place whenever the Eucharist is celebrated as the "memorial" of Christ's suffering, death, and resurrection. It was Jesus himself who, at the Last Supper, "invented"

this wonderful way of making his saving work contemporary with every generation, for all those who wish to be part of it. And it was he who commanded his disciples to repeat "in memory of him" what he had just done in the Upper Room, in anticipation of the dramatic events that would take place between his capture and his resurrection. (See Lk 22:19 and 1 Cor 11:23-26.)

We Catholics take Jesus' words seriously and for what they sound. It is not for us to take a rationalistic stand, and even less to reject the reality of this saving mystery in the name of human "logic." God's salvation is not the result of a mathematical equation, but the fruit of His "illogical" love for sinners.

All this is surely a challenge to our faith, but no more than Bethlehem or Calvary or the empty tomb. The result of our "memorial" of Jesus' sacrifice is not our doing but God's. What we do in the Eucharistic celebration is to fulfill the "condition" for Christ to become our food and drink. It is the Holy Spirit who makes Jesus present for us and us to him, by giving a "divine power" to the words pronounced by the priest celebrant during the "memorial" of his passion, death and resurrection we call "the Mass."

In this way, we can not only freely offer ourselves to the Father in union with Jesus, but also gratefully receive him from the Father as the sacramental sign of his self-giving love.

One with Christ in sorrow and joy

13th Sunday in Ordinary Time, Year C, (Luke 9:51-62)

June 30, 2019

By Fr. Sal Putzu, SDB



JESUS was aware of the dramatic end that awaited him in Jerusalem and had already informed his disciples about it in no ambiguous terms. (See Lk 9:44.) Had he followed his survival instinct, he would have delayed his going to Jerusalem as much as possible, and actually, avoided it altogether. And all his disciples would surely have approved of it . . .

But Jesus had other priorities. He had come to earth not to follow man's natural instincts, but to do the will of the Father. (See Jn 4:34.) He knew that the Father wants the salvation of all men. Christ's sacrifice was the high price he had to pay in order that all humans might be freed from the slavery of sin and enjoy the happiness of eternal life. Jesus knew all this and, in his love for the Father and us, embraced this plan with determination and "firmly resolved to proceed toward Jerusalem." (See Lk 9:51.)

Such a heroic determination not only bewildered the weaklings and the cowards, but also attracted souls open to the charm of virtue and selflessness. Jesus' challenging doctrine and wonderful personality attracted generous people like a powerful magnet. "I will be your follower wherever you go," volunteered some. (See Lk 9:57.61.) He himself invited others to follow him. (See Lk 9:59.) But, lest they felt "cheated" in the process, Jesus was quick to tell each of them the high price to be paid by all those who volunteered or

accepted to follow him. No less than a total detachment from what ordinary people hold dear—material comforts, possessions, and family ties (see Lk 9:58.60), together with a brave perseverance in spite of all difficulties and temptations to backslide (see Lk 9:62), are demanded of those who wish "to follow Jesus."

Such radical generosity is absolutely unthinkable for a person who does not love Christ and does not believe in him. Faith and love are the indispensable prerequisites to be a disciple and to be able to endure all the trials that discipleship entails.

Such generosity, of course, will receive its full reward in heaven, but it will not be without an immediate reward even in this life: the enjoyment of real freedom—freedom from any yoke of slavery (see Gal 5:1) and, most especially, freedom to serve the Lord with ever greater dedication. The disciples of Christ, in their poverty and detachment, will enjoy the same freedom of their Master. They will, likewise, enjoy the satisfaction of seeing that they have not suffered in vain, as they will come to share also in the glory of their Master. Model and Leader, who endured the cross for the sake of the joy that lay before him. (See Heb 12:2.) They will also be able to share fully and freely in his destiny and mission of service to others (see Gal 5:13-14)—a service that can reach the point of offering one's life for them, out of love, and with love, as Jesus did.

The drug corporations that kill

By Fr. Shay Cullen

HIS name was Arnel. He was a bright, intelligent, fun-loving student and he was brilliant at math. He wanted to be an engineer and work in the US Navy Base at Subic Bay. He was my student. But the fun and happiness went out of Arnel's life, like that of so many other bright students when his parents broke up. His father had found a bar girl from one of the hundreds of sex bars that was the only employment provided by the city administration to their eternal shame in those days.

It was sin city and the US sailors had to have their Filipina sex slaves, children and women and drugs. It was a wild hedonistic town filled with erotica and child and woman and drug abuse as seldom seen. That was one of the reasons I started and led a successful campaign to remove and convert the US bases to an economic zone. Despite rampant corruption at the start, it is now a resounding success.

Family breakups and divorce is devastating for the children. They feel abandoned, confused and depressed. Ariel became despondent, deeply sad and filled with deep emotional pain. The shame of his father's abandonment and hedonistic life hurt him. He stayed away from his friends, his concentration in class dropped, he lost interest in studying, became moody and despondent. He sought a damaging refuge in smoking marijuana. He was soon addicted. Like millions of people around the world, they are in pain, emotional and physical pain, frequently caused by the infidelity, betrayal, and the rejection of others. Many reach for drugs—legal and illegal.

They see using pain killers as a form of self-medication. But it is a short fix but the pain remains. That is what causes addiction. Arnel's addiction and that of many others of my students in St. Joseph's High School, Olongapo City made me determined to provide a refuge and rehabilitation center for the young drug dependents. The Marcos regime had started to shoot them in the hateful Marcos war-on-drugs.

I began the Preda Foundation 45 years ago in 1974 to give sanctuary and rehabilitation to the youth who found drugs their only refuge. Hundreds of youth and children who are in dire circumstances are being helped until today. Arnel was cured and became an engineer.

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of the hungry, the poor and the disadvantaged must be motivated by the Eucharist and one's faith in it. And third, the feeding is done in the manner of the Eucharist: it is really a breaking of one's bread, not just an act of giving that one does simply because he no longer needs the resources. Rather, it is a form of giving in which part of the giver dies, just as the Eucharist symbolizes the dying of Jesus.

For this reason, the miracle of the loaves teaches us that the Christian community must express the life of the Kingdom in the sharing of resources among the members.

Jerusalem / B6

to Jerusalem—his determined objective. And to embark on such a journey—the journey every disciple must undergo—is not easy. On the contrary, it is costly.

The requirements are set in three sayings. First: To one who said "I will be your follower wherever you go," Jesus replied, "Foxes have lairs, the birds of the sky have nests, but the Son of Man has nowhere to lay his head" (Luke 9:58). Discipleship entails complete renunciation of what one usually strives after: honor, money, power and comfort. While it is an invitation to wholeness, integrity and meaning, yet all this becomes possible if one is ready to renounce himself—if his personal ambition and comfort recede to nothingness, and if one strives after the values of the Kingdom. Jesus, after all, had no security and comfort. He depended on others' generosity and hospitality (8:1-3).

Second: When someone told him he would follow him provided he would first bury his father, Jesus replied, "Let the dead bury their dead" (9:60). This demand is not to be taken negatively, that is to



Police authorities seize 14 million-worth of party drugs from a condominium room of a female distributor in Quezon City, March 4, 2019. NCRPO PIO

Millions of pills and tablets are prescribed daily and millions more are available illegally on the black market. Drug pushers and distributors are everywhere only too willing to get a new customer. One of the biggest alleged drug pushers that are said to be destroying thousands of lives are the pharmaceutical corporations.

They are accused for making powerful pain-killing drugs and then distributing them without care or warning that they are powerfully addictive and that over-use can cause death. In the United States alone, those that died from a drug overdose of prescribed and illegal drug use was 16,849 in 1999 and in 2017 it had reached 20,237. In Canada, more than 10,300 Canadians died as a result of an apparent opioids-related overdose between January 2016 and September 2018. More Americans have died from drug overdose than in the Vietnam

War. There is at least 400,000 Americans dead in the past twenty years as a result of overdose. The various drug companies are pushing their dangerous drugs by giving gifts to doctors to prescribe them frequently. It continues to create addictions. Johnson & Johnson has been accused in a court case in Oklahoma of causing an epidemic of drug deaths by "a cynical, deceitful multimillion-dollar brainwashing campaign." This was to spur sales and promote use of its powerful pain-reliever drug, fentanyl, a killer drug that is over-prescribed. It is "the worst man-made health crisis in the history of the country and the state." Oklahoma's attorney-general, Mike Hunter, told the court. There are about 2000 other court cases pending in the USA against drug corporations.

Cannabis or marijuana is one of the most widely used drugs in the world today. That is the drug that

Ariel fell for and its effects on him were frighteningly traumatic. The inability of authorities to control the availability of cannabis has caused some few governments to legalize it. This, some say, will take the criminality out of its use or possession and keep teenagers and youth out of jail and hopefully it will reduce crime rates and depopulate prisons. But it's addictive and people will steal to buy it. In the Philippines, the law is draconian. A person in possession of a small amount can get 12 years in prison. A suspect in possession of a small amount of crystal meth, a powerful drug, can be shot dead in a fanatical campaign to end drug abuse.

The growers have developed stronger and more potent strains and varieties of the plant that are now ever more dangerous than before. A recent research study showed that teenagers who smoke marijuana frequently suffer a slow-

down in brain development. This extraordinary finding of the research that involved 4,000 students in secondary school in Canada showed that the ability to think and figure out problems had greatly deteriorated. Frequent smoking also created dependency and weaker self-discipline of the students. They fell almost three years behind their non-smoking classmates. It is more damaging and toxic to the brain than alcohol. It can cause euphoria and after a pot session, depression follows.

In another study, it has been confirmed that the active chemical in cannabis, tetrahydrocannabinol (THC), the principal active ingredient can cause schizophrenia. Killing suspects is not the answer. Drug use is a health challenge and we have to care and help all those addicted by the pharmaceutical companies or irresponsible use of pain killers.

Sexual / B2

on minors and vulnerable adults, as stated in the *Motu Proprio Sacramentorum Sanctitatis Tutela* promulgated by St John Paul II and amended by my beloved Predecessor, Benedict XVI." Thus, if hitherto the *M.P. Sacramentorum Sanctitatis Tutela* had focused on the *graviora delicta*, the prosecution of which was reserved to the Holy See, the present document placed the burden for making sure that such cases were brought to the attention of the Holy See for proper prosecution squarely on the shoulders of the local ordinaries under pain of removal from office. This was clearly stated as follows:

Article 1

§1. *The diocesan Bishop or Eparch, or one who even holds a temporary title and is responsible for a Particular Church, or other community of faithful that is its legal equivalent, according to c.368 CIC or c.313 CCEO, can be legitimately removed from this office if he has through negligence committed or through omission facilitated acts that have caused grave harm to others, either to physical persons or to the community as a whole. The harm may be physical, moral, spiritual or through the use of patrimony.*

§2. *The diocesan Bishop or Eparch can only be removed if he is objectively lacking in a very grave manner the diligence that his pastoral office demands of him, even without serious moral fault on his part.*

§3. *In the case of the abuse of minors and vulnerable adults it is enough that the lack of diligence be grave.*

§4. *The Major Superiors of Religious Institutes and Societies of Apostolic Life of Pontifical Right*

are equivalent to diocesan Bishops and Eparchs.

Two points need underlining. Firstly, this was a penal norm, directed to bishops, whose neglect had caused grave harm—physical, spiritual or economic—to either physical persons or to the community as a whole. As a penal norm, it typified the crime and attached the penalty—i.e., removal from office.

Secondly, the present legislation was not limited to cases of sexual abuse of minors and vulnerable adults. In fact it applied to all cases of serious neglect by bishops and their equivalents in what pertained to cases of *delicta graviora*, as outlined in the aforementioned *M.P. Sacramentorum Sanctitatis Tutela*, especially as amended by Benedict XVI.

A Lacuna Legis

Despite the aforementioned norms, however, the issue of sexual misconduct by clerics, specifically of abuse of minors, continued to hug the limelight with even more virulence. In fact, after 2014, a spate of scandals pointed to two seeming gaps in the legislation:

1st, the lack of provisions for the reception of allegations or charges of sexual misconduct by clerics—more specifically of the seeming lack of attention to and even attempts at cover-up of such charges or allegations by those in positions of authority to act on them.

2nd, the lack of provisions for the handling of cases where the persons alleged to have committed such abuses were those in the capital offices themselves.

This was the gap that is being addressed by latest legislation. [To be concluded.]

When resources are shared, miracles happen. Hoarding, monopoly, exclusivity may be commended in the business world, but they do not have any place in the Christian community, for they are anti-Christian values. To partake of the Eucharist is to imbibe the value of sharing, of giving, of losing and of dying. Without these values, the Christianity of the community is a sham. In fact, the reason why Paul in the 2nd Reading (1 Cor 11:23-26) upbraids the Christians in Corinth is that, in their agape meals, the rich do not share with the hungry poor (1 Cor 11:21). Selfishness destroys the

community; it is an anti-Kingdom value. It depreciates the significance of the Eucharistic celebration. Indeed, selfishness robs the Eucharist its meaning (11:20), is a contempt for the community and an embarrassment of the poor (11:22). The purpose of sharing, of course, is not to have Christians who are filled, but to create a society where those who have share with those who do not have. That the Eucharist is central to our faith demands that we envision a Christian society that brings about solidarity with the poor and the disadvantaged as well as universal brotherhood.

for it is a lifetime commitment. It is easy to be dedicated at the start of any endeavor, but to sustain the commitment requires more than a youthful enthusiasm.

This, according to Luke, is all it takes to undergo a journey to Jerusalem in response to God's offer of salvation in Jesus. This is the Lukan portrait of discipleship; one follows the road to Jerusalem that Jesus treaded. This is why Luke—and only Luke—placed this episode at the start of his travel account so we can understand that discipleship implies walking in the very footsteps of Jesus to Jerusalem, which is obviously more than accepting in one's heart Jesus as personal Lord and Savior, however psychologically fulfilling such acceptance might be. Indeed, discipleship is not taken under fair weather. Jesus or the Kingdom of God takes precedence over comfort and security, family loyalties and personal interests. He offered no bargains. But then, one is assured of one's place in the community of disciples in Jerusalem, where one experiences integrity and wholeness.

say, it does not mean that Jesus was anti-familial. What he meant to say was that burying the physically dead should be left to those who are spiritually dead. But to be a disciple, one has to transcend one's physical family and be eager to accept all as brothers and sisters in order to establish family of God where there is no Greek or Jew, male or female, black and white, but all are one as brothers and sisters in Christ Jesus (Gal 3:27-28). In question of loyalties, the realization of this community of the Kingdom must prevail.

And third: After one told him he would follow him, but he would first take leave of his people at home, Jesus answered, "Whoever puts his hand to plow but keeps looking back is unfit for the Kingdom of God" (Luke 9:62). (This saying recalls the 1st Reading [1 Kgs 19:16b, 19-21] where Elisha asked permission for Elijah to kiss his parents goodbye.) Just as one, while looking back, cannot plow straight furrows, so one cannot be a disciple if his commitment is half-hearted. Commitment cannot be made on weekly basis,

CINEMA
Catholic Initiative for Enlightened Movie Appreciation

TECHNICAL ASSESSMENT **MORAL ASSESSMENT**

5: Excellent
4: Above Average
3: Average
2: Below Average
1: Poor

CINEMA RATING

VA: For all ages
V13: Ages 13 below,
Parental Guidance

V14: Ages 14+
V18: Ages 18+
NPV: Not for Public Viewing

Aladdin

A delightful mixture of genie power, woman power, power of love, and power hunger

Technical assessment: 3.5
Moral assessment: 3.5
CINEMA rating: V13
MTRCB rating: G



Big shoes to fill for Will Smith who takes on the role originally played by Robin Williams in the popular animated film in 1992. Smith plays the human parts of the Genie here, but his hip Genie is CGI and his blue presence dominates the screen, even eclipsing Massoud's Aladdin. We see the familiar elements: the lamp, the jewels, the carpet, the desert—but the CGI doesn't show the shimmering-splendid whole new world. Lighting could have sprinkled magic to the set, but as it is, many scenes are either dark or bland. Naomi Scott is great, but her voice is reminiscent of Hollywood pop instead of the solid timbre we've come to associate with Princess Jasmine (missing Lea Salonga who sang A Whole New World in 1992). Instead of giving us a variety of songs, the movie over-extends a few musical performances. Compensating for these technical shortcomings, however, is the heart and spunk in the support cast: Abu the monkey, Baba the Sultan, the flying carpet, and Dalia the maidservant, making Aladdin an entertaining experience on the whole. Incidentally, Aladdin turns out to be a huge success at the box office worldwide, grossing a total of \$462 million against a production budget of \$183 million.

Hollywood brings us another woman power movie

in Aladdin. Writer-director Guy Ritchie gives Jasmine a brand new solo titled "Speechless". "I won't be silenced / You can't keep me quiet / Won't tremble when you try it / All I know is I won't go speechless, speechless." Here's a young woman who has the grit and fortitude to be sultan but does she have the gender for the role? See what her father ultimately does. Hers is a story of a character unfolding to reach her full potentials—definitely a good role model for young girls, especially her love and respect for her father. Parental guidance alert on Aladdin's character: stealing is bad, there is no such thing as a petty thief, or petty theft, and there is no adventure in stealing. Still, we recognize that at the heart of the film is the story of two men: the evil Jafar and the orphan Aladdin. Both are after the lamp. One wants it for power, the other for love. Aladdin foregoes the riches and makes as his final wish freedom for his friend the Genie. Now that's compassion, earning a just and satisfying ending.

Quezon's Game



Lubhang napapanahon ang mensahe ng Quezon's Game sa kasalukuyan kung kailan dapat higit na pahalagahan ng liderato ang buhay ng tao at ang pagka-Pilipino ng mga Pilipino.

Technical assessment: 4 Moral assessment: 4
CINEMA rating: V14 MTRCB rating: G

Ang Quezon's Game ay tungkol sa isang makabuluhang pangyayari noong panahon ng yumaong Pangulong Manuel Quezon na ni hindi nakatala sa ating mga aklat ng kasaysayan o nababanggit man lang sa ating mga silid-aralan. Nagsimula ang pelikula sa isang pagtatanong ng Pangulong Quezon (Raymond Bagatsing), "Could I have done more?" Taong 1938, tinatanaw na ng mga Pilipino ang ipinangakong kalayaan mula sa mananakop na Estados Unidos. May nais gawin si Quezon: taos puso niyang hangad na sagipin at bigyan ng kanlungan sa Pilipinas ang libo-libong mga Hudyo (Jews) na tumatakas mula sa tiyak na kamatayan sa kamay ng mga Nazi sa Alemanya. Ngunit ito'y salungat sa kagustuhan ng Amerika—ang Pilipinas noon ay isang Commonwealth government pa lamang,

mula 1935 hanggang 1945. At mismong mga kapartido ni Quezon na hindi sang-ayon sa kanyang layunin ay halos magwikang, "Ano'ng pakialam natin diyan? Bakit natin poproblemahin iyan?" Buong-loob niyang ipagtatanggol ang kanyang paninindigan—sa kapwa Pilipino at sa pamumunong Amerikano man. At sapagka't darating ang panahong matatanto niyang dahil sa karamdaman ay bilang na ang kanyang mga araw, higit pa niyang paigtingin ang pakikipaglabang kupkupin sa Pilipinas ang mga biktima ng mga Nazi.

Sa ilalim ng direksiyon ni Matthew Rosen (isang Hudyo mula sa Ingglaterra), naisalarawang mabuti ni Bagatsing ang pagiging makabayan at makatao ni Quezon. Anupa't minsan nga ay maaisip mong ang imahe sa sinehan ay totoong si Quezon, buhay at gumagalaw ang

Buhay San Miguel



Brothers Matias

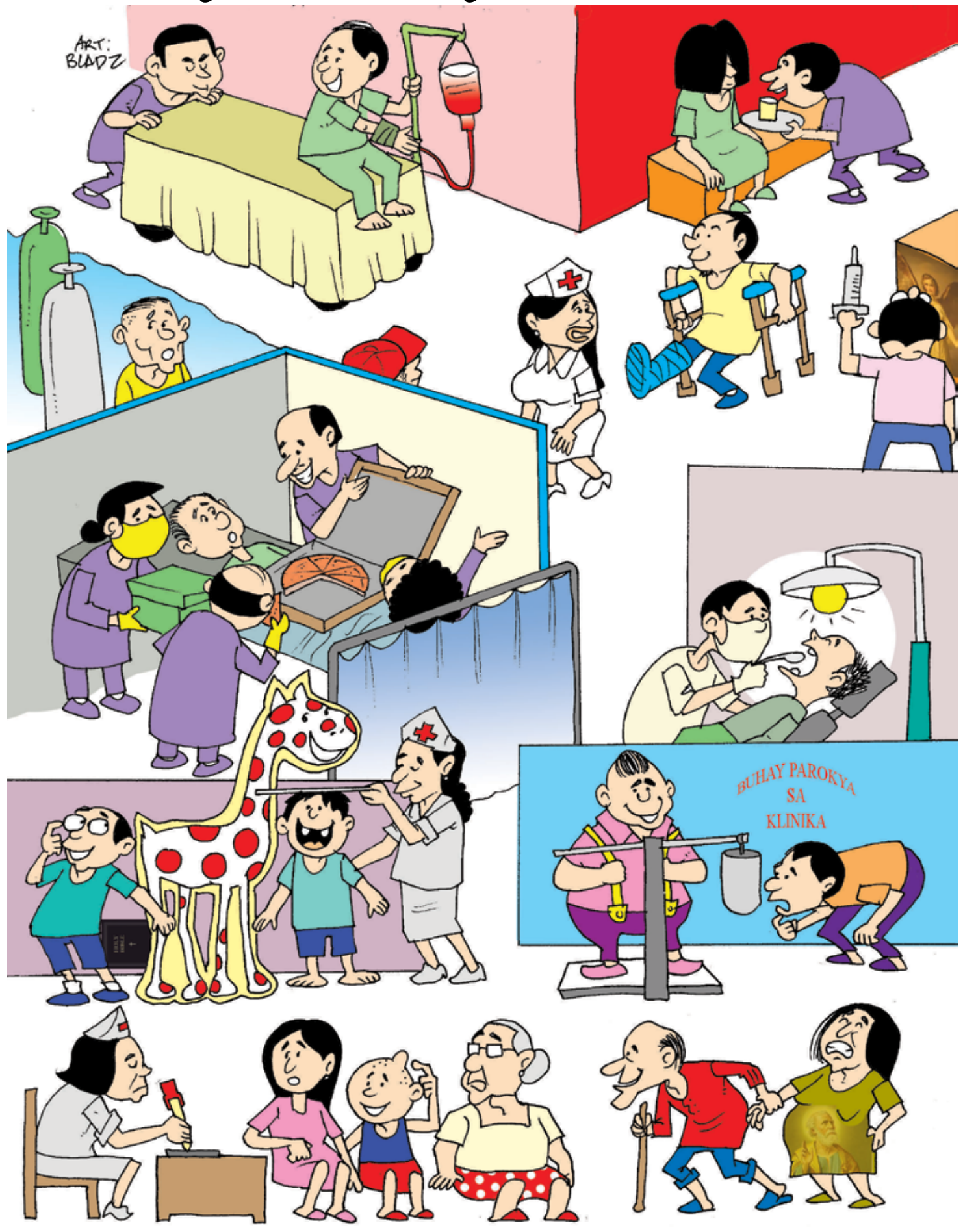
TERIBOL OG



Bladimer Usi

Buhay Parokya

- FIND 3 MISSING THINGS:**
1. HOLY BIBLE
 2. ARCHANGEL GABRIEL
 3. SAINT PETER



isang retratong dati'y nakikita mo lamang sa beinte-pesos na papel na araw-araw ay ibinabayad mo sa palengke at sa dyip. May damdamin din ang pagganap ng mga supporting actors na sila Audie Gemora (bilang Sergio Osemna), Rachel Alejandro (bilang Gng. Aurora Quezon), Paul Holme (bilang Consul Cartwright), James Paoletti (bilang Paul McCutt), Billy Rey Gallion (bilang Alex Frieder), at Tony Ahn (bilang Herbert Frieder). Kaiga-igaya ang cinematography—marunong "makiramdam" para sa mga closeups ang kamera, at nabihag din nito ang ganda ng kapaligiran. Hindi naman masisi ang kamerista kung

lumabas na isang napakakinis na tourist resort ang Maynila noong mga panahong iyon—ito'y dahil sa talagang sa isang high end resort kinunan ang pelikula, sa Las Casas Filipinas de Acuzar, sa Bataan. Sa production budget na US\$500, hindi na marahil kayang lumikha pa ng higit na makatotohanang mga sets; sa kabutihang palad, hindi hinihingi ng salaysay ang mga eksena sa mga kalye ng Maynila. Bukod sa kabayanihang ipinamalas ni Quezon sa pagsagip sa sampung-libong mga Hudyo (na nag-uugat marahil sa likas na pagka-maaruga ng mga Pilipino), ipinakita din ng pelikula

na higit pang matayog ang adhikain ng pangulo—ang buwagin ang mga di makatarungang gawi na humahati sa sangkatauhan at yumuyurak sa pagkatao ng mga Pilipino. Nagngangalit na ipinamumukha ni Quezon sa kapwa Pilipino na ang isang Pilipinong nasa Amerika, kahit mataas ang kanyang katungkulan, ay hindi maaaring gumamit ng palikurang para sa mga puti lamang. May bukod na palikurang nakatalaga para sa mga "may kulay"—hindi man "itim" ang Pilipino, hindi rin siya "puti". Iminumulat din niya ang mata ng mga kababayan sa katotohanang sila ay inaapi sa sarili nilang

bayan: "Sa Army and Navy Club, may karatula, 'Bawal papasukin ang mga aso at mga Pilipino.'" Lubhang napapanahon ang mensahe ng Quezon's Game sa kasalukuyan kung kailan dapat higit na pahalagahan ng liderato ang buhay ng tao at ang pagka-Pilipino ng mga Pilipino. Isang munting paalala mula sa CINEMA: Mapapansin sa pelikula na kahit masasal na ang kanyang pag-ubo gawa ng tuberkulosis, kahit umuubo na ang pangulo ng dugo, patuloy pa rin siya sa paghiti ng tabako. Sapagka't siya'y tao lamang? Tularan natin ang kanyang kagitingan, matuto tayo sa kanyang kahinaan.



THE CROSS

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KofC Family... Our Concern

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Luzon North, Luzon South and Visayas hold State Conventions



The State Deputies of Luzon North, Bro. Jose C. Reyes, Jr.; Luzon South, Bro. Ramoncito A. Ocampo and Visayas, Bro. Anthony P. Nazario while delivering their respective speeches at the State Conventions.

ANNUALLY, the jurisdictions of the Knights of Columbus in the Philippines headed by their State Deputies gather together to celebrate their accomplishments for the year and talk about various issues and topics that the world faces today and how the order would be able to fulfil their mission to spread God's love through the Order's cardinal principles: Charity, Fraternity, Unity and Patriotism.

Be 'real witnesses' to new evangelization, Knights' families urged

Christian families are called to welcome, demonstrate and spread the love of Christ in the world, a renowned priest educator said.

Saying that a family has roles to play in the new evangelization, Dominican Fr. Rolando Dela Rosa said it does so by being a community of self-giving love.

"I hope that families of the Knights of Columbus will become really witnesses to the beauty of new evangelization," Fr. Dela Rosa said.

He was the keynote speaker during the Knights of Columbus Luzon North Jurisdiction State Convention held at Century Park Hotel in Manila on May 18.

Reflecting on Pope Francis' latest encyclical *Amoris Laetitia*, he said that families need at least three basic things to overcome tension and avoid family breakdowns: "presence, order and joy".

"With these, your families can really become effective

instruments for the new evangelization," Fr. Dela Rosa added.

The priest is the former Rector of the University of Santo Tomas and previously chaired the Commission on Higher Education.

In 2016, he was considered by the Vatican to become rector of Rome's Pontifical University of St. Thomas Aquinas, also known as the Angelicum, but he eventually declined the position.

More than 500 Catholic men gathered in the convention to pray, conduct business and learn to be better fathers and servant leaders.

Talks and speeches reflected on this year's theme, "A call to become new servant leaders for the New Evangelization".

Held for the third time, the convention was a way for local council members to have a voice in business decisions.

Among the highlights of the meeting was a video message of Supreme Knight Carl Anderson, who called on Knights to be men for others.

He encouraged the Knights to serve other people, especially the needy, because faith without action is meaningless.

In his message, Luzon North Deputy and Supreme Director Jose Reyes talked about leadership, stressing that a leader is a servant.

"We cannot become leaders unless we serve," he said. "Before we become leaders who will serve, we must become servants."

He stressed that only the presence of God can change the world's values. Hence, to become a true leader, one must draw closer to Jesus.

"As we continue to serve we must remember the basic purpose of life: to know God, to love God, and to serve

God," Reyes said.

And doing all these, he added, also means helping to spread God's teachings and bringing faith to action.

"That's evangelization," he said.

Among those who present in the convention were Assistant State Chaplain Msgr. Pedro Quitorio, Columbian Diocesan Father Prior Arturo Batac, and Fr. Robert Young, who delivered an inspirational message.

3rd Luzon South State Convention: Knights of Charity

On May 25, 2019 Brother Knights from the Luzon South Jurisdiction gathered as one family at the Bellevue Manila, Muntinlupa City for their Annual State Convention with the theme: Faith in Action.

During the convention, Luzon South Deputy Bro. Ramoncito A. Ocampo delivered his report highlighting the achievement and activities of the jurisdiction. As of May 2019, the jurisdiction is already the top jurisdiction order-wide in terms of Intake Rate having reached 156.56%. He was also happy to announce that there are already 5 councils qualified for the Century Award. He highlighted the various activities of the jurisdiction for the past years which include the visit of Supreme Secretary Michael J. O'Connor. Other activities he mentioned were the Holy Week Spiritual Formation; Prayer for Persecuted Christians; Tree Planting Activity in New Bilibid Prison; Distribution of Relief Goods in Sagnay, Camsur and Tiwi, Albay; Officer's Bowling; 4th Philippine Convention in Iloilo; Special

Olympics held at the De La Salle University, Manila; Walk for Life; Ultrasound Initiatives and Chartering of new District and Councils within the jurisdiction.

The Supreme Director, Luzon North Deputy and KCFAPI Chairman Bro. Jose C. Reyes, Jr. also graced the occasion with his message calling Brother Knights to answer their mission saying, "All of us are called to become evangelizers and we need to invite more Catholic gentlemen into the Order". He also put emphasis on the importance of the order's involvement in protecting the sanctity of life, marriage and the family.

Other keynote speakers were invited to impart their knowledge during the event including Msgr. Carlos V.G. Estrada; Rev. Fr. Alexander P. Balatbat; Rev. Fr. Agerico "Jerry" M. Orbos, SVD and Most Rev. Archbishop Gilbert A. Garcera DD.

13th Visayas State Convention: Faith In Action

THE 13th Visayas Convention was successfully held last May 17 to 19, 2019 in Resorts Negrense, Punta Taytay, Bacolod City. The Jurisdiction adopted the theme of 2018 Supreme Convention, Knights of Columbus: Knights of Charity.

The Knights from the Diocese of Bacolod, the host Diocese, welcomed the delegates by organizing a Bowling Tournament on May 17, 2019.

There were 400 delegates who attended the Convention together with their ladies. The weekend had been extraordinary because it was not an ordinary gathering of the Knights in Visayas but a

pilgrimage of the different families.

Visayas Deputy Anthony P. Nazario rendered his comprehensive report for the past 3 years and the current Columbian Year performance of the jurisdiction based on the following parameters: Membership Recruitment, New Council Development, Parish Round Table, Reactivation of Suspended Councils, and Star Councils. The Visayas Deputy was very happy to announce that the Jurisdiction has been a recipient of Supreme Knight's Pinnacle Award for 3 consecutive Columbian Years and is already qualified for its 4th Pinnacle for the CY 2018-2019. He likewise expressed his heartfelt gratitude to all the former deputies of Visayas for paving the way for the Jurisdiction to excel and enjoy the glories it experiences today.

The President of KCFAPI and Luzon South Deputy,

Brother Ramoncito A. Ocampo gave his comprehensive report on KCFAPI's state of financial health. He further went to the specifics especially on the need for the Visayas Jurisdiction to exert more effort to cover and protect our brother Knights and their families.

Supreme Director, Luzon North Deputy and KCFAPI Chairman Brother Jose C. Reyes, Jr. gave his closing message. The highlight was the official declaration of the incoming Visayas Deputy who is the current Visayas Secretary, Brother Teofrido Lagria. Brother Lagria rendered his commitment message and accepted the responsibility of leading the Knights of Columbus in the Visayas.

All the delegates and their families went home satisfied and happy bringing with them the memories they earned in attending the convention. (APNazario/KCNews)



The Knights of Columbus Visayas Jurisdiction and the beneficiaries of the Bags for Kids project with the Visayas Columbian Foundation Inc. (APNazario)

ONE of the flagship programs of the Knights of Columbus Visayas Jurisdiction and Visayas Columbian Foundation, Inc. (VCFI) is the Bags For Kids. It was conceptualized by Visayas Deputy Anthony P. Nazario last CY 2015-2016 as adaptation of the Coats for Kids project of the Supreme Council. It started a humble beginning. When the Jurisdiction established a partnership with VCFI, it just started with 300 school bags given to needy grade 1 students. Since then, 3,800 school bags had been distributed benefitting the children all over Visayas Jurisdiction.

With the project, it is not only the material needs of the child that are being addressed. More than supplies and the bags, the children are given the inspiration and motivation to go to school. With the success of our program, the organizers hope that more benefactors would be able to help impoverished children especially in the countryside. (APNazario)

KC Philippines Update:



Supreme Director and Luzon North Deputy Bro. Jose C. Reyes, Jr. (Center) together with incoming Visayas Jurisdiction Deputy (from L-R) Bro. Teofrido B. Lagria, Current and Incoming Mindanao Deputy Bro. Gerry Euternio T. Mission, Incoming Luzon South Deputy Bro. Bonifacio B. Martinez and Incoming Luzon North Deputy Bro. Rene V. Sarmiento during the State Deputies' Orientation last June 6 to 9, 2019 at New Haven, Connecticut.

KC Foundations:



REV. FR. SOLOMON CAYABYAB GESLANI, JR. Fr. Sol, a Knights of Columbus Fr. George J. Willmann Charities, Inc. (KCFGJWCI) scholar, was ordained priest by the Archbishop of Lingayen-Dagupan, Most Rev. Socrates Villegas, DD. He was born to Bro. Solomon Sr. and Sis. Dolores from Pangasinan. He earned his degree of AB Philosophy at the Mary Help of Christians College Seminary (Dagupan, Pangasinan) in 2014 and his MA Systematic Theology at the Mary Help of Christians Theology Seminary (San Fabian, Pangasinan) in 2018. He is now assigned at the Epiphany of Our Lord Parish, Lingayen, Pangasinan.



Mindanao State Deputy, Gerry Euternio T. Mission and the Mindanao State Officers during their Mindanao State Convention Evaluation held at the Grand Regal Hotel, Lanang, Davao City last June 1, 2019.

Ramoncito A. Ocampo

President's Message



The Heart of Gospel

“Devotion to the Sacred Heart of Jesus, of its very nature, is a worship of the love with which God, through Jesus, loved us, and at the same time, an exercise of our own love by which we are related to God and to other men.” – Pope Pius XII

ONE of the most sought-after feast that we, Catholics are celebrating is the feast of the Sacred Heart of Jesus. This became one of those well-known devotions which our country had been widely practicing over the years. Many are familiar with the Sacred Heart and how it was later considered as a feast day for the universal church. It is proven with a numerous prayers and promises which we could appeal during the time of our devotion, “The Nine First Fridays Devotion and the Twelve Promises of the Sacred Heart made to St. Margaret Mary” is one of the best example. Our practice of attending mass, going to confession, and receiving Him in the Eucharist on the first Friday for nine consecutive months. This things which we do during this liturgical season is our way of contemplating the reason why we must participate in this celebration.

The popularization of this devotion started with the story of St. Margaret Mary Alacoque, Visitation nun and mystic who said that she learned the devotion after her apparitions of Jesus. Later on, the idea had outgrown into various facets of Catholic mysticism and brought the concept of diverse instructions on novena including special prayers for worship, meditation, litanies and promises. Digging in depth the birth of this devotion, we can clearly state that the Sacred Heart of Jesus does not only give us solemn words from Him but makes us see the symbol of His infinite love.

Many Catholics practice their preparation of this feast by gaining plenary indulgence which are done by doing reparation and consecration. We are doing reparation for us to amend our indifference and ingratitude. The only way we can repent from all our sins is to give our wholehearted adoration, prayer, and sacrifice for Him as a response. We shall consecrate ourselves by acknowledging Him as our Creator and Redeemer through the act of dedicating ourselves, our family, community, society, or even the humanity. Its purpose is to show our gratefulness to His blessings from now and then.

The Christian art of Sacred Heart which represents His wounded heart is truly a wonderful creation which depicts a lot of meaningful words for us Catholics. His open heart teaches us to have a free, courageous and responsive love without seeking anything in return. It is in the heart, in which all our notion and desires are coming so when God speaks to us, He speaks to our heart. From this day onwards, we shall learn more about this beautiful devotion and inculcate His valuable and sacrificial love to all just like the representation of the Sacred Heart itself.

Vivat Jesus!

Arsenio Isidro G. Yap

A Brother's Insight



Honesty is the Best Policy

THERE'S a saying that goes, “Honesty is the Best Policy”? But there's a practice that Dishonesty is Rewarding? At times people are confused, that they tend to mix the two opposing roles? Let's try to differentiate and see how far apart they are.

An honest person is generally truthful to what he does and says. He is very consistent about his behavior. But he also lies and keeps secrets at times. Most of the time, an honest person would never reveal his true state of health and his financial difficulties. He would not burden his love ones from whatever ails him and would never tell them that they lack the funds to meet their financial obligations. He would always do something to make ends meet. He would either be heavily in debt or he would accept menial jobs to shorten it not eliminate the gap on his financial needs.

But is that being dishonest? Or is he showing love to the point of carrying the burden all by himself? To a certain degree he is still honest. An honest person is not only generally truthful in his ways but a very loving person. He would never burden others especially his family of his financial difficulties or health issues.

He becomes dishonest if his difficulties are prolonged and kept from his family. At this stage, he is no longer truthful and most likely would do anything to keep his burden a secret from his family. Sooner or later his health issues would manifest itself. There would be telltale signs that he is seriously ill. Bills would pile up and collection letters and calls would be too frequent than normal.

At this stage, his family needs to know. They need to be appraised of the seriousness of his illness and/or the financial difficulties he is having at the moment. A loving family would not only understand but would change their

Brother's Insight / C3



Luzon North State Deputy, Supreme Director and KCFAPI Chairman Jose C. Reyes, Jr. while delivering the Chairman's Report during the Luzon North State Convention held at the Century Park Hotel Manila last May 18, 2019.

Karlo Serviento

Pondering the Words

A man for the poor, a man for the other



THIS month we remember the birth of the person who played a big role in the growth and development of the Order of the Knights of Columbus in the Philippines, the Servant of God, Fr. George J. Willmann. He was born on June 29, 1897 in New York and later on his life became a priest under the Society of Jesus (Jesuits). Sooner, he was assigned here in the country but instead of living inside the Ateneo de Manila (their congregation house), he chose to live with the poor and depressed in the areas of Tondo and Intramuros.

I am certain, it is God's plan that Fr. George was born on the Solemnity of the Apostles Peter and Paul. We already know how the two apostles took an immense responsibility towards the Roman Catholic Church. Both of them are warriors of our Mother Church. Though the two apostles weren't able to meet during their earthly life, they have one thing in common and that is the intimate love for the church. They walk the talk and bring the Gospel to

the people and the church. And as we are all aware, we are the church of Christ. And this is what Fr. George did as he was later known, the Gentle Warrior.

With him being the Territorial Deputy of the Knights of Columbus then, he brought Christ to each and everyone. He opened the Order to anyone without any walls of division. The Order became the arm of the church to reach the unreachable. He let the poor, the depressed and the oppressed feel that regardless of the riches the world can give, they have the greatest treasure the world cannot give and it is the love that comes from the Lord. The more we need love, the more the Lord wants us to feel that we are loved.

Heroic? Yes. Fr. George was a hero for everyone. He saved souls. He brought them back in the arms of our Savior.

Holy? Yes. Prayer is his only weapon during his battle within the changing needs of the times. Led by the Cross of Christ, he fought a good fight, thus, he

won the race.

Now, we knew Fr. George as a Servant of God. His mission as a servant never stopped during his passing to eternal life, rather it opened a new chapter to be an intercessor of mankind to the divine. His death built a strong bridge that will connect us with the Lord. His mission continues.

As members of the Order of the Knights of Columbus and as Christian faithful, we are now being called to be the new Fr. George. On his 121st birth anniversary, let us be reminded that he has given us the example, we must continue his legacy.

On the gospel of Matthew (16:16), “Simon Peter answered, ‘You are the Messiah, the Son of the living God.’” With the inspiration of Fr. George, let us be missionaries for the poor that they may notice in us, Gaudium Evangelii, the Joy of the Gospel and see the Christ in us, in service to one, in service to all.

Fr. George J. Willmann, Servant of God, intercede for us.

Erwin John Mallari

EJ's Corner

Father's Day



NOWADAYS, it is fairly common to see superhero movies in the cinemas. Almost every few months you can watch a costumed crime fighter and his adventures in cinemas but this wasn't always the case. There was a time during the late seventies to the eighties when you had to wait years before seeing your favorite superhero on the big screen. While my favorite superhero is Superman, the first Superhero I ever met in my life is my Dad. He always amazed me with his awesome feats of strength and I could always ask for his help when I couldn't do anything and he would always pull through. He taught me about passion in sports and sportsmanship,

he taught me to be brave, and many more things. But most importantly, my father taught me how to be a man.

The earliest recorded celebration of Father's day was during the middle ages wherein European countries held it on March 19 in honor of the feast of St. Joseph, the father of Jesus.

The origin of Father's day being celebrated in June began in the United States in 1910 when it was created to complement Mother's day. Mrs. Sonora Smart Dodd was listening to a church sermon during Mother's day that she realized that in their family, it was her father, William Jackson Smart, a civil war veteran, who took care of

her and her siblings since their mother passed away during childbirth. Mrs. Dodd felt that the sacrifices and hardships that her father, and all fathers around the world went unsung everywhere. Mrs. Dodd talked to Ministers to have a sermon for fathers.

This celebration didn't immediately appeal to the all male congress at the time since they felt that making such a day official would be like patting themselves on the back.

In 1957, Senator Margaret Chase Smith wrote to congress about the importance of having an official father's day stating that “Either we honor both parents, mother and father, or desist from

honoring either one. But to single out one of our two parents and omit the other is the most grievous insult possible.”

In 1966, United States President Lindon B. Johnson proclaimed that Father's Day be celebrated on the 3rd Sunday of June and a few years later, in 1972 President Richard Nixon officially established the regular celebration of Father's Day.

The celebration of Father's Day reached our shores in the 1980's and we also celebrate it on the 3rd Sunday of June, influenced by the American celebration. So to all the fathers out there, especially to mine, Happy Father's Day.

Angelito A. Bala

Money Matters

PERSONAL finance is the management of a person's activities and resources such as investing, income generation, spending, protection and savings. In other words, personal finance is the process of how to grow your wealth or how to save your money.

Why do people have more money than others? Some people are wealthier than others because they manage their resources better than us. The common attributes they have are: they are good in financial planning, they have a knack for identifying and choosing good investments and very rarely among us, good timing (or luck).

These individuals are successful in life because they plan ahead of time and they stick to their game plan. Delays or setbacks may come along their way but they remain steadfast. They are always on the lookout for new opportunities,

never afraid to do something new. They like to try new things. Over time, from past experiences, they learn to spot worthy investments. Just like devout Christians, they put their trust and faith in the Lord, hoping and praying that their investments turn into a goldmine.

Taipans like Lucio “El Kapitan” Tan, Big John Gokongwei, Henry “Tatang” Sy, among others, did not go to business schools to monitor and grow their business empires through return on assets (ROA), return on equity (ROE), price earning ratios (PER), etc. They went to school of hard knocks and relied on their experiences and instinct. We have learned that trial and error through experience is very costly in terms of money, time and effort. Students of finance now know the importance of planning, preparing business plans with pro forma financial statements,

computing financial ratios and the like. In modern times, numbers and ratios have taken over guts and instincts.

Unlike their predecessors, Jaime Augusto Zobel de Ayala (or JAZA to his peers), for instance, had the luxury of studying abroad, finished his MBA at Harvard Business School, an Ivy league university, to learn how businesses are being done in North America and other western countries. Business models in Asia are different from western models. Some models may look similar but the emphasis is different. Westerners look at profit emergence at a short period of time (short payback period) compared to Japanese firms who are very patient and look at a longer payback period.

The younger Ayalas and Sys know how to run the company's operations on a day to day basis. But when it comes to making

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THE CROSS

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Survival and solidarity

Further steps must be taken to end the persecution of Christians in many places throughout the world



by Supreme Knight Carl A. Anderson

“TELL THEM I am dying because I am a Christian,” said Blessed Isidore Bakanja shortly before he was killed in 1909 in the Belgian Congo. Isidore was baptized as a young man. He frequently prayed the rosary and proudly wore

a scapular. The overseers of the plantation where Isidore worked demanded that he renounce his baptism, fearing that if their native workers became “brothers” in Christ, the brutally harsh conditions of plantation life would have to change. When Isidore refused, he was beaten to death.

I had the privilege of attending the beatification of Isidore Bakanja at the Vatican in 1994, and I will always remember the emotion with which St. John Paul II spoke of him.

I thought of Blessed Isidore’s life and death as I read news accounts of a new report on the global persecution of Christians. The report, prepared for the British Government’s Foreign Office, concluded that the persecution of Christians in parts of the world is at “near

genocide levels.”

British Foreign Secretary Jeremy Hunt believes that “political correctness” is partly responsible for the failure to confront the crisis. “There is a misplaced worry that it is somehow colonialist,” he said, “to talk about a religion that was associated with colonial powers.”

“What we have forgotten,” he continued, is that “the Christians that are being persecuted are some of the poorest people on the planet.”

A better understanding of the legal, economic and political status of Christians throughout the world is needed. Too often, desperate poverty and marginalization are compounded by political powerlessness and centuries-old traditions of discrimination in both law and practice.

Such circumstances make many Christians throughout the Middle East easy targets for extremists and victims easily ignored.

That is why during my trip to Iraq in March I met with the prime minister of the Kurdistan Regional Authority and on my return spoke with Vice President Mike Pence. Those conversations were encouraging, but much work remains.

My visit to Iraq was an opportunity to see firsthand the situation of the displaced Christians there, how their communities are struggling to survive and what the path to a sustainable future could look like.

In an excellent analysis of the current situation in Iraq, America magazine (April 19) recently asked the most

fundamental question: “Can Christianity in northern Iraq survive after ISIS?”

The answer, of course, is that it is still too early to tell. But if Christianity does not survive there, it will not be because Iraqi Christians over the last century did not sacrifice their lives to maintain a Christian presence. And many who remain have sacrificed everything but their lives.

If Christianity does not survive in Iraq—and elsewhere in the region—it may well be a result of the silence and neglect by their brothers and sisters in the West.

These suffering Christians deserve our continued solidarity.

As noted in the America article, Archbishop Bashar Warda of Erbil has begun a number of development

initiatives (many with our financial assistance) that could mean Christians will not “merely survive,” but will actually “thrive” in Iraq.

There is a roadmap for sustainability of the Christian community, but it requires continued material and financial support.

And not just in the Middle East.

As the recent church bombings in Sri Lanka tragically demonstrate, too many Christians throughout the world echo Isidore Bakanja’s words: “I am dying because I am a Christian.”

These atrocities must end.

The genocide of Christians must never again be allowed, and the Christian communities in places like Iraq must be helped to survive.

Vivat Jesus!

The Gentle Warrior

By James B. Reuter, SJ

CHAPTER FIVE

THE WAR YEARS

The figures were true. Four hundred Japanese paratroopers did capture the island, with two thousand Americans on it. What the Japanese did not say was that most of these Americans were the administrative personnel, based in Malinta Tunnel — nurses, doctors, secretaries, book keepers. The Japanese never forgot that: four hundred Japanese took two thousand Americans captive!

George was always trying to be positive, but — listening to the Japanese cries of triumph over the loud speakers, in the streets, at night — even George could taste the bitterness of defeat.

But there was worse to come. On a warm clear night in April of 1942 the voice of General Wainwright echoed in the streets of the city, over the same loud speakers. General Wainwright was called “Skinny” Wainwright. And on that evening even his voice sounded skinny. He was exhausted, depressed, physically sick. The tired voice came over the speakers, again and again and again:

“The Armed Forces of the United States of America have surrendered to the Japanese on Bataan. I am speaking to the American military men in Mindanao — I beg you to lay down your arms! I am speaking to the Filipinos who have joined the United States Armed Forces. We have surrendered. I beg you to lay down your arms.” Over and over and over again.

The effect on the morale of the people in the city was devastating. Even George had believed, with all his heart, that help was coming. The Voice of Freedom gave the impression, to everyone, that battleships and airplane carriers were steaming across the Pacific from California, bringing aid to the poor boys who were fighting in the foxholes of Bataan. Even George was waiting for the

battleships to stream into Manila Bay.

But no ships ever came.

Instead, the Americans and Filipinos who had been holding out on Bataan were abject prisoners of war, being clubbed with the butts of Japanese guns, being driven in long irregular lines over the long mountainous route from Bataan to the prison camp at Capas.

It was the Death March.

What George said was true — when a soldier fell, the Japanese shot him. Only sometimes they did not shoot him. They killed him with a bayonet, to save ammunition. There were many Knights in that Death March. The one that George knew best was Benito Soliven, who was the orator at the Feast of Christ the King in Tondo, just before the war.

Benito Soliven was an extraordinary man. When he ran for Congress in the Ilocos region, his opponent was a politician named Elpidio Quirino. There in the north, where the voters knew all the candidates personally, Benito Soliven defeated Elpidio Quirino so badly that Quirino retired from politics. It was Quezon who brought Quirino back into public life. Quirino was Quezon’s white haired boy. Years later, Quirino became President of the Philippines.

Benito Soliven fell in love with a beautiful, good little girl, there in the Ilocos region. He was already in Congress when this happened, and the girl was twelve years old. He was completely moral. He waited patiently until she was eighteen. Then he courted her, and married her. They had ten children in twelve years.

When he was in the prison camp at Capas, sick with beriberi and burning with fever, the Japanese offered him his liberty if he would join the puppet government. Benito thought about it, lying on the floor, sick unto death, in the little bamboo shack in the prison camp. He said to the



Japanese: “No. I have never been compromised. I do not want to begin compromising now. If I accept your offer, I will have to do whatever you say. I don’t want to do that. I will get out of this camp when everybody else gets out.”

When finally, he was released, he was so sick that he died. George and the Knights buried him, from the Paco Church. The tenth child, the youngest, died. The doctor did not say that it was malnutrition, but George believed that hunger had a great deal to do with it. Food was very scarce, in those days.

Benito’s wife, Pelagia, was thirty years old when he died, and beautiful. She had long hair, which hung below her waist. She never married again. She worked as a seamstress, making the soutanas that Jesuits wear. The white soutana that George Willmann wore, walking through the war torn streets of Manila, was made by Mrs. Soliven.

Many years later, when one of Benito’s sons was about to

be married, he broke off with his fiancée. He said: “I asked her the key question. And she gave the wrong answer! So I broke it up!” George said, in wonder: “What is that key question?” The Soliven boy said: “Well, I asked her: ‘If I die, would you marry again?’ And do you know what she said? She said: ‘I don’t know!’ That’s the wrong answer! So I broke it up. She’s going to be unfaithful to me, just because I die!”

George realized that the boy was utterly conditioned by his mother and father. Benito died when this boy was three years old. To the boy, his Daddy was only a picture on the wall. But his mother kept telling her children what a good man he was, and how much he loved all of them — and she never thought of marrying anyone else. So when the boy asked his fiancée: “If I die, would you marry again?” and she said: “I don’t know!” he thought: “What kind of a girl is this? She is not like my Mommy!”

(to be continued on the next issue)



An INVITATION to become a **FR. GEORGE J. WILLMANN, SJ FELLOW**

THE “Fr. George J. Willmann Fellows” was launched by the Knights of Columbus Father George J. Willmann Charities, Inc. last June 29, 1997 during the Centennial Birth Anniversary celebration of Rev. Fr. George J. Willmann, S.J. This fund-raising campaign finances the theological research expenses necessary to possibly raise Fr. Willmann to the honors of the altar. Last December 7, 2015, Manila Archbishop Luis Antonio G. Cardinal Tagle has officially opened the Archdiocesan Process for the Causes of Beatification and Canonization of Fr. George J. Willmann.

Membership to the Fr. Willmann Fellows is open to all Knights of Columbus councils, members, their families, friends and even to business institutions. As of December 2018, more than 1,100 individuals and 36 institutions all over the country have already joined this fellowship. Father Willmann Fellows serve as co-sponsors in the work of spreading the good news about Fr. Willmann’s life, works and holiness. Their donation is a lifetime subscription to the initiative of the Knights of Columbus of promoting awareness on Father Willmann in order that authentic devotion to him may be encouraged among the faithful, especially those who need his intercession for God’s grace.

We therefore cordially invite you and your loved ones to join the Fr. Willmann Fellows. Aside from being an advocate in spreading the sanctity of Father Willmann and the graces that come with it, each Fellow is entitled to receive the following items as memorabilia: (1) a Certificate of Membership, (2) a lapel pin and (3) a pamphlet entitled “A Quest for a Cause of Fr. George J. Willmann, S.J.”. We further urge you to fervently seek Fr. Willmann’s intercession in all your petitions for God’s graces and to report to the Foundation all blessings you may have received with the intercession of Fr. Willmann.

**KNIGHTS OF COLUMBUS
FR. GEORGE J. WILLMANN CHARITIES, INC.**
Gen. Luna cor. Sta. Potenciana Sts., Intramuros, Manila
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APPLICATION FOR MEMBERSHIP
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- Name of Applicant (individual or institution): _____
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[] Cash P _____
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(Note: Please make check payable to KC Fr. George J. Willmann Charities, Inc.)

Date: _____

Signature: _____

Money Matters / C2

huge investments or big time decisions, they are at a lost. They always go back to their elders seeking advice and comfort in their calculations and decisions. They are afraid to commit a mistake, much more, make a titanic mistake. This is especially true when there is a predicament or a clash between numbers, which investment is better than the other. More often than not, it is here where wisdom and experience of the elderly will count more than numbers. Guts and instincts are not taught in school. You learn them through actual experience. As the saying

goes, experience is the best teacher.

So which is better then, financial planning or experience? For new or young entrepreneurs or investors, financial planning is a requisite. This is to avoid making costly mistakes early on. You try to anticipate what may go wrong in your decision and try to find solutions or ways to minimize such occurrences. Besides, capital is a scarce resource. Trial and error is troublesome and cumbersome. Ask questions first before you plunge into action and not the other way around.

Brother’s Insight / C2

lifestyle to be able to cope with their difficulties. Honesty will not only be the best policy for this family but it has become a virtue. A virtue of goodness and uprightness centered on love of one another.

On the other hand a dishonest person thinks that there is nothing wrong with his ways. He always justifies his dishonesty as it has benefited him financially and socially. He would continue to advance himself even if he would lie or misrepresent himself over and over.

His opulence would be so obvious that his kind of work would not be able to justify his extravagance. He does not see nor feel anything wrong

with the situation. Why? Because he is able to meet all his financial obligations, he is high in the social ladder and his family is very happy. Unknown to him, he had introduced his family to his evil ways. Sooner or later, all the members of the family would not see anything wrong with their dishonesty, would not feel any guilt nor would have any remorse.

The dishonest person is so insensitive that he does not realize that he had already exposed himself with what he thinks is a normal lifestyle, a lifestyle that is beyond his means. A social accolade he never deserves nor is capable of. And worse, he has introduced his family to a life of lies.

The honesty of a person radiates to his family, full of love and truthfulness. On the other hand, the dishonest person inculcates to his family his pack of lies, justifying their untruthfulness and evil ways.

But people around them are not blind, they are not deaf and they are not mute. They see everything. They hear everything. They talk about it. They know who are honest and who are not. They know who are truthful and who are not. They can distinguish and differentiate an honest person from a dishonest person. If people really know then I guess, indeed “Honesty is the Best Policy” and Dishonesty is not as Rewarding as some may think.

Fraternal Service Exemplars Go to Brunei Darussalam

THE famous oil-rich nation of Brunei-Darussalam played host to the 42nd Annual Family Service Awards Asian Tour held last May 16 to 19, 2019, at the capital city of Bandar Seri Begawan. The delegates composing of KCFAPI Family Service awardees and their guests, headed by the Vice President of the Fraternal Benefits Group Bro. Gari M. San Sebastian, were shown with some of the best that Brunei has to offer- a befitting tribute and thanksgiving to those who have shown exemplary fraternal service performance in their respective jurisdictions for 2018.

The tour began at the KCFAPI Center where the participants had a briefing of the site-seeing that awaits them for the next couple of days before they were transported to the NIA Terminal 1 where they will be flown to Brunei on board its official flag carrier. Upon arrival at Brunei International Airport, the delegation was immediately transported to their assigned hotel for a much needed rest to prepare them for the itinerary ahead.

The official site seeing and tour took place on the second day. Among the sites visited were the Malay Technology Museum, which featured the life in pre-colonial Brunei and the Sultan Omar Ali Saifuddin Mosque, which is among the best examples modern Islamic Architecture in the Asia-Pacific for its



The Annual Family Service Awardees and their families during their Asian Trip in Brunei Darussalam last May 16 to 19, 2019.

spectacular amalgamation of both Mughal and Malayan architecture. The mosque is built in an artificial lake by the 28th Sultan of Brunei, Sultan Omar Ali Saifuddin-an architectural masterpiece

that dominates the Brunei skyline. The next stop is the Royal Regalia Exhibition Hall which featured artifacts and wearable regalia dawned by the royal family of Brunei followed by the Hassanil

Bolkiah Mosque the largest national mosque in the capital that accommodate 5,000 worshippers and the Istana Nurul Iman- the biggest residential palace in the world and official

residence of His Majesty the Sultan of Negara Brunei Darussalam. The delegates also had a first-hand experience of how the locals of the City observe the sacred season of Ramadan.

It was an unforgettable experience for the delegation, who look forward to the next exciting adventure that awaits the next set of fraternal service exemplars for the year 2019. *(LDFormilleza)*

KCFAPI Customer Service Training



The employees of KCFAPI and its wholly owned and majority owned corporations during the Advanced Customer Excellence Seminar held last June 1 and 8, 2019 at the KCFAPI Centre Manila.

AS a service fraternal association, KCFAPI is committed to ensure exemplary service to all BC Holders. Last June 1 and 8, 2019, KCFAPI through Ariva Academy, hosted a 1-day Advanced Customer Service Excellence Seminar for all its employees including wholly-owned and majority owned corporations. The seminar was facilitated by Mr. Howell

V. Mabalot. The session provided additional knowledge and skills to all attendees in properly addressing their customers' needs through effective techniques in handling their specific concerns. Topics such as techniques in ensuring successful customer satisfaction, resolving conflicts, problem solving through collaboration and stress management were discussed

during the training. This activity is a testament of the Association's dedication to continuously improve the service to the BC Holders. This endeavor is a part of the series of trainings organized by the Association's Human Resources and Corporate Communications Department in equipping and upskilling the entire workforce.



KCFAPI President Ramoncito A. Ocampo and the KCFAPI employees during their monthly themed Fridays "Let's Go Emerald!" last May 30, 2019. (KAYngco)



The Visayas Sales Force together with Fraternal Benefits Territory Head and Visayas Deputy Anthony P. Nazario and VP for FBG Gari M. San Sebastian during the Visayas 1st Quarter Evaluation last April 27 to 28, 2019 at the Golden Prince Hotel and Suites, Cebu City.

24TH Annual HOLUAP Convention



The attendees of the 24th Annual HOLUAP Convention last June 6 to 8, 2019 at the Microtel Inn and Suites by Wyndham, Puerto Princesa City attended by KCFAPI VP Ronulfo Antero G. Infante.

THE Home Office Life Underwriters Association of the Philippines (HOLUAP) held their 24th Annual Convention last June 6 to 8, 2019 at the Microtel Inn and Suites by Wyndham, Puerto Princesa City. As an active member of HOLUAP, KCFAPI

represented by its Vice President for MIS, Underwriting and Administration (MUA), Ronulfo Antero G. Infante and Underwriting Supervisor, Marianne M. Gatdula attended the 3-day activity. The theme was: Vision in Motion: Developing Possibilities.

Some of the topics discussed during the convention include vaccine-preventive diseases and drug-resistant pathogens, developmental delay versus autism and other subjects that are relevant to the field of underwriting. The convention was also attended by various

members of the organization across the Philippines. Attending conventions is very important for the Association as it keeps their employees up-to-date with the current developments in the Insurance Industry with the objective of improving the services to BC Holders.



Bro. Rene V. Sarmiento, incoming Luzon North Deputy, KCFAPI Board of Trustee and Kompas Credit and Financing Corporation Chairman together with Ronulfo Antero G. Infante, VP for MUA and selected KCFAPI Chorale members during the Intramuros Administration Flag Raising Ceremony last June 3, 2019 at the Fort Santiago, Manila. (KAYngco)



The Officers and Employees of the Knights of Columbus Fraternal Association of the Phils, Inc. attended the Annual Luzon South Convention in full support to the brother Knights held last May 25, 2019 at the Bellevue Manila, Muntinlupa City.