



**EBALUA LOKA EPENITESERIA K'IPAAPA
KAKAMUNITE APOLOU NAK'AKIRO NUK'AYEYEA NUK'EMOYO
NEPEPE KA AMAMUS ABILIO NAK'EWENETAIT LOK'ESAKARAMENTU
LOK'OPENITESIA**

“Ne araunor Akirot etunganan, abu Okoku ka Lokasuban kimorikinginos keda itunga kere”^[1]; kotoman aswamusio nepepe k'akiro ke, abu nesi kitacau ake angosibib na ikiria noi ido na mam edolit cut aibil; Kaneke, nesi ngol l'abu kotwana kojaru da, abu nesi kisiteteu ejautene loitunga l'ebiroro, kosodi aipikor amuton nak'aronis ka atwanare; kaneja ngun lu eyunitos nesi kabu nesi opukok kesi eidicane ka Papake; kotoman aijukun Emoyo Loagayon, abu nesi kitesegia Akeresia, ekodet loka aluk'eyunak, kwape akekwan obe na emorit akepedor kwape ekadrawaran, ekabaka, k'esaseredoti, tetere etunganan eraun aiyatakinet (ainyikokinet) naka ajauteke nepepe epelu ke da kotoman akwap, alimonokin nuk'abeit nejasi atekerisinei nuka apakio kere, itodiarit kes toman amwekimwek naka aicake, tetere ecamakinet akec aijar atirorio ka aijulakinio.

Kotoman apakio nu naepolor aitolitolio, atakanu bala man apolo naka etatai eupananra keda apolo nak'iponesio lukajokak ka apolo nak'eidicane, konye arautu do “aijulukanio” naka einono ka iponesio, ido bala imurokinitos Lokasuban – aticepak da oreitos Nesi – mam cut apakio nu epedoritos awanyun k'aiyongit iboro lu eposik luikamunara keda aijar nak'etunganan nepepeka aijar nak'Akeresia da.

Karai mam apolo nak'etatai eupanaros keda aitutuorio nak'iponesio luk'etanganan ka apolo nak'etau ke [...] mam bodo ngin cut erai apolo dimarai aitukurianet nejai etunganan k'akwap da”^[2]. Bobo da kotoman kanu ikamanara kede aweo naka iyemuto, epoloete “abilasinei nuk'etatai” koipone kalo ikiyara noi, konye man apolo na erai kotoman amin abeitonut arai aricit aimoot abiet, arai adolite kokonyen ka Lokasuban k'etunganan; atiakaku naikiyara ido nuitukuriani nes ejai kiding iboro luitwasamo ka iponesio lukajokak. Asub bala ayau anyalaar nak'aweo n'iyemuto aijalio nak'abeitonut ido, kanukangun, aijalio nak'aLokasuban k'etunganan da, aijalio naka Yesu, Lokasuban-loabu-korau etunganan, nepepe k'aijalio nukangun kere nuikamanara keda aijar k'ajaut nak'Akeresia.

Anyalaar noi “eimieli” lok'iyemuto aparasianu, ekotosi itunga iyemuto koman ber epodokinitos amisikin arai eraasi luk'abeit arai bo luibusakinit amunokin, toni do kwana “akiro nuk'iyemuto” aisub bala lu “irumete” nuk'abeitonut, kotoman eipone l'ibelibelotor itunga akwes. Nuican kesi nu ebe kotoman oiponesio kalu, ludo arautu bala ariebo nati, man Akeresia da eyuara kanunarai ejai nesida toman akwap ido itosomai ipimaeta luk'akwap. Irwan nuipu, edaikinitos luk'eyunak da agogong kec tonam aimo “iyemuo”- kacut iyemuto luikamanara keda nukileic ka nukarokok - iyemuto ngun lu iriamanara keda nuekotosi itunga aipup, ido da keda alosikineta k'apelekineta nu mam iriamanara keda ejautene loitegelikina (loasuban-etunganan) lok'Akeresia. Nu kere emunaritos aweo nak'evanjili otungasinei nepepe ka epelu lok'Akeresia da. Kotoman

aiyapepara icamunit cut ebe aticepak, isaseredotin, toni luka adoketai naikiyara da, ejasi k'eswamae kanat kalo.

Irwan nuipu, kitosomaete awomiso nuka itunga kwape ekooti lok'awasia, isiarakitai akiro nuka aiyeaya, ido edolete toni akiro n'etiriritos aijar nak'Akeresia da, koipone kangol einakinete – arai ingarakinetu – akiro kwanat kangun itunga amotanakin aitub akiro koipone kalo mam ebusakinit, ido ipokwete da ikiroria kaluce ka aisimik itunga ajut keda angosibib naibusakinit (kosiom Ekisil 220 koitabo loka ikisila luk'Akeresia na Lulatin [CIC]). Kotoman ojautene kalo ikoni nen, ibecokina cut akiro nuka Paulo loagayon nejasi Igalatian: “Inyaraunitai yesi iinakkan kotman ailajara; konye mere aitarauan ailajara kus kwape arerengu naka aijanakin akwan.. karai igeutu yesi alomanakin bonik, kocitos cabo imudiarete yenice kayenice. (Igalatian 5: 13-15).

Kotoman kane, itukiriani noi eipone loitere Akeresia naka Tulik keda “akonye nukaronok”, kitosomaete eigur lo etapit aticepak atakanuunun k'okiding ik'engarenok, kada nuk'asilok nuikamunitos nuk'aelo na iswamaete ice kotoman osaseredotin, akiro kwana kangun kesido itwasamao kanu aitemitem ejautene lok'Akeresia. Awomisoit na naepaarit, ido kimurokinite ejautene obe lok'Akeresia, eke histori keda ake ajuat nayau ido da naeyauni nukajokak toman aijar nak'itunga, irwan nuipu ainaki ice itunga awolobobot ebe iburai Akeresia aituputoor ike kisila ka ek'etube keda ngun luk'akwap kana esipor nesi tetere epedorio “aitigogong adolite ka abeitonut”.

Kanukangun kere, etojoka Epeniteseria k'Ipaapa aiwadik ebalua kolosikinte aitigogong apolou k'aiyatakin amisikin nuk'abeit nu ikamanara keda akirosinei ngun, nucut itebeikina keda aweo nak'iyemuto kotoman akwap nepepe k'Akeresia, akiro kere nu kwana bala mam bobo itunga k'ikisila luk'apugan ejenete kojokan: Ewenetai lok'esakamentu kal'openitesia, nuka iyeyea nuelomunete kotoman kanu emoruno kokinga nak'esakamentu kalo, aiyeaya nak'eyapesi, nutupitono ka numan ebeit aikeunun kotoman aiwe nak'iyemuto.

1. Ewenetai lok'esakamentu lok'openitesia

Pac inera nuikamunitos nuk'esakamentu lok'openitesia, kabu Ipaapa Palasiko kitigogong ebe erai cut ewenetai lok'esakamentu lok'openitesia loman epodorio alear k'atirorio nepecepeda:

“Kotoman acoa ke ericit duc Akeresia esakamentu lok'openitesia keda agogongu kere kitosomai ewenetai lok'esakamentu. Karaida mam duc awomisio nuk'aparasia kanu emisikinitos, erai ewenetai lok'esakamentu kalo loitebeikinitai kanuka aidar angosibib k'agayonut nepepe ka ailajara nak'ayen esilaran, ido ekoto duc yenisilari aduminit ainapakina ebe esalete nuemori nesi kotoman k'openitesia kwape nuka aiyeaya nak'openitesia, aiyeaya na ejai kinding eke moyo keda asiaut nak'aLokasuban kitosomai aisinerikinet nak'esaseredoti. Mam

cut ewenetait lok'esakramentu lok'openitesia alemario nepepeda, ido man idio itunganan yen ejasi keda apedor nak'alemar ewenwtait lo, arai bonat eimiel aipuga nesi"^[3].

Elibunit amamus nak'aimwang aiyeeya nak'openitesia kotoman apukokinio nak'aLokasuban obe ido da ejai cut osusut lok'esakramentu kalo, aso kanukangun arai ber mam cut ecamakinitai Akeresia da atiror nes, akepolou man bodo edolit awolobobot ebe epedori apugan atiror ewenetait lo. Kotoman abeit, esubit bala erai ainumunumio nak'esakramentu lok'openitesia etau lok'ekristayone ka lok'Akeresia da: narai abu Okoku kalok'Asuban orau etunganan kanuka alakun oni ido da kabu koseu aitwasam Akeresia kwape "iswametait ke", nepepe kangun lu abu nesi (Okoku kalok'Asuban) koseu ido konyarau kanuka aitarau ijnaninak ke kotoman Akeresia.

Kanu aitodiar abeitonut na, isisinakini duc akelesia ebe ne duc einakinere arai n'inumunumere esakramentu lok'openitesia iswamaete isaseredotin kwape Kristo Lokapolon obe: "Ecamakinit Kristo oni (isaseredotin) ainer k'okirori ke kabakasi ebe 'Engo', kinaer oni kwape 'Engo' Kristo, 'iriarit Kristo oni neke' ido ecamakini oni aimorikikin kanesi. Kimorikikit nesi oni mama ejai 'Engo' ke. [...] Etakani cut aimorikina n'Engo' kotoman kapak nak'aitagayaro esaseredoti emugati k'ebini. Bobo da, kotoman alimun ebe 'Engo da esionei ijo arokusio kon' – erai 'Engo' naka Kristo nesi itosomai esaseredoti kanunarai Lokasuban bon epedori aisioni arokusio"^[4].

Ngin ikadiakaran kere yen elosi kaiyapapeara nejai esaseredoti kanu asiliar arokusio ke itodiari nuk'alangirok nuka Akirot araun etunganan ido itodiari angayus nak'Akeresia ka nak'esaseredotine, narai kotoman k'osakramentu kalo iriamunos Kristo L'ajaru keda itunga – nesi atemar - etirori Nesi ido elakuni aijara kec. Kanukangun, esaseredoti lo eyuarit ewenetait lok'esakramentu lok'openitesia, okapakina atwanare da, itodiarit mere bon aidulokina "eidicane" keda ikesilaran, konye noi boboda: erai ajenanut naikamunit aitesegara ka'alakunio naitorunit neka Krsito k'Akeresia ke ^[5].

Itacaunitai akiro nu ido iwadikatai ikisila luikamanara keda ewenetait loka esakramentu loka openitesia toman oitabo loka ikisila lok'Akeresia; ikisila 983 toni 984 keda 1388, esula 1 koitabo loka ikisila nak'Akeresia na Lulatin [CIC], nepepeka ekisil 1456 koitabo loka ikisila lok'Akeresia nako kide [CCEO], keda bobo da kotoman *Atikasimu naka'Akelesia nak'Atulik* onamba 1467, ne isiomuna ebe "isibwoikinit", mere ebe "itodiari", Akeresia kotoman apedorike "ebe ngin saseredoti kere lo einakini esakramentu lok'openitesia icorakinit aidar kodoco iyeyea naikamanara keda arokusio nepepe k'ikediakanarak lu epote asiom epenitesia mamake, ido karai ebil esaseredoti eyeyea na edoi toman aitisilaro naepol noi."

Man cut ecamakinitai esaseredoti loeinakini esakramentu lok'openitesia "abilakin ekesilaran abotet kodio oipone kere, arai kotoman ainer ke arai oiponesio ke" (Ekisil 983 esula 1 koitabo loka ikisila naka akeresia na Lulatin [CIC]), kwape bobo da "mam ecamakinitai nesi aitwasam akiro nu ejenunit nesi kotoman osakramentu kanu amunar ekesilaran karai da emamei adio

arorwa na elomuni kotoman alimor arokusio ke” (Ekisil 984 esula 1 koitabo loka ikisila naka akeresia na Lulatin [CIC]). Ingarakit bobo da aisisinakin nak’Akeresia aiticaun iboro lu ikamanara keda ewenetait lok’esakarametu lok’openitesia kwape lu imoriaritos “arokusio kere nuka ekesilaran nepepe kangun da nuka aluce nu ejenunos kotoman apak na esiomio nesi openitesia, arai erasi arokusio nuapolok arai nudidik, arai ejenasi otunga arai mam, bon ebe elimorit nesi kanu adumun aisionio ido da ejenunit esaseredoti kesi kotoman osakaramentu”^[6]. Kanukangun, ikamanara ewenetait lok’esakaramentu lok’openitesia ked’akiro kere nu elimuni ikadiakanaran, arai da mam esaseredoti einakini nesi aisionio naka arokusioke: karaida man ekesilaran esiomit openitesia koipone kalo ibecokina, arai bonat mam esaseredoti einakinit asionio kanuka acekiro, iburai duc aidar ewenetait loka esakaramentu.

Kotoman abeit, ejenuni esaseredoti arokusio nuk’ikesilaran “mere kwape etunganan, konye kwape Lokasuban”^[7] aitoduna cut ebe “mam nesi cut ejeni” nu elimunitai kotoman openitesia kanu narai mam nesi apupi kwape etunganan dimarai k’okiror k’aLokasuban. Kanukangun epedori esaseredoti “ailair” komamei ekurianu ebe “mam cut nesi ejeni” ngun kere nu abu nesi kopup kwape ejanakinan k’aLokasuban. Kanu ejauteneke loitegelikina, epedorit bobo da ewenetait lok’esakaramentu lok’openitesia aiwen “etau” lok’esaseredoti toni cut da aisimik nesi ayitun nuaponi kineritete k’openitesia ido da iburai nesi aitam nuepedori kere aisimik cut acamakin akedam da ayitun akiro ngun nuikamanara keda esakaramentu lo. Ewenit iyeyea nak’ewenetait lok’esakaramentu lok’openitesia ngunu da kere luejenunitos koipone edio kere arokusio nu elimorit ekesilaran kotoman osawa loesiomia openitesia: “Itunganan yen ingarakini ajul arokusio nuk’ekesilaran toman angajep ne ejeni esaseredoti, kangun da kere lu ejenunitos arokusio nuelimunita kotoman openitesia, iburai aidar ayeyea” (Ekisil 983 esula 2 koitabo loka ikisila naka akeresia na Lulatin [CIC]).

Akaulo naka asiom openitesia mam cut ewenetait lok’esakaramentu lok’openitesia ecamakinit esaseredoti einer keda ikesilaran akiro ngun nuapotu kesi komorata k’openitesia, dimarai caat “ecamaki ikesilaran nesi aimor nu nepe ka nesi bon”^[8]. Kanukangun man ewenetait ejai toman apedorosio nuka ikesilaran narai akaulo na asiom openitesia mam ikesilaran epedori acamakin esaseredoti alimor nuka eyeyea najai toman opentesia, kanu narai elibunit ayeyea na kanejai Lokasuban obe.

Aricit ewenetait k’agayus nak’openitesia mam erai ebe aiswamanara arai bonat aibwait (aingada) nukarokok. Kotoman abeit erasi lu ekia lokimukeet aronis nakwana itukuriani itunga k’akwap da kere. Erasi lu eipone obe locamakinet itunganan abilakin toman amin naka’Lokasuban, ido acamakin aminangin aijulakin k’aisiteteun akeijar. Karai kelimu ikesilara arokusio nuda erasi nu ebilitos ekisil loka apugan, mam cut ecamakinitai kwape nutipotono kanu asionio, abuikin ikesilaran alosit iwosaikin ilopebon, narai emamei cut ekisil loebukinit idio itunganan abilalikin akekuwan ebotet. Keja ngunuda, kanuka adumun aisionio kotoman esakaramentu lok’openitesia iburai ikesilaran orai yen itironikina k’abeit, ido okapakina aijulakin aijar ke kada aila aronis

ngin cut. Arai kelimu ikesilaran ebe iswaikinitai nesi nukarokok, eraun epelu lok'esaseredoti alimokin nesi akepedorosio kada irotin luepeodiri nesi aitwasam kanu aitijenikin ingarenok luk'apugan kada/ arai luk'Akeresia tetere akirongun eyangario toman adiaket.

Adio akirosit kere naikamanara keda nukapolitics arai bonat nuikisilia lu itebeikinitai "aimwang" arai bonat aibil ewenentai lok'esakamentu l'openitesia eraunete nu emwangete ailajara nak'Akeresia, ailajara cut na edumunit Akeresia mere kaneka apugan dimarai kanejai Lokasuban obe; eraunete bobo da amwangio nak'ailajara naka ediini, na erai adiopet kotomoman ailajarasia nuk'itunga kimoriaritos da ailajara naka ikesilaran ka n'esaseredoti kalo itisiomi openitesia. Araun abilio nak'ewenentait lok'esakamentu l'openitesia areo mama ejai ikediakaran.

2. Akiro nuk'otau nuemorio okinga nak'esakamentu lok'openitesia ka esipiricual dairekson

Imoriaritos akiro nuk'otau ngunuda kere nuka ayeyea nuk'otau itunganan nepeke kangun da nuemori nesi kokinga nak'esakamentu lok'openitesia. Kotoman akiro kanu da, ijanakini Akelesia epelu ke, mere kotoman aisionio nak'arokusio dimarai kanuka alemar aitisilareta ka aidar aitagayario nak'imoyoi, ido kanunangun erasi akiro nuda nuikamanara keda iyeyea naka ikeyunan.

Kotoman oipone kalo itegelikina, esipiricual dairekson (aicorio naka emoyo), neda epesikina ikeyunan nejai esaseredoti arai nejai abikiriat arai bonat nejai ice kristayot eipudike loka aisac nuk'aronus k'aitagayor ajarake, erai loikamanara keda ayeyea nak'akiro kanu emorio kokinga nak'esakamentu lok'openitesia.

Itolosi esaseredoti epelu lo kotoman araus ke agwoikiniton loka Kristo, apedor na edumint nesi kotoman osakamentu lok'orodini, loeinakinit nesi aipelueik iuni: aisisianakin, aitagayoor k'aipuga luk'eyuunak.

Kotoman osipiricual dairekson (aicorio nak'emoyo), epukokini ikeyuunan etau ke k'ailajara nejai ngon lo icori nesi (esipiricual dairekta) tetere aingarikin nesi apolor kotoman aipup k'aitodol eipud loka alok'Asuban.

Kanukangun, iburai neda kojai aiyeeyea naikamanara keda nuk'emoyo ido da tetere mam aimodimod arai amunar ekiror itunganan (kosisil 220 koitabo loka ikisila luk'akeresia na Lulatin [CIC]). Karaida erai bon ebe eputoritos nu keda nuiswamasi k'openitesia, ejenuni esipiricual dairekta (ngin yenicori emoyo kayenice) nuikamanara keda nuk'eyeyea nuejasi otau itunganan kangin, kanuka eidicane ke keda Kristo, eidicane lo elibunit kotoman agaus naka ajarake ka – arai erai esaseredoti – kotoman osakamentu lok'orodini.

Kwape awanyunet nak'aidar aiyyeya naikamanara keda esipiricual dairekson (aicorio naka imoyoi), isimikit ekisil lok'Akeresia esaseredoti loitisiomit eseminariot esakamentu lok'openitesia ka esipiricual dairekta ke (ngon loicorit emoyoke) ainakin ajenanut kotoman apak naka engicere nesi kanu aidokokinio araun esaseredoti, arai bonat kanu arutar nesi k'oseminario (kosiom ekisil 240 eisula 2 koitabo loka ikisila luk'akeresia na Lulatin [CIC]); keda ekisil 339 esula 2 koitabo loka ikisila luka akeresia nako kide [CCEO]). Koipone kangopekangol, aicoretait naitolomunitai okaru 2007 na enyaritai "Toto nak'alukagayok" (*Sanctorum Mater*) ido ikanamanara keda angicio naitolosio kodaiosis kanu kangun lu ebeit aitarau loagayok kokeresia, nesi da mam ecamakinit apupun adio awomisiot kane ejaasi isaseredotin kere lu itisiomitos openitesia arai bonat lu araasi isipiricual dairektas kangun kalu ebeit aitaruan lukagayok ^[9].

Araun aidar iyeyea akirot naibusakinit ido kopatanikite esipiricual dairekta ne duc emisikina nesi ailajara nak'ikristayot kayen emoot Kristo kitorite mamake; iburai duc esipiricual dairekta amisikit epeluke nepepe k'ajjarake kwape luitebeikinitai kanuka aijanakin Lokasuban ido da kanuka ajokis nak'ikristayot nepepe k'Akeresia kanuka aitajario nak'akwap kere.

3. Nuk'aiyyeya ka ikoruon lu mam ibusakinit iyemuto ailam

Ewenetait lok'esakamentu lok'openitesia k'aiyyeya naejai toman osipiricual direkson mam eputosi keda aiyyeya naejai kiding kangun kalu emorete akirosinei acie, arai bonat aiyyeya nak'aswam naibusakinit ngun luiswamaete oyapesin luka apugan arai luk'Akeresia aidar kwa ipudatar iyapesin kec.

Ekoto duc airicit aiyyeyeta ngunuda. Konye isisianakini *Atikasimu naka Akelesia nak'Atulik* konaba 291 ebe, "karai eyau aidario naka aiyyeya kangin arororwa mama ejai ngin yen alimunit eraibo mamake angin yen idarit aiyyeya na, iburai aikeun abeit nak'iyeyea karai kisipedori akeun akiro ngun alemar arorwa naitukuriani".

Aiyyeya bobo ace naitegelikina ngesi "aiyyeya nak'Ipaapa", ido da erucokina keda ailair na ikamara keda iyapesin ice lu'Akeresia. Ailaret duc ewenit itunganan kakonye kalok'Asuban, ido apeleikinet nak'aiyyeya kana erai kanuka ajokis nak'Akeresia k'aitajario nak'imoyoi. Akepolou ebe emamei idio tunganan yen epodori aitacaun kojokan ajokis nak'aitajario nak'imoyoi nepepe k'epelu lok'aidar ayeyea k'Ipaapa ka aitwasamao nuka akiro kangun nu man ikamanara keda ewenwetait lok'esakamentu, dimarai Ipaapa bon kwape loabu Lokapolon Kristo osipok araut engarenon k'epirit lok'aimorikinina k'aiyun kanuka Akeresia kere ^[10].

Kotoman kanu ikamunito akirosinei ace nuk'aisiarakinio nak'iyemunto lu edio eipone, isisianakit duc Akeresia ebe iburai atupit aicorakinet n'abu Lokapolon obe olimunite kotoman ovangili Iluka ebe: "kiswamaik luce kon ngun nu ikoto ijo kesi kiswamaikisi ijo" (Iluka 3: 31).

Koipone kalo, kotoman aisiarakin arai bonat ailngaar iyemuto, karai ekotokin itunganan yeni mam ibusakinit ajenu akiro ngun ajenu kesi, iburai duc aitup ekisil lok'amin, k'aricit ajokis k'ayuara kaluce, nepepe k'ainakinit angosibib nejai aijar kec notoma k'ayuarit ajokis na itunga kere ^[11].

Kotoman opelu lok'alimor nuka'abeit kwape ekotor aminanara, ejaasi bobo aceda nuikamanra keda "aisiteten yeni ediakarit" kwape isisianakitor Lokapolon. Nutupitono kesi nu ebe: "Arai kibuca onacekon, kolimok nesi akediakaret kiding ijo ka nesi. Arai k'iira nesi ijo, ipedo bodo ijo alakun onacekon. Konye karai egir nesi, koutaros keda idope arai iyarei kwape ikajenak. Karai egir nesi aipup ngunuda, koyanga do nesi toman Akeresia" (Matayo 18:15-17).

Kotoman aparasia wok ne "ibumakinitere" nuk'iyemuto, ido da ne "iweliwelere" iyemuto atitai aticepak ka aiweliwel aijar kaluce da, iburai oni bobo aisisiaun agogongu naejai toman akirot, narai epedori akirot edukun ka amunaar da; ekoto oni acoikina tetere man idio tunganan kere ebili ewenetai lok'esakramentu lok'openitesia, ido iburai bobo da ayuarit ayeayea n'aikamanare keda aijanakin nak'Akeresia, keteete duc nuk'abeitonut k'ajokis naka aluce.

Kelipata ebe kopedo Emoyo Loagayon ainakin Akeresia aminun abeitonut kotoman akirosinei kere nuka'ajjar; ido kodum apedor nak'aidar kailieleba aisiarakinio nak'Evanjili otungasinei kere, okapakina da aitor toman areo kanuka ayuarit ewenetait lok'esakramentu lok'openitesia, ido da kodum acoa napedoret ainger aitwasam kopone kalo aronon akiro kere nuka'aiyeyea nuikamanara keda aijar nak'itunga ka nak'Akeresia tetere man cut emunauni angosibib nak'itunganan kanak'Abeit, ngon lo erai Kristo, Lokapolon k'Akou naka'Akeresia. Iliai duc Kotoman Akeresia aupunara nak'epelu k'Ipetero ka loka Maria kane ejasi akiro nuikamanara keda aidar kodoco ewenetait lok'esakramentu lok'openitesia nepepe ka aiyeyea na iburai aidar kotoman akiro nuemoyo nuemorunio kokinga nak'esakramentu kalo, nepepe ka akirosinei ace nuikamanara keda asiarakinio nak'evanjili.

Nepepe ka Petero, idarit duc Akeresia, toni angeset nak'ikaru, epelu "lok'apedor naka ilaceta"; kwape ka Maria Nagayon, idari Akeresia "akiro nu kere kotauke" (Iluka 2:51 b), kojoni cut ebe kotomana kec iticauni iliaikini nak'aica ngitunganan, ido da ebe iburai duc ayuarit k'aidar kodoco eidicane loejai kiding itunganan keda Lokasubanike.

Abu Ipaapa, erasi aparasia 21 kolap loikanyet kape okaru 2019, itigogon ebalua lo ido icorak aitolomunio ke.

Kitolomunitai k'Oroma, oicolong loka Epeniteseria k'Ipaapa, erasi aparasia 29 kolap loikanyet kape, okaru 2019, kaparan nak'epucit loka aluagayok Petero ka Paulo, Iyakia.

Card. Mauro Piacenza, *Major Penitentiary*

Mons. Krzysztof Nykiel, *Regent*

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- [1] Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Contemporary World *Gaudium et Spes* (7 December 1965), n. 22.
- [2] Benedict XVI, Encyclical Letter *Spe Salvi* (30 November, 2007), n. 22.
- [3] Francis, *Address to the participants in the xxx Course on the Internal Forum organized by the Apostolic Penitentiary* (29 March, 2019).
- [4] Benedict XVI, *Colloquium with the priests* (10 June 2010).
- [5] Cf. Congregation for the Doctrine of the Faith, Declaration *Dominus Iesus* on the uniqueness and salvific universality of Jesus Christ and the Church (6 August 2000).
- [6] V. De Paolis – D. Cito, *Le sanzioni nella Chiesa. Commento al Codice di Diritto Canonico. Libro VI*, Vatican City, Urbaniana University Press, 2000, p. 345.
- [7] Thomas Aquinas, *Summa Theologiae*, Suppl., 11, 1, ad 2.
- [8] John Paul II, *Address to the Apostolic Penitentiary*, 12 March 1994.
- [9] Cf. Congregation for the Causes of Saints, *Sanctorum Mater*. Instruction for conducting diocesan or eparchial inquiries in the causes of saints (17 May 2007), art. 101, §2.
- [10] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium* (21 November 1964), n. 18.
- [11] Cf. *Catechism of the Catholic Church*, n. 2489.