

ETERNAL

HIGH PRIEST

I AM THE GOOD SHEPHERD I KNOW MY SHEEP AND THEY KNOW ME  
VOICE OF THE GOOD SHEPHERD LAYS DOWN HIS LIFE FOR HIS SHEEP

HIS

SHEPHERD

**GOD IS NOWHERE**

The metaphor for knowing  
is *seeing*.

**12**  
**A B C**  
**14**

## The Disciple

- **Discipulus** means a student. In the Jewish context, we see a Rabbi having his students around him in order to be close to him, to see what he does, and to live like him so that they may represent him to others.
- **Christian discipleship** involves patterning oneself on a master, and in this case, Jesus, the master (*magister*) is one whose own vocation came to its ultimate expression in suffering.

The key note of discipleship is the close following of Jesus: **COME FOLLOW ME.**

## The Apostle

- Apostleship is a post-resurrection concept. The Twelve Disciples became the Twelve Apostles after Jesus sent them: **“As the Father has sent me, so I send you”**.
- The keynote of apostleship is service, primarily as service to Jesus Christ by **representing** him. Christ is the origin and goal of apostolic service.

*The New Evangelization for the  
Transmission of the Christian Faith*

**Synod of Bishops  
III Ordinary General Assembly  
October 7 - 28 2012**

(5) Pope John Paul II: *“not re-evangelization, but rather of a new evangelization; new in its ardour, methods and expression.”* ...it is the courage to forge new paths in responding to the changing circumstances and conditions facing the Church in her call to proclaim and live the Gospel today.

A **“new evangelization”** is synonymous with **renewed spiritual efforts** in the life of faith within the local Churches, starting with a process to discern the changes in various cultural and social settings and their impact on Christian life, **to reread the memory of faith** and **to undertake new responsibilities** and generate new energies **to joyously and convincingly proclaim the Gospel of Jesus Christ.**

6) The **first sector** calling for the new evangelization is **culture**. In our times, we find ourselves in an era of a profound **secularism** which has led to a loss in the capacity to listen and understand the words of the Gospel as a living and life-giving message.

..the secularizing movement has taken a more subtle tone in cultural forms which invade people's everyday lives and foster **a mentality in which God is completely or partially left out of life and human consciousness.** ...**secularism** has entered the Christian life and ecclesial communities and has become not simply an external threat for believers but something to be faced each day in life in the various manifestations of the so-called culture of **relativism.**

# SECULARIZATION THEORIES

- **Peter Berger:** Secularization is defined as the process by which sectors of society are removed from the domination of religious institutions. Beliefs and values become relative and contextually determined— no longer absolute.

# LUCKMAN'S 4 PHASE THEORY

All societies pass through four stages:

1. **Prehistoric**. Responsibility for protecting the sacred rests with the entire society.
2. **Age of Empire**. Responsibility for the sacred rests with a separate institution with strong ties to government
3. **Nation-State**. Religions multiply and the religious institution as a whole occupies only a part of people's lives.
4. **Late Modern**. **Privatized religion** (spirituality) is located in individual consciousness which forms the basis for a pluralistic market supporting a wide diversity of co-existing beliefs.



Time-keeping was communal. The Church tells not only the time but that *it is time to pray.*



Time-keeping was privatized. The Church bell has “lost” its influence.



Santa Claus has become the symbol of the “holidays”.



St. Nicolas was bishop of Myra and has a reputation for secret gift-giving.





Year of the Dragon?

Year of the LORD!

*CE - CHRISTIAN Era is now secularized and means COMMON Era*

## Lineamenta # 6

At the same time, some regions of the world are showing signs of a **promising religious reawakening**. These many positive expectations, resulting from a rediscovery of God and the sacred in various religions, are, however, **being overshadowed by the phenomenon of fundamentalism which oftentimes manipulates religion to justify violence and even terrorism**, a serious abuse of religion. "We cannot kill in God's name!" Furthermore, the proliferation of the sects continues to be an ongoing challenge.

## Peter Berger:

“The idea that modernization necessarily leads to a decline of religion is wrong. Modernization has secularizing effects but it has also provoked powerful movements of *counter-secularization*.”

*This movement often takes a form called **fundamentalism**.*

# Christian Fundamentalism

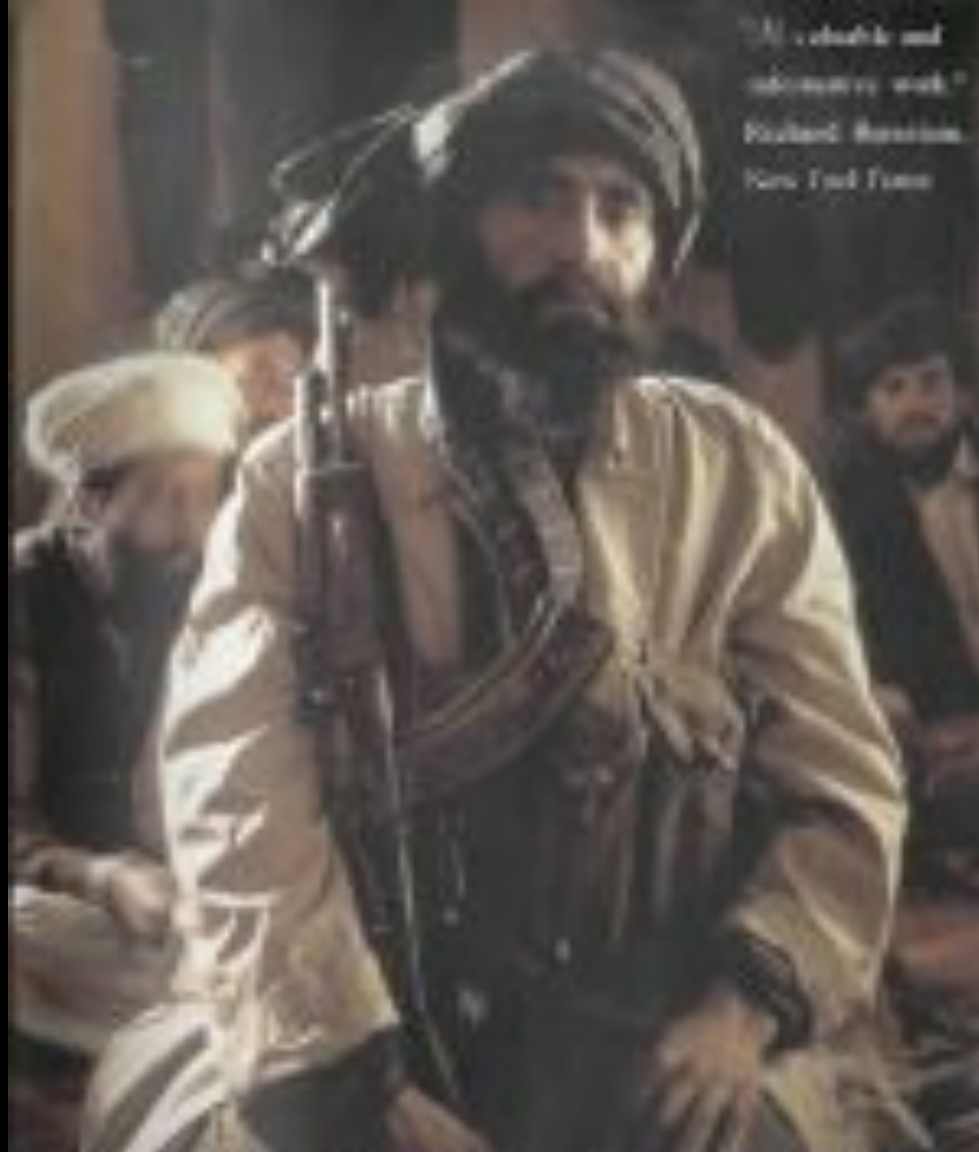
- **Originated in 1910 with American Protestants who wanted to go back to “The Fundamentals” of the Christian faith.**
- **They upheld creationism over the theory of evolution**
- **They favored a literal interpretation of the Bible over other methods of interpretation**
- **They are later called the Evangelicals.**



# Islamic Fundamentalism

- **Islamic militant fundamentalism became manifest in the Iranian Revolution in 1979. Ayatollah Ruhollah Khomeini established a theocratic state where the Shar'ia is the law of the land.**
- **The revolution aimed to create an *umma*, a universal Islamic community, the exact opposite of secularization where religion is taken away from the public sphere and privatized.**

"A valuable and  
intriguing work."  
Richard Berrington,  
New York Times



Ahmed Rashid

# Taliban

NB

THE NEW YORK TIMES BESTSELLING AUTHOR OF CENTRAL ASIA

# **Common Features of Fundamentalism among Religions:**

- 1. Great religious passion**
- 2. Defiance of what others define as modern or signs of the times**
- 3. A return to traditional sources of religious authority.**

Pope Benedict calls attention to an **“educational emergency”** --- the need to transmit to new generations the basic values for living and right conduct that is becoming more arduous. Such is the case with not only parents, who witness a steady erosion of their ability to influence the educational process, but also those professionally engaged in educational activity, beginning with the school.”

*As disciples-apostles, we have to proclaim the Gospel in a secularized society with passion and conviction, always calling attention to the presence of God in our culture, but careful not to counter secularization with a fundamentalist mentality.*

**Laudare, Benedicere, Predicare**

**To Praise, To Bless, To Preach**

**Laudare, Benedicere, Predicare**

**To Praise, To Bless, To Preach**

GOOD

Laudare, **Benedicere**, Predicare

To Praise, **To Bless**, To Preach

**Pagmamahal**

**versus**

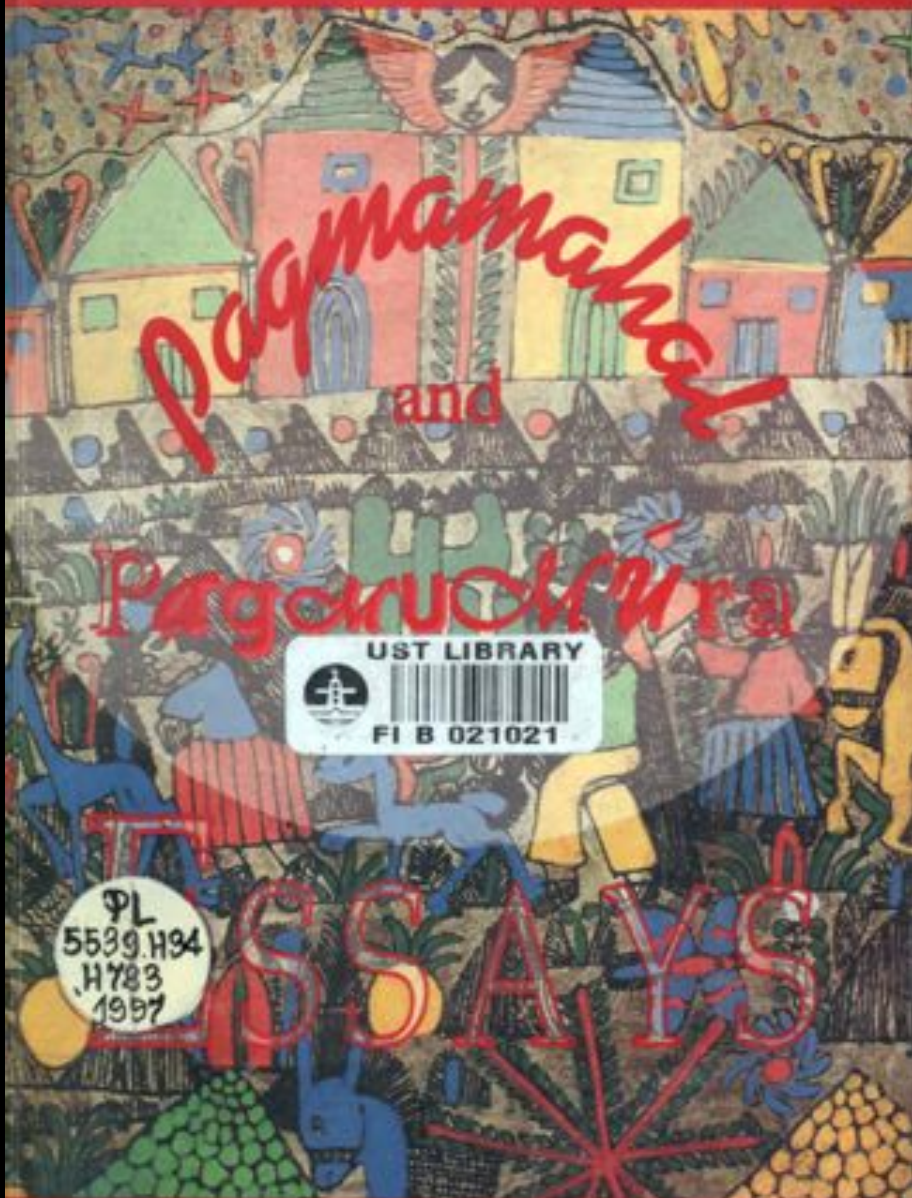
**Pagmumura**

**mahal**

**versus**

**mura**

FLORENTINO H. HORNEDO



Pagmamahal  
and

Pagkukuhap

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ESSAYS

*“Ang tauong may baet, may vasto,  
ybinobocod niya sa caniyang loob, ang  
magaling sa masama, **minamahal niya  
ang mahal, at ang moray minomora  
rin...***

*Cun baga lalo ang D.s at mahal sa  
lahat, anot di ninyo mahalin at  
sintahing lalo sa lahat?”*

***Juan de Oliver, OFM, text ca 1585-1590***

*“Minomora pala ninyo ang D.s. Touing sinasacsi nang gayong osap; ay aba, alin pa ang salang totoo cundi yaon, gauang masama sa lahat at camorahang daquila nang P.D.s. na siya, i, sinasacsi nang di totoo?”*

**Thus, you make God cheap whenever you ask him to witness to such talk. However, the real sin, a most evil deed and a great insult to God, would be to call on him to bear witness to a lie.**

*“Remember, the ransom that was paid to free you...was paid neither in silver or gold but in the precious blood of Christ.”*

**\* 1 Peter 1:18**

Nang **mahalin** tayo ng Diyos, pinataas  
Niya ang ating **halaga**.

**Laudare, Benedicere, **Predicare****

**To Praise, To Bless, **To Preach****

A rabbi, whose grandfather had been a pupil of Baal Shem Tov, was once asked to tell a story. ‘A story ought to be told,’ he said, ‘so that it is itself a help,’ and his story was this. *‘My grandfather was paralyzed. Once he was asked to tell a story about his teacher and he told how the holy Baal Shem Tov used to jump and dance when he was praying. My grandfather stood up while he was telling the story, and the story carried him away so much that he had to jump and dance to show how the master had done it. From that moment, he was healed. This is how stories ought to be told.’*”

**“HOPE is the radical refusal to put limits to what God can do.”**

**- Catherine**

