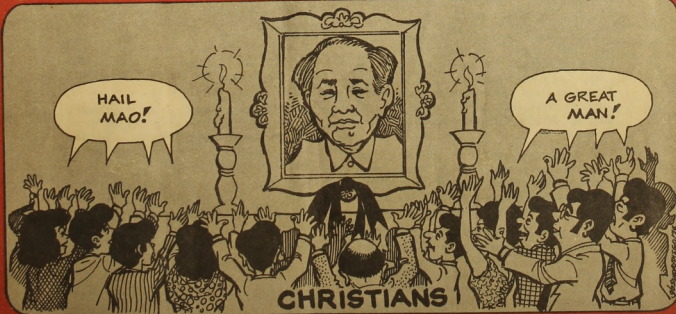


CROSS

**MAO TSE-TUNG AND
THE CATHOLIC CHURCH**

AN INTERNATIONAL CATHOLIC MAGAZINE



A Blessed Christmas and a Happy New Year!

From the Desk of the PHILIPPINE DEPUTY



A Special Report on community service

Brother Rafael de la Cruz, District deputy of Camarines Norte, has sent the following interesting and inspiring report about the activities in his district.

The National Secretary
Knights of Columbus
P.O. Box 510, Manila

Dear Fr. Tantoco:

In the furtherance of my duties as District Deputy, I have the honor to render a special report pertaining to Community Service rendered by Camarines Norte Council No. 3748 at Daet, Camarines Norte.

On July 30 to August 13, 1976, inclusive, the Council sponsored a province-wide National Cottage Industries Development Authority (NACIDA) training for abaca craft.

There were twenty (20) adult trainees. The trainers were sent by the NACIDA Regional Office from Legaspi City. Training was held at the KC Club House at Daet. Materials and logistical support were furnished by the Council. Brother Marty Vinzons was the Leader Trainer.

A follow-up survey of the result of the training reveals that all those who finished the course are either gainfully employed by local manufacturers or successfully selling their own products.

In a joint activity the Council at Daet (Camarines Norte Council 3748) and the Council at Vinzons, Camarines Norte (W. Q. Vinzons Council 6830) conducted a Christian Formation Course on September 26 and October 10, 1976.

The Course was conducted prepara-

tory to the Exemplification of the Second and Third Degrees to be held in connection with the 25th Anniversary Celebration of the Camarines Norte Council.

It is my observation that the employment of methods other than the usual lectures conducted in a seminar fashion is very effective. We have utilized to the utmost those methods adopted by Wood Badge Training and Rovering in the Boy Scouts augmented by those we acquired from the Development Academy of the Philippines. Thus, in one full day and with less expense the Christian Formation Course was fully completed.

Should there be a desire from that office for us to submit a detailed program on the matter we shall be willing to do so.

The District Deputy was the Course Leader, assisted by three (3) lawyers, one (1) radio commentator and the facilities personnel mostly composed of Court employees.

We shall be looking forward to further training of this kind and we certainly hope for and welcome suggestions from that office in order to make our training more fruitful and beneficial.

Very fraternally yours,

(Sgd.) RAFAEL DELA-CRUZ
Judge
District Deputy #58

WORLD NEWS

● Pope Pius XII defended from misrepresentation charge ● Foreign missionaries expelled ● Bishop sentenced to 10 years ● Sacred College is now 139 ● Changes in the liturgy.

Mr. Anthony Rhoades, an acknowledged historian, is the author of a book titled "The Vatican in the Age of the Dictators", in which he refuted the charges made by Herr Hochhuth in a play, "The Representative", in which Pope Pius XII was pictured as money minded, cynical, selfish and indifferent to the Nazi persecution of the Jews. The book defended the Pope with records from the British Foreign Office and from documents captured from the Germans. For his valuable work in vindicating the reputation of Pius XII, the Apostolic Delegate, Archbishop Heim, at a ceremony in London, invested Mr. Rhoades with the insignia of Knight Commander of the Order of St. Gregory. Mr. Rhoades is not a Catholic, he is an Anglican.

* * *
The Pope's nomination of the first North Vietnamese Cardinal in

Hanoi has been followed by the expulsion of foreign missionaries. Priests and Bishops have been arrested.

* * *
In South Africa and Rhodesia, the Church is the target of accusations and attacks for denouncing racism. Bishop Donald Lamont of Rhodesia was given a sentence of 10 years for aiding black people.

* * *
Of the 21 new Cardinals elected at the Consistory in Rome on May 1976, four are the firsts for New Zealand, Senegal, Uganda and Dominican Republic. Only three of the new Cardinals are over 70 years of age, the majority of the rest are between 50 and 60, and two are under 50, the youngest being Archbishop Jaime L. Sin of Manila. The new Cardinals brought the total of the Sacred College to 139, but the

Cardinals who, at present, are qualified to vote for a new Pope, are 99 only because those over 80 years are disqualified.

* * *
Pope Paul has criticized traditionalist Catholics for "obstinately" clinging to the old latin liturgy, as well as progressives who are celebrating home-made liturgies. The Pope asserted that "the time has come for the people of God to prove their intelligence and obedience. We must sing in chorus."

The Pope condemned "obstinate and irreverent longing after types of worship which were "suited to times past,—and also concerned the so called "creativity" which is no less irreverent. Neither will work towards building a true spirituality for future generations or towards that fundamental unity of spirit and action willed by Christ for his Church."

WORDS TO REMEMBER

The foundation of all true sympathy, and that which makes it universal, is love. The best of men can offer human tenderness without understanding the mystery of pain and tears. But when one comes to the love of Christ, one finds both the tenderness of the human and the comprehensiveness of the Divine. In Him alone is united sympathy and the understanding of the mystery of pain. Many men have a heart, but they lack the mind to embrace the mystery. On the one hand there can be narrow good men and, on the other hand, iron hearted philanthropist, but in Christ, the tender heart and the Divine knowledge combine. (Bishop Fulton Sheen).

* * *
The practical weakness of the vast mass of modern pity for the poor and the oppressed is precisely that it is mere pity; but pity is pitiful, but not respectful. Men feel that the cruelty to the poor is a kind of cruelty to animals. They never feel it is unjust to equals, nay, it is treachery to comrades. This dull, scientific pity, this brutal pity, has an elemental sincerity of its own, but it is entirely useless for all end of social reforms. (Chesterton.)

* * *
Obscenity can exist only when sexual events are seen from the outside, from the spectator's point of view. This

is the crux of the pornography problem, pornography being obscenity made public, whether in literature, by enactment in a night club or stage, or by painting, photography and movies.

One may be completely uninhibited sexuality and still, object to current representations of sexual acts in the movies and on the stage. Standards of morality are one thing, standards of decorum are another. There is nothing immoral about changing one's clothes or evacuating one's bowels, but these are functions for which people in our culture demand privacy. Love, too, needs privacy. (S.I. Hayakawa, former President of San Francisco State College).

* * *
*I am the Light, and you did not see Me;
I am the Way, and you did not follow Me;
I am the Truth, and you did not believe Me;
I am the life, and you did not seek Me;
I am the Master, and you do not heed Me;
I am your God, and you do not pray to Me;
I am your close Friend, and you do not love Me;
If you are unhappy, do not blame Me.*

IN SHAKESPEARE'S JULIUS CAESAR, Mark Anthony is represented as speaking at the bier of the great Roman. "The evil that men do," he said, "lives after them, the good is oft interred with their bones." Whatever may have been the case in the Rome of that time, Anthony's words do not seem to be true in our day. Certainly not at "Necrological Services" or even at Requiem Masses. In the orations delivered on these occasions the deceased is unflinchingly enrolled among the immortals. This is all the more remarkable at Masses, in view of the liturgical prescription: "At the funeral Mass there should be

MAO TSE- TUNG

And The Catholic Church

a short homily, but never a eulogy."

The comments which followed the death of Mao Tse-Tung partook of the nature of the contemporary Necrological Service. In fact this present writer was trembling lest some priest of Maoist leanings might celebrate a funeral Mass for the deceased Chairman and deliver him his halo on the spot.

Among the achievements of Mao which will not contribute to his canonization is the fact that he succeeded, as far as any human power could succeed, in stamping out the Catholic Church in mainland China. On October 1, 1949 when the triumphant Mao proclaimed the Chinese People's Republic, the Catholic Church in China had about 3,500,000 members, scattered through 144 ecclesiastical territories: 20 archdioceses, 85 dioceses and 39 apostolic prefectures. The hostile attitude of the new regime manifested itself from the very beginning. Under pretext of eliminating foreign influence, the Patriotic Catholic Association was established for the purpose of destroying Catholicity from within.

Target: foreign missionaries

The war on the Church began with an attack on foreign missionaries. Accused of being agents of imperialism, missionaries and sisters were

Under the guise of a fair name, the Cultural Revolution as Mao called it, came about as a party whip on Catholicity, an all-out campaign of extermination.

arrested, tried, imprisoned and finally expelled. When the foreigners had been eliminated, the government turned its attention to the Chinese clergy to detach them from the Holy See. There were heroic examples of resistance; but there were also cases of episcopal consecration conferred without the Holy See's approval. Manifestations of the true faith became rarer. Finally in 1966 the so called Cultural Revolution (Communists have a genius for calling foul things by fair names) unleashed hordes of fanatical students upon the country, bent on wiping out every vestige, not only of Catholicity, but of all religion.

Coup de grace

It was the Cultural Revolution that gave the *coup de grace* to the Catholic Church in China, and let it not be forgotten it was a typically Maoist program. It is interesting to consider it in conjunction with the recent fall of the Shanghai Mafia, and to note how thin was that veneer of unity and peace which some Mao eulogists found so impressive. The Cultural Revolution was launched as a movement to end the eclipse which Mao had suffered as a consequence of the failure of the Great Leap Forward, namely of the disaster he brought on the country by amateurish economic measures. The architects of the Cultural Revolution were Mao

himself, his wife Chiang Ching, Lin Piao and Chen Po-ta. Those others recently headlined with Madame Mao were lesser members of the plot. The Cultural Revolution was a campaign of extermination. It resulted in many thousands of deaths, cost the country incalculable sums in economic loss, reached the proportions of a civil war and only succeeded in re-establishing Mao by what was practically a military coup. What has become of these loyal instruments of Mao's return to power? Chen Po-ta, the brain of the Cultural Revolution, was killed during it by forces that did not take kindly to the tyranny of the mob. Lin Piao, Mao's heir apparent, was shot down while in flight after an abortive attempt to overthrow the leader. Chiang Ching, Mao's wife, (with, according to latest reports, her two daughters) is under arrest. Other members of the Shanghai clique are also in jail. When the Cultural Revolution was in full swing, its victims were degraded by being forced to put on dunce caps and to parade before howling mobs of students. Now the shoe is on the other foot. The newspapers since Chiang Ching's downfall have pictured students marching through the streets carrying grotesque effigies of the fallen. Truly this is a strange peace and a strange unity that Mao bequeathed to China. His staunchest supporters who rescued him from ob-

security and restored him to power are jailed and perhaps killed. Should Catholics rejoice that their bitterest persecutors (the authors of the Cultural Revolution) are now overthrown? It would be premature. First, because the struggle for power in China is not over. Chiang Ching and her followers have lost a battle; it is not clear that they have lost the war. Secondly, from a religious point of view it is not likely that Hua will be very different from Chiang Ching. He might possibly be more civilized. We can only hope so.

Not much sign of life

After the fury of the Cultural Revolution had mitigated somewhat, relations with other nations were resumed and certain feeble gestures were made towards religious tolerance. However, visitors to China have been unable to find much sign of life. There is a Catholic Church in Peking which was opened for worship in November 1971, and is frequented by a few foreign diplomats, students and tourists. But there are no churches in other cities of China. How many Christians are there in China today? It is known from various sources that there are some who hold to the faith. But they have to practise it clandestinely. Of the nearly 3,000 Chinese priests who were active in 1948, according to careful calculations no more than 600 or 600 remain. And these are completely deprived of the exercise of their minis-

try. Of the bishops legitimately consecrated before 1964, about ten still survive; some of them have been in prison since 1958 and nothing has been heard of them for years. The Society of Jesus calculates that there are at present 123 Jesuits in mainland China: 83 priests and 40 brothers. Most of them are in prison. Nor is there any immediate hope to replenish the dwindling corps of ministers of the Gospel. For 15 years there has been no seminary in operation in China.

No distinction made

Mao hated all religion. He said, "It is necessary to rid ourselves... of religion, the capitalists, and autocracy, these evil demons of the empire." He saved his special hostility for Christianity, but like his intellectual forebear, Karl Marx, he did not know what Christianity was. He simply saw it as the religion of the nations that had plundered and bullied China for centuries: mainly England, France and Germany. He looked on the foreign missionaries as the emissaries of imperialism, and transferred his hatred of "Christian" nations to Christianity itself.

One Chinese scholar said, and this would reflect Mao's thinking, "Christians multiplied their works of charity, but at the same time poisoned millions of people with opium, and with their terrible weapons piled up millions of Chinese corpses, becoming

prosperous and powerful while impoverishing China."

It should hardly be necessary to point out that the "Christians" who piled up corpses were not the same as the Christians who piled up works of charity. But Mao did not make the distinction and it is not surprising in view of his hatred that he killed Christians (killing came easy to him). But what is surprising is that Catholics can admire him. The newspapers of our Catholic Philippines were fulsome in praise of him when he died, and no one would have guessed that under him and by him, that Catholic Church we profess to love so much, was virtually obliterated.

It was said of him that he belonged to the ages. That is sure. The same can be said of Peter the Great and Attila the Hun. The same would have been said of Hitler had he succeeded, as he almost did. The difference between Hitler and Mao is that Mao was successful. Mao was in striking contrast to Sun Yat-sen and Chiang Kai-shek, themselves both Christians, who knew the difference between the conduct of "Christians" and Christian conduct.

China on a new course

Now that Mao is dead and China seems embarked on a new course, what is the future of the Catholic Church there? Last year 420 missionaries of the evangelical churches met in Manila to discuss the future of their churches in China. The tone of the congress was surprisingly optimistic. "The curtain which fell years ago has been lifted little by little. The closed doors are now less tightly bolted. Slowly this living Church is becoming visible." Certainly if Protestant missionaries find it possible to penetrate the mainland, Catholics will too. Everybody is watching China at this time and wondering what the future will be. What will the policy of China under Hua Kuo Feng be? Of course he will adhere to the "inviolable doctrine of Mao." He has to say that. But such assertions, like similar assertions about Karl Marx, can be integrated into the most diverse programs. Any Chinese policy has to have Mao's sacred patronage. But having invoked his name, Hua will be free to pursue his own course, as will any group that might dislodge him, and using the same potent name.

—REV. LEO A. CULLUM, S.J.



OLD GORIO disbelieved his senses when the bus in which he rode stopped under a canopy of overhanging branches of huddled mango trees. He heard the bus driver say that they were already in Barrio Binaratan. It was a little over forty years since he had left the barrio, and there had been no gravelled road yet that led from the poblation to the barrio; the passageway had been a ratty cart trail.

Memories of childhood

The dawn mists still curled their way under his jacket, and somehow he felt the coldness to be akin to what he had experienced in the various islands of the state of Hawaii—first in Lanai, then in Oahu, then in Maui. The mists of memory cleared, and he remembered his early youth when, by this time on Christmas eve, he would be out on the fields to pasture his shivering carabao. Was he really back in the place where the sunlight had first opened his infant eyes, or was it a mirage he was seeing? It seemed incredible that in the space of less than one day, the islands of Hawaii changed themselves into a figment of his memory, and his memories of his childhood were resuscitated by the joyous clangor of pestles striking the hollows of mortars and their powdery contents of *diket* or glutinous rice, the coiled branches of soaring smoke from several twig fires with which children warmed themselves, the boastful crows of gamecocks. It seemed, however, that in his childhood and youth in Barrio Binaratan, the noise and smoke and

fragrance of Christmas eve dawn were more intense and widespread.

Old Gorio found it rather difficult to stand on both legs steadily, after sitting for ten hours in the airplane and another ten hours in the cramping bus from Manila to his birthplace. Eagerly he told the conductor of the bus to pick out his two luggages from the many luggages and bags and other loads: a *paḥey* bag was gripped tight by one hand protectively, for this contained some of the things of value to him and to his relatives as gifts. His fellow passengers, several of them also *balikbayan* like him, volubly wanted to have their luggages brought down too. Some of them spoke in their pidgin or *kappakan* English, others in their native language.

The sight of the bus had meantime attracted several of the barrio's residents who were up and about, some of them pausing from their pounding of glutinous rice or from warming themselves, and running lickety split to see who the passengers were.

Reunion with kin

Old Gorio wondered how he would be able to recognize his younger brother Inso, and how Inso himself would recognize his "Hawaiian" brother. Back in Hawaii, he had been told that those who lived in the Philippines tended to look older than their years, the heat of the sun and the wetness of rain seemingly draining them of vigor and turning their skin into cracks or wrinkles. He himself had looks youngish enough to belie his sixty-seven years, probably because of the balmy weather of Ha-

wai.

But Old Gorio's misgivings about how to recognize his brother proved needless. Amidst the instant bedlam of shrieks and laughter and sobs marking the ritual of reunion, Old Gorio and his brother Inso saw and instinctively knew they were the long separated kin. They embraced each other self-consciously, and let their tears add to the still unbanished mistiness of the dawn, just as the Christmas sun started to clamber up the low mountains to the east of Barrio Binaratag.

Streaking after the menfolk were the women of different ages and children in jackets or sweaters.

"I have five grandchildren now, *Kabagis*," Old Inso told his brother. "You wrote us you never married—is that true?"

"Yes, *Kabagis*," Old Gorio nodded. At any rate, he had not while in Hawaii totally forgotten his kin. Occasionally he would send money which Old Inso requested, for the education of his children.

"Merry Christmas!"

Very soon Old Tasia, Old Inso's wife, two of their children and the five grandchildren, surrounded the two brothers and all that Old Gorio could see for the next five minutes was a merry-go-round of tawny faces with gleaming teeth, all he could hear was the piped "Merry Christmas!" spoken in English by the three grandchildren who hung on to his hands and jacket, he almost lost his balance. He answered their greetings joyfully, and he remembered that throughout his stay in Hawaii he had not had

A NATIVE CHRISTMAS



Old Gorio could hardly believe his eyes of the many changes he saw in the barrio upon his return after over forty years of absence. He remembered Hawaii, but he had no yearning anymore to go back.

as riotous a Christmas eve as this. Old Gorio had thought that he would have to suffer walking along muddy or rutty trails to get to his brother Inso's house. It pleased and surprised him to see that they walked instead along winding and branching streets, and that the trails in his memory were nowhere to be found. His two nephews meantime hoisted one each of his luggages onto strong shoulders. He did not want to let go of the paper bag, but the children's insistent hands grabbed it from his hold.

Beautiful bungalows

"I didn't know there are such beautiful bungalows as these!" Old Gorio exclaimed when he passed by several of these pleasing dwellings. "Why, have the rich people from town come to live here?"

"They're the homes of 'Hawaiians' like you, *Kabagis!*" Old Inso laughed. "The pensioners like you live like rich people indeed! See, they have water tanks. They can have showers any time of day. They have beautiful toilet rooms, with colorful tiles!"

"And what do they do here?" Old Gorio was curious.

"They have businesses, *Kabagis!*"

Old Inso replied. "They have jeepneys for passenger transportation. They have well tended farms. One or two have gone into house building... You should see how they can buy the best food too! When it pleases their fancy, they and we agree to slaughter a cow—and it's a feast day then!"

Old Gorio scratched his head. He remembered how several of these pensioners, back in Hawaii, had looked seedy airing themselves at Ala Park in Honolulu, say. But here in Barrio Binaratan, they had cheerful bungalows to live in!

He expected to see most of the houses still built of bamboo and cogon grass, but he saw only two or three, even as he spread his sight to take in the entire barrio within the orbit of his vision. If the people could afford to have houses of wood and galvanized iron, then they are now fairly well off, unlike most of the barrio folk he had left forty years ago, he thought.

Even Old Inso's house pleased his brother. Why, it could compare with the fancy-looking bungalows of the "Hawaiianos." So then his brother had managed to save money, for what he had mailed when he was still in Hawaii could be enough only for his

nephew's tuition fees. He felt some abrupt remorse over his stinginess, but that was all past and he observed his brother to be happy welcoming him.

Inside the comfortable house, Old Gorio was introduced to his kin.

"These are your two nephews—they're both vocational teachers, one in the town and the other in the capital of the province," Old Inso said proudly and thankfully.

"Teachers! Good, good!" Old Gorio grinned as he shook hands with his nephews, forgetting that they had introduced themselves when they greeted him beside the bus.

"Your third nephew is in Manila. He's taking up engineering. His two brothers help him with his expenses," Old Inso said.

Old hometown delicacies

Old Gorio nodded approvingly, rubbing his hands together. "I smell the odor of beef being cooked!" he could not help observe.

"That's for breakfast, Uncle," said a nephew.

He inhaled several times, as though he was already savoring the taste of the stew, and imagining how he could very well enjoy two bowlsful of the dish, which he had tasted only rarely while in Hawaii.

Old Gorio turned to her sister-in-law Old Tasia. "You'll be baking *tupig, ipag?* I haven't tasted it for many, many years!"

"We'll bake some the size of infants' pillows, *Kayong!*" Old Tasia grinned, for she had prepared the dough and was just waiting for the banana leaves to be gathered.

"Good, good!" Old Gorio laughed. "See, I still have most of my teeth." At the same time he stroked the heads of three of the children who leaped against him and sat on his lap. They fingered his jacket, at the same time giggling among themselves.

"You may want to change your traveling clothes, Uncle," said a nephew. There's that room we've set aside for you."

Old Gorio remembered Hawaii abruptly. He felt that he was in an alien land, surrounded by alien faces. But he was surprised that he had no yearning anymore for the islands he had thought would be his homeland. Silently he, thanked God that he could again see the soil that had given him the fruits that sustained his life as a child.

—BENJAMIN M. PASCUAL

THE RIGHT MEASURE

By Jaime L. Cardinal Sin

AT A TIME like this, during funeral Mass such as this, it is customary for the celebrant to deliver a eulogy. This was what I had originally planned to do, but I changed my mind. For I realized I could not say anything about Don Roman that others had not said much more eloquently than I could.

I shall, therefore, confine myself to saying that Don Roman was blessed in a manner that few other men were: he lived to a ripe old age, secure in the love of his wife and his family; he lived a rich and full life; he made sure that his children would grow up in the love and fear of the Lord. And now, he has gone back to his Maker, and he is united with our Father in heaven.

In the final analysis, can anyone ask for more? Don Roman, I repeat, was blessed in a way that few men are. I personally have no worries about him now.

You, the living

My business right now is with you, the living; you, the men and women and the children he left behind. My worry is that you, his loving wife, and you, his grieving children and children-in-law, will take his passing very hard. And it is to you all now that I address these words:

Sorrow, as you pointed out so cogently in the obituaries that you published in the newspapers, is a human reaction. It is only natural that you should grieve because someone you love has passed on. But the man you grieve for, he has transcended that which is purely human and has become a spirit, free and joyous, liberated from the cares and sorrows of this world.

When we weep for Don Roman, therefore, we are applying a yardstick that is human and natural to something that is supernatural and spiritual. And this is what we should not do.



The right measure

Everything that is measurable must be measured by the right yardstick. We do not go to a grocery store and ask for three gantas of meat. Neither do we go to a textile store and ask for three liters of denim cloth.

If we are to overcome our grief, therefore, we must take care that we use the right measure. Don Roman has gone to his just reward in heaven; his spirit has shed off the receptacle of flesh and bone that housed him in this world. When we think of him now, it should be, not in the context of how he was in life, but how he is in his present state, close to the bosom of God our Father. And if we think of him in this manner, how can we be sorrowful? We can only rejoice.

Sorrow, in this case, cannot be anything but selfish. If we weep, it can only be because we are sorry for ourselves, because we miss him, because

we will never see him again. But I say that if we truly loved him—and I do not for a moment doubt that your love for him is true and sincere—then we should stop thinking of ourselves and be happy for him. After all, that is what Love is—subordinating self and thinking only of the welfare of the one beloved.

The Butterfly

Before I close, my dear brothers and sisters in Christ, allow me to tell you a story—a story which no doubt some of you have heard before, but a story nonetheless which is so relevant that it can bear constant repetition.

It is the story of a caterpillar which was walking down the road one morning and then came across the skin of another caterpillar. Taking a closer look, he recognized the skin as that of his brother.

The caterpillar started to cry. "My brother is dead," he sobbed. "My brother is dead." And his cries brought all the other caterpillars to the scene, and all of them started weeping, filling the air with their lamentation.

But, in their grief, they did not notice that, hovering above them, was a butterfly, beautiful in his many-splendored colors. The caterpillars did not know it, but it was their brother, free at last from the prison of its own skin, wonderful to behold, beautiful and happy.

My friends: Don Roman is that butterfly. By his death, he has been born to a new life. As St. Theresa said on her deathbed, "I die because I do not die." The same holds true for Don Roman. He has died so that he may enjoy everlasting life.

God bless you. And remember, I love you all very dearly.

(Homily delivered by His Eminence, Jaime Cardinal L. Sin, Archbishop of Manila, during the funeral Mass for Roman Mabanta Sr., held at the Sacred Heart Parish Church on September 28, 1976 at 8 00 a.m.)

Raising "Hito" is Easy, Profitable

Raising catfish or "hito" is easy and profitable. It thrives in streams, rivers, marshes, rice-fields, swamps, lakes, irrigation canals or in ponds.

According to the bureau of fisheries and aquatic resources (BFAR), a 50-square-meter fishpond containing about 5,000 catfish will yield about 7,142 kilos of "hito". At the current market price of P13 per kilo this yield will give the catfish raiser a clean earning of about P92,000.

In culturing "hito" Ponciano C. Gutierrez, officer-in-charge of BFAR's minor fishery section

gave the following tips:

—The size of the pond may be 50 square meters or more depending on the capital investment available. The fishpond should be located in low and flat areas which are accessible to transportation. Soil must be clay or clay loam capable of holding water during the culture period.

—The fishpond should be constructed in an area where there is sufficient water supply. The depth of the water in the pond should be one meter or more but the depth may be increased as the fingerlings grow.

—The raising period depends on the size of the fingerlings to be stocked. The biggest fingerlings measure from seven to 10 centimeters; medium, five to six centimeters. The small fingerlings can be harvested after five or six months of culture. Medium-sized fingerlings are har-

vestable in three to four months.

Gutierrez recommends the application of about 30 kilograms of farmyard manure for every 100 square meters.

Simeona Ayps, BFAR senior fishery biologist, said that the average growth of "hito" is about 35 to 40 grams per month and about 175 to 200 grams during the harvest time.

Catfish may be fed with worms, insects, chicken entrails, slaughter house by-products, freshwater shrimps, fish offal and by-products of canning factories.

The fish should be fed twice a day by spreading the feeds directly over the pond.

For more information, interested parties are advised to contact Ponciano C. Gutierrez of the bureau of fisheries and aquatic resources, Real St., Intramuros, Manila, Tel. No. 49-91-61.—DPI-Region IV

New Deputy Supreme Knight

LOUISVILLE, Ky.—Supreme Director Ernest J. Wolff of Peterborough, Ont., was selected by the board of directors for the post of deputy supreme knight upon the retirement of Charles J. Ducey, May 1, 1976.

Ducey was elected to the number two position in the order in October 1966 and served until he reached the mandatory retirement age of 70. A member of San Salvador Council No. 1 in New Haven, Conn., he joined the Supreme Council in 1928, serving as the assistant director of the Columbian Squires, director of the Service Department (1935) and assistant supreme secretary (1964), before being elected to the board of directors in October 1966 and at the same time given the responsibilities of the deputy supreme knight.

Wolff joined Peterborough Council No. 798 in 1946 and served three terms as grand knight of that unit. He later served three terms as district deputy and also as trade warden, state advocate, state treasurer and state secretary before being elected state deputy of Ontario (1961-68). He was chosen master of the fourth degree in district one in Champlain province in 1968 and voted to the board of directors in 1967.

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KNIGHTS IN ACTION

TWO NEW K of C DISTRICTS

Two new K of C Districts were organized recently in Agusan with the approval of Rev. George J. Willmann, Philippine Deputy. The establishment of the two districts was deemed necessary in view of the considerable expansion of the Order in said province.

The following Councils compose the new districts:

District No. 102-A

- Council No. 3714—Butuan City
- Council No. 4269—Cabadbaran, Agusan del Norte
- Council No. 6823—Butuan City

District No. 102-B

- Council No. 6369—Bayugan, Agusan del Sur
- Council No. 6516—Nasipit, Agusan del Sur
- Council No. 6714—San Francisco, Agusan del Sur

In a subsequent move, Rev. Willmann appointed Bro. Felipe T. Gumagay of Butuan City as District Deputy for District No. 102-B. District Deputy Federico L. Sefieres of Butuan City will take charge of District No. 102-A.



New Council

Shown at right are the honored guests and charter officers and members of the newly instituted St. Peter Council No. 8821 of Caridad, Cavite City, sponsored by Porta Vaga Council 4078 of the same city. Seated (from left) are: Bro. Delfin Montano, SK Rustico Viera, DGG; Rev. Fr. George Morales, Chaplain; Rev. Fr. Francisco Tantoco, Jr., National Secretary; Rt. Rev. Fr. Felix Peres, Bishop of Imus; SK Manuel Paredes, D.D.; SK Virgilio M. Garcia, GK; SK Leon S. del Rosario, Past D.D.; and Bro. Reynaldo P. Ventura, Recorder. Standing are Officers and Charter members.



Parish Priest Day

Parish Priest Day, a project of the Immaculate Conception Council No. 5888, Caining, Iloilo, is an occasion for the distribution of gifts to the indigents. The gifts, consisting of rice, corn, sugar, second hand clothes and canned goods are shown above being distributed. In picture are the members of the Council and Msgr. Wenceslao P. Enoje who hands the first package to one of the 800 recipients.

"Five" Ks in a Family

Shown at left are "five" Knights in a family. Bro. Emilio T. Cabardo (center), retired Assistant City Treasurer of Iloilo City, who was elected Grand Knight of the new Sto. Niño Council of Arevalo, Iloilo City, brought with him to the Order his three sons and a son-in-law. Shown with him above (from left) are: Bro. Jose C. Balido, the son-in-law, a member of the faculty of the Iloilo City High School; Rolando M. Cabardo, a civil engineer; Ricardo E. Cabardo, a Captain in the Iloilo City Fire Department and Arturo M. Cabardo, employee of the City Treasurer's Office.

SPECIAL REPORT

Council 5883 Bares New Program

The Our Lady of Guadalupe Council No. 5883 in Cebu City has embarked on a more dynamic program of activities geared towards social action and community service.

This community-oriented approach in exercising the aims and objectives of the Knights of Columbus is being implemented widely in this city under the leadership of Grand Knight Atty. Eduardo R. Veloso. GK Veloso has organized project implementation groups in his council to insure maximum efficiency and teamwork.

As a result of the Knights concerted efforts, Guadalupe in Cebu City today easily becomes the hub of civic action activities.

In a multi-network television interview conducted by the 8rd Civil Relations and Information Service Group, Philippine Army, Grand Knight Veloso and his program directors bared the following projects of K of C Council 5883:

The Council successfully gained the cooperation of the medical and dental staffs of various agencies such as the Philippine Army, Philippine Constabulary, Philippine Association of Medical Technologists, Cebu Community Hospital and Cheng Hua Hospital, for a wider coverage of its

free dental and medical services designed for indigent families and held every second Sunday of the month.

During the month of August, this year, some 325 persons were given dental treatment by the army dental detachment headed by Col. Gaspar Fanteigo. Another group of 825 indigent patients were subjected to a thorough medical check-up and treatment conducted by a different team of medical practitioners. Upon the intercession of the Knights, the United Laboratories Philippines donated medicines and these were distributed free to the patients.

Presently, Council 5883 is active in the campaign against pornography, gambling and other forms of vices.

The Council has also gone far in the promotion of sports and athletics as a contribution to youth development. It has remained, up to the present, an enthusiastic participant in seminars, conferences and other social action programs.

The members of this Council also conduct occasional visitations to hospitals and prison cells to provide inspirational talks to patients and inmates.—Bro. Manuel B. Lugay

AID FOR MINDANAO QUAKE VICTIMS

BACLARAN COUNCIL No. 5745, Sta. Rita Parish, Bacaran, Rizal—The members of this Council, under the leadership of Grand Knight Delfin R. Manzano spearheaded the solicitation of donations from residents of this community for the earthquake victims in Mindanao.

The donations were composed of cash, used clothing, kitchen utensils, medicines, etc.

The amount of P520 collected by the Knights was turned over to the Archbishop of Manila for proper distribution to the disaster victims. The donations in kind were turned over to the Parish Church which will deliver the goods to responsible agencies in charge of distributing donations in the stricken areas.

The Grand Knight expressed the Council's thanks to the benevolent donors for their gesture of true Christian fellowship at a time their brothers are in utter helplessness.

CHILDREN'S HEALTH PROJECT

ST. JUDE THADDEUS COUNCIL No. 6428, Pozorrubio, Pangasinan.—Some 3,700 children, ages ranging from 1 to 7 years, and residing in all barangays of this community are the target of "deworming activities" launched by Council 6428. The Council organized two teams from among its members to undertake the project which will be held every Sunday afternoon. The barangays will be visited by the teams simultaneously. The Knights enlisted the cooperation of teachers and Barangay Captains for the successful implementation of the project.

"Operation Deworming"

Barangay children of Pozorrubio, Pangasinan, pose with the benevolent Knights of Council 6428 during the launching of deworming activities in the town.



* The essence of a Za-Zen meditation is: *no thought!*

* *The West is over-run by thoughts: from the TV set at home; from the radio in the car; from the newspapers; from the billboards; from the neon signs, flashing in the dark; from films; from the mail, pouring over the desk.*

* The West is overwhelmed by so many thoughts, by such swift change, that it can no longer absorb the volume of ideas. This is the burden of the best-seller: *Future Shock*.

* Za-Zen is a return to absolute stillness.

* *It is just possible that this contribution of the East to the West might be an answer to many of our troubles.*

* Certainly it is calculated to stave off many a nervous break-down.

* I made a Zen retreat at the Benedictine Priory, on Marikina Heights, under the direction of Father Hugo Lassalle, S.J.

* *At the age of 77, this tall, frail man has the calm and vigor of an oriental sage.*

* Born in Germany, he has spent half a century in Japan. He survived Hiroshima. To western audiences, he lectures on global peace, on missionary problems, and on the Hiroshima experience.

* But his real specialty is Za-Zen—a Buddhist form of meditation—which for centuries has led to Enlightenment.

* *37 of us assembled before 7:30 a.m., on the first morning of the retreat. Forty-eight hours later we were 17.*

* When the Zen retreat ended we were wiser, deeper, with a profound sense of community—and yet we never knew who any of the others were!

* We never spoke to one another. There were nuns from three different religious orders, and four lay-women. Three of the lay-women persevered to the end.

* *Father Lassalle is one of the holy men of the East. His speech was brief and simple. He never talked of God.*

* The training was rigorous. We were to practice recollection, not to think about anything, a loving togetherness of heart.

* The master spoke to us once each morning, and once in the afternoon. All other time was devoted to medita-

tion.

* *No free time. No distractions. No speaking. During meditation a certain seated posture was observed.*

* We sat in the lotus position, on a low mat, about four inches thick. The legs are crossed. The knees touch the floor. The spine is rigidly erect.

* The head is balanced upright, weightless. If the head is inclined, it is heavy. But when it is erect, it is completely weightless.

* *Eyes open. Fastened to a spot about three feet away. The left hand rests in the right hand. The thumb tips touch each other, lightly.*



* When the lotus position is properly taken, the left foot rests upon the right knee, and the right foot upon the left knee.

* Beginners feel pain, in joints and muscles, from this posture. Those who are experienced testify that the body floats, alert, without strain.

* *Once the lotus position is mastered, one may remain perfectly awake, completely calm, concentrated, for long periods. In Zen retreats, in Japan, the retreatants do not sleep for six days. They have no bedroom, and no bed.*

* In the lotus position, the whole body is loose—capable of swinging lightly from side to side.

* Some Zen contemplatives sway lightly—like a pendulum—for a few minutes, at the beginning of their meditation. Then the body settles freely in the up-right position.

* *Buddhists consider one point in the body to be the center of the nerves—a point where all forces should be concentrated—about two inches below the navel.*

* Some Zen techniques teach the disciple to concentrate on this center. Father Lassalle did not suggest this.

* Oddly enough, the disciplined lotus position—the straight spine, the open eyes, the crossed legs—does not make the person concerned with his body. It places the body in the service of the spirit.

* *In silence we were to enter into ourselves... to think of nothing... in a downward vertical movement.*

* In several days of silence, one might reach the bottom of one's soul.

* An invisible relationship is created among the retreatants—something beyond time and space. Meditating together, silently, in a group, one becomes closer to the others than if all were speaking.

* *Silence, even at meals. No reading. No talking. During a retreat one should eat less than normal—about 60%. The whole body shares in the asceticism.*

* Zen is a hard form of prayer. It must be continuous. It involves regular practice. In Zen monasteries, the monks pray night and day.

* The Enlightenment, which is attained by Zen, is not necessarily supernatural mysticism. It might be profound understanding—an intuitive grasp of all things.

* *The method is valid for disposing the soul for Christian contemplation.*

* But we are not used to not-thinking about anything!

* More than 700 years ago, one of the masters of Zen taught his followers to: *"think the non-thinking."*

* This is not blankness—but emptiness—which is a fullness, because all disturbance is dissolved.

* There is great peace in emptiness.

* In Zen, if a thought comes, one does not drive it away... but neither does one go on with it. As soon as a person decides to pursue the thought—he is out of Zen.

* *But he must not fight the thought, either. Conflict drives one out of Zen.*

* The great natural model of a Japanese Zen Buddhist is Mount Fuji-san, which never moves. Around the great mountain snow, sun and rain constantly change like shadows—but the mountain stands still and silent, unmoved. The Zen Buddhist maintains that this is the only way to come to one's real self.

* The Za-Zen meditation uses a

breathing technique. We counted our breaths — ten in, and ten out — deep breathing, but not forced. This helps circulation of the blood, keeps the mind alert.

* *Zen monasteries are always cold, but the monks never feel cold when they are praying.*

* Zen tries to achieve harmony of spirit through perfect bodily control. It uses the body to help the spirit.

* A time-honored technique for emptying the mind is the use of a koan. This is a problem, which has no solution. It can never be solved by thinking.

* *One famous koan: listen to the sound of one hand, clapping.*

* In the original, essential Zen, one simply sits — still and silent — letting the thoughts come and go, without attending to them.

* A Zen retreat presents a cultural problem: it is not normal for us to sit so straight, or to empty our minds.

* *It is especially difficult for intellectuals, who base all prayer on reason.*

* We can know what Zen is only by experience. It resembles the mystical side of Christianity.

* Zen masters sometimes understand the Christian mystics better than many Christians do.

* *Father Lassalle says that he understood the love of God, for the first time, through Zen.*

* Spiritual direction is necessary, in Zen. The disciple sees his master every day. In this, it is like an Ignatian retreat.

* In a Za-Zen retreat, the disciple depends on the master to oversee his method. If the disciple grows drowsy, or careless in posture, the master strikes him with a stick. This is a sign of interest, of a favor, of love.

* *In the Ignatian retreat, if the exercitant is tempted to shorten his*

meditation, he should prolong it. This resembles Zen.

* But in Zen concentration, there is no thinking, no willing.

* In Zen, the submerging vertical movement, down to the ground of the soul is called: samar.

* *The deepest point, the acme, is the place of union with God.*

* The signs of samar are three: *The person takes no notice of his surroundings.*

He does not feel pain.

Times passes, without notice.

* In samar, the person makes no effort to hear or to see. He has no thoughts. He is in perfect quiet, in deep peace.

* Zen is the prayer of one who wishes to come to the last reality, which is God. It aims at union with God, who is simple.

* *After each half-hour of meditation in the lotus position, the retreatants would walk slowly around the room, in continuous procession, for fifteen minutes.*

* It is possible to maintain the Zen attitude, throughout this phase of the exercise.

* The movement is rhythmic, absolutely continuous. One balances first on one foot, then on the other without ever standing still.

* *The eyes are open, cast down. The hands are held at the waist, one hand within the other.*

* One then resumes the lotus position.

* With Zen, a westerner will ask: *"What will I get out of it?"*

* They will never know, unless they practice it!

* There are three positive effects: *One acquires a power of meditation.*

One increases in insight, and in intuition.

One may achieve Enlightenment.

* *Enlightenment is union with God.*

* Some westerners use Zen to stop distraction of mind, to establish spiritual concentration.

* *In real Zen, one would have no purpose like this.*

* But it is true that those who practice Zen weather emotional crises better than others.

* Zen enlightens the heart. It is a mystical experience.

* *It is fundamentally an experience of the Absolute.*

* A Zen-Buddhist discovers something like the absolute unity of all things deep within himself — a oneness with the universe — a harmony which transcends the petty descriptions of our practical living.

* Wise men of all ages have come to the sense of a pervading divine presence, of a providence that governs all, and of themselves as part of it.

* This realization gives new meaning to the sentence in the gospel of John: *"The World enlightens every man that comes into this world."*

* Much has been said, in recent years, about developing an Asian theology.

* *Few people ever mention ascetic-mystical theology — in which Asia could make a special contribution.*

* Father Hugo Lassalle, S.J., in his book, *Zen—Way of Enlightenment*, shows deep understanding of the Asian ways of prayer and of the psychology of the Asian approach to life, to health, to power.

* In this he is strangely like Thomas Merton, who died while attending a conference of specialists on oriental spirituality.

* *The precise interest of Thomas Merton was Zen Buddhism.*

—From the Communicator

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KNIGHTS IN ACTION... (Continuation)



PHILIPPINES WINS FOUR K of C AWARDS

The Philippines once again achieved prominence after having garnered a slot in four of the six KC Awards offered to KC Councils which gained distinction along certain lines during each fraternal year.

Several Councils in the Philippines were awarded the Contest of Champions Awards, Star Council Awards, Columbian Awards and Founders' Awards. They are:

Contest of Champions Awards—for the Council in each jurisdiction that shows the highest percentage of membership quota attained based on additions over deductions and to the Council in each jurisdiction that shows the highest number of additions over deductions.

Philippines
4687 Bangued, Abra—4900%
3348 Iligan City—76

Star Council Awards—for this award, each Council must have achieved both the Columbian Award for outstanding programming and the Founders' Award for successful membership and insurance activity.

Philippines
3943 Iligan City
3946 Iloilo City
*8417 Butuan City
*8463 Gingoog City
8704 Tuguegarao, Cagayan
8886 Orani, Bataan
*4019 Pagadian City
4072 Cavite City
4074 Guimba, Nueva Ecija
4268 Muñoz, Nueva Ecija

4821 Manila
4492 Lopes, Quezon
*4950 Tabuk, Kalinga-Apayao
5018 Jaro, Iloilo City
*5807 Tacurong, Sultan Kudarat
5810 Quezon City
5826 Taguig, Rizal
*5403 Lubuagan, Kalinga-Apayao
5652 Clark Air Force Base
5710 Quezon City
*5741 Siniloan, Laguna
5863 Cagayan de Oro City
5907 Carmen
6023 Surallah, South Cotabato
*6085 Quezon City
6129 Siquiljor
*6154 Roxas, Quezon City
6187 Tambo, Paranaque, Rizal
*6256 Guimbal, Iloilo
6899 Moonwalk Village
6676 Patag

Columbian Awards

Philippines
8942 Catbalogan, Samar
8504 Cotabato City
8609 Gumaca, Quezon
8691 Roxas City
8695 Quezon City
8711 Dagupan City
8722 Olongapo City
8816 Oroquieta City
8918 Manila
4432 Salcedo, Samar
4860 Capas, Tarlac
5196 Ibajay, Akian
5508 Cebu City
5576 Makati, Rizal
5773 Gen. Tinio, Nueva Ecija

KC Foundation Scholars

The KC Philippines Foundation, Inc. recently honored with a luncheon its scholars coming from Central Luzon, Metro-Manila, and Southern Luzon regions. Seated from left are: scholar Orandantes Deliso, scholar Lucille Marie N. Sanchez, General Manager Isagani V. Tolentino, Camilo S. Sabada, and Peter L. Tabin. Standing from left are: Antonio Guamil, scholar Marissa Cvison, scholar Lisa-beth Hornilla, scholar Lourdes Espine, scholar Elizabeth Delfin, and Ricardo delos Alas. The Foundation is presently supporting 10 scholars from all over the country.

INTER COUNCIL BOWLING TOURNAMENT

ILOILO CITY K OF C COUNCILS, Iloilo City—Five teams representing five K of C councils in this city, namely, Iloilo Council 3846, Ave Maria Councils 5019, Sto. Rosario Council 5058, University of San Agustin Council 5359 and Our Lady of Peace Council 6152 were protagonists in the inter-council bowling tournament held at the St. Elizabeth Bowling Alley Center, last October 10 to November 7, 1976. The colorful five-day bowling competition opened with the singing of the national anthem, followed by an invocation by Magr. Panfilo T. Brazil. The muses of the participating teams were presented by the team's manager or captain. District Deputy Jose Ma. Jaena delivered the opening remarks. The inter-bowling tournament was another big leap made by the Iloilo Knights in the appreciation of sports as a factor for a more pleasant community life.

5681 Davao City
6102 Binakayan, Kawit
6178 Marikina, Manila
6185 Quezon City
6287 Baguio
6303 Dagupan City
6346 Igaras, Iloilo
6713 Pagadian City
6738 Matina, Davao City

Founder's Awards

Philippines
3690 Baybay, Leyte
4265 Cavite City
4639 Santos City,
South Cotabato

NEW MEMBERS

MANILA COUNCIL 1000 — INTRAMUROS, MANILA. Abuda, Alejandro; Caniller, Salvador E.; Cortes, Felino M.; Cruz, Melchor E.; Garcia, Vicente T.; Hermoso, Fernin H.; Hoigado, Antonio G.; Nitudo, Victor G.; Aborda, Leoncio B.; Bazaot, Gregorio M.; Calinga, Jose Q.; Cardena, Alberto A.; Dy Buncio, Johnny C.; Esquivel, Diego Antonio L.; Generoso, Tomas T.; Magallan, Rolando S.; Moya, Godofredo E.; Moya, Manuel E.; Reyes, Feliciano E.; Sun, Francisco T.

METROPOLITAN CATHEDRAL COUNCIL 3108 — CEBU CITY. Balasno, Rev. Fr. Joventino; Buslon, Teofilo; Calleado, Alberto; Canlobo, Nestor; Gavola, Alexander; Morante, Clartio; Pacabas, Fausto; Eslatan, Bernardino; Zafra, Pedrito.

CAGAYAN DE ORO COUNCIL 3108 — CAGAYAN DE ORO CITY. Aguirre, Ethelbert A.; Baal, Artemio M.; Ederio, Antolo B.; Macarandan, Gilcero B.; Sagrado, Ramon L.; Vitor, Danilo A.

MARIA CRISTINA COUNCIL 3343 — ILAGAN CITY. Lara, Sr. Hilario P.; Redoble, Benjamin V.; Tabil, Hespicio A. **FATHER CARLU COUNCIL 3385 — BAGUO CITY.** De Ocampo, Agustin; Felizco, Adolfo E.; Ramirez, Hilario C.

MISAMIS COUNCIL 3373 — OZAMIS CITY. Balanon, Luisito C.; Ledesma, Maximo; Perez, Pedro; Varela, Jesus Y. **LAOAG COUNCIL 3493 — LAOAG CITY.** Alejandro, Rogelio; Alviado, Flor P.; Balantes, Carlito B.; Domingo, Benjamin O.; Francisco, Conrado C.; Lucas, Adriano Jr.; Marquez, Eduardo V.; Morales, Pedro S.

BISHOP JURGENS COUNCIL 3704 — TUQUEGAREAO, CAGAYAN. Almazan, Anselmo D.; Balao, Manolo B.; Baylon Lino; Calica, Ernesto F.; Callangan, Napoleon P.; Calubaquib, Jose C.; Carag, Pablo M.; De los Santos, Domingo L.; Pilitin, Benjamin P.; Ruiz, Romulo C.; Valdepeñas, Ignacio A.

FATHER LAMBRECHT COUNCIL 3708 — BAYOMBONG, NUEVA VIZCAYA. Aquino, Ernesto A.; Bacena, Rodolfo C.; Ballangay, Jose R.; Basco, Carlos G.; Belisario, Jose B.; Cabauatan, Eugenio G.; Erteban, Ernesto S.; Gallera, Adolfo M.; Galvez, Victoriano F.; Galvez, Rogelio E.; Mallig, Godofredo D.; Mangocak, Ernesto M.; Mateo, Zacarias C.; Ramos, Jose P.; Saquing, Leopoldo G.; Uhuad, Esterio F.

ARTHUR COOPER COUNCIL 3707 — FABRICA, NEGROS OCCIDENTAL. Caballero, Reginado E.; Choe, Romeo O.; Clarion, Kolmer P.; Ibrado, Noel T.; Gumban, Nestor S.; Lario, Elias P.; Kwan, Ernesto T.; Pilla, Nestor R.; Sumagaysay, Alfonso B.

MONSIGNOR CORTES COUNCIL 3721 — CANDON, ILOCOS SUR. Ellorin, Rosario E.; Flora, Bernardo C.; Montero, Antero C.; Morales, Leonardo A.; Ollero, Eduardo P. **OLONGAPO COUNCIL 3722 — OLONGAPO CITY.** Abiao, Romarico B.; Batao, Wenceslao P.; Cruz, Felix M.; David, Antonio N.; Ruis, Rolando C.; Yer-Danilo L.

CAMARINES NORTE COUNCIL 3748 — DAET, CAMARINES NORTE. Bustamante, Nicolas; Liffan, Jose B. **QUEZON CITY COUNCIL 3781 — QUEZON CITY.** Catiapan, Godofredo G.; Guzman, de Felix O.; Herrera, Jr. Ricardo S.; Opinion, Jaime C.; Peralejo, Ricardo C.; Salomon, Pablo O.; Zamora, Ricardo O.

FATHER CARABIG COUNCIL 4019 — PAGADIAN CITY. Cua, Jr. Sergio T.; Delino, Alfredo R.; Draman, Joaquin D.; Flores, Jesus L.; Gascoillano, Arthur B.; Laureto, Dominador O.; Palomares, Fermin A.; Raella, Sr. Henry B.

FORTE VAGA COUNCIL 4078 — CAVITE CITY. Conate, Ledagario C.; Paundo, Delfin A.; Querrera, Rodrigo S.; Quinto, Danilo D.; Livanag, Alexander A.; Palispis, Wilfredo E.; Ramirez, Romeo D.; Ross, dela Jose A.; Sanchez, Mario D.; Santiago, Luis L.; Tuzason, Angel T.; Viroo, Romeo M.

SAN JOSE COUNCIL 4973 — SAN JOSE CITY. Alapa,

Angel A.; Bautista, Rosendo J.; Briones, Jose A.; Cabigting, Feliciano C.; Cabo Chan, Armando E.; Lindain, Jr. Amando C.; Orpial, Melchor N.; Laurets, Fabian R.; Lozano, George D.; Mateo, Vicente P.; Maximo, Fajardo I.; Natividad, Bonifacio C.; Ong, Jose S.; Po, Constancio C.; Ramirez, Patrocinio; Rivera, Darwin C.; Rodrigo, Jose S.; Salmo, Danilo L.; Villacorta, Anastacio; Yus, Reynaldo F. **OUR LADY OF MT. CAMEL COUNCIL 4168 — TALI-SAYAN MISAMIS ORIENTAL.** Abant, Jr. Felix; Beltran, Gerson; Caifa, Agripino; Caifa, Michael; Chute, Rev. Fr. John; Campana, Arceo; Esparrago, Vicente; Go, Tiro; Maldepeña, Emgildo; Ortimeo, Marcelo; Perin, Celso; Ramoga, Gavino; Rosabal, Franco; Sacal, Alfredo; Talines, Napoleon; Ucab Samson.

SAINTE AUGUSTINE COUNCIL 4206 — JAJEN, NUEVA ECUIJA. Alfonso, Francisco C.; Balcanot, Renato R.; De Leon, Elito O.; Del Rosario, Pastor P.; Embuscado, Christopher V.; Embuscado, Delfin V.; Lopez, Bernardino R.; Panyumo, Ramon.

MUÑOZ COUNCIL 4208 — MUÑOZ, NUEVO ECUIJA. Atayde, Florencio R.; Bernabe, Antonio A.; Erese, Conrado E.; Manalili, Fernando M.; Mancalindan, Rodrigo V.; Mendoza, Julian-Ambrosio M.; Mina, Juanito Gonzales; Sanchez, Julian V.; Santos, Raymond L.; Santiago, Rolando C.; Sison, Marciano A.

OUR LADY OF LORETO COUNCIL 4288 — SAMPALOC, MANILA. Beltran, Aurelio M.; Lucas, Eduardo T.; Montemayor, Marcelino M.; Tacusan, Dominador B.; Abat, Rodrigo A.; Beltran, Aurelio M.; Catalan, Oscar R.; De los Santos, Fernando N.; De los Santos, Gerardo N.; Gahol, Angel P.; Henson, Reynaldo R.; Legaspi, Eduardo O.

SAN CARLOS COUNCIL 4320 — SAN CARLOS CITY, NEGROS OCCIDENTAL. Amiana, Salvador C.; Ouano, Ernesto G.; Romanillos, Pedro R.

ANTIQUE COUNCIL 4381 — SAN JOSE, ANTIQUE. Conlu, Avelino G.; Conlu, Conrado G.; Juala, Abraham O.; Juala, Roberto O.; Stockmann, Clemen A.

AFARRI COUNCIL 4589 — AFARRI, CAGAYAN. Alias, Thomas R.; Marques, Ronnie Lou C.; Martines, Hourato D.; Oliva, Armando P.; Quinto, Juan S.; Rabago, Angel C.; Tan, Rogelio M.; Valera, Mario V.; Valera, Ramon V.

SAN JUAN COUNCIL 4607 — SAN JUAN, BATANGAS. Catapang, Virgilio L.; Gonzales, Gregorio N.; Hortal, Porfirio; Malabanan, Manuel B.; Maralit, Ceferino L.; Mercado, Francisco O.; Padilla, Rodegelo G.; Pasis, Fortunato I.; Robles, Porfirio G.; Sevilla, Maximo A.; Umali, Melchor D.

KORONADAL COUNCIL 4976 — KORONADAL, SOUTH COTABATO. Bautista, Reynaldo E.; David, Oscar M.; Cabucan, Esperidion P.; Garcia, Orlando S.; Hsu, Ricardo D.; Heriva, Ray C.; Javellana, Emmanuel T.; Labarete, Romulo L.; Ledesma, Ernesto A.; Mantoya, Oscar A.; Oro, Sanchez; Paulite, Jr. Rufino D.; Pis, Edgardo L.; Viejo, Vivencio B.

SIBONGA COUNCIL 4611 — SIBONGA, CEBU. Boltador, Lupercio C.; Campos, Reynaldo V.; De los Reyes, Silverio L.; Fuentes, Policarpo S.; Mendaras, Mateo M.; Ponco, Plomino C.; Rivera, Oscar S.; Salinas, Saturnino D.; Sanjel, Cesar V.; Ypia, Isaac F.

OUR LADY OF LOURDES COUNCIL 4638 — CEBU CITY. Arrogante, Filipino; Cellona, Roland V.; Pedaria, Jose S.; Perez, Beato U.; Sarmiento, Nicandro D.; Teves, Jr. Angel H.

WESTERN BATANGAS COUNCIL 4669 — BALAYAN, BATANGAS. Andaya, Leonardo G.; Apolin, Antonio R.; Aralano, Dante M.; Ballesco, Sergio E.; Bayona, Cirilo P.; Baylona, Cirilo A.; Borja, Arnaldo M.; Bursachra, Anacleto B.; Cudiamat, Jacinto A.; Cusinan, Leonardo G.; Daidigan,

(Continued on next page)

New Members...

Raymundo I.; Depusoy, Edwin N.; De las Alas, Alejandro P.; Diaz, Guillermo I.; Ellas, Jovito C.; Gaa, Flaviano P.; Garcia, Feliciano B.; Hernandez, Crisostomo B.; Hernandez, Daniel A.; Guzman, de German G.; Latina, Florentino C.; Manalaguit, Ricardo M.; Macatanabay, Apolinario M.; Palacio, Rafael M.; Perez, Romulo I.; Sinesy, Magno H.; Tolentino, Arturo R.; Torres, Bonifacio A.; Zuniga, Pedro M.

S. E. IGNACIO LAHORA COUNCIL 4688 — CATARMAN, NORTHERN SAMAR. Callindong, Edgardo C.; Cruz, Romeo M.; Dato, Marcial B.; Piguera, Jose D.; Licas, Francisco E. Jr.; Oleco, Timoteo F.; Rayandayan, Rhenlie C.

POPE VI XII COUNCIL 4687 — BANGUED, ABRU. Apuya, Macario P.; Melarpi, Santiago R.; Oliveros, Renato I.; Seares, Loreto L.; Astudillo, Antonio P.; Benedicto, Pastor B.; Bersamin, Cosme C.; Billedo, Eugenio B.; Bringas, Emmanuel; Go, Antonio A.; Molina, Gabino B.; Rosario, Salvador; Venzo, Renato B.; Viado, Serafin B.

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SANTO ROSARIO COUNCIL 5028 — MOLO, ILOILO CITY. Andrada, Ricardo F.; Aquino, Rogelio R.; Bacaline, Ernie M.; Caballero, Jr. Pio G.; Climaco, Julian M.; Hontiveros, John; Lizardo, Francisco M.; Macathal, Jr. Luis P.; Piamonte, Angel J.; Pijuan, Angel M.; Lamprea, Melchor.

DIVINO ROSTRO COUNCIL 5183 — NAGA CITY. Abonal, Esteban R.; Bersabe, Anastasio R.; Atanacio, Glediano L.; Las, Juan C.; Pasa, Jr. Gerardo A.

SAN ISIDRO LABRADOR COUNCIL 5208 — MEDINA, MISAMIS ORIENTAL. Abao, Nepomuceno D.; Barcelona, Exaur M.; Oga, Jr. Cayo J.; Ragot, Manuel R.

LINGAYEN COUNCIL 5210 — LINGAYEN, PANGASINAN. Cruz, Sabino F.; Lafortesa, Pablo C.; Llamas, Lorenzo L.; Mendoza, Chris F.

TACURONG COUNCIL 5307 — TACURONG, SULTAN KUDARAT. Apasa, Jr. Jose D.; Bacallan, Danilo; Castillo, del Ramon Jr.; Cedullo, Eudoro M.; Cruz, Pacifico F.; Menor, Eugenio B.; Montilla, Antonio H.; Rosalin, Juanito R.; Tagura, Domingo T.

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IPIL MARIAN COUNCIL 5339 — IPIL, ZAMBOANGA DEL SUR. Alegre, Danilo A.; Babao, Honorato B.; Balana, Alberto B.; Enriquez, Angel R.; Esquillo, Gregorio E.; Javar, Buenaventura V.; Lampawog, Jose B.; Leon, de Leonardo R.; Mansay, Paulino S.; Nepifias, Maximo P.; Agbayani, Wenceslao C.; Alpuerto, Armando; Benedicto, Alberto A.; Brionnes, Elio V.; Calumpang, Pio C.; Caparas, Cosme B.; Capitanes, Beltran C.; Celestino, Hermogenes; Cenabre, Jr. Fabian P.; Puntanan, Francisco Q.; Jadman, Uldarico N.; Mahinay, Lorenzo Q.; Merjuar, Victor O.; Penalis, Adam F.; Raagas, Teodoro L.; Ricafort, Crispin M.

OUR LADY OF NAMACAPACAN — LUNA, LA UNION. Abuda, Nestor V.; Aguilar, Lauro C.; Ancheta, Romeo V.; Corpuz, Jose V.; Malacapan, Francisco M.; Nievoro, Antonio L.; Oribello, Juanito F.; Ortega, Salvador L.; Roldan, Conrado C.; Valdes, Antonio.

PINEHURST COUNCIL 5379 — BAGUIO CITY. Paredes, Gabriel F.

BISHOP ACEBEDO COUNCIL 5478 — CATUBIG, NORTHERN SAMAR. Asis, Rafael de M.; Cruz, de la Juan B.; Es-tudillo, Rafael D.; Heraldes, Santos A.; Orquiza, Jeronimo P.

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DA, NUEVA ECIJA. Corpuz, Felix A.

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SANTO NIRO COUNCIL 5601 — BOBON, NORTHERN SAMAR. Auran, Porfirio M.; Del Monte, Jose P.

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fredo G.; Arqueles, Meleto S.; Asencio, Salvador S.; Asencio, Tomas M.; Colomeda, Santos M.; Gil, Demetrio G.; Guidorriago, Jose C.; Linares, Salvador; Tobias, Perfecto A.; Veljarne, Higinio; Sulatra, Jose.

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SIGUIJOR COUNCIL 6129 — SIGUIJOR, SIGUIJOR. Andres, Eliezer S.; Bomediano, Cresencio J.; Briones, Manuel J.; Diaz, Inocencio M.; Diesta, Simeon D.; Duhyangmanol, Lumen S.; Palmitos, Virgilio; Solcar, Franklin Y.; Sumagang, P. nullo L.

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Jayme, Restituto F.; Najarro, Buenaventura N. **SAINT VINCENT COUNCIL 6287 — BAGUIO CITY.** Beljens, August; Mabalot, Canuto H.; Rimorin, Rex; Ymson, Carlos R.

SAN JOSE DE MANIGUIT COUNCIL 6291 — MANUGUIT, TONDO, MANILA. Borres, Raymond D.; Cordero, Florentino E.; Luarda, Leo N.; Ramirez, Meliton L.; Tolentino, Jacinto B.; Vergara, Renato M.

ST. VINCENT FERRER COUNCIL 6311 — MAKIBIJOOC, BOHOL. Amolat, Simeon B.; Baluna, Pablo A.; Baraton, Mariano B.; Margate, Gregorio A.; Rodulla, Anita C.; Pantollana, Alejandro D.

CAA-DON CARLOS COUNCIL 6408 — PASAY CITY. Aldiano, Aniceto C.; Guerma, Donato A.

ST. JUDE THADDEUS COUNCIL 6428 — POZORRUBIO, PANGASINAN. Araos, Benjamin; Cabanilla, Jorge; De Guzman, Angie A.; Ibasan, Donald C.; Llamas, Jr. Guillermo.

SANTO DOMINGO COUNCIL 6459 — QUEZON CITY. Gomez, Francisco D.; Mondragon, Gaudencio.

HOLY REDEEMER COUNCIL 6511 — TIBANGA, ILIGAN CITY. Cabatino, Lolito M.; Calingasan, Mariano C.; Demosthenes, Maghsang P.; Geraldito, Ernesto J.; Guillermo, Alvos M.; Luzana, Rufil D.; Magahin, Olegario K.; Tiambeng, Edward B.

SANTO NIÑO COUNCIL 6603 — CAGAYAN DE ORO CITY. Balibay, Rafael R.; Cahit, Gregorio; Nealaban, Leo G.; Zambrano, Benito Z.

ST. JAMES THE APOSTLE COUNCIL 6613 — FLARIED, BULACAN. Abano, Antonio A.; Alba, Delfin C.; Alejandra, Edgardo A.; Alejandra, Efrén A.; Balduca, Josefine M.; Di-masapi, Alfredo; Eusebio, Rodolfo D.; Garcia, Jesus A.; Lucas, Domingo A.; Mangahas, Pilemon E.; Manlo, Carlos M.; Ong, Antonio E.; Panaligan, Benedicto C.; Reyes, Saturnino C.; Santos, Angel B.; Alvarez, Juanito Jr.; Angeles, Feliciano B.; Buning, Edgardo A.; Castro, Jesse B.; De Jesus, Cirio S.; De Jesus, Efrén C.; Enriquez, Jose L.; Galdúa, Victoriano L.; Lopez, Edilberto G.; Lumagag, Sergio V.; Mariano, Dionisio R.; Ramos, Luis J.; Villaluna, Antonio M.; Sebastian, Jovi S.; Teston, Modesto M.

HOLY NAME COUNCIL 6616 — FLARIED, MISAMIS OCCIDENTAL. Amba, Estanislao; Antero, Eustiquio; Antero, Montano.

ST. JOHN THE BAPTIST COUNCIL 6639 — PAMBUJAN, NORTHERN SAMAR. Balanquit, Sixto G.; Castillo, Geronimo C.; Ferreras, Regalo P.; Legion, Pablo L.; Petalbo, Antonio G.; Yongco, Emilio M.

ISULAN COUNCIL 6651 — ISULAN, SULTAN KUDARAT. Aujero, Jose C.; Florentino, Ricardo L.

SAINT ISIDORE COUNCIL 6653 — LAZI, SIGUIJOR. Aquino, Ben P.; Caducoy, Sebastian A.; Dumagang, Amado A.; Salcedo, Alfonso L.; Vicente, Antonio E.; Vios, Crespo O.; Yabo, Andrew G.

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JIMENEZ COUNCIL 6697 — JIMENEZ, MISAMIS OCCIDENTAL. Cabahug, Victoriano O.; Dacuya, Rafael C.; Lagar, Roger U.; Luzano, Angel G.; Monsanto, Bernardino A.; Peralta, Alberto V.; Tac-An, Felix C.

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SAN FRANCISCO COUNCIL 6714 — SAN FRANCISCO, (Continued on next page)

Memoriam

S.K. VALERIANO S. KAAMINO

Council 3373—Ozamis City
October 19, 1978

BEO. REMEGIO V. BELEN

Council 6745—San Jose Del Monte,
Bulacan
October 8, 1978

BEO. TITO G. DOMINGO

Council 6823—Butuan City
October 8, 1978

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Council 4363—Bagabag, Nueva Vizcaya
September 29, 1978

S.K. ROMAN MABANTA, SR.

Council 5311—Ermita, Manila
September 25, 1978

S.K. GERMAN B. MANGALINDAN

Council 5124—Bahut, Tondo, Manila
September 24, 1978

S.K. TEOTIMO P. GARCIA

Council 5178—Naguilan, La Union
September 22, 1978

BEO. ENRIQUE L. NEPOMUCENO

Council 4610—Quezon City
September 19, 1978

SIR DOMINGO F. DOCULAN

Council 5020—Aritao, Nueva Vizcaya
September 15, 1978

BEO. GUILLERMO N. MARULIT

Council 6688—Bongabon, Nueva Ecija
September 13, 1978

REV. FR. OSCAR C. ESTALLILA

Council 3704—Tuguegarao, Cagayan
September 11, 1978

SIE ISIDORO G. TION

Council 5203—Medina, Misamis
Oriental
September 10, 1978

SIR SALVADOR E. ESTOCE

Council 6346—Igbaras, Davao
September 6, 1978

S.K. VICENTE A. MESA

Council 5269—Echague, Isabela
September 6, 1978

BEO. JESUS G. ABAYA

Council 3721—Candon, Ilocos Sur
August 16, 1978

BEO. ANTONIO Z. INZON

Council 4267—Pasay City

August 10, 1978

BRO. ANDRES F. RAMOS

Council 4288—Sampaloc, Manila
August 10, 1978

SIR JOSE C. SIAPNO

Council 5020—Aritao, Nueva Vizcaya
August, 1978

S.K. AMADOR F. LITANG

Council 3418—Surigao City
July 26, 1978

S.K. DALMACIO D. FINCA

Council 3597—Laong, Northern Samar
July 18, 1978

SIE EUSTAQUIO G. AQUINO

Council 5432—Pampuna, Cagayan
June 23, 1978

BRO. ANTONIO B. REYES

Council 4073—San Jose City
May, 1978

S.K. SISENANDO BLIOT

Council 3108—Cebu City
April 9, 1978

BRO. SIMEON A. LOZANO

Council 4073—San Jose City
February 8, 1978

SIE TEOFILO D. MARZAN

Council 5020—Aritao, Nueva Vizcaya
January, 1978

New Members...

(Continued from page 17)

AGUSAN DEL SUR. Beldad, Filemon C.; Benjoc, Zosimo P.; Calo, Rogelio A.; Cotoco, Ambrosio B.; Estillero, Uldarico A.; Guarin, Facilio F.; Hifarva, Sofronio H.; Inot, Francisco P.; Jaboneta, Jr. Federico G.; Jazonia, Lorenzo B.; Jaramillo, Paulo C.; Lagos, Segundo T.; Martel, Abundio H.; Resimo, Remy M.; Santurias, Concorido L.; Sulapas, Victorino L.; Talaogon, Sr. Primitivo G.; Tugonon, Agaton M. OUR LADY OF SNOWS COUNCIL 6744 — ENRIKE, CAGAYAN. Acorda, Sabino T.

POPE JOHN XXIII COUNCIL 6785 — LAGANGLANG, ABRA. Ambre, Alfredo A.; Caris, Cornelio D.; Gendaza, Anfonio T.; Lumcang, Eduardo G.; Trinidad, Mariano B.

NTRA. SRA. DE SALLERA COUNCIL 6795 — ALIAGA, NUEVA ECILIA. Bumanlag, Arsenio, R.; Esulzar, Cipriano B.; Gumsab, Diego N.

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SAINTE PETER COUNCIL 6821 — CARIDAD, CAVITE CITY. Baria, Francisco B.; Curambao, Urbano D.; Francisco, Jesus C.; Gareta, Jr. Virgilio M.; Gomez, Romy R.; Henajosa, Danilo C.; Mateo, Antonio S.; Montano, Lorenzo Justianiano C.; Nacional, Jr. Domingo M.; Nazareno, Mario G.; Piacche, Ceferino R.; Tison, Melanio S.A.; Sto. Domingo, Jaime S.; Vanta, Ramon T.

DON BOSCO COUNCIL 6822 — TRANSCOVILLE, BAGUIO CITY. Abuan, Maximino E.; Jesus, Redolfo de J.; Tano, Amador T.

OUR LADY OF MERCY COUNCIL 6829 — NOVALICHES, QUEZON CITY. Amparo, Pedro E.; Carreon, Elpidio D.; Carreon, Leonardo A.; Corpus, Cesar R.; Jesus, de Alejandro S.; Leon, de Daniel R.; Ramirez, Enrique T.; Roque, Raymundo B. (To be continued)

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INTER CYO UNIT CULTURAL PRESENTATION

The Our Lady of Fatima CYO Unit No. 58 at Valenzuela, Bulacan recently hosted an Inter CYO Unit Cultural Presentation—the first of its kind ever held in this province. The participating units were as follows:

- Lolomboy CYO Unit No. 10 — Lolomboy, Bocaue, Bulacan
- Saint Joseph CYO Unit No. 25 — Gagalangin, Tondo, Manila
- Saint John CYO Unit No. 37 — Malagasang 1st, Imus, Cavite
- Saint Mary CYO Unit No. 42 — Malagasang 1st, Imus, Cavite

Saint James CYO Unit No. 56 — Malagasang 2nd, Imus, Cavite
 Our Lady of Perpetual Help CYO Unit No. 63 — Anabu 2nd, Imus, Cavite

Our Lady of Fatima CYO Unit No. 67 — Anabu 1st, Imus, Cavite

Each unit presented various entertainment numbers such as folk and modern dances, a vocal number and group songs, comedy skits, etc. The affair indicated the friendship, cooperation and unity that is observed by the different units.

FIRST ANNUAL SEMINAR ON LEADERSHIP

The CYO Federation of Imus, Cavite recently sponsored an Annual Seminar on Leadership for the benefit of the memberships of its constituting units in the barrios of Malagasang, Anabu and Bucandala. The speakers and lecturers for this one-day seminar held at Patio Tirona Chapel at Malagasang 2nd were as follows: Mayor Jose V. Jamir, Rev. Fr. Jose Ramirez, Messrs. Mauro Livelo, Teodoro V. Villanueva, Reynaldo de Castro, Macario Villanueva and Mrs. Maria Manalaysay. About a hundred youth attended this seminar.

NEW CYO UNITS ORGANIZED

Immaculate Conception CYO Unit No. 86 — Cubao, Quezon City. Er-linda A. Santos, president; Danilo N. Ramos, vice-president; Ofelia M. Bermudez, secretary; Carmen R. Cacio, treasurer; Juliete R. Martin, P.R.O.; Chito A. Resurreccion, Peter C. Banzon & Aurora Q. Degracia, auditors; Francisco A. Joves, adviser; Rev. Liberato Z. Fernandez, SVD, Chaplain.

St. Ignatius de Loyola CYO Unit No. 87 — Bayabas, Surigao del Sur. Sonia H. Yu, president; Adoracion S. Lucar, vice-president; Perlux Francia V. Lozada, secretary; Leonardo L. Deligerc, treasurer; Nilda S. Quijada, P.R.O.; Emelyn Q. Limbaro, Eme-

Photo shows members of CYO Unit Nos. 28 and 72 of Saint Anne High School, Hagonoy, Bulacan, utilizing the vacant lot of their school for their green revolution project. At center is their adviser, Mr. Felipe Cruz.

lia A. Castrudes & Porferio L. Juarbal, auditors; Rev. Oscar T. Diez, Chaplain.

Saint Vincent CYO Unit No. 88 — Lumampang, Indang, Cavite. Flo-rencia S. Perello, president; Armando P. Ocampo, vice-president; Teresita G. Montaña, secretary; Norma A. del Mundo, treasurer; Edgardo M. Pulido, P.R.O.; Catalino T. Nosa, Silvestrino P. Silan & Cecilia C. Gener, auditors; Leonardo B. de la Cruz, adviser; Rev. Arthur Balagat, Chaplain.

*Always Keep
 your
 Surroundings
 CLEAN*



Photo shows a "karate" dance being performed by the members of Saint Joseph CYO Unit No. 25 of Gagalangin, Tondo, Manila



COLUMBIAN SQUIRES

THEY MADE IT!

3 Circles Win Supreme Council's 1975-76 Corps d'Elite Award

The following won the Supreme Council's award for 1976-1976:

1. Circle No. 1084 (Co. No. 4278), Angeles City
Chief Counsellor:
Bro. Leonides Tuafio
Chief Squire:
Sq. Benedict Tuafio
2. Circle No. 2247 (Co. No. 4265), Cavite City
Chief Counsellor:
Bro. Mauro de Chavez
Chief Squire:
Sq. Rodolfo R. Paulino
3. Circle No. 2398 (Co. No. 6285), La Trinidad, Benguet
Chief Counsellor:
Bro. Alberto B. Cuelan
Chief Squire:
Sq. Jonathan Lacambra

The competition for the 1976-1977 award is now underway. The following requirements must be accomplished by the Circle in order to qualify for the Corps d'Elite Award:

1. You must have submitted list of Circle Officers and Counsellors on August 31, 1976.

2. During the 1976-1977 program year, a Circle must conduct and report at least four (4) major involvement activities in each of the following sections of the Squires program: Spiritual, civic-cultural, social, athletic and service project. Each Circle must fill up the required reporting forms and submit them preferably on a quarterly basis directly to the Supreme Service Department.

3. Return corrected computer print-out of membership to the Supreme Council office during the month of November, 1976. (Computer printout dispatched to each Circle during October, 1976.)

4. Pay annual financial statement before March 31, 1977. (Financial statement will be mailed during January, 1977.)

5. Increase membership by June 30, 1977.



The first Columbian Squires Circle in the Province of Sorsogon was recently instituted under Council No. 5825, Gubat, Sorsogon. Shown in the pictures are the Charter members, Counsellors and the Grand Knight, Dr. Ruben E. Lelis, 3rd from the right at the back row.

2nd SQUIRES-SQUIRETTES REGIONAL CONVENTION

Bro. Jacinto I. Parin, Jr., District Chairman of District No. 10, Province of Pangasinan, has informed the National Office, that the "2nd SQUIRES-SQUIRETTES REGIONAL CONVENTION" for the Province of Pangasinan will be held in Bautista, same province, on January 30, 1977.

All Squires and Squirettes Circles in Pangasinan are cordially invited to join this convention. For particulars, please write to:

Bro. Jacinto I. Parin, Jr., P. Burgos St., Bayambang, Pangasinan.



The newly installed Officers of St. Agustin Circle No. 1818 and the Officers of the Squirettes of Mary, both of Agoo, La Union, posed with Bro. Simplicio Bondo, Jr., extreme left, Squires Chief Counsellor for this memorable photo.

Knights In Action



Aid for Quake Victims

Photo shows members of Sacred Heart Council 6359, Bayugan, Agusan del Sur after a massive campaign for disaster relief headed by Grand Knight Juan Jardeola. This council has recently donated to the National Headquarters the amount of P1,000.00 for the earthquake and tidal wave victims in Mindanao.

Seated (l-r): SK Pedro Campilan, SK Filomeno Yañez, Bro. Daprosio Lupina, and SK Orlando Marañon. Standing (l-r): Bro. Serafin Britania, Bro. Federico Maceda, Bro. Liberato Alaan, Bro. Francisco Mata, Bro. Amado Abucejo, SK Jesus Rodinas, GK Bro. Juan Jardeola, Bro. Sotero Bañosa, Bro. Leoncio Embroy, Bro. Romulo Rudinas, Bro. Leonardo Samper, Bro. Domingo Postoriza, SK Paulino Tabuan, Jr., Bro. Eduardo Povic and Bro. Eusebio Peteros.

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IN THIS ISSUE

ARTICLES:

- 4 MAO TSE-TUNG AND THE CATHOLIC CHURCH
By Rev. Leo A. Cullum, S.J.
- 6 A NATIVE CHRISTMAS
By Benjamin M. Pascual
- 8 THE RIGHT MEASURE
By Jaime L. Cardinal Sin
- 9 RAISING "HITO" IS EASY, PROFITABLE
DPI, Region IV
- 12 ZA-ZEN
By Elizabeth Farley, RSCJ

DEPARTMENTS:

- IFC A Special Report on Community Service
- 3 World News; Words to Remember
 - 10 Knights in Action
 - 15 New Members
 - 18 In Memoriam
 - 21 CYO
 - 22 Columbian Squires



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mutual*

mutual — adj. (of feelings, actions, etc.) felt, done by each to (wards) the other, as affection, benefit; (insurance) referring to a system by which insured persons are shareholders of a company and share in its profits.

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