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COMMUNION
WITHOUT
CONFESSION?

THE CHURCH
FOR THE
ASIA OF
TODAY



Asia

KNIGHTS IN ACTION

SILVER JUBILEE RITES

ST. JOHN COUNCIL 4074, Guimba, Nueva Ecija.—A three-day festive affair marked the 25th year of this Council held at St. John Council Mini-Park within the clubhouse compound in Guimba. Thousands of spectators turned up each day at the KC clubhouse premises to witness the ceremonies, specially the sports competition.

Considered the most successful affair ever held by the members of Council 4074, the celebrations included an amateur singing contest participated in by 15 finalists picked from previous try-out programs, ball games, chess tournament, dama, table tennis, walkathon, and other teeners' parlor games. Trophies and some awards were given to winners in some games.

SK Atty. Joselito dela Cruz, Grand Knight, and PDD Dr. Virgilio Calica, Program Director, guided the officers and members of this Council

in making the event a success.

Three founding members of the Council, PDD SK Francisco Narciso, a former Papal Awardee; SK Eusebio Vigilia, and Rev. Henry Zeegward, MSC, were each awarded a Medalyon of Distinction.

A Medalyon of Merit was also awarded to three outstanding members—PDD SK Dr. Virgilio Calica, civic-religious and community leadership; PGK SK Camilo Jacoba, education; and PDD SK Judge Francisco Mat Riodique, judiciary.



Speech Contest

Hector Miole, adviser, Notre Dame of Adiangas, Girls Department, General Santos City, is shown above (right) receiving the banner of the Speech Contest sponsored by the K of C, Council No. 4639 from SK Fred Ang Sanidad, Grand Knight (Center). Said school won the first prize. Shown at left is SK Victoriano A. Pasillao, PGK and chairman of the contest.

BOY SCOUTS, DRUM AND BUGLE CORPS

AVE MARIA COUNCIL 5019, Jaro, Iloilo.—The Columbian Squires and Altar Boys of this town formed the first batch of Boy Scout members and the Drum and Bugle Corps of the Jaro parish organized late last year by the members of this Council. Grand Knight Bert Kilayko procured 10 drums, 2 cymbals and 3 bugles as initial instruments of the new scouts group. The members of Council 5019 pledged their personal contributions for the procurement of other instruments for the boys. The new Jaro parish's Boy Scouts and Drum and Bugle Corps made a hit

in the town during the Jaro Charity Fair and Fiesta held last February 2. The project is part of the Council's youth and community activities for the year 1975-76.

WEDDINGS IN GUIMBAL

GUIMBAL COUNCIL 6256, Guimbal, Iloilo.—Some 18 couples who had lived together as husbands and wives for a period of at least five years were finally given the benefit of wedlock in the Roman Catholic

Church through the sponsorship of this Council, their Chaplain and some civic organizations. The mass-marriages were held as part of the Council's Christmas '75 celebration. After the marriage ceremony, the couples were invited to witness the Christmas program of the Council which included musical numbers and folk dances. Christmas messages were delivered by Mayor Trinidad T. Gestosani and Bro. Carlos E. Gellekanao, District Deputy of District No. 63. The program was capped by the distribution of gifts to some 250 indigent families.

Model Parents

Grand Knight Faustino Diaz presents a plaque to Mr. Agapito Abante and his wife, Mrs. Rafaela Zuleta-Abante in recognition of their having been chosen "Outstanding Parents of the Year" in celebration of "Family Week." The affair was held under the auspices of the K of C, Fr. Juan Scholl Council No. 6184, Bongabon, Oriental Mindoro. Others in the picture together with four of the eleven children of the honorees are school officials and brother Knights.



DISTRICT 13 SPORTS COMPETITION

The Knights of Columbus District No. 13 headed by District Deputy Marcelo Vistro recently concluded its First Inter-Council Sports Tournament last February 1, 1976 with the awarding of trophies.

The purposes for which said tournament was conducted were to promote fellowship and sportsmanship among the Knights and to bring closer relationship among the different councils.

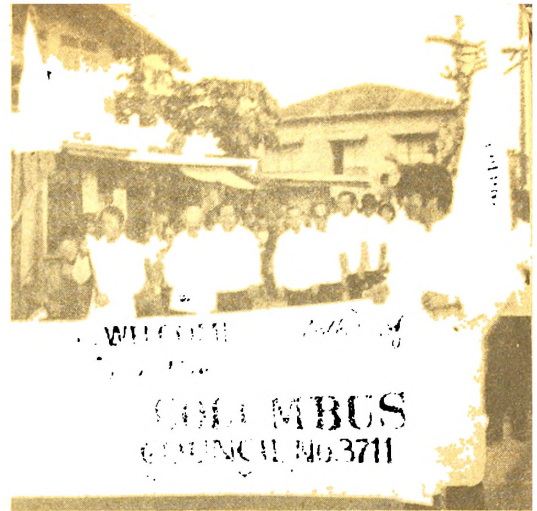
The first ever held tournament which started last January 18 was participated in by the following Councils: Pangasinan Council 3711, led by GK Inciong Melecio; Urdaneta Council 5912, led by GK Angel Bacani; Bonuan Council 6171, led by GK Johnny Siapno;

and Univ. of Pangasinan Council 6303, led by GK Vic Ombac.

The eight different events featured in the tournament were Basketball, Volleyball, Chess, Badminton, Bowling, Pelota, Table Tennis, and Walkathon.

Through a regulation set up by the Athletic Directors, championship trophies were awarded to the councils as follows: Council 3711, —Champion; Council 6303, 1st runner-up; Council 6171, 2nd runner-up and Council 5912, 3rd runner-up.

In his closing remark, Sir Knight Marcelo Vistro, who is serving on his 2nd term as District Deputy, thanked all the Knights for their cooperation which made the affair a success.



"Most Holy Rosary of Manaoag"

The K of C, Pangasinan Council No. 3711, Dagupan City, sponsored and led the procession shown above as they welcomed together with the Cathedral parishioners the image of Our Mother of the Most Holy Rosary of Manaoag. The event coincided with the 22nd anniversary of the Council.

INSTALLATION AND INDUCTION CEREMONY

OUR LADY OF LOURDES COUNCIL 6745, San Jose del Monte, Bulacan.—The installation of officers and induction of members of this Council were held late last year at the Grotto Shrine Complex of this town. The rites was conducted by SK Carlo Magno, District Deputy for Eastern Bulacan. The new officers and members were entertained by

the PNR Sing-Out-Group, courtesy of Bro. Col. Nicanor T. Jimenez, Deputy Grand Knight of Manila Council 1000. The group was welcomed by Bro. Valentin C. Avena, followed by the inaugural address of SK Horacio A. Guanzon, Grand Knight. Hon. Justice SK Antonio Barredo, Justice of the Supreme Court, was the guest speaker.

JOINT KC, FREE MASONS REUNION

BISHOP LLADOC GENERAL ASSEMBLY, Bacolod City.—A joint reunion among the K of C, Bishop Lladoc General Assembly and Bacolod Council 3348, and the Freemasons of the Negrense and Kanlaon Lodges was held last December 30 at the First Farmers sugar central, this city. More than 150 members
(Continued next page)



Yule Party for Domestics

Household helpers in Moonwalk Village, Parañaque, Rizal are shown above enjoying a dance during a party given by the Risen Christ Council No. 6399 in their honor. The affair was held last January 3 at the Moonwalk basketball court. Refreshments were served and prizes were awarded to the winners of various contests. At the background may be seen the Council officers, led by GK Rufino B. Maestrado and program director SK Diosdado B. Elicanal.



Out-of-School Youths

The out-of-school youths of Barangay 7, Calamba, Laguna shown above were given training on community service by the K of C, Dr. Jose Rizal Council No. 5507. They were guided in cleaning the premises of the town church by GK Dr. Florentino Elazequi and Bros. Pascual Manalo, Ricardo Barraquia and Simplicio Catuira who posed above together with the boys. The Knights also distributed four goats as part of the animal dispersal project of the Council.

JOINT KC, FREE . . .

(Continuation)

and guests of both fraternal organizations attended the affair.

The reunion is a quarterly affair hosted alternately by the Knights of Columbus and the Freemasons.

The program that was held included the singing of the national anthem led by Bro. Fiscal Marcelino Pavierra, and an invocation and short prayer for Dr. Jose Rizal led by Fr. Jose Silverio, chaplain of the sugar central. Short speeches were made by Bro. Jesus Kilayko, Faithful Navigator of the Bishop Lladoc Assembly, Bro. Jose Xavier Vidal, GK of the Bacolod Council, Bros. Alipio Ykalina II and David Lozada, outgoing and incoming Worshipful Masters of the Freemasons, respectively.

GRAND RAFFLES FOR CENTER

FR. P. M. CARASIG, SJ COUNCIL 4019, Pagadian City.—The K of C of Zamboanga del Sur sponsored a grand raffles last February 14 at the ZSPSTA, this city, to help raise the sum of ₱200,000 intended for the purchase of a lot and for the construction of a modest home for the Bishop of Pagadian. The home will also include the formation center of the Diocese. Valuable prizes which included a jeep, TV set and a Refrigerator aside from 50 other prizes were awarded to the winners. Meanwhile, the members of this Council together with those of Council 6713 jointly held a family outing at Tukuran beach recently. The affair was attended by the Knights and their families.

X'mas Cheer to Orphans

Grand Knight Marcelo Lopez presents to the Mother Superior of Asilo de Molo, an orphanage, a cash donation and sacks of rice, sugar and candies. The donation is a yearly project of the University of San Agustin Council No. 5395, Iloilo City, to bring the joys of Christmas to the orphans. The orphans shown above entertained their visitors with songs and dances.

KCs AND CHARITY CLINICS

In order to cope with the varied and growing needs of the indigent people, Grand Knight Romeo G. Gandia reported that the knights of Msgr. Pedro Abad Council No. 5896 of Imus, Cavite recently reinforced their regular and on-going sponsored projects on charity medical, dental and legal clinics.

In their recent operations to the barrios in Alapan, Tinabunan, Bukandala and the town proper of Imus, the medical and dental teams of the Armed Forces of the Philippines, as well as the doctors and nurses of the University of the Philippines, were at hand to augment further the services of the regular teams of local knights who are doctors and dentists. These reinforcements were made possible through the initiative of past District Deputy Se-

verino Dominguez, Deputy Grand Knight Mauro Livelo and Bro. E. Dominguez.

Likewise, in a gesture of magnanimity, the Mayor of the Municipality of Imus, Cavite, has donated substantial quantities of medicines, in addition to the share of the entire membership in providing the medicines needed by the said teams.

In the above-mentioned round of operations, the combined efforts of the teams were able to treat some 350 to 400 patients and provide them with necessary medicines.

As for the council's legal aid clinic, all member lawyers have expressed readiness to help the indigents, free of charge, with their legal problems.

Newsbriefs

Silver Anniversary

Father Pagua Council No. 3362 of Zamboanga City, celebrated recently its Silver Anniversary. The festivities were headed by Grand Knight Ricardo A. Climaco, M.D.

Major General Rafael Zagala, Commanding General of the Philippine Army, delivered the keynote address during the ceremonies. Likewise, Mayor Joaquin F. Enriquez, Jr. sent his message of felicitations to the council.

* * *

Special Projects

The Our Lady of Beautiful Love

Council No. 5922 of Merville Park, Parañaque, Rizal, headed by Grand Knight Ray Soliman, recently launched the following two projects which were rated very successful:

1. "Package Drive." The council's Church Services Activity Group distributed to some 150 indigent families packages containing assorted canned goods.

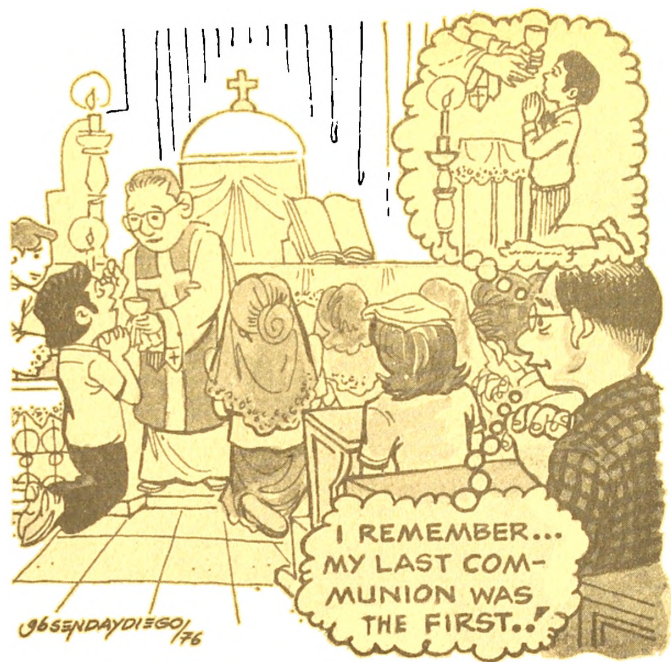
2. "Araw ng mga Katulong." The council's Community Services Activity Group treated some 100 househelps to a special party which was preceded by a Mass at the clubhouse.



TRADITIONALLY, frequent Communion has been associated with frequent Confession. A person who went to Confession annually went to Communion annually. One going to daily or weekly Communion went to weekly or monthly Confession.

But in the last ten years or so a new type of Catholic has emerged, who goes to Communion frequently and confession rarely, annually, semi-annually. Not only that, but it seems that they have gathered from priests or some other source of religious information the notion that this is an entirely acceptable practice. They are wrong. Let that be stated categorically at the beginning and to avoid all misunderstanding. They are wrong.

It is of course true that a Catholic who has not committed a grave sin has no obligation to go to confession.



FATHER, MY LAST CONFESSION...

It is also true therefore that such a person may receive Communion without a previous confession. But it is also true that the Sacrament of Penance may be validly and fruitfully received by one who has only venial sins to confess. This last type of confession is generally called a confession of devotion as distinguished from a confession of obligation.

It is the consistent teaching of the Church, Popes, councils and spiritual writers that one element of a fervent Catholic life is frequent confession. In other words at that level of Catholic life, characterized, say, by frequent Communion, frequent confession is also indicated.

If the discussion is to be about what is enjoined by divine or ecclesiastical law, there is an analogy between Communion and Confession. There is no law enjoining frequent Communion. A person for example who restricts Communion to once a year is not by that mere fact sinning. But he is certainly not responding generously and lovingly to Christ's invitation to be nourished by His Body and His Blood. Similarly if one refrains from Confession for a long time, he does not by that mere fact sin, but he does show himself insensitive to the place that penance (of which the Sacrament is the best ex-

pression) has in a Christian vocation.

Source of holiness, peace, joy

The most recent directive of the Holy See in regard to frequent devotional confession is found in a message sent by the Holy Father to the 26th Italian Liturgical Week held at Florence from August 25 to 29 of last year. The subject of the Week was "Reconciliation with the Father in Christ and the Church." Paul VI took the occasion to clarify several points on the Sacrament of Penance. One was the continuing importance of the confessional or "box"; a second was the first confession of children which should precede their first Communion. The third was frequent devotional confession. His message read:

Some unfortunately attach little importance to frequent confession. This is not the mind of the Church. The new rite (Penitential) itself recommends frequent confession, representing it as a new commitment to the growth of baptismal grace, as an occasion and stimulant to a more intimate conformity with Christ, and to an ever greater docility to the voice of the Holy Spirit. Frequent confession remains a privileged source of holiness, peace and joy.

The belittling of frequent confession "is not the mind of the Church." What the Pope says here runs like an unbroken thread through almost every statement on the Sacrament. The Sacred Congregation for the Doctrine of the Faith said on June 16, 1972 "priests should be careful not to discourage the faithful from frequent or devotional confession. On the contrary, let them draw attention to its fruitfulness for Christian living."

More, not less, confessions

This teaching recurs with such uniform frequency and strong affirmation that one is amazed that any Catholic could think otherwise. However the phenomenon is not new in the Church. In 1766 a kind of colorum synod was held at Pistoia in Italy, which issued decrees that sound like the views of contemporary "progressives." "What is, already was," Ecclesiastes says, and so the new errors are often just old heresies relandered. How much there is that is modern not say modernist in that old Pistoia meeting! . . . The Pope's authority was down-graded, "private" masses rejected; sacred images banished; devotion to the Sacred Heart condemned; and confessions of devotion discouraged.

A Constitution of Pius VII con-
(Continued next page)

FATHER,

My Last Confession...

(Continuation)

demned 85 propositions of Pistoia, and said concerning devotional confessions:

The declaration of the Synod concerning the confession of venial sins — about which it says that it is not desirable that it be so frequent, lest such confessions be rendered too contemptible — is rash, dangerous and contrary to the practice of the saints and devout people which was approved by the Sacred Council of Trent.

Similar examples of the teaching of the Church on this practise could be multiplied almost indefinitely. Pius XII said:

Let those therefore among the younger clergy who make light of or lessen esteem for frequent confession realize that what they are doing is alien to the spirit of Christ and disastrous for the Mystical Body of our Saviour.

And the same Pope:

Since the opinions expressed by some about frequent confessions are completely foreign to the Spirit of Christ and His Immaculate Spouse and also are most dangerous to the spiritual life, we urgently insist once more, etc.

Monthly confession a minimum

But someone may say that this is obsolete since the Vatican Council? The words of Paul VI as well as the statement of the Congregation on the Faith quoted above are both after the Vatican Council. And the Council itself says

(Pastors) should labor without stint that the faithful be nourished with spiritual food through the devout and frequent reception of the sacraments . . . They should be mindful how much the sacrament of Penance contributes to developing Christian life and therefore should always make themselves available to hear the confessions of the faithful.

Obviously it is only of Holy Eucharist and Penance that frequent reception can be urged. Baptism, Confirmation and Orders can be received only once. And the Council is not urging frequent marriage nor frequent bouts with serious illness

to occasion the Anointing of the Sick.

The question naturally arises what is "frequent" confession. It is not possible nor even desirable to fix the time exactly. A decree of the Sacred Congregation of Religious in 1970 spoke about receiving the Sacrament frequently "that is twice a month." Weekly confession for priests, religious and seminarians was long the rule and certainly would be considered frequent. We may therefore say that between once a month and once a week would be frequent. The

abundant.

However there is a practical consideration which must not be omitted, especially in the Philippines. It is quite possible that a priest, fully aware and appreciative of the value of frequent devotional confession would dissuade the fervent from confessing often because of lack of time to hear all the people who come. Obviously those who are in greater need should be given preference. This would be a legitimate position. And in some parishes this situation

In order to profit from the means of grace for a closer following of Christ, a daily or weekly Communion, and a Catholic life lived on that level of fervor, should include, at a minimum, a monthly confession.

question should be differently framed. "How often should a person go to Confession who by his daily or weekly approach to the Sacrament of Holy Eucharist shows himself solicitous to profit from the means of grace offered by the Church for a closer following of Christ." We think the answer is that daily or weekly Communion, and a Catholic life lived on that level of fervor, should include, at a minimum, monthly confession.

Holy Christian life

We have not space to go into the fruits of frequent confession. Let us accept the assurance of the Popes that these fruits are precious and

is verified. The faithful should learn to adjust their schedule to opportunities available either in other Churches or at other times. But there is one thing certain: Individual confession may not be reserved for serious sins, even in the busiest parish, for this would place a stigma on those going to confession and publicly identify them as grave sinners. These are practical problems but the spiritual principles must be preserved. Frequent devotional confession is to be recommended and as far as possible realized, because it is a potent means of a holy Christian life.

—REV. LEO A. CULLUM, S.J.

Environmental Report

Will
Conservation
Succeed
in the
Philippines?

IN FORMER YEARS advertising copy depicting industrial progress often showed pictures or drawings of huge factory chimneys emitting thick smoke. They meant to depict that big industries gave employment to great numbers of people and promoted economic prosperity.

Today, advertising artists no longer make such ad copies. Thick smoke is a sign of pollution and big industries are pollution-conscious. The age of environmental consciousness has indeed arrived. In the developed countries this has come much earlier. As in the United States, where such strong international conservation organizations as the Sierra Club and the National Wild-life Federation take

KCs Join Fight Against

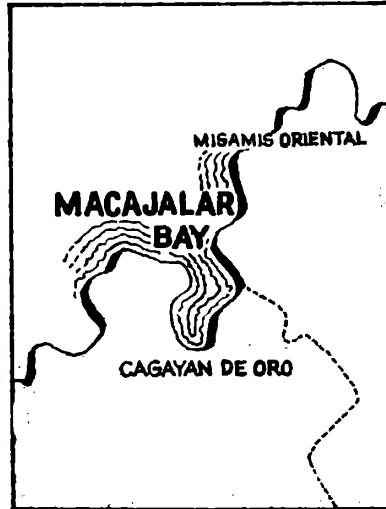
FUTURE POLLUTION IN MACAJALAR BAY

MANILA BAY is to the City of Manila as Macajalar Bay is to Cagayan de Oro, the fastest growing city in Northern Mindanao. The bay itself is a wide-mouthed bay that opens up into the Bohol Sea which is rich in anchovies, mackerel and tuna.

Around the fringes of Macajalar Bay lie about a dozen municipalities many of whose inhabitants depend for their livelihood and well-being upon the fisheries and other industries along the bay.

One of these towns is Villanueva, about 25 kilometers from Cagayan de Oro. Villanueva has become well-known for being the site of the vast PHIVIDEC industrial estate, where the big sintering plant of Philippine Sinter Corporation is being built as a joint venture with Kawasaki Industries of Japan.

A problem has arisen in Macajalar Bay because this sintering plant is known to be a highly probable source of pollution. When it becomes operational, according to chemical engineers, it will throw huge volumes of highly toxic gases and fumes and effluents and could very well dangerously pollute the atmosphere in the area as well as do damage to the marine life in the Bay. Unless sufficient



preventive measures are taken or anti-pollution equipment is installed on time. And even with this, the pollution will still be there but perhaps somewhat minimized.

Environmental hazards

But are the safeguards that are being built or planned actually sufficient to prevent large-scale pollution coming from the Kawasaki plant? Con-

cerned individuals and groups in Cagayan de Oro City are shaking their heads, hoping that before the worst comes, such measures will have been fully adopted.

Add to the problem the fact that Misamis Oriental is among the tourist attractions in Northern Mindanao. First class hotels abound in Cagayan de Oro. It has become the gateway to the vast hinterlands, especially the Bukidnon area, of Northern Mindanao. The expanding electrification lines of Maria Cristina now reach up to eastern Misamis Oriental. And this is one of the reasons why the PHIVIDEC industrial estate was set up in Villanueva.

But with such big sources of pollution just around the corner, what will be the future of Misamis Oriental?

This is on the negative side. On the positive side, it is argued that the PHIVIDEC industries will bring employment to large numbers of people. The Kawasaki and other steel plants will have satellite industries around them. All this will bring economic prosperity to the region.

How to balance the needs for economic development and the need to conserve the environment in a case where a polluting industry is present, (Continued next page)

up daily the cudgels against all forms of pollution and against anything that would injure the environment or would spoil the "quality of human life."

Promote quality of human life

In the Philippines, the era of environmental awareness has already dawned. But it has been late in coming. And a lot more has to be done before the great bulk of our people will become ecology-conscious.

In the past, the problem of environmental conservation had reference mainly to pollution matters, to the need to conserve our forests, to stop the dynamiting of our fishing grounds. But little, if any, was discussed about the total aspects of the environment, the need to preserve our ecosystems,

to promote the quality of human life through proper environmental measures.

It took the monkey-eating eagle to bring to our attention the fact that there are species of wildlife in our country that are nearing extinction. And these are species that can only be found in the Philippines.

The famed aviator Charles Lindbergh took a special trip to the Philippines to work for the conservation of the monkey-eating eagle. The publicity attendant to Lindbergh's trip made us aware that the preservation of this endangered species is part of the environmental conservation program.

When the First Lady, Mrs. Imelda Romualdez Marcos, took up the battle

to save the Pasig River from becoming a cesspool of pollution, some people thought that the effort was going to be futile, that it would be tremendously expensive and rather late. They did not count with the determined efforts of the First Lady, and the fact that with regard to such problems, the political will mattered a lot.

After a few months, real progress was evident in the anti-pollution campaign for the Pasig River. Not only was pollution minimized but wide portions of the river have been beautified.

Boost environmental program

Today, almost two years since the First Lady's campaign started, float- (Continued next page)

KCs Join Fight Against Pollution

(Continuation)

is a ticklish question to resolve.

It was a political decision to allow the Kawasaki sintering plant to establish itself on Philippine soil, and it will take another political decision to see to it that appropriate and sufficient safeguards are built to prevent or minimize such pollution.

Acting on this valid premise, the Knights of Columbus during our national convention in Cagayan de Oro last November 28-30 passed a resolution requesting the President of the Philippines, "to direct the proper governmental agencies, to make an updated and thorough study of the environmental hazards that might be posed by the projected sintering plant in Villanueva, Misamis Oriental, as well as by other related industries proposed to be built in the same Phividec industrial estate area, and if the findings so warrant, to direct that the most adequate and proper safeguards be built so as to prevent the pollution and poisoning of the atmosphere and waters of Macajalar Bay, as otherwise, these would pose great danger to the health and lives of the people inhabiting the area and cause great damage to the environment."

Research on water pollution

Why was this resolution addressed

Will Conservation Succeed in the Philippines?

(Continuation)

ing sightseeing tours along the Pasig are being promoted, something unthinkable a few years back.

In order to give impetus to the environmental movement in the country, the Environmental Center of the Philippines was organized a year or two ago, with the First Lady as the chairman.

In recognition of the First Lady's efforts to conserve the Philippine environment, our KC National Convention held in Cagayan de Oro city last

to the President himself? The reason was that this was necessary for impact. To have addressed the resolution to the various government offices concerned with the problem would have been routine. Besides, it was feared that the problem might grow to such proportions that it was necessary to bring the issue to the highest level of government authority.

Admittedly now, there are government offices concerned with the pro-

*"Let not Macajalar Bay
be another Minamata!"
the environmentalists
cry. It is a matter of
urgency to provide
adequate measures that
will minimize the
dangers of pollution in
that area.*

blem. The PHIVIDEC administration itself is concerned. The National Pollution Control Commission has a representative office in Cagayan. The Bureau of Fisheries and Aquatic Resources as well as the Bureau of Forest Development and the DLGCD are also concerned.

Of great interest, however, is the fact that the Xavier University has made a project proposal for the funding of a major research effort to study

November 28-30, passed a resolution expressing full support for the First Lady's environmental program.

The resolution further requested the First Lady to in turn encourage and support the efforts of private individuals and civic groups to promote environmental conservation in this country. Among such groups is our own Knights of Columbus Community Services which has made conservation as one of its major activities.

Conservation education as a program may take years to seep into the mentality of a people. Schools, the Church, and other groups will have to be involved. But a start must be made, and the Knights of Columbus is showing the way.

water pollution and marine ecology at the PHIVIDEC industrial estate in Misamis Oriental. This would include a study of Macajalar Bay itself, its marine life, movements of currents, etc.

Fr. James McKeough, S.J., of the department of biological sciences at Xavier University, in an interview with the writer, explained that this proposal is for a five-year period. It involves assistance from and coordination with the National Science Development Board, the National Pollution Control Commission, the Bureau of Fisheries and other agencies. Manpower will come from the students and university researchers. The University itself will have a counterpart in the form of laboratory and equipment. But much more highly sophisticated scientific equipment for the detection and reading of pollution will be needed.

Battle for conservation

Targetted as the source of funding are the National Science and Development Board and the United Nations Development Program. The NEDA, according to Fr. McKeough, will have to pass upon the request to UNDP. Fr. McKeough said he would welcome the assistance of the Knights of Columbus in endorsing his proposal, as well as any other kind of assistance for the project.

The battle for the conservation of Macajalar Bay and the protection of the health of the people in the general area of the PHIVIDEC industrial estate has just begun. And the Knights are getting involved. The issue now is not whether we can stop the establishment of a highly polluting industry in a populated area of the country. The issue is whether we can generate the necessary political will and pool the necessary resources to effect sufficient countermeasures to greatly minimize the dangers of such pollution.

And finally, the issue is whether we can in cases like the above balance the need for development through industrialization as against conserving the environment and maintaining a healthy, peaceful and quiet living in a highly industrialized community.

The battle cry of environmentalists who come from the scientific academe in Northern Mindanao is "Let not Macajalar Bay be another Minamata."

But the test is yet to come.

—JOSE G. GUEVARA—

The Muslim Filipinos

(Continued from last issue)

The roughly 2,000,000 Filipinos who belong to the Moro tradition in the Philippines are divided into separate and distinct cultural communities depending on tribal descent, dialect spoken, and ethno-political history:

1. **MAGUINDANAOS**, or the "people of the flooded plain" who constitute one of the largest sub-groups numbering 500,000 live throughout the three Cotabato provinces of Maguindanao, North Cotabato, and Sultan Kudarat. The name refers to the frequent floods caused by the Rio Grande overflowing into barrios and settlements along its course. It will take quite a long time to forget the three days and three nights when a Muslim family and I shared a house with a carabao and her young in Dedtumeq, Tumbao. The river overflowed and we scampered with the carabaos on to the raised floor of the house. Two sacks of mangoes separated the animals' quarters from ours!

The Maguindanaos lack the lushness of the lands around Lake Lanao and the pleasantness of the weather in the islands of Sulu. The relative aridity of the lands they cultivate, the long history of neglect by local and national leaders, bitter competition with thousands of Christian settlers, who made better use of their lands, and abrupt changes that affected economic, political, and social structures joined forces to inflict smarting wounds on the slowly awakening Maguindanaos.

The people are often shabbily dressed. Mosques are drab and untended. Traditional arts are dying out. Culture is vanishing for lack of interest and/or means to preserve it. The Notre Dame University of Cotabato City is doing its part in coordinating and financing the work of Muslim and non-Muslim students of Maguindanao culture to preserve and revitalize it for posterity.

More and more Maguindanao leaders are sincerely and intelligently taking up the challenges of change, reform, and progress which is supported by the deep religious and cul-

tural potentialities sown by the great Maguindanao leaders like Sultan Dipatuan Kudarat in the hearts of their people.

2. The **MARANAOS**, "the people of the Lake," are concentrated around the shores of Lake Lanao. The area surrounding the Lake is the traditional home of these Muslims whose number is variously estimated to be from 450,000 to 500,000 in the two Lanao provinces. The Maranaos were the last to be reached by Islam and unlike the case of the Tausugs and the Maguindanaos, Islam came to them indirectly through Cotabato.



Although these people are basically farmers, they excel in the traditional skills of woodcraft and metalcraft. Their folk art is made famous by the Maranao motif of the Sari Manok, love and royalty symbolized by a bird with long royal plumes and carrying a fish in its beak or by its claws. Maranao dances, songs, and poetry give a good idea of the colorful imagination and ceremonious life of these Muslims.

Politically, they are the most divided among Muslim groups—there are innumerable little sultanates, family groups, principalities. This fragmentation accounts for the many tribal and family feuds that often rip through the Maranao scene.

Of special importance towards an understanding of the Maranao mind and soul is the characteristically Maranao phenomenon called maratabat. It is often described as per-

sonal or family pride or "face" or honor. It is a socially conditioned urge to preserve honorable and untarnished the image of one's tribe or family before the eyes of all. The Maranao would go a long way to follow the dictates of maratabat. An example is the forcible kissing of a young Maranao woman in 1898. This triggered off a long series of violent crimes of revenge and ended with the murder of a young Maranao man in 1942!

3. The **TAUSUGS**, "people of the current," are the most prominent group in the province of Sulu. Numbering about 180,000 they are found in the islands of Jolo, Sias, Tapul, and Lugus. They are also found in great numbers in the municipalities of Parang, Pata, Maimbung, Luuk, Talipao, Indanan, Panamao, and Patikul.

It was among the Tausugs that the first seeds of Islam were sown by Arab traders in 1380. It was with them that Rajah Baquinda Alj from Sumatra set up the first organized trading posts which connected the islands to the commercial centers of Southeast Asia in 1400. And they were the agents in the establishment and spread of the Sulu Sultanate by Sayyid Abu Bakr in 1450. That was the first organized political structure in the Philippines. By 1565 Manila was already a thriving Muslim settlement related to the Sultanate of Sulu.

Some of these Tausugs are Parianon, who live near the shores, and the others are Guimbahanon, who occupy the interior or mountain regions. They are both of Malayan stock and Arab ancestry. Their dialect is called Bahasa Sug and has great similarity both to Malayan and Indonesian as well as to Visayan (Cebuano). One very consoling experience in Jolo is to watch and listen to Muslims and Christians communicate with each other in Bahasa Sug, the dialect native to both groups.

These Muslims are generally farmers, fishermen, carpenters, goldsmiths, and carvers. Many of

(Continued next page)

Muslim Filipinos...

(Continuation)

them sail the Sulu and Celebes seas as traders and smugglers. Education has taken root among the people and it is not rare to meet Tausug doctors, lawyers, teachers, and business executives. Due to pressure of population growth they tend to move out to settle in the coasts of Borneo, Cotabato, Zamboanga and Palawan.

Religiously the Tausugs are far more advanced than many other Muslim communities. They use Arabic characters in their writings. The Quran has long been since translated into their dialect and has furnished local Muslims with religious literature and learning materials. Their religious schools are more organized and are high in teaching and learning standards. I found their mosques in Jolo and Zamboanga more attended and better tended. These schools and mosques are well supported by people very deeply devoted to Islam.

4. The **SAMALS** are found in Siasi, Jolo coasts, Laminusa, Tandubas, Tabawan, Ungus Matata, Simunul, Sibutu, and the Tongkil group. They are estimated to be roughly 180,000. It is interesting to note that Najeeb Saleeby thinks that these seafaring Samals were the latest to have come to Sulu from Malaya and Johore and that they arrived at the islands already as Muslims.

Some Samals live on land as farmers and are called the **Samal Talun**, while the great majority build stilt houses over the water along the shorelines and are called the **Samal Lipid**. They are mostly pearl divers, fishermen, traders, boat builders, carvers, and farmers. Their dialect resembles that of the Badjaos.

5. The **BADJAOS**, often called sea gypsies, are originally Borneans who came to Sulu in search of more peace and better fishing grounds for themselves. The Tausugs and the Samals look down on them and variously call them **Luwaan** (outsiders), **Palau** (boat people), and **Kali-Aggeh** (outcasts).

They are a very peaceful people. At the sign of the slightest cause of disturbance or conflict with the mainlanders, they would paddle out in fleet to another island. They find

security in the confines of their dug-outs which is about the totality of the world in which they are born, and raised, become people, and die.

The Badjaos, estimated to be about 30,000 in Sitangkai, Siasi, Tapul, and Jolo islands, are an example of a small group of Filipinos who clearly belong to the Moro tradition but who are not Muslims. They are pagans from Borneo who have long been associated with and have loosely belonged to different Muslim political principalities without being Muslims themselves.

6. The **YAKANS**, roughly 110,000 in Basilan Island, are of Polynesian stock and Arab blood. Although many of them have adopted Islamic ways, the majority of the Yakans are still unaffected by the generally accepted Muslim practices in the islands. Their dialect is similar to those spoken by the Samals, Badjaos, and Jama Mapuns.

7. The **SANGILS** (about 55,000) in Davao and Cotabato are related to Muslims in the Celebes.

8. The **MALEBUGNONS** (about 55,000) in Balabac Island are related to the Borneans.

9. The **JAMA MAPUNS** (about 15,000) are Muslims in Cagayan de Sulu.

10. The Muslims **PALAWANI** (about 57,000) in Palawan, round up the smaller groups of Filipinos who belong to the Moro tradition in the Philippines.

These are the people that make up the cultural communities of Muslim Filipinos. That there are differences which separate each group from the others is not anymore surprising from what we have discussed in different parts of this article. Groups of Filipinos who became Muslim in different stages of Philippine history retained very much of their original cultural character after Islamization.

It is true that conversion to Islam has catalyzed changes in the people and their way of life. But due to the unique power of Islam to be easily integrated with diversified native cultures, those changes which did occur did not have to have the magnitude of those which had to follow the hispanization and Christianization of Central and Northern Philippines.—Fr. RUBEN GOMEZ, OMI (From: Communications Mindanao-Sulu Pastoral Secretariat, Number 15; March, 1975 pp. 13-15)

HOLY WEEK:

WONDER & DISCOVERY

CHILDREN REMAIN irrepressibly playful and naughty, and are given to joy and curiosity whatever the time of year. That is why even Holy Week, in which adults look introspectively at themselves as Christians, becomes seven days of wonder and discovery to children.

Thus, the Saturday immediately before Palm Sunday has in store various delights for children. In the afternoon the oldsters gather some fresh and yellowish green young coconut fronds. With eyes and tongues following the intricate movements of gnarled hands applying age-old handicraft skills, the youngsters soon discover that the pliant fronds stripped from midribs are metamorphosed into delightful objects like balls, even if with corners of course, birds with outspread wings and sharp beaks, fans in imitation of Spanish folding fans, eight-pointed stars, and best of all, pineapples. The more patient adults who are teachers at heart guide the studious hands of the children in weaving the fronds into a pineapple, and the youngsters shriek with the joy of achievement at their crude yet recognizable efforts.

A solemn ritual

Early in the morning of Palm Sunday, the tykes' hearts throb with wonder and expectation as they wave their coconut frond and *oliva* palms and wait for the priest to approach them with his censer of holy water. Too young to unravel the whyfore of waving the palms, or even of having brought the palms into the church, they are not too young to realize that the ritual is solemn enough to give them gooseflesh. Their puny chests heave with relief when drops of water descend upon the forest of palms and even upon their hog-bristle stiff hair. They have learned from their



During Holy Week, the children are too inexperienced to see that the somberness on the people's faces is not as mask; but they feel a premonition of Christ's sufferings from the hymns sung and the prayers intoned.

mothers that from then on these palms are not to be thrown away.

Marching with a limp homeward, some of the tykes have to defend their precious load valiantly against the piracy of young infidels who swoop down upon the unwary and maybe snatch a hanging bird or fan or star. But this trick is usually played upon kids who drag their feet because they have not been used to wearing leather shoes daily, they wince with pain from the newly formed calluses or corns or bunions.

Holy Week is a week of abstention of the adults from many things, not the least drinking manufactured liquor or fermented *basi*. Pious mothers instruct their children to be on the lookout and report if their fathers slip surreptitiously at twilight into the closed *basi* canteens through the back door, to take a swig or two. The kids know intuitively that their fathers will give them a thrashing, Holy Week or no, if they are caught spying, much worse if they report their undercover discovery. At any rate, fathers usually find it easier to enter into a compromise and silence these brats with a nickel or ten centavos which immediately vanish into the coin boxes of sari-sari stores that remain open in defiance of tradition.

Chanting the *pasion*

Some of the children who are neighbors of families owning some of the images of the saints or apostles have the rare privilege of gazing with awe at these images being cleaned and garbed in resplendent velvet habiliments, and then brought to church on the shoulders of brawny and devout men. These images will form part of the tableau in the Maundy Thursday and Good Friday proces-

sions.

Prohibited from playing raucous games, or even simply those where they raise their voices above a whisper or where they are active physically, the children invent new sedentary games. Some boys use the dried and stiff tiny stalks of the leaves of the *algarrubo* or monkey-pod tree to play with. These tiny stalks have a curved part at one end shaped like a hook. They pit one hook against another, and the game goes on in grim silence.

Wednesday afternoons, most children make themselves scarce to their mothers. They are reluctant in attending the ceremony of *tinieblas* in church, for it is humid and hot inside. Some children, however, do not shirk going to church, for they like to make themselves serviceable to the oldsters whose duty it is to strike several galvanized iron sheets and drums violently to simulate thunder, or to deflect the sun's rays with mirrors so as to imitate lightning branching out inside the church.

With every evening that passes, the number of people who chant the *pasion* grows. Yet compared to those who sang the *pasion* or the *aleph* devotedly a generation or two ago, those who honor this tradition at present are fewer. The children become pensive when a chorus sings the *pasion* or the *aleph*. Deeply moved, these youngsters even join the singing in their juvenile fashion.

Maundy Thursday marks a slackening of mundane activities, even the youngsters do not fail to note this. They can play on the streets without immediate fear of being run over or bumped, for only few cars and *calesas* break the morning's somnolence. The kids see that their fathers stay at

home in a kind of enforced idleness, doing nothing more strenuous than wiping their rigs or jeeps, mending by the rural folk, as it has always chatting with a neighbor. And their mothers need not go to market, for they have earlier bought provisions for two or three days, particularly canned sardines or dried fish because they have to abstain from eating meat.

Rural folk in procession

Many of the children do not join the evening procession on Maundy Thursday, for it is indeed a long winding one that takes the wind even out of sturdy kids. So they content themselves with standing on tiptoes on the sidewalks or against bamboo palings, if they are not fortunate enough to have adults hoist them on their shoulders. Their eyes turn into shining orbs as the tableau of Christ's travail on the road to Calvary moves slowly past them.

Some of the older kids who like to gain a little experience and notoriety trail after some young men who use syringes to squirt perfume on the sly at the pretty girls. The girls themselves are not averse to being drenched with perfume, for it is costly indeed, and moreover it is a sort of distinction to be singled out. But the kids like to have a little mischievous fun and squirt plain water with improvised bamboo syringes or toy water pistols.

The procession is attended mostly by the rural folk, as it has always been for decades. And the children stare popeyed at the multitudes of people in different attire, most of them truly old from a child's way of reckoning. The children are far too inexperienced to see that the somber-

(Continued next page)

Holy Week: Wonder And Discovery

(Continuation)

ness of the people's faces is not a mask. But the hymns sung, the prayers intoned, the reek of tallow from a thousand candles, bring to the youngsters a kind of premonition of an oncoming tragedy. Tightly they clutch the reassuring hands of their elders.

On Good Friday, the children try to converse in hoarse whispers, but sometimes they are unable to repress their healthy animal spirits. Their mothers remind them sternly that even the chickens and domestic animals are not their usual noisy selves this day.

Joy in resurrection

Good Friday is dutifully observed as a meatless day. But most children

nowadays rarely have the chance to taste fresh water trout or shrimps, much less the *lapas* or the *ampo* whose truculence can make one yell with pain from its sharp spines. For the rivers have become shallower and shallower, short of drying up, and unscrupulous fishermen use dynamite to catch fish or scoop up the millions of fry or fingerlings within the prohibited season.

What most engrosses the tots' attention inside the church during the reenactment of the last hours of Christ, in the oppressive afternoon of Good Friday, is the almost lifelike depiction of Him on the cross. His head droops gradually, and the kids who cannot see the guy strings almost believe that the effigy breathes with life that is soon to ebb.

The evening procession with its motif of black meanders along broad and narrow streets. The children are most attracted by the funeral cortege, with its bright lights energized by batteries and with the supine effigy

of Christ in a crimson robe. Some cower in fright, others become speechless with terror, and still others shut their eyes as if to blot out the semblance of death they have just seen.

The children who are used to having a taste of meat almost everyday find relief from the prolonged absence of pork or beef, when Saturday afternoon arrives. The town's butchers and several families slaughter cattle or hogs and thus end the fasting, which is not strictly abstinence from food.

Easter Sunday brings its metamorphosis of joy out of sorrow. Only to the devout, of course, is the significance of that joy really clear. Joy comes to the children as the bells in their clangor announce the resurrection of Christ. They do not understand the resurrection profoundly as yet, but certainly the bells' peals create the appropriate mood of gaiety. They realize that once again they can be noisy, and lose no time to prove the eloquence of their joy.

—BENJAMIN M. PASCUAL

RAISE FROGS FOR CASH

Frog-raising is profitable. Frog meat is a much sought-after item among gourmets all over the world.

There's a big demand for this delicacy in the United States and Europe but the traditional suppliers have for sometime now not been able to fill the demand, according to the bureau of animal industry.

Other big importers are France, Guam, Canada and Italy.

The projection for the United States is that it would be importing up to three million kilograms of frogs' legs by 1977 if this can be supplied.

Aside from the foreign market, hotels and restaurants serving gourmet food are in the market for frog meat.

Frog meat today sells at P40 per kilo dressed weight. Even if increased supply results in a price decrease, frog production will still remain profitable, according to BAI experts. A feasibility study conducted by the bureau indica-

ted that even at P10 per kilo live weight, a small-scale producer can still earn a good income from frogs.

Only frogs' legs are normally processed for food but the by-products have their usefulness. Frog skin, for instance, can be made into wallets, ladies' bags, and other fine leather items.

Frog entrails can be turned into "fish meal" or fed directly to pigs, carps and catfish.

Even frog skeletons and preserved specimens have a market since these are used in biology classes. A frog skeleton sells at P12; a specimen at P6. Prices for these items in other countries are much higher. Inquiries have already been made from Europe for Philipp'ne exports.

For those interested in frog-raising, here are some tips from the BAI:

—A frog farm may be any size, from a few square meters in the backyard to a hectare or more.

—It is desirable to have soil that holds water well so the pond can be kept full without too much loss through seepage. A supply of clean water is also needed.

—Frog ponds should be provided with shade and fence to

keep out predators such as snakes, lizards, birds and cats.

—Frog raisers need three ponds, one each for tadpoles, froglings and growers/finishers.

—To raise 1,000 tadpoles, the first pond should be only three square meters. When tadpoles have grown into froglings transfer them to a 10-square-meter pond and later, as they increase in size, to a 37-square-meter pond.

—Frogs will eat insects, small fish, earthworms, termites and other smaller insects.

—Plant aquatic weeds in the pond and flowering plants around the pond to attract insects.

—Commercial producers feed meat, fish scrap, and Chinese noodles to the bullfrog.

—Watch out for the "red leg", a highly contagious fungal disease usually caused by overcrowding. It can be controlled by segregating frogs when ponds become overcrowded and by adding potassium permanganate to the water.

For more information on frog-raising, why not visit the bureau of animal industry, Sta. Mesa, Manila or any BAI office in your locality? (DPI-R4)

The Saga Of A Historical Marker

HSS-S-S-ST! . . . escaping gas! A bright blaze of flame, then the acrid smell of scorched flesh! That was how Wenceslao Aniceto, Grand Knight of the Tigbauan Council No. 6070, Iloilo, of the Knights of Columbus recalls that fateful day of May 6, 1972. While pumping a lighted kerosene gas lamp in his rural home in Tigbauan, escaping gas from a leak in the kerosene lamp caught fire and within seconds, Brother Wencing, as he is affectionately called, was enveloped in a mantle of searing flame.

With complete control and unusual calmness, he gave directions to those present as to what to do. But he had to do it himself as they were shocked to immobility. He saved himself from the blazing inferno that engulfed him. But the merciless flame left its indelible mark — third degree burns.

For the next three months he was confined successively in two hospitals. This confinement period were days of excruciating pain, agony, and sh.

While in one of the hospitals, Dr. Angel de Leon, his fellow knight and attending doctor prescribed a medicine. Unfortunately, the medicine was not available locally or even in Manila. It was available only at Clark Air Base in Pampanga. The Knights in Iloilo City who had been watching closely his progress called on Fr. Jun Tan-toco, KC National Secretary in Ma-

nila, to see what he could do to obtain this precious medicine, an ointment that hastens the rebuilding of burned tissues. With the help of American KCs in the base, Fr. Jun succeeded in getting the medicine.

First boarding school

Bro. Wencing was released from the hospital. The treatment was carried on at home but the healing process was so painfully slow. In spite of the loving care of his wife and the tender solicitude of his children, it took him more than a year to leave his bed and be up on his feet with the aid of crutches. The bed sores on his back that added to his misery gradually abandoned him too.

While in bed counting each passing interminable day, Bro. Wencing did not indulge in self-pity. As a good Knight, he commended himself to his Creator. While his body was immobile, his mind was performing mental calisthenics.

Before the accident he was an avid reader and on his back his desire to read was insatiable. He spared nothing that came within his reach. In his readings he came across the accounts of Fr. Pedro Chirino, a Jesuit, the parish priest of Tigbauan from 1593 to 1595. Father Chirino in his writings mentioned of the opening of a Jesuit boarding school in Tigbauan. This caught his sudden interest and he started a deeper research in a matter which he felt was potentially of great historical value, at least for Tigbauan. If he could substantiate this new information, it would mean that the Jesuit boarding school in Tigbauan was the first in the Philippines and was older than both the University of San Carlos in Cebu City and a school in Manila which later became the University of San Ignacio. Both were founded in 1595.

Now obsessed with the desire to establish a historical fact for the glory of Tigbauan, his physical helplessness was no handicap. It only heightened his thirst for more information.

All the while, his Council was behind him physically and spiritually. Two of his Brothers in the Council, Candido Portalibre and his son Cesar Portalibre, now Financial Secretary of the Council, were always readily available to carry him in their arms wherever he wished to go. This was an exemplary manifestation of the kindness of father and son. Another one, Bro. Acustin Barte, then the Council's FS, devotedly acted as his personal secretary in his spare time. And his eldest daughter, Maria Con-

solacion, now with the A. Soriano Corporation, did the leg work in search of materials.

Tigbauan historical marker

On April 28, 1973, Bro. Aniceto wrote a letter to the Ateneo University, a Jesuit-run institution, requesting information about Father Chirino's boarding school in Tigbauan. This letter was referred to Father Schumacher of the History Department of the University by Father Jose A. Cruz, President of the Ateneo.

Father Schumacher corroborated the historical facts gathered by Bro. Aniceto citing the book of Fr. Horacio de la Costa, S.J., "The Jesuits in the Philippines, 1581-1768" and the 17th century Jesuit history by Fr.

Obsessed with the desire to establish a historical fact for the glory of the town of Tigbauan, Bro. Aniceto's physical helplessness served instead to strengthen him in his search for more information.

Francisco Colin, S.J., re-edited in 1900 by Father Pablo Pastells, S.J. under the title "Labor Evangelica". He had Director Demy Sonza of the Philippine Historical Institute and concurrently Chairman of the Historical Committee of Iloilo to go over his facts. Likewise he conferred with Mr. Rodolfo Claparols, Field Coordinator of the Department of Tourism in Iloilo, who himself wrote about the Jesuit boarding school in Tigbauan in an article he wrote, "Iloilo, Heritage of Greatness".

Fully aware that this is not a matter that should concern the Knights of Columbus alone, but the entire municipality as well, Bro. Aniceto appeared before the Municipal Council on September 15 1973. Although a bit apprehensive, yet he was fully confident that he could get the Municipal Council to back him up.

He presented the result of his re-
(Continued next page)

**THE SAGA
OF A
HISTORICAL
MARKER**

(Continuation)

search and bared his plan to construct a historical marker and its structural background to mark the site of the first Jesuit boarding school in the Philippines. The Council enthusiastically approved his plan and recommendations. To give his research work the stamp of unequivocal authenticity, he also asked the Municipal Council to officially request the Philippine Historical Institute in Manila to authenticate the work. The Institute did so and even went further and caused the making of an engraved iron marker as a perpetual testimony of the founding of the town of Tigbauan in 1575.

Design for marker foundation

This iron marker was to be an integral part of a structure that would be constructed on the site where the first boarding school was situated. The iron marker by itself would not have the impact on the public as envisioned by the researcher. It must be mounted upon a structure that had both the beauty and dignity that could attract public attention without losing its respectability.

The architectural and structural design of the whole structure that would hold the iron marker had not as yet been prepared. This required the services of an architect, but there was no fund for it. This, however, did not faze Bro. Aniceto. He sought the assistance of the Jose Lopez Vito General Assembly, of which he is a member, thru its Faithful Navigator Demosthenes R. Martinez, who gave him full support. Together they asked Bro. Ven Gonzales, also a member of the Assembly and now the Assistant Dean of the College of Technology of the University of San Agustin, if it was possible to hold a contest among architecture students for the best design and plan.

The site where the structure was to be built was on church property and the construction required the approval of ecclesiastical authority. When presented with the plan and objective of the marker, His Excellency, Msgr. Jaime L. Sin, Archbishop of Jaro then, without much hesitation gave his consent and signed the blueprint. Later he gave all his collections in his last

Mass offered in Tigbauan a day before he left for Manila to assume his new post.

On December 15, 1974, the plan left the drawing board and construction began. The Tigbauan Council which had assumed the responsibility for the project gave an initial sum of P750. The Municipality contributed P1,000.

Unselfish concern

With the tangible proof of the undertaking before their eyes, civic-spirited citizens began contributing into the kitty of the project. Besides cash there were 21 bags of cement. The Christian Community Movement, a program initiated by the Knights of Columbus, pitched in and greatly helped in raising funds. When the structure was finally completed and the iron marker mounted on its concrete pedestal, it chalked up a total bill of P7,000, but this amount was a pittance compared to the benefits that would accrue to the town.

On December 7, 1975, Chairman Esteban de Ocampo of the Philippine Historical Institute came all the way from Manila for the unveiling of the marker. This date also marked the closing of the 4th Centennial celebration of the founding of the town. Chairman de Ocampo in his speech before the citizenry of Tigbauan assured them that he would work for the declaration of the marker as a historical landmark and a tourist spot. If Chairman de Ocampo succeeds in this, the Department of Tourism will take over the development of the marker in accordance with the plan.

This is a tribute to a man who in spite of adversity managed to leave to a town a legacy that will withstand the onslaught of time and the adverse forces of nature.

In recognition and gratitude for his contribution to the town, the Municipal Council passed Resolution No. 83 on December 15, 1973, two years before the marker was completed lauding Bro. Aniceto for his efforts. To quote some portions of the Resolution: "Though not a native born Tigbaweno his heart still belongs to the Municipality of Tigbauan... with gratitude to the unselfish concern of Mr. Aniceto by exerting more efforts to make Tigbauan more progressive both educationally and spiritually... Mr. Aniceto became so endeared in every heart of the populace..." and finally "... the Municipality of Tigbauan owes him so much."

—FELIPE V. PENDON

**Man
Memoriam**

S.K. MANUEL ARRANZ

Council 3705—Iligan, Isabela
February 3, 1976

BRO. JUAN A. GIMENO

Council 6256—Guimbal, Iloilo
January 20, 1976

S.K. ELEUTERIO NAVARRETE

Council 3695—Cubao, Quezon City
January 18, 1976

SIR LEONCIO DACULIAT

Council 6535—Opol, Misamis Or.
December 24, 1975

BRO. RAFAEL DELFIN

Council 1000—Intramuros, Manila
December 8, 1975

BRO. RAFAEL D. SALCEDO

Council 1000—Intramuros, Manila
December 7, 1975

SIR JOSE D. LUISTRO

Council 6122—Lipa City
December, 1975

BRO. PEDRO P. ADRE, JR.

Council 4095—Palo, Leyte
December, 1975

BRO. TELESPORO E. CALORA

Council 4574—Balangiga, E. Samar
November 25, 1975

BRO. CRISPIN A. ALCAREZ

Council 6054—Argao, Cebu
November 12, 1975

S.K. MANUEL V. GARCES

Council 5378—Calape, Bohol
November 8, 1975

BRO. ERIBERTO SENO

Council 5577—Cebu City
November 6, 1975

BRO. TEODORICO C. BLANCO

Council 3941—Meycauayan, Bulacan
October 12, 1975

BRO. ANIANO B. SAGARAL

Council 4552—Jolo, Sulu
September 30, 1975

BRO. ALFONSO F. AVERIA

Council 4552—Jolo, Sulu
September 24, 1975

BRO. GALICANO P. AYAP

Council 3347—Batangas City
September 20, 1975

S.K. ANTONINO M. SORIANO

Council 6154—Quezon City
September 20, 1975

BRO. AGARITO G. PRODON

Council 3941—Meycauayan, Bulacan
September 1, 1975

PDD ANGELICO MEDINA

Iligan City
February 26, 1976

K OF C COMMUNITY SERVICES

CO. 4289 CHEERS CAPIZ JAIL INMATES

G.K. Jose Banias of President Roxas Co. No. 4289 led his members in distributing Christmas gifts to inmates of the Capiz provincial jail. In a letter to G.K. Banias, Governor Villareal of Capiz wrote: "Your kindness and generosity in distributing gifts to the inmates of the Capiz Provincial Jail during the Yuletide Season bespeaks well of the noble purpose of the Knights of Columbus as an organization. Your thoughtfulness made the Christmas Season more joyous and meaningful for our poor prisoners."

D.D. Ramon Sarria and wives of council members assisted in the gift-giving. Rice, sugar, clothes were given out.

At the same time it was reported that the council sponsored a lantern contest with prizes ranging from ₱25 to ₱100.

CABANATUAN KCs OFFER SNAKE-BITE SERUM

Victims of snake bites may now come to the clinic and HQ of Cabanatuan Co. No. 6000 in Cabanatuan city and get free doses of the much needed serum. G.K. Fiel L. Jarlego supervises this community service project of Co. 6000 which was launched several years back. More than 37 victims thus far have been served. Without the serum some of them might have died from poisoning.

Holy Mass for Prisoners

Archbishop Limon greets prisoners after officiating at holy mass in Pangasinan Provincial Jail. Inmates get free breakfast later offered by Lingayen Council No. 5270.

G.K. Jarlego says that victims in need must secure a doctor's prescription first, and everyone without discrimination will be served.

KCs, DI CIRCLE MAKE JAIL VISITS

One activity which members of the Marikina Valley Co. No. 6178 and their DI Circle cherish is their regular visit to the local jail. In addition to the opportunity to hear Sunday mass said by KC chaplain Fr. Arguelles, with a choir accompaniment from St. Scholastica, the inmates get a free merienda each time.

LAONG PRISONERS RECEIVE GIFTS

Seventy-eight prisoners of the sub-provincial jail in Laoang, Samar, were beneficiaries of Msgr. Deasnes Co. No. 3597's Christmas spirit last January 4. Led by G. K. Cayetano Sacaguing, council members gave out clothes and a sumptuous free meal to the inmates. The ceremony was preceded by a special mass and communion officiated by council chaplain Fr. Potenciano Ortega, followed by an entertaining program which delighted the inmates.



Rice for Indigents

S.K. Alejandro E. Judan, G.K. of Munoz Co. No. 4268, Munoz, Nueva Ecija, hands out rice rations of 15 kls. each to the town indigents. He is assisted by Program Director S.K. Amado Espino, S.K. Amado J. Aldaba and Sir Leoncito Capiendo.

CONSERVE
ENERGY



The Church For The Asia Of Today

By Cardinal Kim

Delivered at the PIME CENTRO MISSIONARIO, Milan

- * Billy Graham came to Seoul to hold a massive assembly of prayer. Each evening, huge crowds gathered to participate—attentive, intense—crowds like to which, Mr. Graham himself was to say, he had never encountered during his long career.
- * Perhaps encouraged by the unparalleled event which the Graham meeting was, this year some groups organized a gigantic and highly publicized rally which attracted thousands upon thousands of young people from all over the world to Korea.
- * The number of these young people reached millions.
- * One asks what were they all doing there? What were they after, really? What did they expect from these gigantic meetings where each one was like a drop of water lost in the sea, where one hardly heard the words which from great loudspeakers poured out over the millions of young heads and young faces?
- * *They stayed there, in the rain, under the sun, with winds blowing and finally the night cold descending: they listened, they searched together, they waited . . .*
- * Many of these young people were Christians, perhaps most of them were Protestants, but there were a good number of non-Christians among them of non-believers.
- * Whatever differences existed among them, they had, I believe, one thing in common: they thirsted for the sense of their lives, for the real meaning of life. They thirsted for truth, for hope.
- * *Should we conclude, then, that all these millions will come to see in the Church or in the institutional churches the answers to the anguished questions of their lives, and that thus they will want to become church members?*
- * Such an inference would be naive; very rash indeed. Because the opposite, rather, is the case. One knows this quite clearly that the young are drawn, not by the Church as they see it in fact, but by the Person and Message of Jesus Christ, by Him who said I am way and truth and life—for all the men who labor, who are burdened, who wander, who seek.
- * The fundamental problem for the Church today is precisely to be able herself to manifest to men—in a way that is convincing—that Christ is really and truly the way, the truth and the life.
- * But this will be possible only if the Church herself lives the reality of Christ with a fidelity and transparency which will make of her an authentic "*signum magnum credibilitatis*."
- * Otherwise, we will always be condemned by Ghandi's words of reproach: "*Christ I like, but Christians I dislike, because they are unlike the Christ they profess to follow.*"
- * In our day, the very appearance of an ecclesia pro se ipsa, rather than an ecclesia propter homines et pro mundi vita is no longer permissible. The Church must live for the life of the world, but even this is not enough: before men she must be visible as wholly given for the life of men.
- * In every part of the world this demand is made of her. But in Asia it is made with a special insistence, and raised with a special urgency: for in a true sense the future of mankind is at stake here, among the great masses of mankind, where nearly three-fifths of men live today.
- * Allow me to recount a brief story. Some years ago, a fire broke out in the middle of the night in a very poor segment of an Asian town, where the communists had been working for some time. The Catholic Church and parish house were located not far from the fire. But no one came out from there to lend a hand during the fire. Men, women and children of the vicinity—mostly communists of the neighborhood — began forming the human chain which carried water to the site of the fire, too far from the roads to be reached by the fire engines.
- * *A small incident, not of very great importance, if you will, but it spoke volumes. How would the people of the district react when the following Sunday, the priest preached beautiful words on loving one's neighbor?*
- * Another story, from the same region in Asia, as a matter of fact from a place not very distant from the setting of the first account. This took place in a village under a "Christian government". The communists, at a given time, began to unleash a wave of terrorism in the place. No one dared, especially the foreign missionaries present, to go out on the streets.
- * There was a small community of the Little Sisters of Jesus there. Their way of life was as poor as those of the truly poor in the village. During this emergency, their supplies ran out and they had nothing left. But then a curious thing happened. The communists, who roamed the streets and terrorized the villagers, would, under cover of night, bring them provisions — leaving the provisions at their door without saying a word to them. But the gesture was one of recognition and respect. The Sisters' witness of life among the poor, their own poverty and selflessness had made them "one of the poor," and the townspeople by this gesture were telling them this.
- * *One asks, was not their way of life simply derived from the purest teaching of the Gospel?*
- * You have all heard of the work of Mother Teresa of Calcutta among the poor, the abandoned, the dying in

the streets of Calcutta. The radiance of their lowliness and love is such that it brings down every barrier of human pride and softens even the most hard-hearted.

- * **Their lives are a living sign, an irrefutable witness, of the redeeming love of the Lord, giving comfort, assurance, care, peace to the most desperately poor in this world.**
- * **These living Incarnations of Christ's self-giving love have touched the hearts of our contemporaries. They speak a word which goes straight to the hearts of our young. A word far more eloquent than the most beautiful speeches that come from the circles of the great ones of the Church. They bring us face to face with the reality of faith, hope and love, and show us that our theology with all its apparatus is like straw beside them.**
- * **And yet, without in the least minimizing the impact of these examples we have just cited, these deeds which are ever a powerful force to touch men's conscience and men's lives so that they are called in turn to open themselves and to give themselves to others—there is a demand for something else.**
- * **How can we explain the growing interest and ever-consuming passion among the young in the city of Calcutta itself for a change, even a violent change, in the structures which keep the multitudes of men in bondage? And if the Gospel bears within itself a message of freedom and liberation for men, why then do so many young people in Asia today place their hopes in Marxism or in Maoism to bring about a world more worthy of men?**
- * **The majority of Asians today are twenty or below—more than half of them. And Asia makes up about three-fifths of the world total population. The young in Asia, especially the students, who formulate—perhaps with a certain confusedness and passion—the unarticulated aspirations of the masses, seek more to affirm national identity and to recover the cultural and spiritual values of their peoples and their tradition.**
- * *Confusedly, I say because a sense of alienation underlies all their restlessness: a regret hardly recognized perhaps, that they have repudiated some of their greatest treasures, the meanings and values which the age-old traditions of their people hold.*
- * **But then, this heritage of theirs, of which they have been so proud, has it not failed them, and failed them terribly, cruelly, because it was unable to support them and save their people and their country at the hour when the invading forces of the West confronted them?**
- * **So many of the young people I know are interiorly torn, and they feel this inward wound deeply. They speak of national independence, of Asian identity, of the heritage of their people, and even then they are clothed in the latest mod-style jean, and sing the latest song hits from Broadway and London.**
- * **And yet, with all their unresolved paradoxes in mind and heart, maybe because of them, these young peo-**

ple seek to be authentic in their lives, they aspire to build a world of justice, of solidarity, of a more human and more brotherly future for all men.

- * **Because they find no credible answer to their questions, a response which does truly respond to what they seek, their temptations are a totalitarian messianism on the one hand, or a nihilistic abandonment on the other.**
- * **To them no third alternative, no real third alternative exists.**
- * *And we know that all of Asia will end up by going down the road which the young of today will choose.*
- * **Thus for the Church this is the hour of truth. One can say, also, the greatest chance which has been offered to her in all her history in Asia. As she meets this challenge which is so fraught with consequences, which demands of her a searing purification of life in the truth, the Church must find the way of entering into the stream of this moment's historical process.**
- * **Does personal conversion, does integrity in one's own personal life, suffice to give the answer to the questions which the aspirations of the peoples of Asia present to the Church?**
- * **In the diverse Asian situations today, when social, economic and political conditions confront the Church, can she take refuge behind a sterile "religious liberty" which regimes concede to her—a "religious liberty" detached from the fundamental freedoms and the integral liberty of men?**
- * **How can the Church bring about the integral salvation of men and their world, and thus become for them the *signum salutis*, the *sacramentum salutis*, quod *significando causat*?**
- * *How can she be, in Asia, for Asia's poor multitudes and Asia's young, the Church of the future, the Church of the hope of man?*
- * **How can she at last become, not by speaking fair words, but by doing deeds of life, by being in all her being the witness of that "third alternative"—the Gospel way—which, we believe is the only way which leads to a true human future for man?**
- * **This is the challenge which Asia finally places before the Church at this moment of history. And the future of the Church in Asia, and her hope, in large measure will depend on whether she can find it in herself to meet this challenge.**
- * *There is only one way the challenge can be met, is there not? For the Church to become, day by day, increasingly a Church which seeks to "save the world" not by "taking it over" by power, but which seeks to do this by serving men, by not seeking its own interests, by losing its life, as the Gospel says, like the salt which uses itself up, the leaven which consumes itself in the dough, the flame which burns itself out in lighting up the house and the way of mankind.*

—From the Communicator



1st CYO Federation

All the CYO Units in five barrios of Imus, Cavite (Malagasang 1st, Malagasang 2nd, Anabu 1st, Anabu 2nd and Bucandala) have organized recently a federation for the purpose of coordinating fund raising campaigns, and implementing the Units' activities.

In an organizational meeting held recently, the following were elected officers:

Board of Directors: Berlin Amposita, Noranda Mendoza, Precy Samala, Ener Tabing and Perly Topacio. Nienita Legaspi and Emma Pacifico were likewise unanimously elected treasurer and assistant treasurer, respectively.

Coordinators: Teddy Villanueva, for Malagasang 1st; Maring Manalaysay, for Malagasang 2nd; Yavong Villanueva, for Anabu 1st and 2nd; and Benny Saria, for Bucandala.

At the outset, they have agreed to launch immediately the following projects: (1) Fund raising through raffles and cultural presentations and (2) Formation of dramatic guild which is contemplated to perform for charitable purposes in hospitals, jails, etc.

Beautification

Ornamental flowering plants and patches of green bermuda grass are a sight to behold in the frontage of the parish church of Quezon, Nueva Ecija. Thanks to the Holy Family CYO Unit No. 74 of said town who planted and regularly tend the plants.

The officers and members of this unit are also aware of their spiritual "beautification." Recently, they requested their chaplain, Msgr. Florentino Cinense, to give them the sacraments of confession and communion.

They also sought a chance for each member to serve in the Mass.

* * *

Religious Instruction

The officers and members of Sta. Maria CYO Unit No. 68 of Licab, Nueva Ecija underwent a thorough religious instruction from volunteer religious instructors to prepare them in teaching catechism to grade school students. The entire membership showed great enthusiasm in this apostolate. So far, they have successfully conducted twelve catechism classes.

Aside from religious activities, this unit is also active in athletic and recreational activities. With the assistance of civic spirited persons, they recently held athletic and recreational games for the amusement of other youngsters in their community.

* * *

Folk Concert

The Lourdes CYO Unit No. 65 of Sta. Mesa Heights, Quezon City sponsored a Folk Concert at St. Mary's College Auditorium, Quezon City. The proceeds of this concert will be turned over to the Lourdes Parish Charity Medical Clinic.

* * *

Judo-Karate

As part of its physical fitness program, the Our Lady of Miraculous

Medal CYO Unit No. 27 of Project 4, Quezon City recently held several sessions of judo-karate exercises at OLM parish social hall.

This unit was also successful in raising funds, through their "Kapellmeisters" singing group, for the improvement of church facilities.

The members of this unit also teach catechism every Sunday morning and assist in the Mass for children every Saturday afternoon.

* * *

New CYO Unit

1. *Sta. Cruz CYO Unit No. 77* — Purok 3, Bucandala, Imus, Cavite. Officers elected: Perlita Topacio, president; Mario Camaclang, vice-president; Nenita Legaspi, secretary; Amelita Camaclang, treasurer; Gabriel Camia, P.R.O.; and Fernando Topacio, Ambrosio Saromo and Eufrocina Saquilayan, auditors. It has an initial strength of thirty-five active Catholic youth.

Service Project

Here is one good service project recently undertaken by CYO Unit Nos. 28 and 72 of Hagonoy, Bulacan. With the assistance of their Barrio Captain, they succeeded in having the marriage of five couples in Bo. Sta. Maria validated.

During their spare time, the members of these two units indulge in basketball and chess games.

How To Organize a CYO Unit

1. *The role of the parish priest.* The parish priest is the "inspirer" of any CYO Unit. In other words, he is the springboard of endorsement, encouragement and inspiration of the entire CYO Unit membership in all its activities whether spiritual, athletic, social or civic-cultural. Sometimes, due to his numerous other duties, the parish priest entrusts this vital role to his assistant parish priest or to a layman (who usually acts as adviser) whom he selects on the basis of maturity and special inclination towards youth work. In such a case, the assistant parish priest or the layman adviser becomes responsible directly to him for the success or failure of his CYO Unit.

2. *Membership.* A CYO Unit is typically composed of boys and girls of about 12 to 25 years of age. The

suggested minimum number is twenty members. Although not necessary, its membership is especially open to out-of-school youth. For it is the vision of its founder, Rev. George J. Willmann, S.J., National Chaplain, that through their active involvement in the CYO, their inherent talents and energies may be tapped for the good of the Church, the community where they live, and, of course, for their own spiritual and moral development.

Any clergymen or laymen who are interested in organizing a CYO Unit in their parish, may write to us for further particulars. WRITE TO—

The Secretariat
CATHOLIC YOUTH
ORGANIZATION of the
PHILIPPINES
P.O. Box 50, Manila

Knights in the NEWS

Judge Jorge R. Coquia, a Brother of Council No. 3781, Sta. Mesa Heights, Manila, is the author of a treatise on "CHURCH AND STATE AND LAW RELATIONS IN THE PHILIPPINES" in the light of Vatican II reforms and the 1973 Constitution of the Republic of the Philippines.

This valuable book provides authoritative answers to such constitutional questions as freedom of worship, use of public funds or property for religious purposes, religious instruction in public schools, tax exemption of churches, exemption from military and civic duties and the right of parents in the religious education of their children.

Of current interest is the chapter on the liberal attitude on annulment of Church marriages, the grounds for such annulment and the procedure thereof, problems of the family, family planning, etc.

Brother Jorge R. Coquia is A.B., LL.B., LL.M., S.J.D., and is presently a Judge of a Court of First Instance. The book is for sale at the Rex Book Store, 856 Nicanor Reyes St., or 1977 Claro M. Recto St., Manila.

* * *

Rev. Fr. Jose Sunga, Chaplain of Council No. 6677 at Palanan, Makati, Rizal and Rev. Fr. Francisco Tantoco, Jr., National Secretary, were unanimously elected as president and treasurer, respectively, of the Philippine Priests, Inc. during its 4th National Convention which was recently held at the Pope Pius XII Catholic Center, Manila.

FORMER JUDGE PERALTA ENPLANES TO U.S.



Judge De Peralta

Surigao City CFI Judge Constante L. de Peralta, who retired under disability last September 15, 1975, is enplaning for the United States at the invitation of his brother surgeon, Dr. Demetrio de Peralta, who is practicing in Ohio, U.S.A.

He will undergo extensive medical checkup and treatment especially on his eyes in the world famous Cleveland Clinic in Ohio, U.S.A., along with his wife, Perla de Peralta, a retired Public School Teacher of Kamuning Elementary School, Quezon City, who will also seek relief from her chronic asthma.

Judge de Peralta is from Santa, Ilocos Sur and Quezon City. He left behind him 22 years of dedicated and unblemished record of service with the Judiciary for which he received the "Rule of Law Award for Social Justice" from his Alma Mater in 1974. During his stint in the Judiciary, aside from being elected Director of the Association of District Judges of CFI, CCC and JDRC of the Philippines, he was also active in civic and religious affairs for which he was the recipient of several awards and citations.

This would be the couple's second trip abroad. In 1971, Judge de Peralta was sent as a delegate to the 89th international convention of the Knights of Columbus held in New York City, U.S.A.

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COLUMBIAN SQUIRES

**CIRCLE 1084—
"BIDA SA 1975"**

NEW CS CIRCLES

1. Circle No. 2550, Siquijor, Siquijor—Council No. 6129
Chief Counsellor—Bro. Jesus Roble
Chief Squire—Sq. Ivanhoe Rojo
2. Circle No. "New", San Jose del Monte, Bulacan—Council No. 6745
Chief Counsellor—Bro. Remigio Subia
Chief Squire—Sq. Ronaldo Adalla
3. Circle No. "New", Tuguegarao, Cagayan—Council No. 3704
Chief Counsellor—Bro. Ramon Villaflores
Chief Squire—Sq. Lanchelot Lauigan



Bro. Daniel Gonzales

CS ASST. CHAIRMAN FOR MINDANAO

Bro. Daniel Gonzales of Council No. 5831 and former District Chairman of District No. 39, Province of Davao, was recently appointed by Rev. George J. Willmann, S.J., Philippine Deputy, as Columbian Squires Assistant National Chairman for Mindanao. He can be contacted at: 173-C5 Sta. Ana Avenue, Davao City.

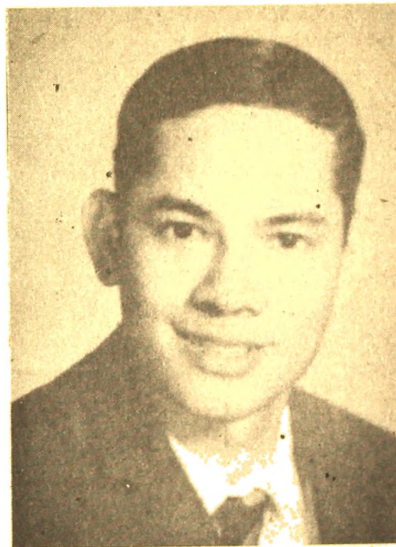
TO ALL CIRCLES IN THE PHILIPPINES: "If you think your Circle equals or surpasses the "Bida" Circle, then send us (P.O. Box 510, Manila) the History and accomplishments of your Circle. If selected, we will publish it in the Cross Magazine.

CONGRATULATIONS!

1. Bro. Leonides R. Tuano—Circle No. 1084, Angeles City
2. Bro. Francisco A. L. Carcellar—Circle No. 2187, Quezon City
3. Bro. Mauro de Chavez—Circle No. 2247, Cavite City
4. Bro. Leon S. del Rosario—Circle No. 2308, Binakayan, Cavite

These four outstanding Chief

Counsellors will receive their Plaque of Awards during the Fifth National Convention of the Columbian Squires in Cebu City on April 23-25, 1976. They are among the 50 outstanding Chief Counsellors in the Order designated by the Supreme Council Office, because of their outstanding performance as Chief Counsellor during the Columbian Squires Golden Jubilee Year (1975).



Bro. Leonides Tuano

IMPORTANT REMINDERS TO ALL COLUMBIAN SQUIRES CIRCLES:

- I. THE FIFTH NATIONAL CONVENTION OF THE COLUMBIAN SQUIRES WILL BE HELD AT SAN CARLOS SEMINARY, MABOLO, CEBU CITY, ON APRIL 23-25, 1976. "PLEASE SEND NAMES OF YOUR DELEGATES ON THE OFFICIAL FORM, TO BRO. SAMMY COLINA, P.O. Box 139, CEBU CITY."
- II. UPDATED ROSTER OF MEMBERS
"PLEASE SEND YOUR UPDATED ROSTER OF MEMBERS TO THE SUPREME COUNCIL OFFICE AND THE CARBON COPY OF THE SAME TO THE NATIONAL OFFICE. THE ANNUAL BILLING ON JUNE WILL BE BASED ON THIS ROSTER."

cle, is due to the conscientious work of the Officers and Committee Chairmen, and the cooperation of its members. The guidance and supervision extended by the Counsellors boosted the enthusiasm of the group. Incidentally, Bro. Leonides R. Tuano is the Chief Counsellor since its reactivation in 1970. He is one of the **FOUR OUTSTANDING CHIEF CONSELLORS** in the Philippines, and a Candidate to the **MOST OUTSTANDING TEACHER OF REGION III**. He is teaching in Holy Family Academy, where most of the members are studying.

NEW MEMBERS

COUNCIL 1000 — INTRAMUROS, MANILA. Avante, Antonio P.; Crisanto, Antonio C.

COUNCIL 3108 — CAGAYAN DE ORO CITY. Cayetuna, Samson G.; Dalay, Crisostomo T.; Emata, Efren C.; Fuentes, Francisco A.; Laguna, Alfredo C.; Licayan, Simeon V.; Montejo, Nestor R.; Naelga, Mauro B.; Pitlo, Agustin M.; Rosales, Eligio C.; Tabasa, Godofredo S.; Valmorida, Jo-Jac-Atom B.; Visande, Ricardo D.; Ysalina, Antonio N.

COUNCIL 3288 — CALBAYOG CITY. Junio, Emilio A.; Malazon, Pacifico M.

COUNCIL 3343 — ILIGAN CITY. Anabo, Jose B.; Asprec, Romeo B.; Avelino, Godofredo M.; Balsamo, Romulo M.; Beldad, Alejandro P.; Beronilla, Catalino M.; Burgos, Saturnino L.; Cagabcab, Yolando; Castro, Pedrix A.; Estares, Elpidio T.; Gellg, Jose; Hilva, Plinio F.; Jarlol, Jose L.; Lacida, Severino C.; Lai, Bienvenido L.; Legados, Orlando E.; Legaspi, Francis A.; Losin, Feliciano M.; Maldo, Adriano C.; Mañinsay, Arthur M.; Manlupig, Eugenio O.; Matalang, Feliciano C.; Mejares, Conrado E.; Mugot, Avelino A.; Nacalaban, Gervacio W.; Nacasabog, Teodoro D.; Neri, Renato R.; Oledan, Generoso E.; Opop, Nemesio C.; Pacas, Amado T.; Pacas, Jr. Miguel S.; Pagunsan, Nicolas B.; Palacio, Clarito D.; Paradela, Roland L.; Paulo, Agaton Q.; Pontiveros, Sr. Jesus O.; Sarceno, Sergio B.; Talosig, Benjamin S.; Tapere, Rafael E.; Tapuyao, Candido C.; Tatil, Ramon M.; Telmoso, Vicente G.; Villadolid, Sergio G.; Villar, Gregorio G.

COUNCIL 3363 — BAGUIO CITY. Beltran, Emeterio M.

COUNCIL 3463 — GINGGOG CITY. Abao, Trencito C.; Apugan, Charles Q.; Chaves, Renato C.; Ferrer, Martino S.; Guanzon, Roberto; Gullas, Hugo B.; Valmore, Rodrigo C.

COUNCIL 3692 — CABANATUAN CITY. Bagasao, Agustin Jr.; Calamanan, Edilberto J.; Flores, Danilo M.; Gamboa, Rafael E.; Ladignon, Florencio O.; Linsangan, Jose A.; Panganiban, Rudy V.; Reyes, Pablo C.; Rosales, Rolando S.

COUNCIL 3704 — TUGUEGARAO, CAGAYAN. Babaran, Rogello L.; Conel, Rogello G.; Caronan, Prudencio D.; Iauron, Cenen D.; Lingan, Damian M.; Llanto, Martin Reodique, Sixto U.; Reyes, Ramon T.; Villanueva, Gregorio

COUNCIL 3706 — BAYOMBONG, NUEVA VIZCAYA. Boceta, German A.; Burton, Manuel B.; Daligid, Esteban S.; Donelo, Marcelo A.; Guzman, Isidoro R.; Ligot, Jesus T.; Maddela, Alejandro M.; Palparan, Rodrigo B.; Pallaaya, Avelino M.; Ringor, Bienvenido; Reasonda, Godofredo C.; Sagabaen, Rogello G.; Santiago, Artemio G.; Tabudlo, Juanito C.; Tonneller, Rev. Fr. Jeff L.; Tortosa, Restituto M.

COUNCIL 3707 — FABRICA, NEGROS OCCIDENTAL. Arnalz, Rogello B.; Calibo, Antonio C.; Dompoy, Gregg S. Rev. Fr.; Gacuma, Emilio D.; Guanco, Roberto P.; Moncada, Fausto O.; Nardo, Jr. Vicente P.; Reyes, Jose G.; Tidoso, Margarito P.; Tolentino, Marino D.

COUNCIL 3710 — MALOLO, BULACAN. Dato, Rev. Fr. Efren S.; Dela Cruz, Guillermo P.; Ignacio, Rev. Fr. Anacleto C.; Manalaysay, Guillermo M.; Matibag, Jose N.; Tantoco, Victor V.; Tomas, Vicente P.; Tongco, Narciso L.

COUNCIL 3722 — OLONGAPO CITY. Kenny, Peter A.

COUNCIL 3748 — DAET, CAMARINES NORTE. Caubso, Eduardo E.; Elizes, Jr. Ramon Z.; Marcelo, Jr. Pacifico U.; Remorozo, Timoteo P.

COUNCIL 3781 — QUEZON CITY. Aquino, Arturo C.; Asperilla, Antonio S.; Dingcong, Jr. Manuel Y.; Espino, Ernesto M.; Indiongco, Jr. Pedro I.; Macatlang, Rodrigo D.; Martinez, Alfonso A.

COUNCIL 3887 — BALANGA, BATAAN. Anacleto, Lean-

dro F.; Banzon, Mauricio T.; Banzon, Oscar B.; Binzon, Vistorio B.; Camacho, Manuel O.; Cruz, Jose A.; De Mesa, Jose Larry C.; Garcia, Emmanuel T.; Paredes, Jr. Zosimo Jesus M.; Recaño, Miguel Q.; Reyes, Rufino J.; Vigo, Benjamin J.

COUNCIL 3913 — GAGALANGIN, MANILA. Beltran, Natalio M.; Tangghal, Alberto; Esquillo, Apolonio; Gonzales, Pepito A.

COUNCIL 3938 — DUMAGUETE CITY. Alejandria, Troadio L.; Amarillo, Jr. Juanito C.; Baylon, Miguel B.; Cenas, Florante D.; Cornelia, Edgar T.; Digar, Jr. Urbano E.; Gabas, Rev. Fr. Remego; Jaroll, Enrique R.; Magos, Eugenio O.; Morana, Eufronio C.; Rendaje, Juan Crisostomo M.; Rosario, Nicanor O.; Tragico, Ramon T.; Turtal, Eugenio C.; Ycola, Espiridion.

COUNCIL 4019 — PAGADIAN CITY. Bronola, Angelito N.; Gabawan, Ricardo T.; Lanzaderas, Benjamin R.; Lasola, Rogelio B.; Mariano, Silvino H.; Ortega, Edgardo D.; Recina, Romeo M.

COUNCIL 4265 — CAVITE CITY. Basconcillo, Solomon P.; Mateo, Conrado F.; Rile, Manuel G.

COUNCIL 4267 — PASAY CITY. Abrigo, Pedro; Bertillo, Jaime B.; Cortez, Virgilio N.; Cuyugan, Vicente J.; Dee, Jr. James N.; Gabriel, Alberto I.; Garcia, Merlito B.; Gregorio, Dalmacio H.; Isidro, Faustino R.; Mujar, Tito M.; Ocampo, Catalino; Oyo, Juan; Reyes, Leoncio T.; Reyes, Roman B.; Santos, Jr. Artemio R.; Santos, Reynaldo R.; Tagle, Emilliano V.; Tengco, Jose; Trillanes, Daniel O.; Vasquez, Antonio M.; Villanueva, Mariano M.

COUNCIL 4268 — MUÑOZ, NUEVA ECIJA. Alday, Domingo I.; Austria, Lopez A.; Bacolod, Paulino P.; Bautista, Alfredo P.; Borja, Victorino H.; Bernardo, Jr. Francisco A.; Castillo, Dominador M.; Feliciano, Simplicio C.; Ferrer, Agustin M.; Francisco, Maximo N.; Legaspi, Bonifacio Q.; Lopez, Teodomiro V.; Padilla, Roman F.; Santos, Demetrio M.; Tenjoco, Domingo D.L.; Valencia, Raymundo R.

COUNCIL 4320 — SAN CARLOS CITY. Castillo, Rev. Fr. Delfin A.

COUNCIL 4321 — U.S.T., MANILA. Ayang-ang, Paul D.; Capati, Miguel V.; Estolano, Domingo A.; Gonzalez, Edgar S.; Halili, Consejo T.; Hernandez, Luis A.; Tayao, Edgardo C.; Victoria, Jr. Daniel C.

COUNCIL 4364 — CALAMBA, MISAMIS OCCIDENTAL. Agura, Florimon B.; Bruñidor, Vicente E.; Cabanlit, Marcario C.; Dominese, Jr. Lauro T.; Enerio, Leoncio T.; Galacio, Gaudencio S.; Galan, Cipriano L.; Ibabao, Edgar T.; Lamban, Eulogio B.; Palanas, Renato B.; Ratilla, Cresencio N.; Sayson, Pedro R.; Tabotabo, Porferio B.; Testa, Bonifacio S.; Tabuelog, Teofilo B.

COUNCIL 4639 — GENERAL SANTOS CITY. Amorillo, Diosdado M.; Chua, Zenon R.; Liston, Domino P.; Maduramente, Aurelio S.; Manlangit, Jr. Francisco D.; Opong, Rogaciano P.; Pinili, Crisanto C.; Pula, Jr. Jose N.; Sueno, Ricardo O.; Sulco, Conrado K.; Yap, Gaudencio V.

COUNCIL 4710 — SAN MANUEL, PANGASINAN. Arboleda, Renato V.; Asuncion, Jr. Francisco B.; Moises, Delfin A.

COUNCIL 4911 — BANI, PANGASINAN. Orilla, Felix O.

COUNCIL 4950 — TABUK, KALINGA-APAYAO. Fron-da, Ernesto B.

COUNCIL 5020 — ARITA, NUEVA VIZCAYA. Alcanices, Lauro M.; Dalan, Eduardo Q.; Lopez, Leandro G.; Lopez, Nerio G.; Tucay, Esteban M.; Vicente, Jose P.

COUNCIL 5326 — TAGUIG, RIZAL. Dionisio, Rolando G.

COUNCIL 5362 — BANGA, AKLAN. Dorofio, Antonio G.

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From the Desk of the PHILIPPINE DEPUTY



A Limb Of Steel

I ONCE KNEW a prizefighter by the name of Tommy Loughran. His manager was Joe Smith. Joe Smith's son was a good friend of mine. He became a priest in Philadelphia and served as chaplain in the Philippines in World War II.

Tommy was a clever and hard hitting boxer. But after a period campaigning in the ring he met with an accident. He broke his right hand in a bruising match. An orthopedic surgeon did a good job of mending his hand. But the doctor warned him: "Don't ever fight again, else you will injure your hand permanently."

But Tommy was still young and felt he could still fight even with the handicap. He figured that if he could utilize his injured hand for defense and then develop his other arm into a "limb of steel", that then he could still fight and continue to make a living out of the profession he loved so well.

And so Tommy determinedly exercised his left arm until it became a limb of steel. His other arm he skillfully developed for defense.

One day he asked me how long I could hold a fifteen-pound dumb bell with arm outstretched. "Maybe fifteen seconds," I said. "Look," he said, "I can hold one for thirty minutes straight." And he did.

And so with his limb of steel and his rugged determination Tommy went on fighting for a few years more. His weakness was never discovered by his opponents. He retired as the undefeated light heavyweight champion of the world.

Tommy was a perfect gentleman both in conduct and in appearance. He could very well have sat in the halls of Versailles or at Buckingham Palace, and look like a French or English nobleman.

Upon his retirement Tommy became a successful businessman. He lived in a high-rise bachelor's apartment, the famous New York Athletic Club. He was a deeply religious man. Religious images and magazines were conspicuous in his room.

What is the moral of this? Tommy had one bad hand, but he kept on exercising the other arm until his muscles became a limb of steel and thus enabled him to become the undefeated light heavyweight champion of the world.

There are people who have bad habits, whether it is overeating, overdrinking or any other excess. They need the grace of God to overcome these serious vices. But God wants our cooperation. We must exercise our will power, have patience and perseverance, suffer mortifications until we develop our own limb of steel. In this manner we can overcome our bad habits, our impatience, our selfishness.

If a man feels impatient or tempted, he will kneel down before the crucifix for minutes or hours and try to remember not to be impatient the next time. If a man commits excesses, but resolves never to give into this vice again, and makes a determined effort to succeed, with God's grace he will succeed.

Just like Tommy.

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