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CROSS

NATIONAL CATHOLIC MAGAZINE

POPE JOHN PAUL II
AND THE
LANDSCAPE OF THE
HEART

LORENZO RUIZ –
Proto-Martyr of
the Philippines

MARTYR, BLESSED,
SAINT, ATBP.

JAPAN –
THE FORBIDDEN
COUNTRY

IS THE HONEYMOON OVER?

Mural backdrop of the
special Altar built on the
Luneta for the beatifica-
tion by Pope John Paul II
of Lorenzo Ruiz and fif-
teen other martyrs.



Painting in water color done by

JOSE M. ZARAGOZA
Gentiluomo di Sua Santità



Gen. Luna cot. Sta. Potenciana St., Intramuros, Manila, Philippines.

TO BROTHER KNIGHTS

From the Philippine Deputy

PREPARING FOR OUR CENTENNIAL

Next year, 1982, our Order will celebrate its Centennial. Any organization which has survived 100 years and enjoys our present size and strength should have every reason to be proud.

The coming of such a historical event calls traditionally for elaborate planning and preparation. The commemoration of this rare event will be useful as a source of inspiration which will help us to renew our vigor and dedication.

The preparation for our Centennial is year-long starting March 23 and worldwide. The Order was founded on that date in 1882 in St. Mary's Parish in New Haven, Conn., the city where our international headquarters is presently sited.

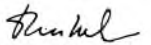
Programs for the year will have been released by now. But there are two aspects of the preparation that I would suggest our Councils should emphasize.

First, the Councils should pay attention to the spiritual preparation of our members. When we anticipate the birthday celebration of our Lord Jesus at Christmas time or His Resurrection at Easter, we make a good effort to prepare ourselves spiritually. Our Order

and our members and our families would no doubt obtain enormous blessings on the occasion of our Centennial, if we strive to be spiritually prepared for the event. Our Chaplains can guide us when we plan this aspect of our preparation.

Secondly, a very good way to prepare would be for every Council to be able to offer in memory of our Founder a tray of achievements in terms of programs completed and activities undertaken. A set of national targets and a number of common programs are endorsed yearly to the Councils for them to try to achieve. The Councils could very well make a special effort at this time to meet such targets and complete such programs as a fitting offering on the occasion of our Centennial.

Looking back at the track record of many of our Councils, I have no doubt that we have the capability to celebrate a Centennial that will deserve God's magnificent blessings for our Order, our members and our families.


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VIEWS

KNIGHTS' EFFECTIVE ASSISTANCE

There is no doubt that the Philippines is blessed with natural resources, including those that can be collected without cost and transformed into useful articles that can be sold here and abroad. Several graduate students have made studies on the availability of these materials and great possibilities of making them into objects either for utilitarian or decorative purposes.

There is, for instance, a study made by a teacher in a University in Bukidnon, which explores the bright prospects of using such abundant and cheap if not free materials like the seeds of the plant called *katugbi*, corn husks, and a kind of mineral. In her study she demonstrated the many versatile uses of the *katugbi* seeds, like handbags, baskets, rosary beads, among others. The corn husks could be made ingeniously into artificial flowers. And the mineral could be carved into a number of figurines, ash trays, table or desk organizers.

Perhaps it may be worthwhile for the Knights of Columbus councils to make a survey in their communities or districts of economically useful materials that are found in abundance yet are not used at all but are left to the elements to rot. From the results of such a survey, the councils can then make arrangements with vocational or industrial arts teachers to experiment in the probable uses of these materials.

The Councils can give impetus to the training by taking the initiative of

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Pope John Paul II on Philippine Soil



Pope John Paul II acknowledges the cheering crowd while aboard the Papal Float on his way to the Our Lady of Perpetual Help Cathedral in Baclaran, Parañaque to address a congregation of nuns and novices.



The Pope officiates in the ceremonies on the beatification of Lorenzo Ruiz and fifteen other martyrs at the special platform built for the occasion on the Luneta.

He waves to the crowd awaiting his arrival at the Araneta Coliseum in Quezon City to address professionals – doctors, nurses, teachers, lawyers, etc.



views... continuation

making the raw materials available for the training of drop-outs, out-of-school youths, or adults who need employment. Then the Councils can probably solicit from the members contributions that will be lent to the trained youths and adults so that they can buy the requisite tools and ma-

terials. It can be arranged that the loans will be in the nature of character loans, without collateral, to be repaid in small installments that the borrowers can afford, or in accordance with their capacity, to pay back.

The Council may either help in the marketing of the products made by these handicraft workers, or probably even buy them for resale to other

Knights in various parts of the Philippines.

Hence, Councils will be helping people have jobs, which is to my mind a more beneficial kind of help than giving out doles or gifts.

When the people have jobs of their own, they will have strong confidence in their ability to take care of their needs. — D. E. PINEDO

INTRODUCTION

Who is he who comes in the name of the Lord?

As soon as a person is elected suddenly to a very high office, folklore begins to gather around him. Old friends and acquaintances look back through the accumulated memories of yesterday and interestingly discover signs and portents that indeed, he had his high position written in the stars for him.

When Karol Wojtyla became John Paul II, such a thing happened.

To discover the true facts from the starry renditions is quite a feat. However, there is nothing like first-hand information. And so, let us allow His Holiness, John Paul II, and some close friends and associates, to tell us about himself. Facts are facts. Interpretations are something else.

With today's easy access to media, our present Holy Father is an over-written subject. A huge amount of type has been set on reams of paper about him and will continue to grow as he makes good copy. But one cannot single out a person and lift him out of his milieu. Background is always needed. And for Karol Wojtyla, we choose the landscape of the heart. The poet in him explains: (EV)

"Hands are the heart's landscape. They split sometimes like ravines into which an undefined force rolls. The very same hands which man opens when his palms have had their fill of toil. Now he sees: because of him alone others can walk in peace."
(The Quarry, tr. by Jerzy Peterkiewicz)

Having known what it is to work with one's hand, Pope John Paul II knows what hands are best used for: peace. Because of him, working sincerely with others, he hopes that all of us can, one day, walk in peace.

Blessed is he who comes in the

Pope John Paul II and the Landscape of the Heart



name of the Lord!

On the birth and family of Karol Wojtyla, the parish register of Wadowice presents the following information: (TPP)

Born 18 May 1920 in No. 2 Koscielna Street, to Karol Wojtyla, aged 40, and Emilia Kaszorzowska, aged 35.

Karol's mother died when he was nine years old, his brother, three years later, while his father died in 1941. Thus at 21, Karol was completely alone in this world.

His family was poor as they had to live on the meagre pension of his father, a retired lieutenant of the Corps of Supplies first in the Imperial

Polish army. When the war broke out, this pension stopped, and father and son had to make do with the pay Karol received as a worker in the quarry. However, from the beginning, his father saw to it that his son received a very good education.

Because Karol was born when his parents were middle-aged, he was surrounded by old people and this tended to make him precocious and pushed him towards an earlier maturity.

As a student, Dr. Edward Zacher, parish priest of Wadowice writes: "At 11, attending secondary school, Karol was the best pupil in school, the brightest. His marks were not only very good, but excellent. An ideal pupil." (TPP)

When Prince Adam Cardinal Sapieha, Archbishop of Krakow, came to visit the school, Karol, as head-boy prepared a speech. Noticeably impressed by the boy, the Cardinal asked Karol if he would be a priest and Karol replied: "No, I am going to the University to study literature. And then I am also interested in the theatre." (TPP)

Graduating at the top of his class of 18, Karol moved to Krakow with his father in 1938. He enrolled at the Jagiellonian University, first known as the Krakow Academy, which was the second college of higher learning to be established in Central Europe after the University of Prague. Karol was active not only in class but in drama and played the part of Taurus in the stage presentation of *The Knight of the Moon* in 1939. However, in September

of that year, Hitler invaded Poland and the University was closed as the Germans wanted to wipe out Polish intellectual thought since Hitler saw the Poles as slaves.

In 1940 students had an underground university where they met secretly in private houses or rooms so that by 1942, there were 5 secret faculties with 136 lecturers teaching more than 800 students.

Karol studied at night and worked during the day in order to get a work certificate, an *Arbeitskarte*, which protected him from round-ups and even permitted him to walk through the city after curfew. Thanks to the influence of his French teacher, Mrs. Leqaj, he got a job as a manual worker in the Solvay Chemical Plant at Borek Falecki near Krakow. The Solvay works owned some quarries in Zakrzówek where the enormous limestone cliffs were blasted with dynamite. For a start, Karol had to fill a wheelbarrow with soil cleaned from the stones in order to clear the work places. Later, he was made assistant to Labus who was in charge of placing the dynamite on the stones. After the blast, he was free to go inside and read until the next blasting job. He would work from early morning until 3:00 p.m.

Karol started studying at the beginning of 1942 but he did not continue his studies in Literature but began studying Theology.

Liberation dawned on January 17, 1945. Poland had emerged triumphant from the war with Germany but had suffered losses which per head of population were among the greatest of the countries which took part in the war. The University emerged from the underground and when the new academic year was inaugurated in March, Karol was in his fourth year of theological studies. He took his final examinations in August of 1946 and was finally ordained in 1 November 1946 in the private chapel of Cardinal Sapieha.

After his ordination, Fr. Wojtyla

went on his first journey to Rome from which he would come back two years later. He was to work for a doctorate in philosophy at the famous Pontifical Angelicum University run by the Dominicans. He chose for his studies the work of the 16th century Spanish Discalced Carmelite, St. John of the Cross. To be able to read his works in the original, Karol learned Spanish and being in Rome, he also picked up the Italian language. His studies in Rome involved an enormous amount of work but he managed with it excellently. Summers found him serving the Polish communities in Bel-

**Love is the
sustaining power
of Pope John Paul
II's pontificate.
Love is the climate
and the heart is the
landscape in which
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Jesus: Do you
love me?**

gium, or Holland, or in France.

At the Angelicum, Karol came under the direction of Pere Reginald Garrigou-Langrage, O.P., the famous French Dominican whose Thomism was unrelenting and who saw in St. John of the Cross a confirmation of the major theses of Aquinas. Karol's dissertation "The Concept of Faith in the Writings of St. John of the Cross" was under his direction, and it is said that his influence is seen in the Pope's theological conservatism.

Having earned his doctorate in 1948, he returned to Poland where he was assigned by Cardinal Sapieha as auxiliary priest in the village of Niegowic, 35 kilometers from Krakow

where he stayed for a year under the pastoral influence of its zealous parish priest, Msgr. Buzala. Fr. Wojtyla went about his parish duties quietly. After 13 months, he was transferred to the parish of St. Florian in Krakow where he stayed for two years. It was in this place that he showed his exceptional talent for working with young people. Young people were drawn to him and he felt at ease with them, a special charisma that is characteristic of Pope John Paul II.

In the middle of 1951, Cardinal Sapieha again sent Karol back to the University to take up post-doctoral studies. He began his research on the subject he had chosen: the phenomenological ethics of the German philosopher Max Scheler (1874-1928). Scheler believed in a practical philosophy, the starting point being the irreducible uniqueness of human and humanizing emotions, believing that love is the pioneer of values, that is, the way by which goodness and other values are discerned and discovered. Unless we love, Scheler claimed, we cannot know. (TYYP) Karol was interested and made a thesis: "On the Possibility of Basing a Catholic Ethics on the System of Max Scheler" which he successfully defended and he was awarded the rank of assistant professor by a decree of the Central Academic Qualifications Commission on 31 October 1957. Actually, Fr. Wojtyla was already teaching Moral Theology and Moral Ethics at the Krakow Seminary but now he was offered a post in the University as Lecturer in Ethics in the Faculty of Christian Philosophy. The staff had brilliant professors who usually met regularly in the house of the Dean of the Faculty, Prof. Jerzy Kalinowski to indulge in long philosophical discussion which the young Prof. Wojtyla thoroughly enjoyed.

It was also at this time that he introduced the holding of classes out of doors, in the hills, forests, lakes, and rivers. In fact, it was on 4 July 1958, during a kayaking (canoeing)

LANDSCAPE OF THE HEART

continuation

holiday in Mazuria, that he received the news that Pope Pius XII had appointed him auxiliary bishop of Krakow. On September 28, 1958, at Wawel Cathedral, Karol Wojtyla was consecrated bishop by Archbishop Eugeniusz Baziak. He chose for his coat of arms a black cross on a blue background with the letter M for Mary in the right-hand corner and the motto: "Totus Tuus" (All yours). As Pope, he retained the same coat of arms just changing the black cross to a golden one.

With the opening of the Vatican Council, Bishop Wojtyla took part in all the sessions of the Council. After the second session on 30 December 1963, Pope Paul VI appointed him Archbishop of Krakow. The staff at the bishop's residence had to adapt themselves to the constant stream of visitors who came to visit the Archbishop. It is said that if the residence was quiet, it meant that the Archbishop was not at home. He was often out on pastoral visitations, episcopal conferences, or trips abroad, and he provided time for his two holiday periods in summer and in winter.

On 29 May 1967, Archbishop Wojtyla, barely 47 years old, became the youngest member of the College of Cardinals. As Cardinal, more work was piled on him. He had a table and a lamp fitted in his car and spent each journey working. At this time, he trained himself in yet another skill which fascinated some and depressed the others, which was to read piles of literature and letters which he always carried while attending meetings, academic seminars, lectures and symposia. He read continuously regardless of whether anyone was saying something or not. This disconcerted those who did not know the Cardinal, who thought that he was not listening to them and slighting them. However, he amazed them during the subsequent

discussions when he would ask leading questions or, as moderator, summarize the whole discussion expertly. He had simply developed an extraordinary ability to divide his attention. In spite of the enormous amount of this work, during this period as cardinal, he had over forty academic publications, including three books. He was regarded as an unbelievably hard-working man of incredible ability.

He continued as head of the Department of Ethics of the Catholic University of Lublin but there was less time to meet his class. More and more, it had to be done during his holidays. His regular time off yearly meant two weeks for skiing in winter, and in summer, a month's holiday climbing mountains or hiking or canoeing. This hectic physical outing was on orders from his physician, Dr. Stanislaus Koznacki, who had treated him when he fell sick with a mild form of leukemia around 1960 and had recommended to the then Bishop Wojtyla outdoor sports as a preventive measure. Because of these out-door exercises, the Cardinal developed a very hardy constitution.

The 1970's were a time of continual foreign trips for Cardinal Wojtyla, with congresses, academic symposia, and pastoral visits which took him to his countrymen scattered all over the world, in Canada, USA, Australia, New Guinea, New Zealand, and Tasmania. The enthusiastic welcomes and the unique atmosphere of encounters remained for a long time in the memory of everybody and especially for the Poles who were living so far from their native land. On the other hand, academic trips brought the Cardinal Wojtyla recognition among the world's theologians and philosophers.

In February 1976, Cardinal Wojtyla was invited to the Vatican by Paul VI to deliver 22 lectures in retreats. Apart from the Holy Father, cardinals, bishops, prelates and mem-

bers of the Pope's household took part in these retreats. At this time, he was the chairman of the Commission for Catholic Education and of the Commission for the Lay Apostolate of the Polish Episcopate. He was elected to the permanent body of the Secretariat of the Bishops' Synod which meet in Rome every two years and to which conferences he was faithfully present. He was widely known.

Cardinal Wojtyla impressed everyone who met him as a very warm person, concerned and solicitous of everyone, with an air of gentleness about him. People who know him agree that he is a man before anything. In a discussion, he would approach the matter discussed from the point of view of the man who raised the problem. Hence, every issue is separate and needs to be treated in connection with a human being who is troubled by it.

According to Prof. George Williams, a theologian from the Divinity School of Harvard University: "His own doctrine is of the individual human being. He has this marvellous capacity to listen. . . Ministers generally don't listen - they propound. He is more inclined in conversations with people to ask as many questions as he responds to. He has these wonderful blue eyes that look out at you and you feel that you are taken seriously. He is always the person before he is the cardinal. There is something unusually direct about him. There is that extraordinary face-to-face swift establishment of that measure of intimacy that is appropriate to the occasion. He has physical vigour and a powerful mind. You feel it. He has effortless thinking, in a positive sense. His mind, the machinery is so well-oiled that it is effortless thinking. It is a delight to talk to him, to respond to his questions." (TPP)

Fr. Walter Ziemba, the priest assigned as his companion in the 1976 US visit for 17 out of the 37 days

commented: "First, he is a man of tremendous sensitivity - with a rare ability to listen . . . We had a full schedule but he never rushed. We were not always on time because he would not rush and hurt the feelings of the person he was with. To him, the value of the present person always outweighed the value of where we were going, because we'd get there eventually. He's always in complete control, he had tremendous equanimity. His directness extended to his own needs. He knew when he had to stop and rest." (TPP)

According to his life-long friend Mieczyslaw Malinski, when asked to give a character sketch of the new Pope, he enumerated the following: "First, he is a man who prays a great deal and even placed a table in his chapel so that his prayer could penetrate his work. Second, he is a man who knows how to work extremely hard. He has a tremendous power of concentrating on what he is saying or doing. Third, he knows how to take time out of his hectic schedule and really come back renewed and refreshed. Fourth, he is a poor man. He has no property at all and no interest in material things. He has very little money and literally owns nothing except a few books he needs. Not that he is an ascetic but simply that when he decided as a young man to become a priest, he resolved to devote himself entirely to the service of God and his fellow-men and to allow nothing to hinder or distract him from that work. Fifth, he is extremely well prepared to be a pope: all his life has been spent in pastoral activity, that is, he was never content to act through others but he remained in contact with individuals and families and took a personal interest in them. He performed marriages, baptized children, conducted funerals, visited people at all times. At Christmas, he took part in carol singing and invited people to his house for dinner and for other feasts. As a friend, he took note of birthdays and

feastdays. As a philosopher, he was an expert in his field and was known for his special interventions during Vatican II. He served on the Episcopal Synod which met every two years after the council where he got to know many Bishops and Cardinals. He went to Rome for two months every year to fulfill his duties. A linguist, he knows Italian, English, French, Spanish, German and Russian. Sixth, he is very good at getting along with people. As soon as he meets anyone, he gives the impression that, for him, at that moment, there is nobody more important than that person. He knows how to listen and will do so for a long time without saying much himself.

"There is much excitement about the Pope now and whereas excitement is short-lived in the nature of things, enthusiasm about him will last. I don't think people will be disappointed in him. I know he will go on working as he did in Krakow and will continue to be the same marvelous man, admired by all who know him. Of course, there will be difficult times and hard decisions, if only on personal and disciplinary matters, for he is a man who knows what he wants. So the going will be uphill at times, but I am sure plenty of people will follow him." (PJP)

His clear mind had grasped clearly the problems of the Church today when he summarized one session in Rome: "Latin America had brought to the fore the problems of human liberation, Africa that of indigenization of the Church, Asia that of relations with the great non-Christian religions, while Europe and North America bore witness to the role of Christianity in a world that was becoming more and more secular." (PJP)

The stage was ready. Here was a man so clearly marked to be a Pope. He had lived through a terror-filled war, proven by Auschwitz where six million of his countrymen were brutally annihilated. He knew what human dignity is, knew Fascism at first hand,

had seen the exploitation of man by man and by the State. He knew all these things, not from books but from his own life.

He knew atheists and he rejected an out-and-out condemnation since that would make subsequent dialogue impossible. He preferred the 'Heuristic' approach which tried to find common ground with unbelievers. One had to begin where people were, in the thick of human experience, and move on from there. He said, 'It is not the role of the Church to lecture to unbelievers. We are all involved in a search along with our fellowmen . . . Let us avoid moralizing or the suggestion that we have a monopoly of the truth.' (TYTP)

On 16 October 1978, on the second day of the conclave, Cardinal Karol Wojtyla was elected Pope. In Wadowice, the result was known immediately. Evening mass was being celebrated when Canon Zdzislaw Kalwa, his voice faltering, announced the news. The church was hushed and a second later there was an explosion of joy and tears.

Everyone knows that this election of a non-Italian Pope electrified the whole world. Journalists descended on Wadowice and Krakow and the folklore began. After all the copy printed one thing is clear: warm, intense, a person who knows what he wants.

The Vatican household was "upset." The Church lived through a decade in three weeks. It matters very much who is pope. Each pope makes his own mark and from the beginning. Pope John Paul II outlined his program of office. First, he declared, was fidelity to the teachings of Vatican II and its various sections: missionary and ecumenical affairs, discipline and suitable administration, but especially the ecclesiological sections; second, collegiality, a topic that has not yet been sufficiently reflected upon. He told his brother-cardinals that he would try to be a shining example in thinking

LANDSCAPE OF THE HEART *continuation*

and in action because as pope he must "strengthen his brethren and feed the sheep and the lambs of the flock as a proof of his love." All these would be done in a climate of love as "we want our ministry to be from the outset a ministry of love . . . We must aim at this: that all forms of injustice which exist today should be given consideration by all in common and should be really eradicated from the world, so that all men may be able to live a life worthy of man." (TPP)

How does the Pope define the office of Peter? John Paul II sees himself as joining rather than dividing in spite of seemingly paradoxical stands he takes which might lead to division. But he has one sure-fire formula to solve all these. In his address on the day after his election, he recalled the three-fold scriptural foundation of his office as successor of Peter: he is the rock-apostle (Matt. 16:18-19); he is commanded to "confirm the brethren" (Luke 22:32); and to feed the sheep and the lambs of his flock as a witness of love (John 21:15-17). This office, he said, was entrusted not only to Peter, but also to his legitimate successors. As the 265th successor to Peter, John Paul II is convinced that his unique mission must be always done in love.

Love will therefore be the sustaining power of this pontificate. Love is the climate and the heart the landscape in which one grows. It is the necessary answer to the question of Jesus: Do you love Me? The millions of Catholics all over the world are under the loving ministry of a Pope, one of the noble people who have suffered too much.

This is the landscape of the heart in which Pope John Paul II has always worked. We offer our hearts to him in sincere welcome.

Blessed is he who comes in the name of the Lord! ●

—Maria Delia Coronel, icm
Prelature of Marawi
Marawi City

1. WHO IS LORENZO RUIZ?

LORENZO RUIZ is the first known Filipino who was martyred for the Christian faith. He is the only Filipino in a group of sixteen martyrs of Japan in the 17th century who are candidates for beatification.

Lorenzo Ruiz- PROTO- MARTYR OF THE PHILIPPINES

"I am a Christian . . . and although I did not come to Japan to be a martyr, as a Christian and for God I shall give my life."

2. WHO WERE HIS PARENTS?

The names of his parents are unknown. We only know that his father was a Chinese and his mother was a Filipina (Tagala). Both were Christians.

3. WHEN AND WHERE WAS HE BORN?

He was born in Binondo, sometime between 1600 and 1610.

4. DO WE HAVE A RECORD OF HIS LIFE PRIOR TO HIS MARTYRDOM?

YES, although such a record is somewhat sketchy. He must have been baptized in the Dominican Church of San Gabriel in Binondo and went to the school run by the Dominican Fathers. As a young boy he served in the church and convent of Binondo. He was an errand boy who did various jobs in the convent, and at the same time an altar boy or little sacristan in the church. He acquired a good knowledge of three languages: Tagalog, Chinese and Spanish. He was an "escribano" or notary, not necessarily an official one since this was always reserved to a Spaniard, but most probably a calligrapher who rendered documents in beautiful penmanship for private or official use. He was a "cofrade," a full member of the Confraternity of the Holy Rosary. He was married and had two sons and one daughter.

5. WHY DID HE LEAVE FOR JAPAN?

From a meager information we possess about Lorenzo, we know that his involvement in a crime led him to leave the Philippines.

6. WAS HE GUILTY OF THE CRIME?

The records never showed the extent of his involvement in that crime. Until he is proven guilty by documentary evidence, we presume that he was innocent. We can surmise, however, that Lorenzo was afraid that, as a consequence of a trial or mistrial, he might be given death sentence. So he decided to escape from the Philippines.

7. HOW DID HE MANAGE TO ESCAPE?

He offered his help to a group of Dominican missionaries who were then about to leave for Japan to preach the Gospel of Christ.



8. ALL IN ALL HOW MANY WERE THEY WHEN THEY SAILED FOR JAPAN?

There were six of them: 4 priests and 2 laymen. The Dominican priest-missionaries were: FR. ANTONIO GONZALEZ, O.P., FR. VICENTE SHIWOZUKA, O.P., FR. GUILLERMO COURTET, O.P., and, FR. MIGUEL AOZARAZA, O.P. The two laymen were LORENZO RUIZ and a Japanese who was called LAZARO.

9. DID LORENZO HAVE THE SAME INTENTION AS THAT OF HIS COMPANIONS, I.E., TO BRING THE GOSPEL MESSAGE OF CHRIST TO JAPAN?

No. Eager to flee from the Spanish authorities who sought for his life, Lorenzo's main preoccupation was to leave the Philippines. He joined the group thinking that the champion they took was going to Macao, a Portuguese territory, where most ships from Manila were bound. He got the surprise of his life when he found out that they were bound for Japan.

Lorenzo Ruiz...

Continuation

10. WHY THEN DID HE NOT RETURN TO THE PHILIPPINES?

He could have returned to the Philippines aboard the same charpian but he was told that the boat would make a call at Formosa, a Spanish territory. There too, he would risk being apprehended by the same authorities. So he decided to stay with the missionaries.

11. DO WE HAVE ANY INFORMATION ABOUT HIS STAY IN JAPAN PRIOR TO HIS MARTYRDOM?

Yes, but again, it is minimal. We know that on July 10, 1636, the missionaries, together with Lorenzo, were caught and imprisoned by the Japanese authorities. Japan was then a country where Christianity was considered a crime. For more than a year, the group of Lorenzo remained in confinement. But what transpired during their period of confinement, the records never showed.

Eight days before his death, Lorenzo and his companions were brought to Nagasaki to be tortured and tried before a Japanese tribunal. It is in the records of these proceedings, fortunately preserved intact up to the present, that we gather much information about the martyrdom of Lorenzo.

12. TO WHAT TORTURES WAS LORENZO SUBJECTED?

These were surely hair-raising, for at the sight of such tortures, even the Japanese priest and the Japanese laymen temporarily renounced their faith in order to be spared of these. One of the excruciating torments which Lorenzo underwent was the "water-torture," where a large amount of water was poured into his stomach through his mouth. Japanese soldiers would then place a piece of wood over his bloated stomach and jump on it, forcing the water to come out of Lorenzo, often with a mixture of blood. This and many more tortures did not make Lorenzo renounce his faith, to the admiration of the Japanese people who witnessed the proceedings.



13. HOW DID LORENZO SUFFER HIS TORTURES?

Lorenzo underwent his agony with unflinching constancy. When asked to give up his faith to avoid being tortured, he boldly declared:

"I AM A CHRISTIAN . . . AND ALTHOUGH I DID NOT COME TO JAPAN TO BE A MARTYR, AS A CHRISTIAN AND FOR GOD I SHALL GIVE MY LIFE."

His tormentors, then, employed another means to make him renounce his faith: they promised him life. That was perhaps a greater temptation than all the rest because Lorenzo had escaped the Philippines precisely to save his life. Now, life was being offered him and freedom as well — if he would renounce his faith. But again, Lorenzo surprised them all by saying:

"HAD I MANY A THOUSAND LIVES, I SHALL OFFER ALL FOR HIM. DO WITH ME AS YOU LIKE."

14. HOW DID HE DIE?

When the Japanese authorities recognized the futility of their efforts to make Lorenzo and his companions apostatize (i.e. renounce their faith) they were led to Nishizaka Hill, near Nagasaki, where they would be put to the final torment of hanging in the pit, a gruesome way of killing a person painfully and slowly. Hung by the feet from the gallows, his body inserted into a narrow pit,

and the entrance of the pit closed with pieces of wood and stones, Lorenzo was left to suffocate and bleed until he died on September 29, 1637. His body was cremated and the ashes thrown into the sea.



15. WAS LORENZO'S DEATH THE REASON WHY HE IS CALLED A MARTYR?

Lorenzo is a martyr not because of his death, but because of his *MOTIVE* for dying. Martyrdom is not simply dying a horrible death, for anyone could undergo that, willingly or unwillingly. Martyrdom is *dying for the faith*, a death freely accepted, and thus is an eloquent and effective testimony before men to the meaning and truth of such faith. By his death, Lorenzo:

- a) testifies that every man, if he would only acknowledge it, has nothing more valuable than his faith in Christ;
- b) impressed the people with the force of his testimony. His love for God acquires its highest expression: utter self-giving, which is the same expression of God's love for us.

16. IF LORENZO IS A MARTYR, GOD WOULD HAVE SURELY REWARDED HIM FOR IT IN HEAVEN. WHY IS THERE A NEED TO MAKE KNOWN TO THE WHOLE CHURCH HIS MARTYRDOM?

The reason why we make known the martyrdom of Lorenzo is to remind all of us to esteem this noble Christian act of dying for

one's faith.

- a) A martyr dies as Christ died, in unresisting surrender to those who take away his life by violence, convinced that he is dedicating himself to God who is ready to accept him in love.
- b) A martyr not only shares the sacrificial character of Christ's death but also shares in its redemptive power. Rightly is it said that the blood of the martyrs is the seed of Christianity. By their sacrifice, the martyrs bring Christ's salvation to others by their effective testimony.
- c) A martyr is said to undergo "baptism by blood" because by his death, he enacts realistically what is done symbolically in sacramental baptism: "dying along with Christ in order to rise again with Him" (Rom. 6:3-11).

17. HOW DOES THE WHOLE CHURCH ACKNOWLEDGE AND MAKE KNOWN LORENZO'S MARTYRDOM?

The first step is by beatification. This is the way by which the Church assures us, by her supreme authority, that Lorenzo and his companions, being martyrs, have attained salvation beyond any doubt, and are proposed to the Christian people as models of virtuous living and as intercessors and advocates for us before God.

18. IF LORENZO HAD ONLY FIVE COMPANIONS WHEN HE WAS MARTYRED IN JAPAN, WHY ARE THERE SIXTEEN OF THEM TO BE BEATIFIED?

The other ten died in the years 1633 and 1634 under the same persecution and for the same motive — for proclaiming their Christian faith. Of this total to be beatified, nine were Dominican priests, two Dominican lay brothers, two Dominican sisters and three laymen. By nationalities, nine were Japanese, four Spanish, one French, one Italian, and our connational Lorenzo Ruiz. Lorenzo is the only married man and family head in the entire group. He is also the first person of this country to be raised to the honor of the altars. ●

SARILING ATIN

In our times, words that were once of great significance to us Christians have gradually lost their savor. "Clarity" has been associated with lottery draws, asylums, or orphanages. "Redemption" is applied to centers where you exchange winning coupons for your prize. "Hope" is the name of a woman, or the family name of a comedian, or of a luxury cigarette. "Martyr" is the role played by the abandoned mother or jilted wife in our favorite soap opera. No wonder, if a guy comes to tell us that he is a martyr, we eye him with suspicion. Either he is a masochist or simply a dodo. We would not spare him even the peel of an onion.

The "Blessed," how about them? Oh, they are now commonly known as the *beatos* and the *beatas*, forever kneeling on their favorite church pews, sibilantly praying to their favorite saints. And the "saints"? They are the dolled up images and statues we wipe with our handkerchiefs as we bombard them with supplications which we, ourselves, hardly work far to realize.

There are other words, great Christian words, which have been dragged down from their places of respectability because of disuse, abuse, misuse, or plain ignorance on our part.

"Do you know what an 'ascetic' is?" I asked one of my friends the other day. "Oh, that" — he replied — "that sounds *sour*." He had in mind acetic acid, commonly known as vinegar. "How about a hermit?" "Gee", he beamed, "he surely stinks. He looks like a guru." Undaunted, I asked him another: "What about a monk?" He thought for a while, then innocently replied: "Is that short for monkey?" I gave up, words. Come February, a Filipino will be *beatified* by Pope John Paul II (no less) here in the Philippines. Lorenzo Ruiz, the first Filipino *Martyr*, will henceforth be called *Blessed* and perhaps, in the near future, be called *Saint*.

Martyr, Blessed, Saint, Atbp.

The questions you would probably ask are: "What is meant by the word 'beatify'?" "What really is a martyr? a blessed? A saint?" For unless you know all these words in their truest meaning, Pope John Paul II shall have come and gone and all that is left to remember would be: "He paid a friendly visit."

So, what is Beatification?

Beatification comes from the Latin word *beatus*, which means *happy*, *blessed*, or *holy*. To *beatify*, then, means to make or declare *happy*, *blessed*, or *holy*.

In Church usage, beatification is the act by which the Church, through an official decree by the Pope, permits a certain region, nation, or religious institute to venerate publicly under the title *Blessed*, a dead person whose life is marked by holiness or heroic practice of the virtue.

By beatifying a person, the Church recognizes his holiness, and thereby proposes him to all Christians for veneration, as a model for Christian living, and as an intercessor before God.

It is not easy to be beatified. Nor is it easy for the Church to arrive at the verdict to beatify a person. First of all, it is not easy to be holy. Let us face it:

we do not want to be holy, or at least, not *now* when we are still enjoying life. "My God," a modern man prays, "Keep away from me the temptation of sanctity. It is not my work. Don't be mistaken, I am not of that sort that can." Or, perhaps we really desire holiness but confronted by its demands, we bargain like St. Augustine who prayed for conversion but adds: "But please Lord, not now!"

In truth, holiness is not the prerogative of a few. The invitation to holiness is offered to all — without exception. What are we called members of a *Holy Catholic Church*? "But I am not the sort of person who can become a saint," you complain. Now, who is the sort of person who can? The answer is: *everyone*.

Lorenzo Ruiz, for instance. Who could have thought that he was to become a martyr? His life did not depict the history of an exemplary Christian who followed a straight course, restful, placid, always focused on one goal which is heaven. He was, rather, just like any one of us: an ordinary person, lost in the crowd, lived a confused life, married, with three children, poor, involved in a crime, a fugitive. And yet, after more than 400 years of serious investigation, it was found out that he was not that ordinary, after all. He was a man apart. He was a man among men. And why? It was because when the invitation to holiness was extended to him (and such an invitation comes without warning), he accepted it willingly and responded generously.

In Lorenzo's example, we see that holiness is open for everyone. The only thing it takes to become a saint is the willingness to try. Of course, even this willingness is itself part of the invitation. God masterminds it all in His own loving, mysterious way.

So, come February, Lorenzo Ruiz, a Filipino, a "sariling atin" will be beatified. We know what it means to us! If Lorenzo was the first, he will not be the last. All of us, with God's grace, are capable to reach such heights.

How about the martyr?

The martyr, as mentioned above, has been consigned to soap operas. Originally, however, their place was the arena where, amidst the blood thirsty mob of unbelievers, they witnessed to their faith by dying. A martyr, in its original meaning, is simply a witness. Anyone, then, who witnesses to his faith by words, or by deeds, is a martyr. In this sense, all of us Christians are called to be martyrs because we are to witness to Christ in an infinity of possible ways.

Later, however, martyrdom has been restricted to witnessing to one's faith through death. This was partly dictated by history. Christianity, as we know, has not always been welcome among men. There had been times when to say openly "I am a Christian" is to court death. Thus, come the close connection between witnessing and dying. Death itself became an effective testimony of what one believes. A Christian martyr was one who shed his blood for Christ. "For Christ" are the crucial words. For a martyr never dies for an ideology (as the Marxist does) but for a person who is considered as Lord. Lorenzo's martyrdom is beautifully phrased by his own words:

"Had I many a thousand lives, I shall offer all for Him."

In so few a word, Lorenzo has acknowledged what Christ meant for him. And thus must have set his persecutors and observers asking: What is so attractive in Christ that this person is willing to give even his own life for Him? This question might have been choked back or stifled with superficial answers but if pursued, such a question might have led them to belief. For that is one of the purpose of martyrdom - to make men ask questions which will lead them ultimately to Christ. "The blood of martyrs is the seed of Christians" are words that reveal the relevance of martyrdom, especially to unbelievers.

So, Lorenzo Ruiz will be beatified in February as the First Filipino martyr. Does this mean that we too have to go to Japan in imitation of

Him? Must we go to China or Russia and risk our lives? "

We need not. Although all of us are called to be martyrs (that is, witnesses to our faith), we are not all called to a bloody martyrdom. For all we know, God might not be asking us now to shed our blood but our complacency, and our indifference: He is asking us to shed our status as run-of-the-mill Christians. Indeed, we need not go to unbelievers and proclaim our faith to them. Around us are "believers" who are searching for Christ. Would it be too much to play the martyr and lead them to Him? Besides, what is more inspiring than to hear someone tell us: "I have found Christ when I found you!" This is worth all the dying we might go through.

And Finally, the Blessed and the Saints

Again, there is nothing like tracing a word from its roots. "Blessed" and

"Saints" are English equivalents for the Latin "Beatus" and "Sanctus" respectively. Beatus means (as mentioned earlier) holy, happy, or blessed. Sanctus means Sacred, sanctified, and also holy.

Before, beatus and sanctus are interchangeably used. A beatus is also a sanctus. A holy man is also a happy man. A saint is person who is blessed. Later, with the fixing of the juridical processes which precede the proclamation of a saint, beatus and sanctus became technical words: the Blessed being a title applied to a beatified while the Saint is a title reserved for the canonized.

Canonization, then, is the act, whereby the Church, through a papal decree finally and definitively (and therefore, infallibly) proclaims a person as a Saint. Beatification is nearly always a stage preceding it. In both cases, the same rigorous proofs of eminent virtues is demanded. ●

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Japan- THE FORBIDDEN COUNTRY

In 1597, during the regime of Toyotomi Hideyoshi, Supreme Military Commander of Japan, 26 Christians, including 6 Franciscans, three Jesuits, and 17 laymen, were crucified because of their Christian faith in the city of Nagasaki. In 1627 they were beatified by Pope Urban VIII, and in 1862 were canonized by Pope Pius IX.

Seventeen years later, another ruler of Japan, Tokugawa Yeyasu, issued in 1614 the Decree on general persecution against Christianity which was enforced for the next two and a half centuries with increasing vigor. Thousands and thousands of Christians were executed for the faith between 1614 and 1640, among whom 205 who died between 1617 and 1632 were beatified by Pope Pius IX in 1867.

Between the years 1633 and 1640, more priests, religious and laymen shed their blood generously for God and the religious cause during the heightened persecution, and among them were 16 Servants of God who were not included in the beatification of 205 martyrs. These were Domingo Ibañez de Erquicia and his companions, executed in the years 1633, 1634 and 1637, because of their Christian faith, and who were not beatified during the century of their death.

What made Japan a forbidden country to the missionaries?

On August 15, 1549, St. Francis Xavier arrived in Japan. His arrival marked the birth of the Catholic mission of Japan, and when he left three years later, the foundations of a flourishing mission had been laid down.

Since 1555, the Portuguese had started a lucrative trade with Japan and with them came missionaries. In 1582, the then ruling Shogun was Toyotomi Hideyoshi who was at first friendly with Christianity but suddenly he became its persecutor. Tokugawa Yeyasu who succeeded him on his death in 1598 was thoroughly Buddhist and all missionaries were ordered to leave Japan or face the consequences. His Decree of general persecution against Christianity said the Christian religion was wicked, its followers had insulted Buddhism and destroyed the good in Japan, and should be eliminated. All Christians were to renounce their religion and have their names inscribed in the Buddhist sects. Anyone contravening the order would be punished with the penalty of death. Churches were then demolished after the departure of the missionaries and their catechists, cemeteries were destroyed, and images and crosses and other Christian symbols broken.

In 1600, a new European power, the Dutch, appeared on the scene to gain some control of the Japanese commerce. They were enemies of Spain and Portugal and were decidedly Protestants. From their factory in Kyushu, they never ceased to intrigue against the presence of the "papistical" Catholic missionaries. And among the Buddhist counsellors of Shogun Yeyasu were some who listened to their Dutch friends who said that the missionaries were the advance guard of Spain and Portugal for the ultimate conquest of Japan. Thus year after year, scores of Japanese Christians suffered the supreme penalty and in 1617, the first four European missionaries met martyrdom, significantly one from each of the four religious orders. The Japanese authorities thought that the dramatic executions would intimidate the faithful.

The mass execution continued and the years 1627-1634 were the most terrible since the outbreak of the persecution, not only on account of the number of victims but with regard to the atrocity of the torture inflicted on them.

The authorities had recourse to a variety of inhuman tortures: branding, burning, sawing of limbs with a bamboo saw, parading the victims through the villages, forced to expose their naked mutilated bodies, while some were thrown in icy waters to be frozen to death, or thrown in the boiling sulphur springs of Mount Unzen, in the Nagasaki region.

Three kinds of torments were commonly applied since 1632. The first was the water torture, whereby huge quantities of water were forced into the victim's stomach by means of a funnel until it was extremely swollen. Then the sufferer was made to lie on the ground, and two ministers would step on both ends of a board placed over the stomach, forcing the water out most violently through all bodily exits. The torture was repeated as often as the victim refused to recant.

The second torture was the torment of the steel needles which were thrust in every finger to both hands between

the flesh and the nails until the middle of the finger. Some minister would then touch the needles with a stick as if playing a guitar.

The third torture was the *ana-tsurushi* or hanging in the pit, where the victim was hung from a crossbeam of a gallows, head downward into a pit. The body was tightly bound to slow down the circulation of the blood. Then the mouth of the pit was closed with boards cut to adjust to the waist, and in this way the torture was endured for several days until the victim succumbed.

Among those who suffered these three methods of torture with exemplary fortitude were Fr. Domingo Ibañez de Erquicia and his 15 companions who are included in the same beatification Cause, as follows with dates of their martyrdom:

1. Fr. Domingo Ibañez de Erquicia, O.P.	Spanish,	Aug. 14, 1633.
2. Bro. Francisco Shoyemon, O.P.	Japanese,	Aug. 14, 1633.
3. Fr. Jacobo Kyushie de Santa Maria, O.P.	Japanese,	Aug. 17, 1633.
4. Fr. Miguel Kurobiyoe, O.P., catechist,	Japanese,	Aug. 17, 1633.
5. Fr. Lucas del Espiritu Santo, O.P.,	Spanish,	Oct. 19, 1633.
6. Bro. Mateo Kohioye del Rcaño, O.P.	Japanese,	Oct. 19, 1633.
7. Sister Magdalena, O.P.	Japanese,	Oct. 15, 1634.
8. Sister Marina de Orma, O.P.,	Japanese,	Nov. 11, 1634.
9. Fr. Jordan de San Esteban, O.P.,	Italian,	Nov. 17, 1634.
10. Fr. Tomas Hijo de San Jacinto, O.P.,	Japanese,	Nov. 17, 1634.
11. Fr. Antonio Gonzales, O.P.,	Spanish,	Sept. 24, 1637.
13. Fr. Guillermo Courtel, O.P.,	French,	Sept. 29, 1637.
14. Fr. Miguel de Aozaraza, O.P.,	Spanish,	Sept. 29, 1637.
15. Fr. Vicente Shiwozuka de la Cruz, O.P.	Japanese,	Sept. 29, 1637.
16. Lorenzo Ruiz, layman,	Filipino,	Sept. 29, 1637.
16. Lazaro of Kyoto, layman,	Japanese,	Sept. 29, 1737.

Brief biographies

1. DOMINGO IBAÑEZ DE ERQUICIA, O.P. (Dominican priest).

He was born in Regil, (Guipuzcoa, diocese of San Sebastian, Spain) in the early part of February, 1589. In 1605 he joined the Dominican Order, and in 1611 arrived in the Philippines, where he worked zealously in the various apostolate missions in Luzon and at one time was professor at the Colegio de Santo Tomas (Now University of Santo Tomas) in Manila. He left for Japan in 1623 where the persecution of Christians was at its height. For ten years, as Vicar of the Dominican mission, he showed heroic dedication in comforting, and administering the Sacraments to the Christians, reconciling the apostates and generally exercising his priestly functions under the most painful and difficult circumstances. Continually hunted by the Japanese authorities and ardently desiring martyrdom, he was captured on July 1633 and imprisoned in Nagoya (Omura, Kyushu). When he was brought to Nagasaki, and after refusing to

renounce his faith, he was subjected to the torture of *ana-tsurushi*, and under this torment he expired the following day. His body was reduced to ashes.

2. FRANCISCO SHOYEMON, O.P. (Dominican lay-brother)

He was born in Japan, but the date and place is not known. He was a catechist and constant apostolate companion of Fr. Domingo de Erquicia. In July 1633 he was imprisoned with Fr. Domingo, and in prison joined the Dominican Order. On August 13 of the same year he suffered the torment of *ana-tsurushi*, and expired the following day. His body was quartered with the *katana*, and thrown into the fire.

3. FR. JACOBO KYUSHIE GOROBIOYE TOMANAGA DE SANTA MARIA, O.P. (Dominican Priest).

He was born in 1582 in Kydetsu (Kyushu, Japan) of Christian parents. In his youth he worked in the apostolate of catechism. In 1614 he went to Manila, aspiring for more perfection, and was admitted to the Dominican Order, and ordained priest in 1626. In 1632 he returned to his native country, risking his life in the service of God. After a year of apostolate work under the most difficult conditions, danger, suffering and privations, he was apprehended through information under torture of his own catechist Miguel Kurobiyoe, and placed in prison on July 1633. He was subjected to the torture of *ana-tsurushi*, where he expired after two days of agony on August 17, 1633. His body was burned and the ashes thrown into the sea.

4. MIGUEL KUROBIOYE, layman

He was a Japanese, helper and catechist of Fr. Jacobo de Santa Maria. In this evangelical work, he accompanied Fr. Jacobo for three months until he was imprisoned in June 1633. Under torture, he disclosed the hiding-place of Fr. Jacobo. But because he refused to renounce his faith, he was sentenced to die under the torture of the gallows and the pit (*ana-tsurushi*) on August 15, 1633.

5. FR. LUCAS DEL ESPIRITU SANTO, O.P. (Dominican priest)

He was born in Carracedo (Zamora, diocese of Astorga, Spain) on October 18, 1594. He was professed in the Dominican Order on July 2, 1611. Volunteering

Japan --- continuation

for service in the Orient, he came to the Philippines in 1618 and worked with exemplary zeal in the missions in Luzon, and later as Lector at the Colegio de Santo Tomas (now U.S.T.) in the Arts. He left for Japan in 1632 with Fr. Domingo de Erquicia. With high spirits and singular apostolic zeal he travelled through several provinces of the Japanese Empire assisting the persecuted Christians, helping the feeble and sick, reconciling the apostates, bringing to all the consoling comfort of the Sacraments. He worked secretly, desired ardently to give his life in the avowal of his faith. He was taken prisoner on September 8, 1634 in Osaka, and brought to Nagasaki, where after repeated efforts of the tyrants to make him renounce his faith to no avail, he was placed in the gallows and pit (ana-tsurushi) on October 18, 1634, where he died the following day. His body was then reduced to ashes.

6. BRO. MATEO KOHIOYE DEL ROSARIO, O.P. (Dominican laybrother)

A native of Arima (Kyushu, Japan), he was born in 1615. Since 1632, he was closely associated with Fr. Lucas del Espiritu Santo as his catechist. In 1633 he was taken prisoner in Osaka together with Fr. Jacobo "choosing to die for Christ to living in a world full of miseries". He was brought to Nagasaki, and on refusing to renounce his faith, he was placed in the gallows and pit, where he died the following day.

7. MAGDALENA DE NAGASAKI, (Dominican Tertiary)

She was born in Nagasaki around 1610. Her parents were martyred for the Christian faith. Thus orphaned, and imbued with deep Christian faith, she made a vow of perpetual virginity, and busied herself with prayers and alms. When Fr. Jordan de San Esteban, her Spiritual Father, was imprisoned, she presented herself to the Japanese authorities in Nagasaki and offered herself to martyrdom. She was subjected to terrible tortures to make her renounce the Christian faith, which she endured with great fortitude, even the torment of the gallows and the pit where she died on October 15, 1634. Her body was burned to ashes.

8. FR. JORDAN DE SAN ESTEBAN, O.P. (Dominican priest).

He was born in San Stefano, Quisquina (Sicily), diocese of Agrigento, (Italy) on November 1, 1589.



Around 1615, he entered the Dominican Order. Desirous of going to Japan to give his life for Christ, he went to Spain, and then to the Philippines where he arrived in 1626. After six years of charitable work among the sick Chinese in Manila, he left for Japan in 1632 with Fr. Jacobo de Santa Maria. Zealous in his work of saving souls, suffering ill health and sickness, and hunted by the authorities, he was taken prisoner on August 4, 1634, and taken to Nagasaki. He was subjected to terrible tortures to make him apostatize, but showed marvelous fortitude and firmness in his avowal of faith. On Nov. 11, he was placed in the gallows and pit where he died after six days on November 17, 1634. His body was reduced to ashes.

9. TOMAS HIOHI ROKUZAYEMON DE SAN JACINTO, O.P. (Dominican priest).

He was born in 1590 in the city of Hirado (Japan) of Christian parents. He was educated in Nagasaki, a chaste youth, sober and temperate, dedicating himself to the catechetical apostolate. He went to Manila in 1614, joined the Dominican Order and was ordained priest in 1626. Exemplary in a life of prayer and religious observances, he went back to his native land in 1629 to offer his life in the service of Christians and infidels. He was hunted with singular interest by the tyrants until he was made a prisoner together with Fr. Jordan de San Esteban on July 4, 1634. He was brought to Nagasaki where he was subjected to terrible tortures, but he persevered in being witness to the faith until November 11 when he was given the final torture of the gallows and the pit where he expired after five or six days of agony. His body was burned to ashes.

10. MARINA OF OMURA, Dominican Tertiary

She was born in the city of Omura (Kyushu, Japan) in the first decade of the 17th century. Exemplary in

her virtuous Christian life and the hospitality she extended to persecuted missionaries, she received the Dominican habit of the Third Order, in 1625. She was imprisoned for professing the faith, and to test her fidelity to her vows and her virtue, she was made to undergo the humiliating ordeal of walking naked in the streets of the villages of Omura. But as she persisted firmly in her faith, she was sentenced to die by the stake over a slow fire (hoguers) on November 11, 1634. Her ashes were thrown into the sea. The Christians considered her as "the most valiant woman in Japan."

11. FR. ANTONIO GONZALES, O.P. (Dominican priest)

He was born in the city and diocese of Leon (Spain) and entered the Dominican Order in the place. Assiduous in prayer and in study, he distinguished himself with his apostolic life and preached in many towns in Spain. Desirous of giving his life for God, he volunteered to go on missions to the Philippines and Japan. He arrived in the Philippines in 1632 and was Professor of Theology in the College of Santo Tomas where he became Rector.

In 1636, he left for Japan with five companions and was arrested on debarking in Okinawa. He was taken to Nagasaki where he was subjected to various tortures after he refused to trample on the images of the Blessed Virgin and some Saints, and to renounce his faith. As a result of the terrible tortures, he died in his cell in the prison in Nagasaki at dawn of September 24, 1637. His body was thrown into the fire and the ashes cast into the sea.

12. FR. GUILLERMO COURTET (TOMAS DE SANTO DOMINGO) O.P.

He was born in 1690 in Serignan (Herault, diocese of Montpellier, France). He entered the Dominican Order in 1608. A man of high intellectual and virtuous qualities, he introduced monastic reforms in the Convent of Agianon, as Prior. In 1629, he went to Spain with the object of going on missions to the Orient. In 1635 he arrived in Manila where he became Professor of Theology in the College of Santo Tomas. He became a model of contemplative life, ascetic and pastoral, and lived a life of intense love for God and wished for martyrdom. In 1636 he left for Japan with Fr. Antonio Gonzales and other companions, where they were made prisoners shortly after landing in Okinawa. When brought to Nagasaki, he courageously proclaimed his faith before the Tribunal of tyrants and endured with

fortitude various terrible tortures because he refused to renounce his faith. On September 27, 1637 he was placed in the gallows and pit pulled out after two days, and beheaded on the 29th. His body was reduced to ashes and thrown into the sea.

13. FR. MIGUEL DE AOZORAGA, O.P. (Dominican priest)

He was born in Oñate (Guipuzcoa, diocese of San Sebastian, Spain). He entered the Dominican Order in Victoria (Alava, Spain) in 1620, and lived for some years in the Convent of Santo Tomas in Madrid. Desirous of preaching the Gospel in the land of infidels, he arrived in the Philippines in 1635 and exercised the pastoral ministry in the missions in Luzon. In 1637 he left for Japan with Fr. Antonio Gonzales and some companions, and after some time landed in Okinawa where it was not long before they were arrested and brought before the Tribunal in Nagasaki. He avowed his faith with great valor and was subjected to various tortures to test his firmness. Condemned to die on the gallows and the pit, he was hanged head downward in the pit on September 27, 1637, where after two days of extreme agony, he was taken out and beheaded on September 29; his body was consigned to the fire and his ashes thrown into the sea.

14. FR. VICENTE DE LA CRUZ, O.P., (Dominican priest)

He was born in Japan of unknown date. Educated in the College of Jesuit Fathers, he devoted his youth to catechetical apostolate. He was expelled from Japan by virtue of the Edict of general persecution and went to the Philippines where he embraced priesthood and became a member of the Third Order of St. Francis in 1620. After many years of pastoral ministry in the Philippines, he decided to go back to Japan to help the persecuted Christians. Before sailing to Japan in 1636 he was admitted into the Third Order of St. Dominic, and together with Fr. Antonio and some companions was arrested in Okinawa shortly after landing there. Terrified by the terrible tortures, he renounced the Christian faith but was taken to prison just the same along with them, encouraged by his companions who had undergone tortures and aided by divine grace, he repented his apostasy and endured the tortures meted out to him. On September 27 he was placed in the gallows and pit, and persevering in his faith, he was taken out two days later, and was beheaded on September 29. His body was thrown into the fire and his ashes cast into the sea.

Turn to page 40

There can be no doubt that Pope John Paul II has had an unprecedented impact on the modern world. The media took him to their heart. They loved his infectious smile, his gregariousness. Here was a Pope who hugged and kissed babies, who was a poet, playwright, a member of the underground, a swimmer, a skier. Moreover he was a non-Italian and there has been a vague desire in the church for a change. Wherever John Paul went he mesmerized the masses. In Mexico, the United States, Ireland and of course in his native Poland, he manifested uncanny ability, as one author said, to captivate vast crowds and to achieve a charismatic kind of rapport with every person in the crowd.

priests. It has begun to dawn on the enthusiastic liberals that John Paul II is no liberal at all of the kind they want.

The *Times Journal* in October last year reported on the Synod of Bishops held at Rome, as follows. Under a headline which read: "Pope Ignores Proposals of Bishops" it went on to say: "Even before he sits down to study proposals, he's preempting the field," said a high-ranking Rome-based cleric, who asked not to be identified. "A cynic would say that you didn't need the Synod for that. Some of the Bishops were pretty disappointed." That is vague enough to defy checking, but it hints at growing disillusionment among the liberals. The same paper in

expected the new Pope to establish something like a constitutional monarchy in Rome. Italians throughout Italy looked to him as the leader against Austria. The new pope was a patriotic Italian, critical of the old conservatism, naturally inclined to be liberal and willing to effect basic reforms in the Papal states.

It was soon clear to Pius IX that the liberals were demanding from him much more than he was prepared to give. Mazzini, the movement's leader, and his radical followers seized Rome and set up a revolutionary government. The Pope's prime minister, Pellegrino Rossi, was murdered, and the Pope himself had to flee from Rome in disguise. As it seems to be happening in the cases of John Paul II, the enthusiasm of the liberals for the Pope faded when he was found to be less "liberal" than they hoped. Pius IX ended his pontificate as the Prisoner of the Vatican, in a checkmate with the very forces which so enthusiastically greeted his election. This situation lasted until Mussolini and the Lateran Treaty of 1929, Sic transit Gloria Mundi.

What the liberals ultimately want is that the Pope should not be Pope. One day a man said of a priest: "He's a great fellow; you would never know he was a priest." This is an accolade which no priest should wish to receive. If his priestly vocation does not set him apart from the "world," he is not living up to his priesthood. His witness is nil. The liberals seem to want something similar; to be able to say of John Paul II "He is a great fellow; you would never know he was Pope."

It should not trouble Catholics that there is a note of disfavor creeping into published comment on the Pope. In fact they should feel rather relieved... Our Lord said: "Alas for you when the world speaks well of you; this was the way their ancestors treated the false prophets." Again he said "If the world hates you, remember that it hated me before you. If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice withdrew you from

Is the honeymoon over?

Pope John Paul II is not overawed by influences within or without the church, not by theologians, liturgists, canonists, the media. He is his own man, that is, Christ's man.

But the world found that this man of incredible warmth and adaptability, of universal sympathy, of ready emotion, is steel within. They have found out that however much he may differ in external appearances and manner from his more austere looking predecessor Paul VI, he differs in no way from him in matters of principle. He is consistent and unambiguous. In no uncertain terms he condemns abortion, contraception, divorce, violence, pre-marital sex, homosexuality. He has shown himself adamant with regard to the ordination of women. He is very slow in processing the laicization of

reporting the Pope's reaffirmation of his previous statement that marital relations between spouses could be adulterous said: "He did it again." One cannot miss the note of resentment.

Newsweek reported of the Synod: "The discussions were largely dominated by the conservative views of the Pope."

This situation is strongly reminiscent of the papacy of Pope Pius IX. The news of his election in 1846 was received by Italians with wild enthusiasm. As Bishop of Imola, he had earned the reputation of being a "liberal." Citizens of the papal states,

The week Martial Law bade us goodbye

On the day Martial Law bid goodbye to 47,000,000 Filipinos, most of the people were too busy with their livelihoods and lovehoods to wave a hand to it in fond adieu. For it happened to be near noontime on a Saturday, and only the lazy folk who could afford to loll on their sofas, a beer bottle in hand, eyes wavering between the television and the mouth of the bottle, thus received the later morning news of the departure of Martial Law. Judging from their eyes, the television viewers were no reliable indicia of whether or not the people were relieved over the departure of Martial Law or the departure of the liquid in the beer bottles. So we made an away-from-the-spot assessment that week following the announcement that Martial Law, the people's bad friend or the people's good enemy,

the world, therefore the world hates you." So Catholics should not be disturbed if they think they see the early enthusiasm for the Pope fading in the "world." And the media especially will echo the voice of the world, namely that view of life which gives priority to power, pleasure and wealth which feel uncomfortable under the law, prefers the transitory things of this existence and ignores or opposes the things of the next. It is not to be expected that such a weltanschauung would find palatable the hard sayings of Christ's vicar.

We have above described John Paul II as "his own man." He makes his own decisions, not of course without advice and help — he has in fact gone further than any Pope in his insistence on collegiality or sharing his government with the bishops. But his final action is his, as he sees the truth, not overawed by influences within or with-



depending more on the status of one's digestion, was leaving the country. There were no indications as to whether Martial Law would in the

out the Church, not by theologians, liturgists, canonists, the media, "liberals." He is his own man, that is Christ's man.

The present posture of the secular press has been well described in a cartoon which portrays Jeremias, the prophet declaiming to a large crowd. A man viewing the scene says: "I like Jeremias. It is his Jeremiahs that I do not like." Similarly the secular press and the wider "liberal" world, in an out of the Church, are saying "we like Joh Paul II; it is his papal teaching we don't like."

The Catholic people as a whole do not share these misgivings. They are happy to have a strong, clear guide and are confident that his is the way of Christ. They will continue to give him their love, loyalty and respect, as in Poland, Ireland, the USA. The same is certain to take place in the Philippines. ●

—REV. LEO A. CULLUM, S.J.

future come again as Balikbakitaran. The reactions of various strata of society are recounted hereunder.

Two men were enjoying their delayed noontime meal when they learned that Martial Law was a thing of the past. Carried away by the far-reaching news, their appetites were whetted, and they ordered enough food for four people and gobbled every morsel up. The men elevated their thoughts. A teen-age boy approached them and begged for alms, but they were too engrossed in their meal to dig into their pockets for a coin. They just told the boy to leave them, in a gruff voice that made the beggar quail.

Feeling expansive after their repast, one of the two men then reached into his pocket: but lo and behold nothing! For the man's pocketbook was gone. He dug into all his pockets, he looked under and beside and behind the chair he sat on, but nowhere could be seen any billfold.

"Pare, I've been robbed! I've lost my money! Someone must have

The week after...

Continuation

picked my pocket! Now I can't pay for our meals!" And the man was close to tears, aggravated by the amount of liquid that the beer had added in his system.

"Pare, maybe that beggar was the pickpocket!" the other said.

"If this is what I get without martial law, it's better if there's martial law!" the victim said, close to wailing his woe.

"Mare, one housewife said to another dolorously, "I would be ashamed to trouble you. But there is no other remedy for me to take, so I have come to see you because I know that you are very kind."

"You do not need to speak in a riddle, mare," the other woman said, as she continued to iron a denim trouser. "If it is money you wish to borrow, tell me how much. I have saved a little amount because Merto is working overtime and gets paid each night. He says the company's business has been picking up since martial law was lifted... Do not be ashamed, mare."

"If you can lend me fifty pesos, mare, I shall be grateful. You see, Islaw did not bring home his pay yesterday because he says he was held up in the jeepney that he rode in," the housewife sobbed. "We have rice up to tomorrow only, and no viand."

"Held up, mare? the other woman asked quizzically. "Are you sure your husband is not fooling you? Even if martial law has been lifted, I do not think the holduppers have become bolder... I can lend you half of what you ask. But investigate your husband too. I am suspicious."

That evening when the housewife's husband arrived, she immediately confronted him: "Oy, oy, Islaw! Were you really held up?"

"Why, yes, my wife," Islaw answered wearily.

"I verified from from the police, and there was no such holdup," the housewife lied, her voice grim. She glared at her husband to disguise her

falsehood. "There was no holdup. Was there?"

"Well - well, you see, wife..." the man scratched his head.

"Aba, you liar! Maybe you spent it on jai alai and on drinks! Am I right? Am I right?" and she started pummeling her husband with her fists. Islaw shielded himself from her blows.

"All right, I promise not to do it again..." the man grinned.

"Get out! And borrow money for your food!" the housewife spat.

"Wife, now that martial law has been terminated, I can say what I want. That is freedom of expression," the man said.

"So what do you think of saying - and to whom? Certainly not me," the

With the lifting of martial law, freedom has been translated to the letter good naturedly by people with a sense of humor.

wife retorted, as she continued pressing her husband's pair of trousers on the ironing board.

"Well, there are many significant things I can say," the husband boasted, lighting his cigar.

"The only significant thing I want to hear you say," the wife replied, "is something like this: 'My salary has been raised!'"

The farmer paused from sharpening his bolo and gazed afar at the golden rice grains on his field. Soon it would be harvest time. He was certain, with God's kindness, to reap a huge profit from his produce, decidedly more than the Municipal Mayor could receive in a year. And the harvest was three times a year!

The farmer saw a man from his barangay approach - it was Selmo, who was a genuine lazybones, he managed to live on people's benevolence or charity.

"Ka Inso!" the lazybones greeted the farmer. "Let us celebrate the termination of martial law! Bring out your best basi so we can toast to its passing!"

"Huh? Why should I?" the farmer countered. "It was martial law that gave me that piece of land. Without martial law I would still be a tenant, a slave. Why should I be happy that something that helped me has gone away? Go drink water."

In the bus, the young man kept pressing the arm of the girl beside him; apparently they were lovers. Still the other passengers had their eyes on the two.

"Do not press my arm. Stop that," the girl whispered.

"But there is no martial law anymore," the young man said.

"So what if there is no martial law? Do not press my arm!"

"Now... that there is no martial law, there is freedom of the press," the young man winked.

Two men, sophisticates from their looks, were dunking cups of coffee into their potbellies. They talked with a degree of worldliness about the affairs of the nation. Then their conversation naturally veered to martial law.

"I'm glad martial law is gone," one of them nodded.

"You mean, only one half is gone," the other riposted.

"The entire martial law is what I mean," the first frowned.

"Pal, martial is gone - but not law," the other said. "That's one thing we can't afford to lose or allow to leave us." ●

- BENJAMIN M. PASCUAL

KNIGHTS IN ACTION

Special Report

CHARITY ACQUIRES SPIRIT AND MEANING IN DAVAO KNIGHTS CIVIC ACTION PROGRAM

Charity, Unity, Fraternity and Patriotism — this phrase, consisting of five words, has become to Knights all over the world not just a "guideline" or a "pledge" nor yet a "motto" or a "shibboleth." To the honest-to-goodness Knight who knows the meaning of his involvement with the Columbian movement that phrase is a way of life.

The word "Charity", one will notice, is the first word in the phrase — maybe because it is one of the most far-reaching of Christian virtues. And, alas, in our times often too hard to give spirit and meaning to. And, perhaps, this also explains why charity when given full meaning and spirit in a truly beautiful way makes good copy and lands in the front pages of newspapers.



Which was what happened in Davao City recently when Council No. 3289, under Grand Knight SK Benito T. Tan, held civic action services on behalf of the less fortunate and indigents of Talomo District, with the coordination of the Benedictine Sisters. The very relevant — and highly Christian — project made such good copy, it landed on the front-pages of newspapers and was aired over most of Davao City's 16 radio stations.

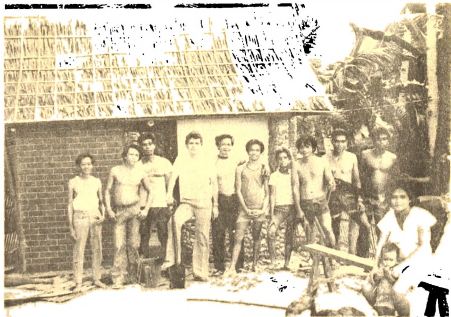
That the humanitarian project made good copy was not surprising. It was one of the most massive civic action services program ever held in Davao. It was also among the most far-reaching community projects undertaken by Council No. 3289.

For one thing, more than 600 barrio folks, coming from several barangays, were given medical services and dental assistance besides free medicines. The well-planned program also included information and education features through lectures by competent human resources.

Turn to page 26

Self-help project

Deputy Grand Knight and project director Andronico S. Mendoza (4th from left) poses with laborers during a break in the construction of a community toilet, a self-help project in sitio Dumlog, Poblacion, New Washington, Aklan. The project was constructed with the assistance of Pacto de Sangre Council 7035.



KNIGHTS IN ACTION

Continuation

ATTRACTIVE AND CLEAN RESTROOMS

Families along the beach of New Washington (Aldan) are starting to get attractive community toilets and wells. Thanks to their own initiative and the assistance of the PACTO DE SANGRE COUNCIL 7035.

Through the initiative of GK Rustico Icamina and DGK Andronico Mendoza, the Council has constructed one community toilet with concrete well in sitio Dumlog of Poblacion, New Washington. Costing around P4,500.00, it is a picture of cooperation between the Knights of Columbus and the local residents.

The Knights raised funds to buy cement, hollow blocks, steel bars, and other processed materials while the local residents donated labor and construction materials available in their locality such as gravel and sand, bamboo, nipa thatches, rattan, etc.

The restrooms they constructed are

a two-room affair with concrete water sealed bowls. Small concrete water receptacles were made to store water for flushing the bowls. A well is constructed a few meters away as the main source of water.

"This project is meaningless without the people using it and maintaining the same property," said Bro. Andronico Mendoza, Deputy Grand Knight and project director. To make it workable, Bro. Mendoza, who is a physician by profession, organized the families using the community toilet so that cleaning is assured daily. The individual families around the project take turns in cleaning and filling the water receptacles with water.

A series of fund raising activities have been lined up to boost the construction of more community toilets in the municipality. — Bro. Gabriel M. Delfin

KC MULTIPURPOSE EDIFICE

MSGR. JAMES T.G. HAYES
COUNCIL 7443, Camaman-an, Cagayan de Oro City. — The members of this Council will build a multi-purpose edifice on a site near the Our Lady of Fatima chapel in Camaman-an, according to Grand Knight Jose Ch. Borja.

GK Borja made the announcement during the council's charter-day celebrations held recently.

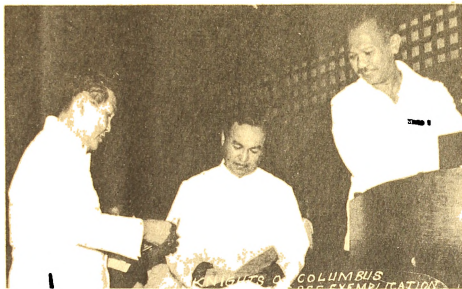
The charter anniversary rites started with a morning mass celebrated by Rev. Fr. Alfeo F. Villanueva, SSJ, parish priest of Nazareth, this city. Also held were socio-civic and sports activities and a literary-musical program.

The projected KC multipurpose center, it was learned, will not only serve as jumping ground or venue for KC activities but also accommodate citizens' civic action groups in the furtherance of their community projects.

Orientation on food production

The Knights of Columbus shown above who attended the District No. 129 Council Officers' meeting held at the Central Mindanao University in Musuan, Maramag, Bukidnon visit the Nubian goat project of the university as part of their orientation on food production and community development.





Mutal aid fund for seminary

Photo shows Faithful Navigator, SK Lolito S. Tumbocon, of Bishop Casimiro M. Lladoc Assembly, Bacolod City, turning over to Very Rev. Fr. Vicente Salgado, Rector, Sacred Heart Seminary, Bacolod City, a check for P1,000.00, the annual aid fund for Seminarians. Looking on is SK Cecilio M. Kakilala, Faithful Scribe of said Assembly.

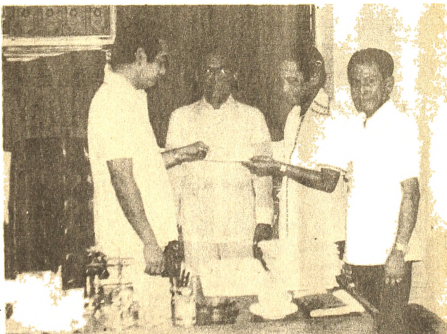
CHRISTIAN-MUSLIM UNITY

PADAGIAN COUNCIL 6713, Pagadian City. - The need for unity and understanding among brother Christians and Muslims was underscored during the fraternal dinner and program held recently as part of the Fifth Anniversary of this Council's founding.

The dinner-program held at the Provincial Canteen, Pagadian City was attended by all Brother Knights and their ladies. The guest speaker, Hon. Ulbert Ulama Tugun, Chairman, Lupong Tagapagpaganap ng Pook (Regional Executive Council), was given a long ovation when he said that "we are just one under the same Creator and God."

Earlier, the members of this Council, together with Brother Knights from KC councils under District 134, held various games and athletics competition as part of their anniversary and Columbus Day observance.

Several Knights under District 134 who were elected/appointed to high government positions were given special awards.



Big boost for charities

Photo shows Msgr Francisco Tantoco, Jr., K of C Phils. National Secretary receiving a check for P11,857.95 from DD SK Col Rizalino P Lacuna, Over-all Chairman of the 3RD K of C National Golf Tournament as SK Felipe S Aldana, Grand Knight of Host, Sta. Rita Council No. 4610 (center) and PGK Cesar V Rejante looks on. Said amount represents the share of the National Office from proceeds of said Tournament which will benefit the "National Fund for Charities".

Grand Knight Tan, with the assistance of Council Officers and members, credits the success of the massive human-development project to the all-out support of the different government and non-government entities, as well as medical firms who contributed not only manpower, skills and talents but also medicines and resource speakers.

Among the coordinating entities were the City Health Office, the Philippine National Red Cross, the PC/INP Regional Command II, The Ministry of Health, Caritas de Davao, Office of the Civil Relations and the United American Pharmaceuticals and Richardson Merell. The last two entities, along with the PC/INP and health agencies, donated valuable medicines.

The whole-day services were graced by no less than Msgr. Antonio L. Mabutas, Archbishop of Davao and some 20 doctors together with 15 technologists and assistants. Also present were City Health Officer Nonoy Maravilla; Drs. Paquit Saludo, Hermie Villano, Ben Cruzada, Remy Javiers, et al.

Grand Knight Tan also credits the following for their valuable support and participation:

Brig. Gen. Buenaventura C. Caseñas, Regional Commander of the PC/INP Regional Command II; Mrs. Edna Kimpo of Caritas de Davao; Ms. Victoria G. Beltran, PNR-C-Davao Chapter; Reg. Dir. Edilberto Fernando of the Ministry of Health; Nurse Emma Victoriano of the Talomo Health Center; and Pharmacist Editha Mejorada.

He said Council Officers who, along with him, spear-headed the humanitarian project included Ato Sta. Ana, Community Services Director; Abe Macavinta, Past Grand Knight; Pinong Mayor, Program Director; Rannie Beltran, Recorder; Rey Sorongon, Sr., Doming Avanzado, Ben Andes, Nareo Balagat and others.

The Recorder of Council No. 3289 for four consecutive Columbian Years (for which he is a recipient of an award) and currently the Manager of Pillsbury-Mindanao Flour Milling Co., Inc. (PILMICO), Davao Branch, Grand Knight Tan said that other humanitarian projects have been lined-up by his Council. These, he added, will be implemented during the first few months of the coming year.

Grand Knight Tan also cited the dynamic leadership of SK Carlos A. Millete, currently District Deputy of District No. 144, whose sense of organization in humanitarian services planning serve as an inspiration for the Council to get more deeply involved in community development efforts.

Sisters Mary Waldetrudis, OSB and Mary Michael, OSB of the Benedictines (Davao City) were vital human resources during the civic services. ●

Council Officers Directory (1980-1981)

* Based on reports received by the
National Headquarters as of August 31, 1980

G.K.	—	Grand Knight
F.S.	—	Financial Secretary
D.G.K.	—	Deputy Grand Knight
C.	—	Chancellor
R.	—	Recorder
T.	—	Treasurer
A.	—	Advocate
W.	—	Warden
Trustees	—	1st - One Year
	—	2nd - Two Year
	—	3rd - Three Year
I.G.	—	Inside Guard
O.G.	—	Outside Guard
Chap.	—	Chaplain

Part II

OUR LADY OF REMEDIES COUNCIL 5681 MALATE, MANILA - Guillermo D. Villanueva, G.K.; Luis E. Glinoga, F.S.; Danilo O. Badiola, D.G.K.; Manuel P. Gerona, C.; Angeles O. Santos, R.; Eugene N. Lim, T.; Escolastico G. Vito, A.; Ramon P. dela Rosa, Sr., W.; Ruben C. Bartolome, Faustino Mesina, Jr., Macario P. Guieb, Trustees; Rev. Gerard Ogong, Chap.

ST. ANTHONY THE ABBOT COUNCIL 5684 - BACOLOD CITY, NEGROS OCC. Heriberto R. Lizares, G. K.; Rodolfo Q. Jamosa, F. S.; Gregorio R. Ramos, D.G.K.; Juan M. Hagad, C.; Cecilio E. Kakilala, R.; Vicente R. Lizares, T.; Vicente F. Del'in, A.; Remigio R. Nogra, W.; Simplicio R. Ramos, Ernesto G. Saldajeno, Jose Ma. L. Kilayko, Trustees; Ramon F. Melocoton I.G.; Hernan G. Maglupsy, O.G.; Rev. Fr. Antonio M. Sedeno, Chap.

DON GALO COUNCIL 5688 - DON GALO, PARAÑAQUE, METRO MANILA - Jose S. Nery, G. K.; Gil H. Elizar, F. S.; Joseph R. Gatus, D.G.K.; Ed D. Mansilungan, C.; NICANOR L. Jimenez R.; Rey V. Sbariaga, Sr., T.; Herminigildo Jacob, A.; Eduardo Legaspi, W.; Ricardo Veloya, Sr., Antonio G. Cruz, Sr., I. G.; Jose Dumalacan, Jr. & Saturnino Puelong, O.G.

BONGABON COUNCIL 5689 - BONGABON, NUEVA ECIIJA. Pablo Relusco, G. K.; Leonor Paras, F. S.; Jose Martin, D.G.K.; Sergio Limpin, C.; Eliezer Arcega, R.; Alfredo Lim, T.; Eulo Arcega, R.; Alfredo Lim, T.; Eulogio Quijse, A.; Ernesto Mozo, W.; Miguel Talusan, Caro Marin, Cirilo Bitagon, Trustees; Rev. Elpidio Sta. Romana, Chap.

STA. CATALINA COUNCIL 5692 - GLAN, SOUTH COTABATO. Alexander C. Barcelona, G.K.; Damaso R. Ello, F.S.; Antonio C. Dequina, D.G.K.; Alejandro Yap, C.; Primo F. Falgui, R.; Fabio Agad, T.; Leoncio R. Caballero, Jr., A.; Freddie B. Lood, W.; Pacifico L. Flores, Melchor E. Gascon, Luis H. Lim, Jr., Trustees; Rev. Marcelus White, C.P., Chap.

SOUTH PARAÑAQUE COUNCIL 5697 - SAN DIONISIO, PARAÑAQUE, METRO MANILA - Rosalie Riate, G. K.; Gregorio Balinghasay, F. S.; Willie Descalzo, D.G.K.; Rey dela Cruz, C.; Gilbert Feliciano, R.; Emmanuel de Leon, T.; Francisco Llamas, A.; Rodolfo Bernardo, W.; Jesus Sario, Leon Mendoza, Victor Rodriguez, Trustees; Rev. Paul Foulon, Chap. Ricardo Manuel, I.G.; Bill Martin & Ruel Buenaventura, O.G.

CATHEDRAL COUNCIL 5698 - TAGBILARAN CITY. Lucas J. Aotique, G.K.; Juan G. Oena, F.S.; Gregorio S. Canzo, D.G.K.; Egnacio J. Basio, C.; Lamberto J. Calpes, R.; Marcial M. Escobita, T.; Desiderio D. Balbin, A.; Bonifacio C. Pabiosa, W.; Jose M. Butalid, Inocentes P. Azarcon, Felipe P. Palache, Trustees; Msgr.

ST. ANTHONY COUNCIL 5705 - KIAMBA, SOUTH COTABATO. Joe T. Pimentel, G.K.; Dionisio P. Aljuza, F. S.; Tiburcio B. Aquino, D.G.K.; Ignacio P. de Peralta, C.; Profrizo B. Cudal, R.; Francisco J. Mendloro, T.; Manrico Navarez, A.; Benedicto Q. Balang, W.; Luciano G. Velasco, Juan P. Quinto, Saturnino J. Escobar, Trustees; Rev. Roland Japitana, Chap.

GUARDIAN OF THE VIRGIN COUNCIL 5710 - QUIRINO DIST., QUEZON CITY - Tomas G. Chmmyo, Sr., G.K.; Vicente G. Callejo, F.S.; Marcial V. Luna, D.G.K.; Felix T. Silagun C.; Ramberto N.

Bautista, R.; Jose V. Gavino, T.; Enrique Capistrano, A.; Benjamin V. Luna, W.; Cesar L. Catalla, Amoroso N. Paz, Inocencio B. Belardo, Trustees; Msgr. Arsenio Bautista, Chap.

SAÑ FABIAN COUNCIL 5739 - SAN FABIAN, PANGASINAN. Santiago Alhambra, G.K.; Angel Manaois, F.S.; Josefino Abribo, D.G.K.; Rafael Vera, C.; Bernardo Apilado, R.; Gregorio Guzman, Jr., T.; Jaime Dojillo, A.; Everasto Narvas, W.; Felipe Rimando, Gregorio Quiros, Claro Avena, Trustees; Juanito Martinez, I.G.; Fortunato Albay, O.G.; Msgr. Pedro Sison, Chap.

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BRO. AUGUSTO GUISALA MIER

Builder of Credit Unions and Cooperatives

The void that was left by someone in the ranks of the Knights of Columbus in the Philippines, his family and friends, is still felt since the passing away of a brother Knight just a few months ago. The hollowness is even more vivid in those places where his person strode, at times in haste, while in the performance of his apostolate for the good of his brethren.

This man was the late Bro. Augusto Guisala Mier, member of Manila Council 100, who once again comes to our memory as we stand witness to the present visit of Pope John Paul II who, a year ago (Dec. 21, 1979), granted the "Pro Ecclesia Et Pontifice" award to Bro. Mier.

In the ranks of the KCs in the Philippines, this coveted award shines and comes to the fore as Pope John Paul lingers in this land where not a few KCs are now keepers of the award, including those now resting in peace, one of them the late Rev. Fr. George J. Willmann.

Pope John Paul II, who has gained the distinction the world over as the "traveling Pope" is here on another

pastoral visit to his flock -- a personal service to his sons and daughters in these parts of the world and which he brings to their doorsteps.

Providentially, it is along this style of apostolicity that the KCs in the Philippines exercise service towards their fellowmen -- always extending a helping hand, especially to the needy, in the manner of the apostolate.

Bro. Mier's mode of service towards his fellow men was natural -- a way of life -- all those who had occasion to have their paths cross his and even the people who had the least chance of knowing him, remember and speak of him as a man who gained numerous friends and never lost anyone of them.

Bro. Mier is remembered most as a man who was sincerely dedicated to his job; who walked along with a likeable personality. These traits spelled out the success of the movements he ably steered into motion until they



gained permanence and stability.

This refers specifically to the establishment and promotion of credit unions and cooperatives which the K of C in the Philippines spearheaded under the Knights of Columbus Community Services (KCCS) in cooperation with the different parishes in many parts of the country. With the principal objective of setting up an organization that would help small commu-

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continuation

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nities and the needy, through the promotion of thrift, honesty, frugality and cooperation among the parishioners, the late Fr. George J. Willmann could not have made a better choice in the selection of a man to go forth and implant the need for credit unions and cooperatives in the people's hearts and to cultivate the desirability of these benefits among them.

Thus in 1965, Bro. Mier was appointed by Fr. Willmann as field secretary of the KCCS, charged with the mission of organizing more credit unions and cooperatives in different parishes. By then, he was a freshman member of the K of C, Manila Council 1000 but had long been associated with Fr. Willmann in community participation of KC projects.

Not a few people who knew Bro. Mier have told this writer they truly have fond memories of him and that other stories related about him were similarly told by others in different places.

During those times when most of the existing 250 credit unions and cooperatives were still in the process of organization, Bro. Mier literally wove his way and his mission into the people's hearts. Patiently he got them to know the rudiments of a credit union or a consumers cooperative and how it would affect their lives socially and economically. Because of

his common touch approach and down to earth style in driving home his message, he was always accredited with avid listeners in the community assemblies he had convened.

Msgr. Francisco G. Tantoco, Jr., KC national secretary, who recommended him for the distinguished Papal award, said of Bro. Mier: "In his work, he has had to travel throughout the length and breadth of the Archipelago, braving all kinds of weather and roads, availing himself of the cheapest means of transportation and staying with parish priests most of the time. He has wanted it this way for he is a man of simple ways and manners. Thus, his job has taken him away from his home for weeks on end, yet he remained devoted to his family."

As a family man, Bro. Mier's cohesive force in his home circle is summed up by what a family friend said of him: "Even if he is in the field doing his job and is away for weeks, his family never seemed to miss him - there was decorum in the household as if he was there guiding everyone, as they knew he would be back anytime. The entire household would be relaxed, and each time he returned, the warmth of the family affection shared by each other became a stronger bond that held them together."

A brother Knight in the national headquarters of the K of C also tells

of Bro. Mier: "There's no dull moment here if he's around. We have truly missed his jokes." Bro. Mier was born in Buian, Sorsogon on December 13, 1909. He obtained his Bachelor of Science in Commerce degree at the Far Eastern University and was a Dale Carnegie Course graduate.

He was married to the former Francisca Jazmin and had four children: Sister Zenaida Mier (Sis of St.

"...his family never seemed to miss him - there was decorum in the household as if he was there guiding everyone, as they knew he would be back anytime."

Paul de Chartres), Milagros, Augusto, Jr. and Demetrio.

Bro. Mier's exemplary life of service and simplicity will always stand as a model to every Christian who wishes to lead a life of fulfillment. He proved without doubt that one does not need to do great or heroic deeds in order to be of service to people. What is important, as his life demonstrated, is to love one's fellowmen deeply, to love one's country sincerely, and to love God devoutly. ●

-- BEN S. DE CASTRO

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CATHOLIC YOUTH ORGANIZATION

HOUSE ROSARY CRUSADE

Nuestra Señora de Guia CYO Unit No. 172 in Barangay Rizal, Banga, South Cotabato undertook recently several activities designed to promote its services to the parish and its membership.

During the first General Assembly of CYO units in Banga, South Cotabato, the Unit participated and won in several competitions, among them, 1st prize in folk dancing and 2nd prize in flag raising.

The Unit's officers and members likewise started a house to house rosa-

ry crusade in the barangay. The organization is planning to cover all houses in the barangay and propagate the Marian devotion.

During the fiesta celebration of Barangay Rizal, the Unit sponsored a benefit dance where the candidates for the "Mutya ng Barangay Rizal" were presented. The coronation night proved to be a big boost to the Unit when a member was proclaimed Mutya. The Unit likewise actively joined in the procession, the parade of organizations in the plaza, and in the ball games that were held during the fiesta.

HOME OF THE AGED VISITED

Officers and members of the Catholic Youth Organization units in Metro Manila visited the Golden Acres Home for the Aged in Quezon City as part of its Christmas celebration. The CYO rendered songs and skits which provided joy and laughter to the elderly residence of the Home. To the tune of Christmas carols, the aging men and women danced and sang. As one of the residents said, "It is not often that we have these celebrations. We are happy that you came to see us."

The residents were given native delicacies prepared by St. Anthony CYO Unit No. 84 in San Antonio Valley, Parañaque.

The affair was coordinated by Bro. Raymundo Caindoy, Bobet de Lara, Joel Magalona, Ermani Cuenco.

Japan....

Continuation

15. LORENZO RUIZ, Layman

He was born in Binondo, (Manila, Philippines) sometime in 1600. His father was a Chinese and his mother, a Filipina. Educated by the Dominican fathers, he served in the convent and church of Binondo. In early manhood he became a member of the Confraternity of the Virgin of the Rosary. He entered into matrimony and had two sons and a daughter. Accused of being involved in a criminal case where the facts were not clear, and fearing to be a victim of injustice, he decided to leave the Philippines together with Fr. Antonio Gonzales and some companions. With them he was arrested sometime after landing in Okinawa and brought to Nagasaki, to be indicted for his Christian faith. Before the Tribunal in Nagasaki, he proclaimed his faith and willingness to give a thousand lives if he had them for God, before renouncing his faith. He was therefore subjected to various tortures and finally condemned to die in the gallows and pit, on September 27, 1637, where he died two days later on September 29. His body was thrown into the fire and his ashes cast into the sea.

16. LAZARO OF KYOTO, Layman

He was born in Kyoto (Honsu, Japan), where he later contracted leprosy. In 1632 he was expelled from Japan for being a Christian and together with hundreds of lepers taken on board a ship that sailed to the Philippines. In 1636, he volunteered to join Fr. Antonio Gonzales and his companions in their mission to Japan, to serve as interpreter and guide. Arrested in Okinawa some time after their landing, they were taken to Nagasaki, where he in a moment of weakness at the inhuman tortures inflicted on them, apostatized. He soon repented of his sin, and became reconciled with God while in prison. He was sentenced to the gallows and the pit on September 27, where he died after two days of torment. His body was consigned to the fire and his ashes thrown into the sea.

Summary

These sixteen victims of anti-Christian persecution belong to five nationalities: four Spaniards, nine Japanese, 1 Frenchman, 1 Italian and 1 Filipino. By profession, nine were Dominican priests, two brothers, two Dominican Tertiaris, and three laymen. Only one layman, Lorenzo Ruiz was married and father of a family.

COLUMBIAN SQUIRES

SPORTS FESTIVAL CITED BY THE PRESIDENTIAL AWARDS MERIT COMMITTEE

The annual Metro Manila Sports Festival of the Columbian Squires was recognized by the Presidential Awards of Merit Committee, headed by the First Lady, Mrs. Imelda Romuladez Marcos, as one of the meritorious projects conducted in line with the ideals of the Decade of the Filipino Child celebration.

A Plaque of Merit was presented to Bro. Eduardo M. Litigio, CS National Chairman, during the Recognition Cer-

emonies held at the PICC on December 9, 1980. The Award cited the Squires' activities as follows:

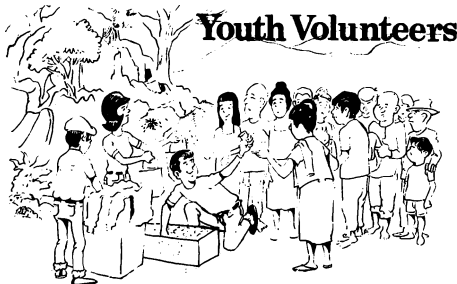
"The Sports Festival offered by the Columbian Squires of the Philippines for the development of the youth demonstrates the Squires' criterion in gauging the success of every sports gathering: that amid competitions of skills and talents, the spirit of peace and belonging to one another still prevails."

Tid-Bits from Squires Circles

The members of Our Lady of Loreto Circle No. 1275 in Sampaloc, Manila have participated in the procession in honor of Christ the King.

The Squires from Saint Vincent Ferrer Circle No. 1993 in Bayambang, Pangasinan were very busy with their

various activities such as: sponsorship of a Bikathon race in the community for ages 12-14, maintenance of the Squires Mini-Library, assisted in the Family Week celebration of the parish by acting as choir in the services and contributing musical numbers in the



GIFTS FOR THE HIGHLANDERS

program.

The Athletics Committee of Divine Word Circle No. 2957 played various games with the Minor Seminarians. They won in chess but lost to the seminarians in basketball, lawn and table tennis. And to celebrate the installation of their Circle Officers, the Social Committee held an acquaintance party with the Squirettes of Mary.

To bring happiness to poor families during the Christmas Season, the Squires from Infant Jesus Circle No. 1084 in Angeles City solicited used clothes, toys, rice, canned goods and any usable items from friends and relatives, and distributed them to poor families on December 22, 1980.

The Service Committee of Don Miguel Ossorio Circle No. 2248 beautified the main street of the community which is 200 meters long. The squires were divided into four groups. The first group took charge of sweeping the sidewalk, the other group whitewashed the edging of the sidewalk. While the third group whitewashed the island, and the fourth group who are mostly members of the Social Committee prepared the snack.

The Squires of Apo Roque Circle No. 2878 in San Roque, Gapan, Nueva Ecija participated recently in the District Sports Festival. They won the championship award for basketball and volleyball. And to make the presentation of the award more meaningful, the Social Committee prepared a program which featured the presentation of the 18 new members.

NEW AND REACTIVATED CIRCLES

1. Circle No. 1180 (Co. 4491)
Kalibo, Aklan
Chief Counsellor - Bro. Apolonio Macaldo, Jr.
2. Circle No. 1393 (Co. 3690) -
Baybay, Leyte
Chief Counsellor - Bro. Antonio Sta. Iglesia

CHURCH NEWS AROUND THE WORLD

KIDAPAWAN BISHOP-PRELATE

Most Rev. Orlando B. Ouevedo, OMI, recently ordained Bishop of the Prelature of Kidapawan, offered a thanksgiving Mass November 16 at the Immaculate Heart of Mary Church in Quezon City. An alumnus of the Catholic University of America in Washington, D.C. and of the St. Louis University in Missouri, USA, he was ordained priest in 1964 and a TOYM awardee in education in 1973. He was the first Filipino president of Notre Dame University in Cotabato at the time of his episcopal, and was rector of the Oblate Scholasticate.

AID TO POOR SEMINARIANS

The Apostleship of Prayer of San Felipe Neri Parish in Mandaluyong, Metro Manila, established a seminary trust fund with the initial amount of P10,000.00 for the support of poor seminarians in the parish. A "Piso sa Seminariyo" campaign has also been launched among its 400 members, and the proceeds turned over to San Carlos Seminary for needy seminarians.

BOOK ON THE ANTIPOLO VIRGEN

Antipolo, A Shrine to Our Lady, book authored by Monina A. Mercado and published by the Alleluia Foundation, Inc., has come off the press. The book contains documentaries of "DE LA PAZ," as the Antipolo Virgin is known today and other representations of the Antipolo Virgin as well as artistic depictions of the Antipolo Catholic Church and its countryside by well-known Filipino artists.

TONDO CHURCH BUILDING

Construction of the parochial church of Our Lady of Peace and Good Voyage founded by the late Pope Paul VI in North Harbor, Tondo, is being rushed in time for the visit next February by Pope John Paul II. The new church building is 60 %

complete and according to Engineer Porfirio C. Manalo, who is also the president of the parish council, an additional amount of P60,000 is required to finish the structure. The new church building is being constructed on a lot within the First Lady's Tulungan Center project.

MARIAN PROCESSION

Intramuros in the City of Manila lighted up towards twilight on Sunday, December 7, eve of the Feast of Immaculate Conception, its narrow asphalt streets overcrowding with devotees, as the grand Marian procession wended its way through the old Walled City. The procession, organized by the Manila Cathedral Foundation headed by Rt. Rev. Msgr. Augusto Pedrosa, parochial curate, move out of the San Agustin Church at 4:00 p.m. and ended at the Manila Cathedral at 6:00 p.m. A Te Deum was sung soon after. Among the 22 images of the Holy Virgin that stood out prominently were those of the Nuestra Señora de la Inmaculada Concepcion and the La Naval of Our Lady of the Holy Rosary. Each image was mounted on a silver "carroza" accompanied by a full complement of "reinas" and "sagalas" representing the various attributes of the Virgin. It was the longest procession of the historic statues of the Virgin since the Marian Year procession 30 years ago.

SORSOGON BISHOP

Pope John Paul II appointed Most. Rev. Jesus Varela Bishop of Sorsogon. Bishop Varela was born in 1927 and ordained priest in 1956. He was appointed auxiliary bishop of Zamboanga in 1967, and later appointed Bishop of Ozamiz in 1971 where he was instrumental in planning and implementing a pastoral program which has given considerable impulse to the life of the Church in that diocese, and which involved the active participation of the clergy, religious and faithful.

NEW QUEZON CITY PARISH SET UP

A new Quezon City parish named after the Holy Family with a proposed modern church building on K-1 corner K-7, Kamias-Pitahan, was officially erected on Sunday, December 7, at ceremonies coinciding with the formal installation of its first parish priest. His Eminence Jaime Cardinal L. Sin, Archbishop of Manila, was the officiating prelate, assisted by Most Rev. Bienvenido Lopez, Auxiliary Bishop of Manila.

FROM DEACONS TO PRIESTS

Eight deacons from the Salesians of Don Bosco were ordained priests by His Eminence Jaime Cardinal L. Sin on Monday, December 8, Feast of the Immaculate Conception, at the Shrine of Mary, Help of Christians, in Parañaque, Metro Manila. They were Reverends Bernard Ayonon, Eligio Santos, Larry Tan, Nicanor Sta. Maria, Rene Lagaya, Ruben Fernandez, Mario Bacilig, and Armand Robleza.

PULPIT NOT FOR POLITICAL USE

His Excellency Bruno Torpiglianni, Apostolic Nuncio, appealed to the clergy of Samar to refrain from utilizing the pulpit for political purposes. He told clergymen of Catarman, Calbayog, Borongan and Palo dioceses, after the installation rite of Most. Rev. Nestor Cariño (new Bishop of Borongan), that priests should reflect on their identity as men of God. He said priests were sent by Christ, just as the apostles were, to preach the Gospel.

Compiled by F.G. Tonogbanua



Rev. Paul Sheehan, S. J.

(Note: When I was invited by the Knights of Columbus in Brooke's Point, Palawan last November 1980 we had three evenings of Cana Conferences in the Parish Church. The presentation was in the form of questions asked by the couples and parishioners (who filled the church) and then answers. It was bi-lingual - English and Tagalog (by Father Jess de los Reyes, the parish priest). The final night there were still some questions not yet answered, so I promised to discuss them in this issue of "The Cross.")

Indulging Husbands

Q. Father, why do you think quite a number of husbands indulge in having a number two although their wives carry the qualities of being a good mother, religious, of good moral character and professionals? What do you think is the main cause?

A. Before attempting to answer this question, let us remember that there are *Ten Commandments*, not 9-1/2 Commandments.

By this I mean that all the Commandments apply to *both* men and women. So that the Commandments don't read: "Honor thy father and thy mother" - "Thou shalt not kill" - "*Only women shall not commit adultery*" - "Thou shalt not steal" etc.

The answer to your question is not a simple one. Whatever causes I could give for indulging husbands are a *combination* of many causes rather than just one "main cause". The closest I can come to a "main cause" is the fact that men are more easily and strongly tempted to sexual sins than women are.

By their physical make-up, men's passions are more readily aroused than those of women.

To complicate this natural reality is the widespread stimulation of the sexual appetite in all forms of the mass media and entertainment. And you certainly don't have to be a specialist to observe that women (other than the wife) are being used, bought and sold to increase the already stronger sexual tendency of men. Indeed, it's business!

Now to the combination of causes which contributes to and aggravates the main cause . . .

In your four-fold enumeration of the *qualities of the wives* ("good mother" - "religious" - "of good moral character" - "professionals") I notice that you did not include "wise wife."

All of those four mentioned qualities can be present and yet the married woman can be failing as a "wife."

Here I use the word "wise" not just in the moral sense. Rather I mean that a wise wife is one who is *not ignorant* of the nature of the man who is her husband. She knows his

strengths and weaknesses. She knows how to deal with him. She is sensitive to his likes and dislikes.

A wise wife understands or tries to understand her husband. She doesn't make the mistake of dealing with her husband as if she were dealing with another woman.

One of the contributing factors when the husband starts taking up with a number two are the short-comings of the wife. They certainly don't justify the sin of adultery, but they can certainly make infidelity easier for the husband.

Ignorance and misunderstanding about the whole sexual aspect of marriage on the part of the wife (and the husband) can lead to temptations to extra-marital affairs. Refusal of marital relations by the wife, just to "punish" the husband for some thing or other is an example.

No child?

Q. Father, is it all right for a man to love another woman just because his wife cannot give him a child?

A. No. Why? Because the phrase "love another woman" as you use it does not at all involve "love" between the married man and the other woman with whom he has sexual relations. She's a mere means.

After seeing this done so many times in the movies and reading about it so many times in the *Korniks* and magazines this may come as a somewhat surprising answer. Even a harsh and heartless answer.

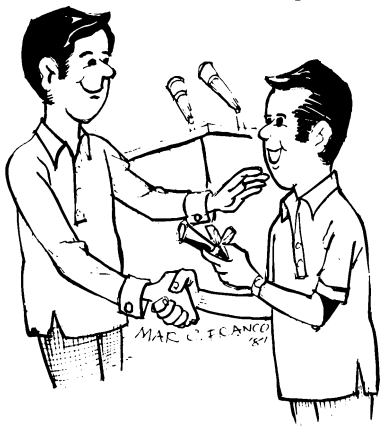
There is no doubt that the disappointment and sorrow of not being able to conceive and bear children is very great for any normal married woman. But it certainly isn't right to try to solve the right problem the wrong way. Adoption of a baby is the usual way that many couples meet this problem. Then *both* the husband and the wife have the *same* relationship to the baby. Not the lopsided relationship of the wrong solution, i.e. it may be the husband's baby but *not* the wife's.

Before adoption, of course, it is presupposed that it really is impossible for the woman to have children. Many times modern medical care has helped couples who have suffered a childless marriage for many years.

The marital union is the physical expression of the deepest love and commitment between husband and wife who have given themselves totally to each other. The sexual union is not just a "process" for "having a baby".

Congratulations!

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