

OUR BODY – GIFT AND RESPONSIBILITY...continued

I have come across three volumes written by Fr. Melchor B. Montalbo, which summarize and explain in layman's terms the Holy Father's reflections (which are too deep for us) viz.: Book 1 – The Body in Creation; Book 2 – The Body, Fallen yet Redeemed; and Book 3 – The Resurrection of the Body, Marriage and Celibacy. In a culture that pays too much attention on the body as a source of pleasure and lust, in a sex-saturated culture that glorifies the unrestrained expression of our sexual desires as a path to liberation and fulfillment, the Holy Father's Theology of the Body is a fresh approach that rather shows us something of the "sacrament" that reveals to us the inner life and glory of God Himself...that the body is a sign that points to something beyond itself to the very mystery of the God.

And this is clearly seen in the mystery of the Incarnation...Christ assumed our humanity and became truly man. His humanity became the vehicle by which we come into contact with and encounter the Divine reality of God Himself. In Christ, the body becomes a vehicle of God's definitive self-revelation to mankind. The central thesis of Pope John Paul II's Theology of the Body, in the words of Christopher West, is that "the body, and it alone, is capable of making visible what is invisible: the spiritual and the divine. It was created to transfer into the visible reality of the world, the mystery hidden since time immemorial in God, and thus be a sign of it."

Fr. Montalbo cites Christopher West (Theology of the Body Explained, 2007) as dividing the Pope's reflections into two major parts, each part made up of three cycles. Part One consists of Cycle 1, Original Man, focused on man's experience of his sexual embodiment before original sin; Cycle 2, Historical Man, focused on man's experience of his body as affected by sin, yet redeemed by Jesus Christ; Cycle 3, Eschatological Man, concerned with man's experience of his embodiedness in the perspective of the resurrection. Part Two covers Cycle 4 which deals on Celibacy; Cycle 5 focuses on The Sacramentality of Marriage, and Cycle 6, Love and Fruitfulness, and re-examines the teachings of Humanae Vitae. It has also been said that the encyclical of Pope Benedict XVI, Deus Caritas Est (God is Love), with its exposition of the relationship between

agape and eros, is the culmination of Pope John Paul II's Theology of the Body.

What does this tell us about marriage, divorce, and procreation? We go to the words of Jesus Christ, who when asked by the Pharisees about the lawfulness of divorce, replied by recalling what was "in the beginning" the purpose of God, creating man, male and female – God's original plan and design for marriage. The question about divorce by the Pharisees continues to be reiterated today, due to the "hardness of heart" caused by sin, but Jesus did not fall for that ploy, and instead stressed that "in the beginning" God's original plan for man and woman created in His image and likeness had eternal designs for the "one flesh union" between man and wife. Thus we realize that the Creator's original intent as far as the meaning of the body, human sexuality, and marriage was: "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh...so they are no longer two but one flesh. What therefore God has joined together, let no man put asunder." Here is set forth the normative principle of the unity and indissolubility of marriage – this is the standard, the original and eternal law established by God Himself from "the beginning" and has been re-established in and by Christ. Jesus restores the order of creation in accord with God's design. This is what the Magisterium of the Church upholds, and no "modern" arguments can reverse what God Himself established "in the beginning."

The Holy Father affirms that this purpose and meaning of human existence, the very essence of being a person has been indelibly stamped by God in our bodies, in our sexuality...that the meaning of life is to love as God loves...that is, to give ourselves freely and sincerely to and for the other has been inscribed by God in our masculinity and femininity, and in the call to become "one flesh." Man and woman become a gift to each other without reservation, affirming each other in their conjugal union. This is the nuptial meaning of our bodies and sexuality, and therefore we cannot misuse our bodies and sexuality. The use of the body for selfish pleasure, which has increasingly been manifest in our so-called modern culture has in fact brought about dire consequences for our society and the world

– in fact, "predicted" in Humanae Vitae.

Another demand for "reform" that has been repeatedly raised refers to procreation – the "freedom" to decide on the result of such conjugal union (and indeed the results of other copulative actions). This freedom is even being claimed by governments in undisguised tyranny over couples and their right to choose for themselves the size of their families (by the way, one of the "predictions" of Humanae Vitae). Fr. Montalbo writes that towards the end of the Holy Father's meditations, he focused on Genesis 4.1-2 which says, "Adam knew Eve his wife, and she conceived and bore Cain, saying, 'I have gotten a man with the help of God.'" This passage shows that it is thematically bound up with the "blessings of fertility" which, from the beginning, descended upon the "one flesh" union of husband and wife and the nuptial significance of their bodies. In this passage from Genesis, we can see "the woman stands before the man as a mother, the subject of new human life that is conceived and develops in her, and from her is born into the world." Motherhood, he explains, brings to light a particular power of the female body. At the same time, "the mystery of man's masculinity, that is, the generative and fatherly meaning of his body, is also thoroughly revealed." Fatherhood and motherhood complete the meaning and mystery of their bodies, in its masculinity and femininity. The generative significance fulfils the nuptial meaning of their bodies. In and through their bodies, they transmit the image of God in the world. It can only be said that it is man's "hardness of heart" that insists on the right, which he does not possess, to cut off a life that is begotten by sexual union.

As outlined earlier, Theology of the Body, covers much more than these points which I have tried to excerpt and summarize, from a reading of Fr. Montalbo's series. Here, however, what I have wanted to stress is that "in the beginning" God created us, male and female, with the capacity and command to give each other freely the love that God Himself gives us, and to freely accept the gift of life that He has shared with us. Our bodies are a GIFT, and we must gladly accept the RESPONSIBILITY that comes with this profound gift that God bestowed on mankind from the very beginning.

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News

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ALLiance for the FAMILY Foundation Philippines, Inc.

ALFI is a multi-sectoral organization committed to foster and defend the sanctity of marriage, to promote family solidarity, and to protect life at all stages of development.



THE SPLENDOR WITHIN

by: Atty. Girlie Noche

Today, there is increasing awareness of the dignity and the uniqueness of every human person. This brings about an insistent call for people to be able to enjoy the use of their judgment and freedom, and decide on their actions, free from external pressure or coercion, including the teachings of their religion.

Certain currents of modern thought exalt freedom to such an extent that it becomes an absolute, defying every form of restraint or force that compels or contradicts the dictates of conscience. The individual conscience is thus depended upon as a supreme tribunal which hands down correct decisions on good and evil. It is claimed that one's judgment is true and correct, thus, moral, by the fact that it has its origin in the conscience; hence, the oft-quoted counsel to listen and follow one's conscience. This proposition, however, adopts a radically subjective concept of morality that yields to the criteria of sincerity and "being at peace with oneself", among others.

Such an outlook is congenial to an individualist ethic wherein each individual is

faced with his own truth, different from the truth of others. This consequently brings about a crisis of truth.

So, how do we know the truth? How do we recognize what is right? How can we discern between good and evil, between what is truly right and what may appear right?

In the Book of Genesis, we read: "The Lord God commanded the man, saying, 'You may eat freely of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'" (Gen 2:16-17).

With this imagery, Revelation teaches that the power to decide what is good and what is evil does not belong to man, but to God alone. Man certainly possesses a great degree of freedom since he can eat "of every tree of the garden". But his freedom is not unlimited: it must halt before the "tree of the knowledge of good and evil". God, who alone is good, knows perfectly what is good for man, and by virtue of His very love for us proposes this good to man.

When asked by the rich young man: "Teacher, what good must I do to have eternal life?", Jesus had a definitive answer: "If you wish to enter into life, keep the commandments." (cf. Mt 19:16).

Many people today ask: How can obedience to God's law respect the uniqueness and individuality of the person?

Freedom and obedience to a law which has

its origins in God are not incompatible. Both are ordered to the good and the true end of man, in reference always to his Creator. Licentiousness or the freedom to do whatever one desires is not freedom but slavery—to superficiality, selfishness, greed, fear, and weakness. "For I do not do the good I want, but the evil I do not want is what I do...Wretched man that I am!" (Rom 7:19, 24). Man must be aware of this and should be able to struggle against his wicked tendencies and free himself from subservience to his feelings in making a free and conscious choice of the good.

As St. Paul writes, "For freedom Christ has set us free" (Galatians 5:1), and won for us the redemptive power of the Cross. And since Christ himself is the truth (cf. John 14:6), it is also correct to say that the truth sets us free (cf. John 8:32). Freedom, thus, is secured by its conformity to truth—the unchanging truth.

In his journey towards his Creator, man must freely do good and avoid evil. But in order to accomplish this, he must be able to distinguish good from evil. This, man is able to do by the light of natural reason which is infused in him by God at creation. Through this light, he understands what must be done and what must be avoided in his actions. (cf. Veritatis Splendor, 40).

Reason and nature are acknowledged as universally valid sources of law. International law as a rule of action binding on the family of nations, in fact, is based on Natural Law and does not emanate from a supreme lawmaking authority. It is described as "a natural and

universal principle of right and wrong" which is recognizable by every individual through the use of his reason and his conscience, and is binding on the state.

St. Paul had already recognized and tackled these fundamental concepts of nature and conscience in his Letter to the Romans when he said: "When Gentiles who have not the Law do by nature what the law requires, they are a law to themselves....they show that what the law requires is written on their hearts, while their conscience also bears witness..." (Rom 2:14).

Out of His love and wisdom, God directs and governs the whole world through His eternal law. He, however, guides and provides for man in a special way, differently from other creatures, for He has created man in His own image and likeness. He cares for man not "from without", through the laws of physical nature, but "from within", through reason, which, by its natural knowledge of God's law, is consequently able to show man the right

continued on next page

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What's inside

- Youth Speak: World Youth Day Madrid - A Journey of Faith
- In This Corner: Juan Ponce Enrile
- Prayer Pledges for Senators
- Our Body – Gift and Responsibility
- How to Write to the Legislators
- Why We Should Oppose the RH Bill
- The Truth About the RH Bill





YOUTH SPEAK

WORLD YOUTH DAY MADRID – A JOURNEY OF FAITH

by: Thea Tansingco

It was nothing like I thought it would be. From the participants, to the experience, to the feel of it all—I was amazed! -- and even before the final event (the Vigil) ended, I was begging my parents to allow me to go to the next World Youth Day in Rio de Janeiro, Brazil.

On the plane on the way to Madrid, I was expecting silence, a never-ending prayer, and complete solemnity. I thought that there would be no time to have fun; it would be just holy people walking up and down the streets in silent contemplation of their love for God. I was envisioning that most of the pilgrims would be old nuns, priests, or seminarians. Never mind that it was called World Youth Day—I didn't believe that there could be so many young Christians willing to go to another country for their Faith.

Jornada Mundial de la Juventud (JM) Madrid – or World Youth Day (WYD) -- was nothing like this.

The first surprise : Most of the participants were around my age (or just a little bit older, considering I was one of the younger pilgrims there). And they weren't the stereotypical Christians that the media perceives them to be (calm-to-the-point-of-stoic façade, Holy Bible tucked dutifully under their arm, full-length clothing in shades of gray and brown). Far from it -- they were fun-loving and active teenagers and young adults. All of the pilgrims—including the ones from my group—were wearing happy smiles on our faces. From all the cheering of "¡Esta es la juventud del papa!" (We are the youth of the Pope!), to the exchanging of souvenirs, to the joyful waving of hundreds of flags of different nations, WYD 2011 is a truly unforgettable experience.

Another thing that surprised me was the feel of the place. It is literally indescribable. I can't compare it to anything else I've ever felt. The most I can say is that there was something in the air which made the Pilgrims calm and energetic and excited and free—everything felt so right, as though we were happily welcomed back home by our loved ones after a long, exhausting journey. The atmosphere was intoxicating! Even the strong rain that poured during the Vigil did nothing to dampen our high spirits for the Holy Mass the next morning. My group left World Youth Day Madrid determined to attend the next one.

The Splendor Within...continued

direction to take in his free actions. (Veritatis Splendor, 43).

In His benevolence, God calls man to participate in His Providence since He desires to guide the world through man himself, through man's reasonable and responsible care. Through this participation, man is able to recognize, know and express the truth. God's divine image is thus shared with man and the splendor of God's light reflected in him.

As St. Thomas writes: "...the rational creature is subject to divine providence in the most excellent way, insofar as it partakes of a share of providence, being provident both for itself and for others. Thus it has a share of the Eternal Reason, whereby it has a natural inclination to its due act and end. This participation of the eternal law in the rational creature is called Natural Law." (Summa Theologiae, I-II, q. 91, a.2).

The light of reason within, however, cannot be man's supreme ruler unless it is the voice of a higher reason to which our spirit and freedom must be subject. Man must constantly seek to form and inform that reason and make it the object of a continuous conversion to what is true and to what is good. As St. Paul exhorts us: "Do not conform yourselves to this age, but be transformed by the renewal of our mind, that you may discern what is the will of God, what is good and pleasing and perfect." (Rom 12:2).

Like the young King Solomon, more than success, wealth, long life or victory over enemies, man must yearn for a listening heart that he may discern between good and evil. For it is the heart converted to the Lord and to the love of what is good and true that is the splendor that reigns within.

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The arrival of Pope Benedict XVI was—for lack of better word—fantastic, and his homilies and speeches were even more so. He stressed the importance of love for Jesus Christ and of unity. "Planted and built up in Jesus Christ, firm in the Faith" was his message to all pilgrims who attended WYD, as well as to all Christians in general. The Pope said during his homily, "For our part, we have come to know the immensity of His (Christ's) love and we want to respond generously to His love by sharing with others the joy we have received. Christ is the answer to so many of our deepest concerns." To me this means that I have to do my share to make Christ more known and loved by others. The Pope also reminded us to love the Church, to participate actively in our parishes or movements, to receive the sacraments frequently (especially the sacraments of the Eucharist and of Reconciliation), and to spend time in personal prayer.

However, not everything was all sunshine in Madrid. The media, for one, kept coming up with negative views on World Youth Day in Madrid, the Pope, and Christianity. There were many pockets of protesters noisily protesting against WYD and us. Many of those against the Pope's coming were the pro-abortion and pro-gay marriage protestors, the latter of which made it a point to flaunt their sexual preference to the Holy Father by the Gay Kiss.

But rather than ostracize them, Pope Benedict XVI – who is our inspiration to be Pro-Life as he is always at the forefront of defending family and life – made it known that the Church is always open to them. He even gave permission to the numerous WYD confessors to welcome back post-abortive women. Normally, only certain priests have the power to forgive the sin of abortion, but all the priests taking confession at this event had this power.

In the end, the Pope showed us that World Youth Day is a journey of finding strength to remain firm in the Faith—to be one with the Church by standing strong in the face of temptation, supporting the Church despite all the negativity she receives. Now, it is up to us youth to accomplish the mission that we have been given.

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IN THIS CORNER...

JUAN PONCE ENRILE: HE STANDS BIG AS DEFENDER OF LIFE

by: Rosie B. Luistro

Gusto Ko Happy Ka !!



"Gusto ko Happy ka" was Senate President Juan Ponce Enrile's campaign line during the last elections. Today, he can say that your vote for him was not wasted. The Senate President is a political veteran of many administrations but still surprised many when he confronted the proponents of the Reproductive Health measure. Aware of the people's naiveté about birth control and the long-term consequences in the future, Juan Ponce Enrile has taken a firm stand -- the defense of the unborn. In challenging the obfuscation propounded in the hallways of Congress, he recognizes that the protection of human life is the ultimate challenge for any nation and has taken up this role to protect the birthright of the unwanted as millions look up to him in awe. Once again, the Senate President has proven to everyone that he not only was a bemedalled student and is a consummate lawyer, but he has proven to be a true prolific soldier. Had his mother decided to end her pregnancy, he would not be in our midst to-

day – a widely respected statesman whose integrity and concern for the public good reverberate across the land. Yes, he may be a politician but he certainly is not playing politics with this Bill. Indeed, he has become our unwavering Defender of Life!

Ram Mercado of the Sun Star, 18 September 2011, wrote it so well -- "The ferocity, the passion, and determination of the Sen. President in opposing the Population Control measure is understandable. He knows a thousand angels are cheering him along the way as he swims a two-mile distance non-stop to his final purpose in life. That is not survival as in the long past. It is a man's salvation." <http://www.sunstar.com.ph/pampanga/opinion/2011/09/18/mercado-sen-enrile-and-rh-bill-180094>

We are happy, Mr. Senate President. Thank you and God bless you!

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PRAYER PLEDGES FOR SENATORS

by: Eileen Araneta

Last September 05, 2011, some members of ALFI met with Senator Tito Sotto to present him with more close to 2000 prayer pledges for all senators who are working vigilantly to block the passage of the draft Reproductive Health (RH) bill. The prayer campaign was a quick and prompt response of ALFI amongst many pro-life supporters who have been closely following the proceedings in the Senate during the last weeks. This meeting was also the first time for ALFI to formally introduce itself to the Senator and hand over its position paper against the bill, along with many supporting documents in the ALFI Kit, as well as a copy of an episode of L.I.F.E., a TV talk show. The meeting proved to be most valuable when Senator Sotto also shared some advice to the ALFI members on how best they can further assist in enlightening the other members of the Senate. In that meeting, ALFI was represented by Tim Laws and Girlie Noche. Others who joined were Mindy Juatas, Hazel and Buddy Mante and Eileen Araneta.

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OUR BODY – GIFT AND RESPONSIBILITY

by: Merci Suleik

Today, it has been repeatedly averred, is a modern and changed world from the so-called medieval times, and therefore, it should be accepted that adjustments should be made, especially in matters of marriage, sexual relationships, control over one's own body...in short, in matters of the flesh.

Let us ask a few questions – does the physical human body have a specific meaning, and therefore, is there a real purpose to life, and if so, what is it; why was man created male and female and does it really matter if we are one sex or another; what does the marital union of man and woman say to us about God and the plan for our lives; what is the purpose of the married and celibate vocations...in other words, what is LOVE?

All these questions were answered in Pope John Paul II's 129 Wednesday audiences between 1978 and 1984. His reflections were based on the Gospels, the Book of Genesis, and St. Paul's letters, and contain a vision of the human person – man in the beginning, man after original sin, and man after Redemption and who he will be in the age to come. The Holy Father's revolutionary and transforming message of hope counteracts "modern" societal trends which urge us to view the body as an object of pleasure or as a machine to be manipulated. This beautiful vision of sexuality, which encourages a true reverence for the gift of our sexuality and challenges us to live it in a way worthy of our dignity as human persons has been summarized as John Paul II's Theology of the Body. This theology is not only for adults and married persons, but for all ages and vocations since it sums up the true meaning of the human person.

continued on next page

After just a year of airing, ALFI's talk show, **L.I.F.E.**, was given a special citation in the Best Talk Show category in the recently concluded 33rd Catholic Mass Media Awards. This special citation was given for the "intelligent discussion of issues on family and life" last October 19, 2011. There to receive the award were Marlyn Feliciano Lopez (host), Linda Valenzona (academic consultant and writer), Nits Sandejas (L.I.F.E. business manager), Eileen Araneta (Executive Producer).

L.I.F.E. airs over Global News Network, Tuesdays 9-10pm with replays in TV Maria on Saturdays at 8:30pm, Sundays at 6:30pm and Mondays to Fridays from 2-3pm.

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Roxas Blvd., Pasay City
 - 2.2 Email: Go to the website of the Senate of the Philippines, www.senate.gov.ph

WHY WE SHOULD OPPOSE THE RH BILL

by: *Tim Laws*

We should oppose the Reproductive Health/Responsible Parenthood Bills because of the damage they will do to Filipino families and society, and especially to young people, without really helping anyone. Some of the evils that have resulted from countries adopting Reproductive Health follow:

- Social science research shows that out-of-wedlock births greatly increase
- Social science research has shown that divorce greatly increases
- Social science research shows that cohabitation – living-in – greatly increases
- Social science research shows that crime increases greatly because of the damage to families
- Contraception has led to the legalization of abortion in all but five nations on earth – so far. Some are now calling for its legalization here
- Many of the most popular contraceptives – IUD's and those incorporating hormones – operate by mechanisms that can or do routinely cause the deaths of newly-formed human beings
- The ongoing world financial and economic crisis is the result of too few children being born in developed nations over the past four decades, resulting in a short fall of consumer demand and tax revenue. It cannot be ended except by increasing births in those nations – which is very unlikely to happen, because they have adopted the contraceptive mentality.
- Economic science has not established a direct relationship between population growth and economic growth.
- The ADB and UN have both warned that rapid aging of nations in East Asia–due to the adoption of contraception – is likely to lead to destitution of our elderly – because there will be insufficient resources to provide for them.

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THE TRUTH ABOUT THE RH BILL

by: *Atty. Dominador Chipeco*

First, the bill speaks of Reproductive Health while its aim is Reproductive Death; **Second**, the bill talks about freedom of choice but through massive propaganda and the treatment accorded to contraceptives as “essential medicines” virtually coerces women to choose artificial birth control methods; **Third**, the bill promotes condoms on the pretext of its anti HIV/AIDS potency, but conveniently omits the rise of AIDS virus in condom dominated countries like Thailand; **Fourth**, the bill states contraceptives to be effective and safe but fails to state a modicum of caveat that most contraceptives may have carcinogenic substances; **Fifth**, the bill aims to assure a safe and satisfying sex but doesn't say what is one and how to attain it; **Sixth**, the bill wants an early sex education to begin at near puberty age for convoluted reasons which achieve the opposite effect of arousing the curiosity of children to the point of experimentation and resulting unsafe early teen pregnancies; **Seventh**, the bill pretends to outlaw abortion but

stubbornly refuses to acknowledge that countries which allowed a contraceptive mentality to creep into their societies eventually ended up allowing abortions on demand. Notable example is the USA; **Eight**, the bill treats babies as liabilities and burden to society, but babies eventually become adults who will carry the burden of society and contribute to its wealth; **Ninth**, the bill claims to be pro-poor but is actually anti-poor as it deprives the poor of their only means of survival in their old age – their children; **Tenth**, the bill hides behind the euphonic phrase “responsible parenthood” and yet wants to accomplish it irresponsibly via costly and unsafe contraceptives versus safe, free and effective natural family planning methods; **Eleventh**, the bill aims to trim the population of the country to a “sustainable level” but fails to establish what that level is supposed to be, thereby courting the potential disaster of a demographic winter currently prevalent in highly developed countries.

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“Buhay, Pamilya at Bayan”, a radio program about life and family brought to you by ALFI. Listen every Second Sunday of the Month from 11:00 a.m. to 12 noon, Radyo Mindanao Network (RMN), am radio, DZXL 558 khz.

STATUS OF ANTI-FAMILY BILLS

On REPRODUCTIVE HEALTH, RESPONSIBLE PARENTHOOD AND POPULATION MANAGEMENT			
BILL NO.	TITLE	AUTHOR/S	STATUS AS OF 14 DEC. 2011
HB 4244	"The Responsible Parenthood, Reproductive Health and Population and Development Act of 2011"	Lagman, Garin, Bag-ao, Bello, Biazon, Syjuco, Ilagan	At Plenary. Period of Interpellations.
SB 2865	"The Reproductive Health Act of 2011"	Defensor-Santiago, Lacson, Pia Cayetano	At Plenary. Period of Interpellations

On MARRIAGE, FAMILY and DIVORCE			
HB 1799	An Act Introducing Divorce in the Philippines	Ilagan, de Jesus	1 st Committee Hearing June 1, 2011.
HB 798	An Act Amending the Family Code, Relative to the Annulment of Marriages and for Other Purposes	Marc Douglas Cagas	1 st Committee Hearing June 1, 2011.
HB 1290	An Act Legalizing Church Annulment or Dissolution of Certain Purposes	Pablo Garcia	1 st Committee Hearing June 1, 2011.

On SAME-SEX UNIONS AS ANTI-DISCRIMINATION			
HB 515	"Anti-Discrimination Act"	Bag-ao, Bello	1 st Committee Hearing Oct. 11, 2011.
HB 1483	"Anti-Discrimination Act of 2010"	Teodoro Casino	Filed : July 15, 2010 Read: August 2, 2010
SB 1559	"Anti-Gender Orientation Discrimination Act "	Miriam Defensor Santiago	1 st Committee Hearing Jan. 26, 2011
SB 2995	"Anti-Discrimination Act"	Ramon Revilla Jr.	Filed Oct. 12, 2011. Read and Referred to Committee Nov. 14, 2011.

On EUTHANASIA AND ASSISTED SUICIDE AS PATIENT'S RIGHTS			
SB 146	"Magna Carta of Patient's Rights and Obligations of 2010"	Pia Cayetano	Filed July 5, 2010. Read and Referred to Committee Aug. 2, 2010

STATUS OF PRO-FAMILY BILLS

On DEFENDING LIFE			
BILL NO.	TITLE	AUTHOR/S	STATUS AS OF 14 DEC. 2011
HB 13	"Protection of the Unborn Child Act of 2010"	Roilo Golez	1 st Committee Hearing Jan. 18, 2011. 2 nd Comm. Hearing Sept. 26, 2011. 3 rd Comm. Hearing Nov. 29, 2011
SB 2497	"Protection of the Unborn Child Act of 2010"	Ponce-Enrile, Sotto, Estrada	1 st Committee Hearing May 30, 2011.
SB 2584	" Protection of the Unborn Child Act of 2010"	Ralph Recto	1 st Committee Hearing May 30, 2011.
SB 2635	"Protection of the Unborn Child Act of 2011"	Ramon Revilla Jr.	1 st Committee Hearing May 30, 2011.
HB 3667	"New Anti-Abortion Act of 2010"	Amado Bagatsing	1 st Committee Hearing May 25, 2011 TWG Meeting Jun. 6, 2011
SB 2887	"New Anti-Abortion Act of 2011"	Manny Villar	Filed: July 12, 2011. Read and Referred to Committee Aug. 1, 2011.

On MARRIAGE AND THE FAMILY			
SB 2280	"Mandatory Marriage Counseling Act "	Miriam Defensor-Santiago	Filed August 2, 2010. Read & Referred to Comm. Sept. 20, 2010.
SB 2314	An Act to Amend Art. 18 of EO 209, Impediments Known to Local Civil Registrar Prior to Issuance of Marriage Licenses.	Miriam Defensor Santiago	Filed August 3, 2010. Read and Referred to Comm. Sept. 21, 2010.

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