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CROSS

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'82

NATIONAL CATHOLIC MAGAZINE

**1982: YEAR
OF THE ELDERLY**

**ABOUT
REVOLUTIONS**

UNITY

**WHO GETS
THE CREDIT**

**A PIECE
OF CLOTH**



THE IMMACULATE CONCEPTION

KNIGHTS OF COLUMBUS IN THE PHILIPPINES

P.O. Box 510, Manila

DIRECTORY OF OFFICERS FOR THE COLUMBIAN YEAR

1982-1983

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Knights of Columbus
A TRADITION OF FAITHFUL A COMMITMENT OF SERVICE



To BROTHER KNIGHTS

Every year, Catholics deplore the improper celebration of Christmas when Christmas is actually upon us. We blame the storekeepers, the advertisers, radio and television, the public schools — everybody but ourselves. Yet people in these fields strive to give the public what will attract us, and what we will buy. Christmas sales campaigns are planned months ahead of time, based on what we have patronized in the past.

When Advent is over, we grumble about how Christ has been removed from Christmas ... when it is too late to do anything about it. By the next Advent, we have usually forgotten last year's mistakes.

Keep Christ in Christmas. For some time now, the Knights of Columbus have been working to put CHRIST back in CHRISTmas — to make the Christ Child and His birthday uppermost in the minds and hearts of people. Let that be our goal this Christmas season. An even greater awareness of the true meaning of Christmas can be achieved if more people actively participate. Let us do something to actively support the idea, within the family, circle of friends, and business contacts.

AS INDIVIDUALS, let us display a Christmas Crib inside the home or outdoors. Let us make a Christ Crib as family project. Let us urge our friends and neighbors to use similar displays. Let us tell the story of the Christ Child to our children so they will understand the true meaning of Christmas. Let us attend Christmas church services. Let us purchase and urge issuance of religious Christmas stamps by the Post Offices.

CLUBS, ASSOCIATIONS or CHURCH GROUPS should help organize the memberships' observance of the Christmas season to reflect the holy spirit of the occasion. They should initiate some specific Christmas programs to tie in with the community campaigns. They should distribute "keep Christ in Christmas" information and urge interested people to act upon the idea.

We suggest that **KNIGHTS OF COLUMBUS COUNCILS** plan for at least one special Sunday afternoon service during December for the council members and their families. This could include the Rosary, Benediction and Christmas carols. They should arrange for a corporate communion for members and their families during Christmastime, and sponsor pilgrimages to local churches — all Catholic, if desirable — and at each church, gifts should be presented, which should include gifts symbolic of the Hope of a Savior to Redeem Man, the Coming of Christ, and the Birth of Our Lord.

VIEWS

THE HOLY CHILD, AND EACH CHILD

The birth of the Holy Infant focuses our thoughts and feelings on His coming to redeem mankind of sinfulness. We have not totally succeeded in understanding the reason for His coming, nor in imbuing our lives with faith, hope and love that we, as Christians, are expected to manifest. In another sense the birth of the Holy Infant reminds us about other children — ordinary children born or still to be born.

In Bethlehem, many innkeepers rejected the Virgin Mary from taking a rest in their inns. They rejected the unborn Child, too.

At present, there are would be parents who reject their unborn children, or who are led mistakenly by others to reject their children throbbing with life in their wombs. They allow the destruction of human lives that ask to be loved, to be cared for before they have come out to see the wonders of a world that their mothers did not make or bring into existence.

Thus, the celebration of Christmas becomes all the more imperative for Knights of Columbus, their spouses, their mature children, and the rest of Catholics like us, to campaign for the sanctity of every human life born of unborn — especially those unborn, who are defenseless and, being unseen, are not considered as having life. It is our duty, as Christians, to discourage any attempt to stifle that throbbing life in the womb, and to explain that we mortals have not the power to judge that a throbbing life in the womb is not entitled to life outside of it, merely in order to hide the folly of its parent. We should all strongly say: To reject an unborn child is to reject the Christ child.

— PACIFICO B. MORES



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"STAR DISTRICT AWARD"

Half of Total Number of Philippine District Deputies Win Coveted Award

Half of the total number of District Deputies in the Philippines are among those announced by the Supreme Council at New Haven, Connecticut, USA, as having qualified for the new "Star District Award."

In checking the February 1 reports for each district, it was found that out of the 180 KC districts in the Philippines, 99 district deputies have qualified for this award. There are still four and a half months remaining after this date in which to qualify for the award and, therefore, it is still possible that several more DD's may be added to the already qualified.

At the meeting of state deputies held in Clearwater, Florida, USA, in June, 1982, the Supreme Council announced this new award for district deputies. Appropriately titled the "Star District Award," this new program will reward those district deputies that record an overall district-wide net gain of 2.5% in membership and 1.75% in insurance between July 1, 1981 and June 30, 1982.

All winning district deputies will receive from the Supreme Council a personalized "Star District" plaque after the current year has ended. Advice, however, was also announced that the insurance quota does not apply to district deputies in the Philippines.

Following is the complete list of the 99 district deputies who have qualified for the "Star District Award" and who will be presented each a personalized "Star District" plaque soon after June 30, 1982:

Mariano T. Pastor, DD #1
Dr. Godofredo S. Reyes, DD #5
Victoriano Sarmiento, Jr., DD #6
Dionisio M. Padua, DD #9
Bernardino N. Ceralde, Sr., DD #10
Moises P. Coting, DD #12
Jorge K. Siriban, DD #13
Patrocinio L. Misigan, DD #17
Eldoro L. Zipsagan, DD #18
Dioscoro Sobemno, DD #19
Rosendo S. Dulay, DD #20
Pauquito L. Volante, DD #22
Dr. Adolfo R. Reyes, DD #24
Leodegardo M. Pruna, DD #28
Antonio M. Ortigueira, DD #32
Ricardo T. Angeles, DD #33
Rogelio Chavez, DD #34
Virgilio V. Calica, DD #35
Rizal S. Penson, DD #38
Victoriano Macapagal, DD #39
Tiburcio V. Empaynad, Jr., DD #40
Gil A. Salazar, DD #42
Jose C. Bongga, DD #43
Dr. Domingo A. Sanchez, DD #44
Oscar B. Mallari, DD #49
Emiliano De Los Santos, DD #52
Dominador E. Comia, DD #53
Jose E. Escaner, DD #55
Job S. De Jesus, DD #57
Hector M. Aguiling, DD #58
Francisco M. Lazaro, DD #59
Romulo F. Paraiso, DD #61
Francisco-G. Tonogbanua, DD #62
Regino B. Jante, DD #63
Tomas A. Blanco, DD #64
Col. Pedro L. Los Baños, DD #66
Congrado B. Ponzalan, DD #68
Angel M. Opeña, DD #70
Romeo G. Gandia, DD #71
Benjamin F. Medina, DD #72
Jaime O. Escolano, DD #73
Crisanto Yasona, DD #74
Dr. Uldarico A. Gloria, DD #76
Dr. Alfredo V. Silva, DD #78
Oscar A. Villarba, DD #80
Crisaco D. Santos, DD #81
Felicitimo S. Gagin, DD #82
Salvador B. Jamilla, DD #84
Gaudencio M. Espiritu, DD #86
Selenando L. Cabuso, DD #88
Francisco N. Nadal, DD #90
Francisco N. Nidea, DD #90
Zacarias C. Salveron, DD #101
Russel D. Diamante, DD #102
Melchor D. Posadas, DD #106
Augusto Azaraga, DD #107
Severo P. Abad, DD #108
Vivencio Glodia, DD #109
Amado Q. Viray, DD #112
Dr. Lolito SM Tumbocan, DD #113
Amaldo G. Iavelona, DD #114
Atty. Romeo L. Bublín, DD #120
Eustacio T. Sambajon, DD #123
Buenaventura E. Canoy, DD #125
Jose B. Delfin, DD #129
Cecilio R. Miñoza, DD #129
Simon J. Dulay, Sr., DD #131
Juan E. Infante, DD #132
Atty. Romeo S. Lim, DD #133
Laureano S. Galias, DD #134
Jose L. Japzon, DD #137
Atty. Camilo R. Rivera, DD #137
Jesus E. Sizon, DD #139
Gonzalo E. Lelis, DD #140
Dr. Prospero A. Fomillos, DD #142
Dr. Jose GA Gootina, DD #143
Venustiano G. Lambo, DD #144
Bartolome M. Perez, DD #145
Constancio L. De la Cruz, Jr., DD #146
Dr. Rene C. Vargas, DD #147
Crispin L. Young, DD #148
Artemio Obina, DD #154
Cornelio L. Ipiñ, DD #155
Librado C. Romualdo, DD #156
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Judge Juanito A. Bernad, DD #161
Amando T. Falgan, DD #162
Paulino F. Honoguin, DD #164
Achilles E. Pralita, DD #165
Baltazar G. Buenbrazo, DD #168
Fernando Z. Sebua, DD #169
Calvin C. Nacalaban, DD #171
Domingo T. Culmatico, DD #173
Honorio V. De Jesus, DD #175
Dr. Alejandro V. Arenas, DD #176
Sobronio R. Cruz, DD #178
Castor A. Millete, DD #179
Dr. Jovenio C. Villacastin, DD #180
Antonio Ola, Sr., DD #181

The United Nations designated 1982 as the Year of the Elderly as its concern and commitment of the year. The 33rd session of the UN General Assembly in 1978 decided that, aside from devoting one year to the old, a World Assembly on Aging be held, and indeed it was, last July this year in Vienna, Austria.

The assembly that highlighted this special year launched an international action program among member nations to guarantee social and economic security to older adults. The assembly also decided to offer opportunities to the elders so that they could contribute to national development. In this connection, an inter-governmental conference was held in Manila in mid-October last year as the first of a series of activities to create awareness on the old and their problems.

A special year it has been, because there are more and more elderly people in the world today, actively or inactively involved in the communities. The year not only focused attention on the growing number of the elderly but also made the younger generation aware of their presence and how to deal with them.

Nicolas Rowe, 18th-century poet laureate of England, noted that "he who is old is wise, experienced, virtuous." Considered old, elder, aged, senior citizen, is a person 65 years and over. He may also be known as "ageless" or a "diamond-ager." He belongs to the "golden population." Such senior citizens are also deemed "important national resources," which many countries are not fully utilizing. The International Federation on Aging (IFA) points out that "the leadership of nations is in the hands of national leaders whose ages range from 55 and above."

Special year

Other facts to consider that made 1982 a special year for the elderly are: (1) they constitute a rich human resource of wisdom, experience, expertise; (2) only they have undergone the struggle and hardship of the years manifested by the gray on their heads and the wrinkles on their

1982 YEAR OF THE ELDERLY

faces. They, therefore, deserve to live in dignity, comfort, and peace within the family.

In the Philippines, the elderly make up 2.5 million or 4.8 per cent of the population. Of this, 46 per cent are male, and 54 per cent, female. In Metro Manila alone, there are 24,270 persons above 55 years old. By the turn of the 21st century, the world will be an aging world. Asia's teeming millions will be sprinkled with elderly people aged 60 years and over within the next 20 years. A UN study shows that by the year 2000, Asia will be the home for 280 million men and women 60 years and over, or nearly half the world's elderly population of 580 million. Already the most populous region in the world, Asia approaches the threshold of dramatic change in its age structure.

The Manila meeting last year, sponsored by the Philippine Government and the ECOSOC for Asia and the Pacific, pointed out that the "aging" of population is being experienced by all regions of the world as the proportion of elderly people to the young is increasing. But the most dramatic growth in the aging group is taking place in developing countries where, at the same time, rapid economic and social changes are eroding traditional rules and support for the elderly.

Aging not ignored

The Vienna meeting held July 26 to August 6 this year underscored

the unique social and economic circumstances being experienced by the elderly population "as well as the need to include the aged in the social, economic and political programming of society." It called on governments to promote and assist voluntary groups involved in programs to help the elderly so that the problems of the aging are not ignored "against the competing demands of other more organized groups."

Pope John Paul II spoke of the elderly in his Aug 15 talk on the first Sunday of 1982, referring to them as a category of people "so well deserving, but sometimes so badly neglected." In approving the theme for the World Communications Day, His Holiness evidently intended to urge that professional communications inside and outside the Church should do their part in correcting the neglect.

Dr. Estefania Aldaba-Lim says: "It would be tragic if we in the Philippines discard our tradition which holds the elderly in the highest esteem and repeat the mistakes of industrialized countries..."

To show that the Filipino people have not forgotten, are not forgetting, and will not forget their elderly, a good number of organizations in the Philippines honored the elderly on various dates in 1982 in recognition of their exceptional courage, patriotism, zeal and outstanding achievements and contributions to society.



Bro. Gabriel A. Daza receives Outstanding Citizens Award.

Aged awardees

A tribute to the outstanding Senior Citizens of the Philippines was held in the evening of February 24, 1982, as "Dakilang Handog" at the Philippine Plaza Ballroom by the Ministry of Social Services and Development headed by Hon. Sylvia P. Montes, with His Excellency Ferdinand E. Marcos, President of the Republic of the Philippines, as the Guest of Honor. The twelve awardees and their respective fields are: *Doña Josefa Edralin Marcos*, 89, outstanding mother, educator and exponent of women's rights; *General Carlos P. Romulo*, 83, author, educator, soldier, diplomat, parliamentarian and Minister of Foreign Affairs; *Ambassador Narciso Ramos*, 81, journalist, lawyer, legislator, soldier, freedom fighter and diplomat; *Don Antonio de las Alas*, 92, lawyer, legislator, businessman, civic leader; *Don Alfonso Calalang*, 82, banker, economist, dedicated public servant; *Madame Geronima T. Pecson*, 85, educator, underground worker, legislator, civic leader; *Doña Trinidad F. Legarda*, 82, educator, exponent of women's rights, civic leader, philanthropist; *Madame Belen Enrile Gutierrez*, 82, educator, exponent of

women's rights, civic leader, devoted public servant; *Sir Knight Gabriel A. Daza*, 86, dedicated public servant, civic leader, diplomat, religious lay leader, ageless knight; *Assemblyman Jose P. Bengzon*, 83, retired Justice, outstanding public servant, assemblyman; *Doña Elena Ver*, 81, outstanding mother, exponent of women's rights; *Judge Guillermo Guevara*, 96, dedicated public servant, lawyer.

The Philippine Movies honored 15 senior actors and actresses for lifetime achievements in the movies in glittering rites dubbed "Walang Kupas" at the PICC plenary hall, Friday, July 9, 1982, during which nostalgia was the dominant note. To the strains of the background music "Hindi Kita Malimot," the idols of Philippine movies went up the stage to receive their trophies and momentarily bask in the limelight that reflected bygone glory. *Doña Josefa Edralin Marcos*, the President's mother, was the guest of honor. Honored are: *Rogelio de la Rosa*, 1955 FAMAS best actor awardee; *Carmen Rosales*, 1953 FAMAS best actress awardee; *Atang de Rama*, "queen of the zarzuela" and

great actress-singer; *Rosa del Rosario*, "original movie queen"; *Leopoldo Salcedo*, "the great profile"; *Katy de la Cruz*, "queen of vaudeville"; *Manuel Conde*, well-loved "Juan Tamad"; *Mary Walter*, competent portrayer of mother roles; *Amparo Custodio-Moya* (Chichay), comedienne; *Angel Esmeralda*, matinee idol; *Norma Blancaflor*, top actress of pre- and post-war eras; *Corazon Noble*, pre-war tearjerker; *Elsa Oriá*, Singing Sweetheart of Philippine Movies; *Mila del Sol*, star at the age of 14; *Lucita Goyena*, Queen of Philippine Movies.

KC Awardees

The Order of the Knights of Columbus in the Philippines conferred "Seniority Awards" to the oldest knights "for longest continuous membership and service to the order and the country." The awards were presented during the "state dinner" held at the Flat Top of the Pines Hotel in Baguio City, Friday evening, March 26, 1982. The awardees are: *Ambassador Oscar Ledesma*, KC Philippine Deputy; *Atry. Hermenegildo B. Reyes*, PGK, PFN, Master of the Fourth Degree (1964-1972); *Dr. Ramon F. Campos*, PGK, PFN, Master of the Fourth Degree (1950-1964); *Atry. Celso B. Jamora*, PGK, PFN; *Don Gabriel A. Daza*; *Don Salvador Araneta*, *Don Jose C. Delgado, Jr.*; and *Dr. Francisco G. Tonogbanua*, PGK, PFN, FDD.

Of course, there are other Senior Citizens deserving honors with "Dakilang Handog" by the Ministry of Social Services and Development; and there, too, are other superstars in the Philippine movies equally deserving of honors as "Walang Kupas;" likewise there are other knights in the Order of the Knights of Columbus who are qualified to receive the "Seniority Awards." Let us not forget them.

And let us reflect with General Carlos P. Romulo who once said that "Growing old is not a crime. No one yet has harnessed time after all. Life's total sum will prove the best is yet to come;" and his poem, which

(Please turn to next page)

1982
YEAR OF
THE ELDERLY

reflects —

"Age is a quality of the mind —
If you have left your dreams
behind,
If you no longer look ahead,
If hope is dead. —
Then, you are old!

But if for life you keep the zeal,
And is from life you drew your
best,
If you hold —
No matter how the birthdays fly,
No matter how the years roll by, —
You are not old!

There is no better age than that
of the last years of the elderly,
for it is in these last years when a
person contemplates more on the
closing years of life, recollects more
the achievements accomplished in the

*In his last years an edlderly
recollects achievements and
meditates on the final day
of life.*

whole span of life, and meditates
more on the final day of life. Perhaps,
the *Personal Reflection* that was pre-
pared by Don Gabriel A. Daza who
joined the K of C in 1922, upon his
nomination for the "Dakilang Handog"
and delivered by him upon
receiving his Senior Citizen Award,
may be typical of the elderly's re-
flections. It is a tribute to the Out-
standing Senior Citizens of the Phi-
lippines, as part of the observance
of the International Year of the El-
derly, the Office of Media Affairs,
the Ministry of Public Information
that honored the twelve Outstanding
Senior Citizens with Dakilang Handog
Awards at the Philippine Plaza Hotel
Ballroom on February 24, 1982
with the presentation of President
Marcos Trophies. Following is the
Personal Reflection of Don Gabriel
A. Daza:

Man-for-others

"In the tradition of my Jesuit

education whose paramount objective
in its basic, advanced and continuing
formation of men-for-others — as
a prolongation in the modern world
of our humanist tradition from the
Spiritual Exercises, only by being a
man-for-others thus one become
fully human — not only in the merely
natural sense, but in the sense of
being the 'spiritual' man of St. Paul.
He is the man-filled with the Spirit
— and we know whose Spirit that
is: The Spirit of Christ Who gave
His life for the salvation of the world,
and the God, Who, by becoming
Man, became beyond all others, a
Man-for-others.

"In receiving these high accolades
of national honors, the lowly of the
human nature is exposed to the vain
temptation to accept it in its face
value, and perhaps, and maybe, temporarily
bask in the warmth of its personal
vain glory but alas, this is not so in
the true theological values of the
spirit.

"On all the accomplishments that
are claimed we have done for others,
one must not forget the spirit of God
that has inspired it — without Me
you cannot do anything — that is,
the Providence of God has merely
used His humble creature as an
instrument of His goodness and love
for us, at the service of the community
in its social, civic and charitable
enterprises.

"An honorable citation of this
nature may most appropriately pertain
to the anonymous number of volun-
teers in World Scouting who, by
their honors, have pledged their best
to 'help other people at all times.'

"Nonetheless, we must accept
in all humility, all these opportunities
given oneself to be a man-for-others
for the greater honor and glory to
God.

"Sit nomen Domini benedictum."
Honestly, by sheer coincidence,
all these elderly persons were chosen
as honorees. To share a blessing with
those whose assistance has made
possible their personal services to
others has been their mark of distinction
in all their lives. □

—FRANCISCO G. TONOGBANUA

In the *Bulletin Today* for July
25, 1982, Assemblyman Reuben
Canoy was reported as having asked
President and Mrs. Marcos to lead
a moral revolution. The report
said: "more than any kind of revo-
lution, what the country needs
today is a moral revolution based
on the enduring virtues of honesty,
integrity, service, sacrifice and
hard work ... No economic, social
or political reform program ... can
hope to succeed unless it begins
in the hearts and minds of those
who propose it and those for whom
it is intended."

We think that Assemblyman
Canoy is right in the goals he pro-
poses. We wonder though how he
hopes to instill in the hearts of the
people loyalty to the virtues he men-
tions. Apparently he relies on some
kind of educational crusade to be
led by the First Couple, which will
publicize the worth of virtue. He seems
to believe that if properly proposed to
the nation the virtues will sell them-
selves. It is true that the worth and
desirability of virtue are in a measure
self-evident. Truthfulness is uni-
versally esteemed (if not univer-
sally practised); gratitude is seen
by everybody to be beautiful; ingrati-
tude to be ugly. And so with other
virtues.

Illusory hope

But it is illusory to hope that
this general conviction of value or
fitness will be strong enough to impel
men to cultivate virtue widely or
consistently. Cardinal Newman said:
"Quarry the granite rock with razors
or moor the vessel with a thread of
silk; then you may hope with such
keen and delicate instruments as
human knowledge and human reason
to contend against those giants,
the passion and the pride of man."

The Greek philosopher Plato
spent his whole life trying to open
men's eyes to the transcendental
value of moral principles. But he
realized that this noble truth would
never receive universal acceptance
because of "the rebelliousness of
man's heart," "the hardness of man's
heart." This same thought lies behind

ABOUT REVOLUTIONS

Ovid's lament: "Video meliora proboque; deteriora sequor." "I see what is better and approve it; but I follow what is worse." And St. Paul said more or less the same thing, speaking of the natural, ungraced man. "I cannot understand my own behavior. I fail to carry out the things I want to do, and I find myself doing the very things I hate."

What is the reason for this? Newman, quoted above, suggests the reason. Man's passions stand in the way: pride, avarice, lust ... If the rightness of conduct is to be a convincing rule, it must be recognized as law, as the will of a Being who has a right to be obeyed. Man needs to realize that good conduct is an obligation. It is not an elective but an inexorable requirement. In other words, man needs religion, responsibility to a Person.

God as rewarder

Morality needs this personal dimension, that it is a required service of God, of a loving and lovable God to be sure, but a God who will not be defied. Is this a low view of religion and a morbid presentation of morality? There are higher motives, like love and gratitude, and certainly it is desirable that men should act upon them. But God as the rewarder of good deeds and the punisher of evil deeds is everywhere in Christ's teaching. He who invited men to be sons of God, nevertheless made it clear that man also needed the motive of accountability.

Ultimately we are speaking about original sin, namely, the rebellion of a man's appetites against reason and will. It is this conflict within the human psyche that explains the helplessness of mere reason in the pursuit of virtue. The Council of

Trent taught that no one could persevere in avoidance of grave sin without the special help of God. This special help will be given to those who recognize God's rule and seek His help.

George Washington in his Farewell Address said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles."

Therefore to return to Assemblyman Canoy's suggestion, he has not gone far enough. What is needed is a religious revolution.

Morality improved

Is the state of religion in the Philippines so low as to explain the widespread immorality which Mr. Canoy assumes? Is the state of morality really low? Let us be content to say that the country will benefit greatly if morality is improved. We may believe that it is not particularly better than world morality of which our Holy Father, John Paul II, on his visit to Fatima, Portugal a few months ago said: "How can we not feel dismayed in the face of the spread of secularism and permissiveness which so seriously threaten the fundamental values of the Christian norms of morality ... Greater than ever (is) the struggle between the forces of good and evil in our human world. Evil in its incommensurable effects a eady weighs on our present day and seems to close the paths to the future." We think the Holy Father's words are not without their lesson for the Philippines and that there is no hope for a profound moral improve-

ment except in deepening the influence of religion.

Religious Instruction

A powerful, in fact an indispensable, need for a religious revolution is adequate religious instruction. People cannot love what they do not know. There are some complaints about religious instruction even in Catholic schools, but we are thinking of the public schools now. The law makes provisions for religious instruction in public schools, and where the Bishops and priests are able to avail themselves of the opportunity, excellent results are often achieved. However there are various obstacles in the way of the effectiveness of the law's provisions. First there is the fact that the church authorities are not able to provide enough qualified teachers. Obviously these teachers have to be trained and paid. That is one obstacle. But even where qualified teachers can be provided, there are obstacles on the part of the school authorities. They have the problem of fitting religion into a crowded schedule and into adequate facilities. Unless these school authorities think religion very important, there is danger of their relegating religion to unsuitable hours and to unsatisfactory space. In this way the principles can for all practical purposes defeat the aims of the law.

The First Lady has distinguished herself by her energy in promoting all kinds of projects for the good of the country. If only she would apply her energies to making religious instruction, as now by law allowed, real and effective in all the public schools of the Philippines, she would be conferring a much greater benefit on the country than all her measures for the advancement of the economy, art, science and health. If in addition the government would pay teachers of religion ... but maybe we better not bring that up! In any case it will be well for all to remember what Sacred Scripture says: "If God does not build the house, in vain the masons toil; if God does not guard the city in vain the sentries watch." □

—REV. LEÓ A. CULLUM, S.J.

In the outer fringes of the vast and sprawling capital of Mexico, in a district which the local inhabitants call "La Villa," there stands the great basilica to our Lady of Guadalupe. The principal object of interest in that church is a rectangular piece of cloth which is encased in glass above the main altar. That cloth is not made of silk or wool or any kind of rich material. It is worn of the coarsest kind of fiber, such as the poor native "Indians" of Mexico used to wear for their clothing. This piece of cloth should have lasted only a few years or at most a few decades. It has lasted more than four and a half centuries.

The really remarkable thing about that piece of cloth is the image on it. It is not a painted image. How that picture got ingrained into the cloth is of course a well known story..

On the 9th of December 1531 a middle-aged Indian peasant named Juan Diego was walking near the foot of the hill of Tepeyac, which at that time was an uninhabited place some distance from Mexico City but not far from the Indian Village. He saw a woman who seemed to him bathed in light. She told him to go to the city and tell the bishop that he should build a chapel near that spot.

Strange lady

Juan Diego, ignorant and illiterate, did what he was told. He went to the bishop and told him that he had seen a strange lady, and mentioned what the Lady had said. Predictably, the bishop and his priests did not believe the Indian. Possibly they even laughed at him.

One could not blame the bishop. After all, what proof was there? The bishop was a Franciscan named Zumarraga, the first bishop of this vast continent that was just beginning to be Christianized. Quite correctly, the bishop demanded proof.

Juan Diego, having complied with the Lady's instructions and having failed in his mission, went home; but he was careful to avoid the hill of Tepeyac. He did not want to see the Lady again: she would only tell

A PIECE OF CLOTH

"A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars."

him to go back and see the bishop, and this he did not wish to do. To be laughed at once is enough. Why return for more ridicule?

For three days nothing happened. Then on December 12 one of Juan Diego's relatives fell seriously ill and it was felt necessary to summon the priest. To do so, Juan Diego had to pass near the hill of Tepeyac although he tried to go around it. But the Lady was there, waiting for him. She said: "Do not worry about your sick relative. He is now well. But go and tell the bishop that he must build a chapel on this spot."

"But, my Lady," said Juan Diego, "the bishop wants proof."

The Lady said, "well, then, bring him proof. Go and gather roses and bring them to him."

Roses? In December? At an altitude of a mile and a half above sea level? But there were roses. Juan Diego gathered them. He had no basket, so he took off the coarse

cloak that he wore about him (like a sarong) and wrapped the roses in it.

Picture in cloth

At the bishop's house the Indian opened his bundle and the roses fell to the floor. But to their amazement, a picture had become ingrained in the cloth in which the roses had been wrapped. It is that picture which is still visible on that piece of cloth in Mexico City today, 451 years after the event.

It is a remarkable picture. It shows the Lady as Juan Diego had seen her. She is standing, dressed in a simple robe that reaches down to her feet, caught at the waist by a simple sash. Her hands are joined at her breast. Her head is inclined slightly forward, as if looking at Juan Diego. From her body are emanating rays of many colors as if she is bathed in light. Her bare feet are stepping upon a crescent moon, and upon a feathery cape-like object which was the symbol of the serpent-god which had been adored and feared by the pagan Indians.

In short, the Lady appeared in the guise and posture which we now recognize as the symbol of the Immaculate Conception. At that time of course the dogma of the Immaculate Conception had not yet been defined. This was 1531; more than three centuries were to elapse before Pope Pius IX would define the dogma in 1854.

Meantime in the universities and the printing presses of Europe, the learned theologians would debate this issue: Was Mary conceived free from the slightest blemish of sin, or was she not? The Franciscans and the Jesuits argued in favor, others against.

But in Mexico an ignorant Indian needed no arguments. He himself had seen her as the Woman in the Apocalypse: "A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." (Apoc. 121)

Chapel for Indians

The subsequent history of Gua-

(Please turn to page 17)

The National Chaplain Speaks



The Knights of Columbus is commemorating today the centenary celebration of the organization with this Holy Sacrifice, the greatest act of thanksgiving. It is, indeed, proper that it should be done today, for October 12 is Columbus Day.

Much has been written about the deep religious faith of Christopher Columbus. That he was a devout Catholic is evident in a number of his deeds. Letters and documents signed by him with his anagram read: "Suppliant servant of the Almighty Saviour — Jesus, Mary, Joseph — The bearer of Christ (i.e. Christopher).

The records show that one of the Great Admiral's first acts after putting out to sea, was to summon the crews to his flagship, the Santa Maria, to hear the Chaplain's invocation to Almighty God for His blessing on the perilous adventure. The records of the voyages further show that Columbus turned to God for help when storms, tempests, shoals and reefs threatened disaster. Thanksgiving to God was his first thought on sight of land and in the ceremony of landing on shore he raised and planted the standard of the Cross.

From his letter to Rafael Sanchez, Treasurer of King Ferdinand and Queen Isabella, written on March 14, 1493, on board the caravel and returning from his first voyage, we learn that the first land he discovered he named San Salvador (Holy Saviour) "under whose protection I made the discovery." And the second, Santa Maria de la Concepcion. He gave gifts to the natives, cautioning his men to make friends, in order that they may receive the faith of Jesus Christ, and be well disposed towards us.

In this same letter (published in Barcelona, May 1493) the first publication concerning America, Columbus gives further evidence of his great humility and piety, chronicling "that the great success of this enterprise is not to be ascribed to my own merits, but to the holy Catholic faith and the piety of our Sovereigns. The Lord often granting to men what they never imagine themselves capable of effecting, as He is accustomed to hear the prayers of His servants and those who love His com-

mandments, even in that which appears impossible."

A great faith in God, and a great desire to spread that faith. In a letter addressed to Pope Alexander VI, Columbus, seeking missionaries to accompany him, wrote: "I trust that, by God's help, I may speak the Holy Name and Gospel of Jesus Christ as widely as may be."

Columbus' fidelity to Jesus was dramatically epitomized in his last hour on earth. His last words were: "Into Thy hands, O Lord, I commend my spirit."

On the occasion of Columbus' day, it is fitting that we should recall to mind the history of the Knights of old and bathe ourselves with the spirit with which they are imbued. Perhaps, never in the history of the Christian world has there been such a proportionate dearth of such truly great men as at the present time. To find the cause one need seek no farther than the low ebb to which Christian ideals have fallen in the materialistic age in which we live.

Never, perhaps, has the world witnessed such restless activity as at present. Men have seldom displayed such tremendous energy, but our ideals are inferior, our aims are restricted to the narrow limits of material progress, and the higher scope of spiritual perfection does not enter largely into the calculation of this modern world.

The result is inevitable, men will never rise higher than their source of inspiration. Men will not overshoot their ideals. For unconsciously our ideals become our standards of appraising success, and thus it has come to pass that material progress is at present the yardstick of the world's idea of greatness. Spirituality and its fruits have lost their general appeal.

We all feel the painful influence of this marked tendency of our modern civilization, and while it may shock us, yet it is hardly surprising to see that the world is unappreciative of its truly great heroes, saints of God, and sets no niche for them in its hall of fame. We do not mean to disparage the contributions made by great minds of today to material science and kindred fields. Great minds alone do not make truly great men. No mind, however great, will ever produce a truly great man if it grovels only in matter to the exclusion of the spirit. No generation which makes a fetish of material might and

(Please turn to next page)

(Address delivered by His Eminence, Jaime Cardinal L. Sin, Archbishop of Manila, on the occasion of the Knights of Columbus Day, October 12, 1982 at the Metropolitan Cathedral at 6:00 p.m.)

"Let us stand and give challenge to all of those who would overthrow our true Filipino way of life."

power to the exclusion of God will ever be truly great.

Nineteen hundred years ago, our Divine Savior formed His Church and on the first Pentecost Day, in the person of the Holy Spirit, God breathed into it a soul and sent it forth to do battle in His name. His was a militant Church and armed with the sword of the spirit, the word of God, and the cross of Christ, it joined in battle first with the idolatrous paganism of ancient Greece and Rome, a paganism that deified lust, the passions and the lower appetites of human nature, made graven images to represent them and offered to them divine homage. The war of God's Church against these powers of evil was a long and bloody one. For three hundred years the streets of Rome and the principal cities of her mighty empire ran red with the blood of Christian martyrs. The cause of Christ, however, emerged triumphant. The Statues of Jupiter, Venus, Minerva, and Kindred Gods were overthrown and the stones of their temples were used to build Christian Churches to house our Eucharistic Christ.

The Church again armed with naught but the sword of the Spirit and the Cross of Christ, went forth and conquered. As with the Greeks and the Romans, she saw something good in these wild people, she saw that their indomitable courage, their loyalty to authority, their respect for womanhood were worth saving. Out of the warrior, she made what we have come to know as the Knight. She turned them for their inspiration from Wodin to the one true God and used them to fight against the enemies of the Cross. They were those same German clans who, in after years, fighting as Christians under Charles, turned back the invading hordes of the Crescent.

Knights of Columbus, some 100 years ago when Fr. McGivney called together the little group of his parishioners to found your fraternal organization, Columbus and the Knights of old must have been in his mind when he decided to call you Knights of Columbus. The men of his society were to be, like this great model of Knighthood, noblemen, men of Christian ideals, men willing to make sacrifice to do, and if necessary, to die in defense of those ideals. The true Columbian will, like the Knight of old, hold his standard high, nor will he let ought besmirch it. He will die if need be, in defense of his soul, his religion, his home, his country. Recall to mind those Knights who are gone and will come back no more. Don Benito Soliven and countless others whose memories will forever remain, who fought for an ideal so that the religion they love might never be lowered. We are confident that the sacrifice they made will not be in vain. But there is another foe more insidious than the first. We are now in times of war, not only in the material world but in the world of ideas in the world of souls. It is a fact of whose reality we are fully convinced that man has reached the

summit of malice and perversion so far as to join Satan in his hatred and detestation of God. A godless campaign, atheistic propaganda and the moral debacle rampant in our country today are but waves of a hellish lava spreading over the earth. Unfortunately but very real are the prevalent drawbacks: lack of character, weakness of faith, religious indifference, detestable human respect. It seems as if we have degenerated from the glorious lineage of our forefathers in the faith, forfeiting our golden heritage and holding in contempt the memory and the achievements of our predecessors. The more to be feared are the rulers of the world of this darkness, the spirit of wickedness, that are attacking the very national fabric of this land which we all so dearly love. I speak of those false philosophies of domestic and national life so insidiously gaining ground in our midst today.

We love to boast of our present progress but without the Christian philosophy of life; we have lost the very height, the guide, the consoler, the neutral and impartial judge to the detriment of our society.

The history of the Knight is full of the most striking examples of fortitude and fearless confession of faith by those who proudly avowed their unconditional allegiance and unswerving adherence, to Christ from whom we should learn to uphold the divine tenets in the face of opposition, contradiction, persecution and sacrifice.

We love to sing, "Land of the morning, cradle of noble heroes, ne'er shall invaders trample its sacred shores." The thing that makes the Philippines so great in our eyes and beloved by all right thinking men is her soul, the Christian Philosophy of life upon which she was founded and by which she has fived and prospered these last few years.

Today, we see some philosophies creeping even into our government that would tend not only to destroy these God-given rights and freedoms but to take from us much that we hold dear through our ties to God and Holy Mother Church. If, therefore, you are to be knights worthy of the name, you must stand and give challenge — challenge to all of those who would overthrow our true Filipino way of life; who would challenge the Church just for a meaningless and false patriotism; challenge to all of those who would tear from our souls and from the souls of our children the knowledge, love and reverence of God.

You must stand and give challenge to anyone who would attempt to take from us our threefold loves — love of God, love of country, and love of the Church. You are not worthy of the name of a knight if you stand inactively by or falter in this great contest among the powers of evil which is raging today in our very midst.

Today, as we reconsecrate ourself to the high ideals of true knighthood, learn from the knights of old to prepare yourself for the battle by cleansing our own souls

PRESIDENT MARCOS CITES PRESS' "SURGE of ZEAL"

President Ferdinand E. Marcos cited the press September 8 for enterprise in reportage on national development efforts and for "a surge of zeal" among those playing the role of critics and judges of Government.

Speaking at the annual convention of the Publishers Association of the Philippines (PAPI), the President urged the press to keep trying "to see and seek out the truth and meaning of realities and events." He pledged support for enterprising publications. "No one should ever fear that a vital and dynamic publication will not find support in our society." On the other hand, he warned against "the tendency on two sides of the spectrum in the press to purvey only the dogmatism and prejudices of the day." He also deplored the growing trend in the sensational reporting of crime and sex as a remedy to monotony and a means to sharpen the interest of readers.

"In the competition for readers, crime is dramatized well beyond its real dimensions in our society and gossip, and scandal have become the standards for entertainment fare," President Marcos said.

The First Lady, Minister of Human Settlements Imelda Ro-



mualdez-Marcos, who had earlier cut the ribbon opening the Food Fair on the second floor of the Philippines International Convention Center, attended the PAPI meeting as a special guest.

During the ceremonies, the President presented to General Hanz Menzi, publisher of *Bulletin Today*, a plaque of appreciation from the PAPI for "his unwavering fidelity to the principle of free press and as a prime mover of mass media." General Menzi was the founding chairman of the PAPI.

President Marcos called on the publishers as well as the editors, advertisers and Government sector to "sit down together to give better deal for our provincial publishers." He noted that it is the provincial press "that services the greater majority of our people who have the least access to information by reason of income, distance and the higher

costs of national publications." He challenged publishers to rationalize the industry nationwide by integrating facilities and pooling resources to allow community newspapers to expand into provincial and regional publications. In this way, provincial papers would build up enough circulation to merit advertising support from Manila-based companies. He also discussed book publishing, noting that the book industry was seriously underdeveloped. He called for a thorough study of the industry.

PAPI Presiding Officer Kerima Polotan-Tuvra said there are 1,418 Publishers in the association. Bro. Francisco G. Tonogbanua, editor of the CROSS magazine and editor-in-chief of the PBA BULLETIN, represented the Knights of Columbus in the convention.

Justice Minister Ricardo C. Puno, PGK of San Pedro Bautista Council No. 6116 in San Francisco del Monte, Metro Manila, said that excessive publicity on cases undergoing preliminary investigation "can impair the fundamental right of the accused to a fair and impartial trial."

In a speech also at the convention of the Publishers Association, Bro. Puno said that while fair and accurate publication serves as a deterrent "to crime, excessive publicity can cause irreparable damage to the reputation not only of the accused but of the offended party.

The Minister proposed that the press take upon itself a more constructive role, focus upon what is right and good, and dwell on what is moral and ethical. □

from any vices or false ideals against which, as true knights, you are to fight. With souls clean before God, with courage born of divine grace, you may feel confident of ultimate victory because the legions of heaven will be on your side. We need men who could nurture in themselves the vigour of life that has left the veins of the knights of old; the purity of ideals that has been contaminated in their brains; the fire of enthusiasm that has been quenched in their hearts, for in you lies the spirit of a great tradition and as those knights of old were called to die for their faith, you are now called to live for her so that out of the agony and ashes of our past, we may build a better world than those knights of old ever dreamt

of.

Go forth, therefore, and let your cry ever be the cry of the crusading knights of old. "God wills it." I do not say that God has destined all of us to be exceptionally great men, but I do believe that God has called us to be greater than we are, for: "Lives of great men all remind us that we can make our lives sublime; for departing they left behind us footprints on the sands of time." Amen.

God bless you, and remember that I love you all very dearly. □

—JAIME L. CARDINAL SIN
Archbishop of Manila

UNITY

George Bernard Shaw's play, "Back to Methuselah," contains a scene in which Adam and Eve are conversing with the serpent in the garden of Eden. Adam and Eve have just exchanged vows of love until death. The serpent tells Eve: "You have just invented marriage. And what he will be to you and to no other woman is husband. And what you will be to him and not to any other man is wife."

Adam is taken by the idea and exclaims, "Husband and wife!" Eve responds with a subtle change of phrasing, "Wife and husband!" And the serpent begins to laugh because he sees problems have already started.

For many reasons — some unique to our time, most of human creation, relationship of all kinds — with others, with creation, with ourselves, are strained and sometimes broken.

The Knights of Columbus family is not exempted from this conflict. Let me just give you a few examples, exaggerated maybe, but planned that way for a purpose:

Scene 1 — I am the Faithful Navigator of this assembly constituted by 15 Councils. I am higher than the District Deputies. I think I will call them to a meeting and I will visit all the Councils under me.

Scene 2 — Put an S.K. before the name. That is the proper way to address a 4th degree member. Palibhasa 1st and 2nd degree members lang kayo, wala kayong alam. This is the reason sometimes I prefer to attend Assembly meetings.

Scene 3 — Why did you not meet me at the airport? I am a ranking officer of the 4th degree. And why did you get another guest speaker? I should be the guest speaker. If you refuse to change the program, I will go home.

Scene 4 — Hoy ... boy ... put chairs here in the sacristy for the honor guards and also tell the Master of ceremonies that they should be seated at the presidential table during the dinner, ha!

Incidents such as these occur from time to time and are sources of irritants and sometimes cause divisions in our fraternity. How sad! Fortunately, solutions are within our reach.

On the practical level, firstly perhaps, we should all try to become more conversant with our KC Constitution, Laws and Rules governing the 4th degree, and KC protocol. Let us always remember that the 4th degree is

only a part of the whole organization. It is not over and above it. And that is the reason why in KC protocol (point out) it is interesting to note that

- (1) In either a Council or Assembly function, the Phil. Deputy ranks before the Master
- (2) The District Deputy ranks before the Faithful Navigator
- (3) Faithful Navigators are on the level of Grand Knights.

Secondly, perhaps we should not overstep our boundaries. Assemblies should concern themselves with patriotic activities. There are crying needs of the hour in Philippine society — justice for everyone for example, war against graft and corruption, and many others. Our revered patriot, Fr. Jose Burgos in his "La Lobo Negra" (The Black She-Wolf) remarked: "There is still much to do. We have hardly started. The harder tasks are yet to be done. For perfect justice never existed nor will it ever exist as long as tyrant and criminal live. My countrymen, you must strive to give ... to others still to come ... a better way of life, a free atmosphere .. even at the sacrifice of your blood."

Let us leave the regular and routine activities to the Councils. And in the Councils let the 4th degree members be exemplars, facilitators, and stimulators — *not* superiors. If ever they are to be superiors, let it be in the quality of their service to church, community and the brotherhood.

What I have proposed thus far may only be considered palliative at best. If we wish a more permanent and lasting solution, we have to find the cause ... and the cause as we all know is a five letter word ... P...R...I...D...E — the mother of all sins. Truly has the Wise Man said — "The beginning of all sin is pride" (Eccles. X.15). It is pride that separates man from God; and man from man. It is pride that produces quarrels and divisions.

If we want unity ... we have to go back to the cross of Christ which broke down the barriers of sin and division and reconciled us with God and with one another. Jesus foretold this unifying act when he said "... and I, if I be lifted up from the earth, will draw all men to myself."

LEARN OF ME BECAUSE I AM MEEK AND HUMBLE OF HEART. Our Lord further instructs us.

The blessed St. Augustine says: "The whole life of Christ on earth was a lesson to us, and He was master of all virtues, but especially of humility; it was that particularly which He wished us to learn of Him." That were

(Address delivered by Msgr. Francisco G. Tantoco, Jr. to the 4th Degree Knights, Cebu City, Oct. 9, 1982)

Knight in the News

Don Salvador Araneta, prominent industrialist, educator and public servant, died on Thursday, October 7, 1982, the Feast of Our Lady of the Holy Rosary, at the age of 80, after receiving the Holy Sacrament. He was born in Manila on January 31, 1902.

A noted constitutionalist, Bro. Araneta was a delegate to both the 1934 and the 1971 Constitutional Conventions. He served as Secretary of Economic Coordination in 1950-1952 under President Elpidio Quirino and as Secretary of Agriculture and Natural Resources in 1954-1955 under President Ramon Magsaysay.

SK Araneta obtained his A.B. degree from the Ateneo de Manila in 1918 and his LL.B. degree with highest honors (meritissimus) from the University of Santo Tomas in 1922. He entered Harvard University as a special student in its law school pursuing advanced studies in political science. Fordham University conferred on him the honorary degree



(honoris causa) of Doctor of Laws (LL.D.) in 1946.

Among the institutions founded by Don Salvador are the Gregorio Araneta University Foundation, Feati University, and the Republic Flour Mills Corporation.

SK Araneta as a Catholic Gentleman was a Pontifical Knight of the Order of St. Sylvester and a Knight of the Grand Cross and Lieutenant of the Equestrian Order of the Holy

Sepulchre of Jerusalem. He joined the Manila Council No. 1000 of the Knights of Columbus in 1930, and ever since until his death, he was an active member of the Order in the Philippines. Only last March 28, 1982, he was one of the eight oldest knights in the country honored during the KC national centennial convention in Baguio City with the K of C Seniority Award "for longest continuous membership and service in the country."

Don Salvador is survived by his wife Doña Victoria; daughters and sons-in-law, Jose and Carmen Segovia; Antonino and Ana Marie Santos-Ocampo; Jose and Maria Victoria Concepcion; Danilo and Maria Lina Santiago; and Enrique and Regina Teodoro.

Bro. Araneta's remains were transferred to the Rizal Hall of the Gregorio Araneta University Foundation in Victorina Park, Malabon, from the RFM Corporation Chapel in Mandaluyong on October 11. Burial took place on October 12 after a 3:00 p.m. Mass at our Lady of Victory Chapel of the University.

enough for us to understand how great must be the excellence of this virtue and how great the need that we have of it, since the Son of God came down from heaven to earth to teach it to us and wished to be our special instructor therein, not in word alone, but much more particularly in work, since all His life was an example and living pattern of humility. The glorious St. Basil goes through the whole life of Christ from His birth, showing and reflecting how all His actions teach us particularly this virtue. He chose, he says, to be born of a poor mother, in a poor stable and in a manger, and to be wrapped in poor swaddling clothes. He chose to be circumcised as a sinner, to fly into Egypt as too weak to protect Himself, to be baptized among sinners and publicans as though He were one of them. Afterwards in the course of His life, when they sought to honor and exalt Him for king, He hid Himself; and when they sought to outrage and dishonor Him, then He put Himself in their power. When men and even those possessed by devils would extol Him, He bade them be silent; and when they mocked Him, uttering injurious words, He said nothing. And at the end of His life, to leave us a further commendation of this virtue, as His last will and testament. He confirmed it by that marvelous example of washing His disciples' feet, and that so ignominious death on the cross.

But why is so great a majesty so humbled? (Psalm IX.18) — "That from this time forth there may be no man daring to be proud and lift himself up upon the earth" — it was always folly and impudence for man to be proud; but particularly now that the Majesty of God has abased and humbled himself, says St. Bernard. "It is shamelessness intolerable and gross vulgarity for a vile worm of a man to seek to be regarded and esteemed. The Son of God, equal to His Father, takes the form of a servant and chooses to be humbled and treated with ignominy; and do I, dust and ashes, seek to be regarded and esteemed?"

LEARN FROM ME BECAUSE I AM WEAK AND HUMBLE OF HEART.

If we continue to imitate the love of Jesus, our Savior, on the cross, and is we persevere in love for one another, then we shall preserve the bonds of unity, not only in our fraternity, but also in the church and witness the fulfillment of Jesus' prayer: "Father ...that they may be one." (Jn 17:11)

And then with the psalmist we can sing: "Behold how good and pleasant it is when brothers dwell in unity."



—MSGR. FRANCISCO G. TANTOCO, JR.
KC National Secretary

WHO GETS THE CREDIT

The catechism tells us that creation is: "making something out of nothing." For example, a human being is composed of "nothing; plus the creative action of God." There was nothing, and then God acted upon this nothing, and a human being came into existence. Let us illustrate this with a diagram.

○	=	○	+	△
Man	is	nothing	plus	the creative action of God

But creation is not just an act of God that happened once in the life of a human being. God does not act with man the way a boy might act with a small wooden top that he spins off from the end of a piece of string. Such a spinning top, separated from the hand of the boy, takes upon itself a separate life or existence. Man is not like that. Man is forever in the hands of God. He is forever being kept in existence. He is forever being continually created.

Let us imagine what would happen if God were to remove, for a moment, his creative hands from beneath us. Would we gasp, for breath and then fall dead to the ground like a sack of rice? No. If God ceased creating us and ceased keeping us in existence, then we would return to our original state: nothingness. We would simply vanish, being blotted out of the book of existence. God is not only giving us breath every moment of our life but he is continually giving us our very being and existence.

If it is true that a human person — apart from God's creative

action — is nothing, then who should take credit for all the good things that come forth from man? Since good cannot come from nothing, then the good things that a man does, with his own free will and cooperation, must have God as their origin and source. Another illustration may help us to see the point that since "nothing cannot be the source of good works" then only God can be the source of man's good works:

Take, for example, a student who works hard in school and finally wins an honor card. Who is responsible for his good marks and to whom should all the praise and honor be given?

If we were to say that to God alone belongs the honor and praise for all the good coming forth from the hands of man, then this student might strongly object saying that it was his sweat and not God's sweat that was expended in poring over his books. It was his eye strain and his loss of sleep that was the price that had to be paid for his honor card. "True," the student might say, "God gave me the brains, but it was I who used my brains to achieve my goal!" A good case.

But a rejoinder may be added, where did this student's desire to excel come from? Surely it did not come

from "nothing." Where did his strength and good health come from? And who gave him his teachers and his parents, and his textbooks?

St. Paul says that we cannot even desire to say "Jesus is Lord" unless the Holy Spirit first gives us this desire (1 Cor. 12:3). Again, now speaking to the Philippians (2:13), St. Paul says the same thing: "For it is God who worketh in you, both to will and to accomplish." And summing it all up, Jesus says in John 15:5: "for without me, you can do nothing."

In the "Great Amen," at the end of the Canon in the Roman Mass, we find the words "all glory and honor is yours, Almighty, Father, forever and ever. Amen." These words do not say "much glory and honor" or "most glory and honor" but "all glory and honor is yours, Almighty Father."

We are not saying here that we disapprove of the distribution of medals and honor cards. We approve of such honors being given to people so long as the honorees accept them graciously, knowing all the while, that "without Him we can do nothing" and that, properly speaking, we must, in our heart, refer "all glory and honor to Him alone."

St. Augustine (died in 430) tells us that man will be rewarded for his cooperation with grace but he reminds us that: "When God crowns our merits he is really crowning his own gift to us."

St. Paul was obsessed with giving glory to God alone. The words of the boaster pained him terribly: "Who made you superior to others? Didn't God give you everything you have? Well, then, how can you boast, as if what you have were not a gift?" (1 Cor. 4:7). And later on, in his second letter to the Corinthians (10:17), St. Paul comes back again to the same

Good Works	○	=	○	+	△
Good Works	Man	is	nothing	plus	God, the source of his good works



LIFE IS FOR EVERYONE

PUBLISHED BY THE PRO-LIFE MOVEMENT, PHILIPPINES |

November-December, 1982

CHARITY NOT DESIRED; ONLY THE SAME RIGHTS AND FREEDOM AS OTHERS

Beatitudes of the Mentally Retarded

- Blessed are they who comprehend my strange gait and awkward hands.
- Blessed are they who understand that my ears must strain to comprehend what they hear.
- Blessed are they who understand that though my eyes shine my mind is slow.
- Blessed are they who do not notice the food I let fall off my plate.
- Blessed are they who with a smile encourage me to try once more.
- Blessed are they who never remind me today I asked the same question two times.
- Blessed are they who understand that it is difficult for me to put my thoughts into words.
- Blessed are they who listen to me because I too have something to contribute.
- Blessed are they who know what my heart feels even though I may not be able to express it.
- Blessed are they who respect me and love me as I am, just as I am, and not like they wish I were.
- Blessed are they who help me on my pilgrimage to the home of the Eternal Father.

"REAL PITY" MEANS LIFE

"Real pity for the difficulties and troubles of human life does not consist in suppressing the one who is the fruit either of sin or of human sorrow. It consists rather in relieving, consoling and alleviating suffering, misery, the shame of weakness, or of human passion: but never killing human life!

This we ought to reflect on when confronted with the sad and ignoble recourse to legalized abortion.

We must remind the young, everyone, of the dangers and disasters of passion replacing love; and of the inviolable dignity of human life, even in its most secret and humble stages; and promote every possible and worthy assistance for needy

(Please turn to P-L-D)

Psychiatry

"Society tends to consider the meaning of life as pursuit of prosperity, conceived mainly in economic or merely hedonistic terms. The person who is mentally ill may then become a sign of contradiction, for he is in capable of reaching this type of prosperity, far less contribute to collective pursuit of it, and he runs the risk of being excluded all the more.

But it is precisely here that the Christian view of man opens salutary perspectives for the mentally sick person and those around him. For according to this view, the full meaning of life is not limited to pursuit of prosperity. It does not ignore, it does not deny the tragic dimension of life, with which the cross has made it familiar. It does not consider aid to the handicapped person as meaningless, even if there were little or no hope of a complete cure. It is aware of applying here the essential part of the Good News: 'Blessed are the merciful, for they shall obtain mercy' (MT. 5:7) and it regards mercy not as a condescending attitude which harms the dignity of one who receives it, but precisely as a way of respecting and recognizing his wounded dignity in order to increase it (cf *Encyclical Lives in Misericordia*, Nos 2,6,14). This 'poor' person is, in fact, the object of God's love of his salvation

(Please turn to P-L-D)

A VERY SPECIAL PERSON

A Ninth Grader Writes About His Brother

by John MacElroy

When I was seven years old, my brother Matt was born. Living with him and watching him grow up was a great experience when I was a child, and it still is today. I am sure that when I am older I will consider it the experience of my lifetime.

Although I have five other brothers, Matt is, to me, special. Like any other kid, Matt plays sports, watches television, goes to school everyday, eats a lot, and likes to tag along with his older brothers. But what makes Matt so special is that he is mentally retarded.

When Matt was born, the doctor advised my parents to place Matt in an institution. They were horrified by the thought, and refused to do it. Although they didn't know the full meaning of mental retardation or its consequences, they brought him to our home, where he will always remain.

Today, no one regrets the decision. It was a difficult task for my parents to explain to us that Matt would be different than we were. All five of us were between the ages of three and ten. They would say that Matt wouldn't be as "strong" as the rest of us. Later the word was "slow."

Matt would be slow in developing, they said. He wouldn't talk as well as we do, or be as smart. Gradually we all learned that Matt wasn't, and would never be, what society terms "a normal person." But my parents always said that in God's eyes Matt was an angel and a very special person.

It Made No Difference

It never made any difference to me, my brothers, or my sister. Even though we knew he would be dif-



ferent. Matt was still our brother. We played with him and took him out, and gradually we saw no difference in him from any other child. His speech was mostly mumbled, but we could understand him perfectly.

Before he started going to school when he was six, Matt would spend the days when we were gone playing games with my mom, or watching television. Because everyone in the family likes to play and watch sports, Matt has also become an armchair sports fan. From watching he has learned a lot about sports.

We let him play in games with us, and he does perfect imitations of the mannerisms of umpires, referees, pitchers, quarterbacks, and hitters. Although he likes baseball, football, and basketball, his favorite sports are wrestling and roller derby.

He has his bad sides, too. He can be very stubborn, and because he gets most of the attention, he's not happy unless he's the center of the action. But we don't seem to notice his bad habits as much as his good ones.

It Has Made Me Better

I can honestly say that having a brother like Matt has made me a much better person. It has opened me up to problems that most people don't even know exist. I know now that there is nothing wrong with a handicapped person, and nothing to be ashamed of.

We're not ashamed that Matt is our brother. We're proud. Everybody who knows him likes him. That includes neighbors, family friends, relatives, teachers, and doctors. The very same doctor who recommended that we place Matt in an institution is now one of his best friends.

Having Matt as my brother has also showed me just how cruel people can be. Some people stare at him, or laugh, or look at him like he's something to be afraid of. They don't understand that he's really just an innocent kid with a great personality who, through no fault of his own, cannot grasp what we can.

Often we will play baseball out in front of our house and people will walk by and laugh or point at him. It breaks you up inside — until you

AT LAST THE TRUTH EMERGES: ABORTION IS NOT SAFER THAN CHILDBIRTH

(The author of this article is a former president of the National Youth Pro-Life Coalition, U.S.A. The article appeared in the National Right to Life News of the 13th of July 1981 which is published in Washington, D.C. It is reproduced here with permission.)

Everyone is familiar with the old canard that having an abortion, at least during the first trimester, is safer than continuing a pregnancy to childbirth. When it legalized abortion in 1973, the Supreme Court relied on what is called the "established medical fact" that in the first trimester maternal "mortality in abortion is less than mortality in childbirth."

It now turns out that the famous "comparison" actually contrasted the incidence of abortion deaths with the incidence of pregnancy related deaths — the latter including (surprise!) all those abortion deaths. This and other statistical errors lie behind the "established medical

look at Matt. He still has a smile on his face because he doesn't notice and he never will.

I don't notice the stares anymore. I used to get angry at these people, but now I realize that they just don't know. Because they don't know, these people are the same ones who hate blacks because the color of their skin isn't just like their own, who hate people with long hair because they don't like the way it looks, or who think that all Italians are members of the Mafia.

They just can't get it through their heads that, basically, all people are the same. Matt is not inhuman. He's not some kind of animal. He is as human as you or me or anyone else. When Matt's sad he cries, and when he's happy he laughs.

From: LIFE & FAMILY NEWS,
July, 1981

fact".

Pro-lifers have long suspected that this claim is false, relying on the many reports of abortion complications and the logical assumption that performing surgery on a healthy woman is likely to increase, not decrease, risk.

But only very recently, has a comprehensive and scholarly study been done of the often cited statistics to determine the accuracy of the claim. Dr. Thomas Hilgers and Dennis O'Hara have written an article entitled "Abortion-Related Maternal Mortality: An In-Depth Analysis", in the just published anthology *New Perspectives on Human Abortion*". It documents the manner in which mortality statistics have been distorted in the past, and demonstrates that when corrected, these statistics have been distorted in the past, and demonstrates that when corrected, these statistics show that, in terms of maternal mortality, natural pregnancy is safer than abortion throughout the full nine months.

Traditionally, the "Maternal Mortality Rate" is compared to the maternal death rate associated with abortions performed during a given week of pregnancy. But while the abortion mortality rate is presented as the ratio of the number of abortion-related maternal deaths to the number of cases of abortion, the "Maternal Mortality Rate" is the ratio of the number of pregnancy-related maternal deaths to the number of live births. There are several things wrong with this comparison.

First, not all pregnancies end in live birth. Some are ectopic or molar, and some end in stillbirth and spontaneous abortion — about 20%, in fact. With regard to the ratios referred to above, maternal deaths from such pregnancies are included in the numerator but the pregnancies themselves are not included in the denominator. This makes pregnancy

seem less safe than it is if you are told you have 3 in 10 chances of dying, for example, that seems worse than having 3 in 12 chances.

Second, if a woman has completed 12 weeks of pregnancy and is considering an abortion, the real comparison is between the safety of the remaining 24 weeks and of the abortion. Yet the traditional numbers compare the risks of the entire pregnancy — including chances of death which the woman has already safely passed — with those of the abortion alone — making the continuation of the pregnancy seem less safe than it is.

Third, abortion does not eliminate ectopic pregnancy or its risks, in general, one is equally at risk from dying from ectopic pregnancy if one has a suction abortion of what is in fact an empty womb than if one does not. Yet, the risks from ectopic pregnancy are traditionally included only in the "Maternal Mortality Rate" but excluded from the abortion maternal mortality rate. This makes abortion seem safer than it is.

Fourth, and most egregious, the number of maternal deaths used to calculate the "Maternal Mortality Rate," and thus the safety of pregnancy in comparison with that of abortion, includes abortion-related deaths. It does not take statistical training to know that if you include abortion deaths in total pregnancy deaths, total pregnancy deaths will appear to exceed in number total abortion deaths. Yet this obvious error has apparently not been "noticed" until now.

When these errors are corrected, and the best available estimates of the adjusted maternal mortality rate for the first twenty weeks of pregnancy are compared with the maternal mortality rate for abortions performed during the same period, the death to case ratio for such abortions exceeds that for pregnancy.

If the same comparison is made for the second twenty weeks of pregnancy, pregnancy again comes out as safer than abortion.

(Reprinted from: Bulletin of the NFP Council)



WHEN SOMEONE'S LIFE IS IN
DANGER YOUR LIFE IS
THREATENED TOO.

SUPPORT THE PRO - LIFE MOVEMENT

PRO-LIFE Arzobispo de Manila, 1000 Gen. Solano St., San Miguel, Manila.

Psychiatry (Cont. from P-L A)

and his promise of eternal life.

Thus, the mentally sick person, remaining an underprivileged man and brother, has a special right to attention, love, dedication and the use of the professional abilities of those who can help him and who, thanks to the progress of sciences

are happily better able to ensure him human progress. Nor should it be forgotten — and it is often a comfort and a help for you yourselves — that these sick people still have gifts and above all qualities of heart which they in turn are able to offer those around them."

REAL PITY (Cont. from P-L A)

motherhood. Everything that is done in this order of love, pity and saving of the life of even one of the least and perhaps unhappiest of our brothers or our sisters in 'humanity'. Christ, let us remember, will count it as done to Himself!"

DAUGHTERS OF MARY IMMACULATE

DMI TACKLES FOUR IMPORTANT THRUSTS

The Catholic Bishops Conference of the Philippines has challenged the Daughters of Mary Immaculate to work on four important thrusts: Pro-Life, Morality in Media, Upliftment of Women Workers, and Assistance to Prisoners' Families and their Victims. The DMI readily accepted the challenge and has since made all resources available for the achievement of the task.

Seminars and conferences have been conducted by the various Circles in Metro Manila and in the

provinces, with knowledgeable and authoritative personalities invited as guest speakers and lecturers.

In July this year, a two-day seminar was sponsored by the national committee on Pro-Life led by Sister Rose Padre of Our Lady of Remedies Circle, Malate. During the seminar, various Circles reported on their Pro-Life activities. Many of them have conducted mini-seminars among married couples, engaged persons, and students. These various groups were all warned on the perils of

abortion. Married couples were instructed on natural family planning and on the technical aspects of human reproduction.

The national committee on Morality Media has conducted seminars on this particular thrust. Some Circles have been very active in monitoring all forms of media. Having noticed the lewd advertisements that used to be featured prominently in our newspapers, various Circles have bombarded publishers and advertisers with letters vigorously protesting such indecorous display of sexuality. It will be noted that newspaper advertisements have toned down a lot, as a result of the Circles' letters.

On the thrust, Upliftment of Women Workers, the DMI has some individual members who work quietly and without fanfare. To mention only one, there is Sister Connie Arriola of the Holy Rosary Circle, Manila, who does not hesitate to enter the bars and restaurants in the Ermita-Malate tourist belt to interview women workers, find out their problems, and whenever possible, help them out.

Many Circles try to interest women workers in learning legitimate skills, as an alternative to prostitution.

The thrust, Assistance to Prisoners' Families and their Victims, is being implemented by the different Circles by avoiding spiritual guidance and counselling to prisoners' families as well as the prisoners' victims. Help is also extended to these families by providing them with medicine, clothing, and in some meritorious cases, financial assistance.

The Daughters of Mary Immaculate may not have achieved much, but we are doing everything we can within our resources and capabilities.

CAMPAIGN FOR DEVELOPMENT THROUGH THE MASS MEDIA

By ZENY YABUT-GAPIT

Chief, DMI Morality in Media Section

The Daughters of Mary Immaculate (DMI) has launched a nationwide campaign for the promotion of good and healthful media in cooperation with the help of different religious and civic organizations all over the Philippines to develop the right attitude towards improving the moral values of man and his environment through Mass Media.

A detailed plan of action has been circulated to all participating organizations, and a concerted effort action nationwide is necessary for success in checking the negative effects of the printed word, television, radio, movie and advertisement.

Some producers have been furnished copies of the DMI plans of action in order to guide them in their productions. Presidents of civic groups in villages and subdivisions, including homeowners' associations, have been given copies of the DMI programs of action. Immediate action has been taken by some officers and members of the different forms of media and of various civic groups, such as organizing sports fests during summer vacations, holding "novenas" and prayer services like the "Block Rosary," tea-

It cannot be denied that media have greatly influenced our present generation. Let us be constantly vigilant and aware of the different forms of media in order to combat immoralities in the media itself. Let us not keep silent about these. We should remember that our loved ones are the first to be affected by immoral shows right in the confines of our homes. It is about time that we take notice and participate in this campaign against lewd shows. Let us not leave the solutions to these problems to organized groups alone. Each and everyone of us is a part of this campaign. We feel sure that all will be glad to do their share in upholding our Filipino values and our laws of government.

No less than the President of our country, His Excellency Ferdinand E. Marcos, has told more than 100 advertising representatives from the different countries around the world, particularly those from the Association of Southeast Asian Nations, that he is not going to tolerate exploitation of sex in advertising nor will he allow violence to be spotlighted either in the advertisements. Such deterioration in advertising should be the concern more of the publishers, not of the advertisers themselves.

This is an invitation to all. Please,

(Please turn to page 26)

—EVENCIA C. FAROL
Editor, DMI Newsette

KC Profile

BRO. ANTONIO O. SALAZAR **Asst. Philippine Deputy** **for Visayas**



standing Knights of Columbus in the Philippines by a committee headed by the then Philippine Deputy, the late Rev. George J. Willmann. He was also selected Most Outstanding Cene-Quick Count Provincial Chairman in 1971.

In a brief telephone conversation, with him before *deadline*, Bro. Salazar also said he was past President of the SERRA Club in Iloilo, an organization of Catholic gentlemen, designed to promote the priestly vocation. As president of the Club, he advocated that assistance to seminarians should not be dispensed to individual recipients but should be submitted to a particular seminary as a seminarian bursar. In this case, he explained, the seminary, which actually knows, who among the seminarians truly needs financial assistance, and who deserve a continuing scholarship, will wisely disburse the funds. Bro. Salazar said that the club is gaining nationwide support as regional chapters have already been organized and are functioning under the guidelines set by the mother SERRA Club in Iloilo City.

The promotion of priestly vocations should gain more adherence among our countrymen because of the dearth of Catholic spiritual leaders or priests in the country today, he said. He lauded the current Fr. George J. Willmann Seminarian fund campaign which, he said, has gone a long way in helping poor and deserving seminarians.

In 1979, Bro. Salazar was appointed Assistant Philippine Deputy for Visayas, as successor to the late Bro. Antonio Giron, who died during his incumbency as Assistant Philippine Deputy in the region. Since the time he assumed this exalted position, he has kept himself mobile, visiting District Deputies' offices and the various KC councils in the Visayas, exhorting his brothers in the fraternity to exert more effort in their apostolate to the service of God and of their fellowmen.

Bro. Salazar is past president of the Printers Association of Iloilo (1979-80), a position he held with competence and imagination because

People who know Bro. Antonio O. Salazar, the Asst. Philippine Deputy for Visayas, are conclusive that he is a man who can be on either side of a coin. On one side, he is a jolly go-getter; on the other, he is regarded as an exacting man, always ready with an acknowledging nod to those who can deliver the goods (sincere and honest service) and on guard to those who tarry most of the time but whom he considers yet as subjects of his persuasion.

A lawyer by profession and businessman by avocation, Bro. Salazar is a professional-career man endowed with a selfless attitude in the exercise of his capabilities. Judging from what his colleagues say of him he is a man dedicated to service and fair play be it in the practice of his profession, in running his business concern, or in dealing with co-workers, and the general public organizations where he belongs.

Bro. Salazar is from Lopez, Quezon province, where he was born on October 31, 1932, to Maria Olea Salazar of this town and Ignacio M. Salazar, a lawyer from Jaro, Iloilo City. He grew up, however, in Jaro, where the family permanently resided and where his late father practiced his profession.

He finished his elementary education at the Jaro Elementary School

and his secondary education at the Ateneo de Cagayan (1946-47) and University of Iloilo (1948-49). Then he came to Manila and enrolled at the Ateneo de Manila, where he obtained an Associate in Arts degree in 1952.

Prodded perhaps by his father who was then at the height of his career as a law practitioner, or desirous maybe of making practical use of his father's law books, young Salazar took up law at the Ateneo de Manila and finished the degree of Bachelor of Laws in 1956. He passed the bar the following year. Presently, he is a member of the Integrated Bar of the Philippines, Iloilo Chapter.

As a Knight of Columbus, Bro. Salazar is an ardent follower of the tenets of this apostolic organization, so much so that he is known for his staunch advocacy of unity, fraternity, charity and patriotism for which the K of C stands. Soon after he served his term as Grand Knight of Ave Maria Council No. 5019, he was appointed District Deputy of KC District NO. 102 based in Iloilo City from 1969 to 1971. At the same time, he was provincial coordinator of the K of C in Iloilo province. During his stint as District Deputy, he also served as Knight-hood Coordinator, Archdiocese of Jaro, Iloilo City.

In 1972, he was accorded the title of Knight of St. Sylvester, a Papal Award. In 1973, Bro. Salazar was selected one of the three Most Out-

CLOSING CEREMONIES OF CENTENNIAL CELEBRATION: INVESTITURE OF NEW MASTER OF THE 4th DEGREE

With His Eminence Jaime Cardinal L. Sin, Archbishop of Manila officiating, The Knights of Columbus in the Philippines held the consecration of the Holy Mass to mark the closing of the KC Centennial at the Minor Basilica of the Immaculate Conception (Manila Cathedral). Intramuros, Manila, starting at 6:00 P.M. on Tuesday, October 12 (Columbus Day), 1982.

The ceremonies which were capped by a Eucharistic celebration, started with the processional of the prelates, from the main entrance of the basilica, escorted by a 30-men strong PBA Color Corps in full regalia. The prelates were His Eminence Jaime Cardinal L. Sin, Archbishop of Manila; Rt. Rev. Msgr. Marcelino Montemayor, Parish Priest of Our Lady of Loreto Parish; Rt. Rev. Msgr. Alfredo Rodriguez, Parish Priest of St. John the Baptist Parish in Pinaglabanan, San Juan, Rizal; Rt. Rev. Msgr. Augusto A. Pedrosa, Rector of the Manila Cathedral; Rt. Rev. Msgr. Francisco G. Tantoco, Jr., KC National Secretary; and Very Rev. George Ignacio, Private-Secretary to the Archbishop of Manila. The Color Corps was under SK Wenceslao M. Arellano, Color Corps Commander, and SK Col. Eufrosino O. Pili, Marshall of the Fourth Degree.

The consecrated Mass was specially prepared by the KC National



SK QUIRICO P. EVANGELISTA

Office. Those who assisted were the following: Very Rev. Ignacio as master of ceremonies; Msgr. Pedrosa, gospel reader; DD Regino B. Jante, commentator; SK Artemio L. Coronel, epistle reader; Loreto Male Choir conducted by Prof. Fely Molina-Dumlao; Philippine Deputy Oscar Ledesma and MFD Carlos E. Santiago, offerers; DMI (Metro Manila), collectors; and Sis. Lulu Farol, organist.

The solemn investiture and official installation of SK Quirico P. Evangelista as the 5th Master of the Fourth Degree was interspersed in the Mass, immediately after Cardinal Sin had delivered his homily. As the inducting official, Cardinal Sin charged SK Evangelista his duties and responsibilities as the new Master and swore him into his high position in the

Order. The investiture immediately followed with the service baldric placed upon him by FN Gabriel V. Manansala; the ceremonial sword by SK Col. Pedro L. Los Baños; the regal robe by PFN Dr. Roberto G. Canta; and the chapeaux by FN Pastor C. Bacani. Outgoing Master Carlos E. Santiago climaxed the investiture by transferring the Master's Jewel from himself to SK Evangelista. This final act was spontaneously followed with applause from the congregation consisting of Faithful Navigators in full regalia, other Fourth Degree members in official prescribed uniform, ladies of the Knights in formal evening dress and relatives and friends of the KC's from Metro Manila.

After the Mass, cocktails followed at the Manila KC 1000 Building beside the Cathedral.

SK Captain Evangelista hails from Orion, Bataan. He has served as Grand Knight of Our Lady of Loreto Council No. 4288 in Sampaloc, Manila; District Deputy in Bataan; and Faithful Navigator of the Padre Burgos Assembly, also in Intramuros, Manila. In the K of C Cabinet, he has served as national director of council activities and as national director of community activities. At present, he is the national co-chairman of the program committee.

of his wealth of experience as a printer and bookshop entrepreneur. Being aware of the tremendous influence of the print media upon the life of the citizenry, he is an avid advocate of the propagation of educational books and wholesome entertainment publications, especially those that are to be read by the youths.

Presently, Bro. Salazar is a

member of the KC Cabinet, being the Chairman for Public Relations (Interpal). He is now working for the continuance of the *Centennial Dateline*, a newsletter started by the KC national headquarters early this year to boost the preparations for the Centennial celebrations. If continued, it will serve as additional info material for KC affairs and activities to boost

the present KC publications, he said.

Bro. Salazar is married to the former Gloria J. Jimenez of La Carlota City, Negros Occidental. They are blessed with two children, namely: Ma. Cristina S. Borromeo, age 26 and Vincent Francis J. Salazar, age 15. □

MORE PLEASANT BARANGAY HEADQUARTERS DESIRED



The Barangay Headquarters of Bgy. 792, Zone 86 on Pedro Gil street cor. Pasig Line.

Almost everywhere in the city of Manila, "Barangay Headquarters" abound — an indication of the active state of Barangay councils. But the irony of it is that while the Barangay councils have spent a lot of money and effort in setting up the makeshift structures they christened Barangay Headquarters, most of them apparently were a splurge of the councilmen's ostentation — they were left behind soon after their construction because they cannot be used comfortably as centers of operation.

Such ostentation surfaced as the makeshift structures, though attractive, are not properly situated and are even too small a place for the conduct of Barangay affairs. In view of these, they are veritably useless.

Though these makeshift structures were built with sturdy materials like wood and concrete, they were all the while left vacant and idle because the Barangay councils apparently could not find a way yet to make good use of them.

These so-called Barangay Headquarters were constructed out of the barangay allotments for meritorious projects given by the Ministry of Local Governments and Community Development, and they were conceived as sites for Barangay council meetings and as control centers for Barangay affairs.

Usefulness, conjectural

Why several of these marked

structures were set upon street corners, against concrete walls along-side small streets, and even on an island on a busy thoroughfare is a minor mystery. Their usefulness is a matter for conjecture.

Take the case of the narrow Sandejas street in Pasay City where a tiny 2-ft. by 8-ft. makeshift enclosure complete with wooden bars has been built against a concrete wall fence. Except for the fact that it is marked Himpilan ng Barangay (Barangay Headquarters), with the names of the Barangay officials listed on it, it looks more like a detention cell than an office. There's nothing inside it that suggests it is being used as headquarters.

In Sta. Ana, a former waiting shed which used to serve the public for years, was converted by the Barangay Council into "headquarters." a 2-ft. high concrete enclosure was built on the perimeter of the shed and wooden planks were set up a bit apart and perpendicularly up to the roof to serve as improvised wall. But this former waiting shed has remained closed for sometime now and thick dust has accumulated on the pair of office tables inside it. An informant, however, told this writer that recently an Aglipayan priest administered the sacrament of confirmation to young children here. Obviously, it is not being used by the Barangay

Council in the furtherance of its work for the community.

Some residents of the area would want to know if a barangay council is free to alter an already existing public utility structure within its jurisdiction. "If the Barangay Council officials can't find any continuing use of it, why don't they restore the structure to its original form as waiting shed so it could again be used by the riding public especially during the rainy season or during hot summer?" asked one commuter.

Not a solution

A grocery store-owner nearby explained that the Barangay Council closed the shed and marked it "Barangay Headquarters" when some neighborhood residents complained of the noise caused by some homosexuals who allegedly overstayed during nighttime at the shed. "But closing the shed is not a solution to this," retorted a concerned citizen. "The matter should have been reported to the police precinct which is just a walking distance from the shed," he said.

But what appears to be the most interesting but apparently unwise projection of Barangay leadership is the construction of makeshift structures in V-shaped street corners and calling them "Barangay Headquarters." By all indications, these "mini" structures are nothing but

fronts to show that the barangay council in the particular zone is indeed "active."

Model structure

A true-to-name Barangay Headquarters (of Barangay 792, Zone No. 86) which can serve as a model can, however, be found on the acute angle corner of Pedro Gil street and Pasig Line, Sta. Ana. The cute little wooden kiosk nestled among ornamental plants and shaded by a mango tree is an eye-catcher — commuters never fail to have a good look at it. On its side along Pedro Gil street stands a statue of the Blessed Virgin which gives the kiosk even a solemn look. Inside this Barangay Headquarters is an office table, two blackboards, and some chairs which show that Barangay operations are discussed here.

It is here where Bgy. Chairman Jorge T. Nani De Guzman holds Barangay council meetings and the sessions of the Barangay Conciliation Court of which he is the presiding officer.

Cecilio Claudio, caretaker of this Bgy. Headquarters said the Headquarters is the nerve center of Barangay council operations. It is open throughout the day and until late at night, he said.

Barangay outpost

A noble suggestion on how to make those idle "Barangay Headquarters" useful to the community came from a retired school teacher in Sta. Ana, who did not wish to be identified.

"The out-of-place and now idle "Barangay Headquarters" should be marked "Barangay Outpost" to erase a misnomer to these kinds of structures. They can virtually be cozy outposts where barangay tanods can go to for a bit of rest or snack in the course of patrolling the neighborhood in the nighttime. The ideal place for a Barangay Headquarters is the residence of the Chairman himself, if there's no available and suitable place where a more spacious Barangay Headquarters can be built."

Possibly problems of space has dictated the construction of stuffy and midget "headquarters" for Barangay Councils on the unlikelyst

1982 DELEGATES TO SUPREME COUNCIL CONVENTION



R.G. Canta



C. Ledesma



J.C. Cabahug

Shown above are the Philippine delegates to this year's annual Supreme Council convention held August 3-6, 1982 in Hartford, Connecticut, U.S.A. Left to right: Bro. Roberto G. Canta, National Director of Council Activities, Member; Bro. Oscar Ledesma, Philippine Deputy, Chairman; and Bro. Jovencio C. Cabahug, District Deputy, Member.

places in Metro Manila. This has been a hasty decision. In many towns and cities of the country. Barangay Headquarters are made of bamboo, wood and nipa and look pleasant and attractive cottages.

For the city of Manila, an all-wood affair with galvanized iron

roofing like the one on Pedro Gil street corner Pasig Line is airy and dignified. This and those in the provinces exemplify what can be done by using even narrow space. And they are inexpensive by all standards. □

—BEN S. DE CASTRO

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BUNDLES OF HAY

Milio rubbed his shrinking fingers as he added a few more wood charcoal to the glowing embers in the small stove his mother was using to bake bibingka. He felt a little warm from the thick cotton shirt he wore over the rough cotton undershirt that his mother had sewn for him. But his exposed hands trembled from the onslaught of the December dawn air that seemed to intensify beside the hoary moss-carpeted church. Still the bibingka's fragrance helped him ignore the cold that seemed to spring from the empty spaces between the acacia trees.

Ina Insiang, Milio's mother, now and then crossly reminded Milio to stay a little farther from the stove so that she would be unimpeded in removing the hot bibingka from the earthen pan, then placing in it a fresh round-shaped banana leaf and pouring into the pan the water-soaked finely ground rice made tasty with molasses and shredded coconut meat. Milio liked to watch with fascination her mother's movements.

Several children of the churchgoers crowded near the displayed bibingka and offered shining coins for the privilege of having a hot loaf. Milio was of little help to his mother in selling the cakes because even if he was already nine years old and knew a little arithmetic, he was not familiar with the coins. And his mother forbade him from handing out the loaves because at one time she caught him stealthily giving two loaves to his friend Asias for the price of one. He deserved the cuff that his mother administered after his friend had left. But he did not agree with his mother's condition that if he gave two loaves he would have none anymore for himself.

"Your uncle Sergio will be here with your cousin Insiang very soon



to get you help them bring the rice hay from the field to the church." Milio heard his mother say as he fed a few more charcoal to the stove.

"What is the hay for, Mother?" Milio asked wondering.

"Apo Padi will once again put up the belen in church," his mother explained. "Jesus was born in a stable, where there was hay for cattle."

Milio had never seen a belen in church. On the rare occasions on Christmas that his mother brought him to church, he never had opportunity to see any belen anywhere within the church. He remembered he would be near the huge doorway, he never caught sight of any belen. Neither his mother, nor he had ventured to go near the altar where the richly clad devotees were. He would have been ashamed to go where the well dressed people congregated. He knew he would be frightened to do so.

It was sunrise when his uncle Sergio and his cousin Insiang dropped by. His mother greeted them with a toothy grin and two bibingkas each. Milio had eaten one loaf, and he saw

no reason why his cousin his age should deserve two loaves, so he surreptitiously pocketed a loaf. After all his mother did not diligently count the stacks of loaves nor did she remember how many were sold and how many unsold as yet. As long as she could make a profit of more than five pesos each morning, she would be immensely happy and even give Milio an extra loaf.

"Be sure to hear mass every time you can, kabagis," his uncle Sergio said to his mother. "I have not seen you lately."

"I have been busy, Sergio," his mother said lamely.

Milio admired his uncle Sergio for the kind of work he did; the man helped attend to several chores that the priest wanted to be done, including serving as bellringer. Once in a while his uncle Sergio brought him and his cousin Insiang up the belfry, which stood as a separate tower of massive proportions. Milio marvelled at the three bells, the huge one hanging at the center being like a big iron cauldron like the one a rich family in town owned. Milio remembered having seen the big cauldron when his mother

washed the dishes in a party given by the rich family one Christmas.

Milio trudged beside his cousin Insiang as the three went to the field where freshly mown rice hay lay in stacks. Milio's father, who owned one of the stacks, had permitted his brother-in-law Sergio to get some hay for the Christmas belen in church. Milio learned from his uncle. The smell of freshly mown hay quickened Milio's heartbeats.

Milio's uncle chose some good hay and tied three bundles of them, the two much smaller ones to be carried by the two children. Milio did not need to be told to lay his buri hat between the side of his head and the hay so that his cheeks would not be scratched by the grass blades. After all many a time he had helped his father carry hay to their cart to be brought home as cowfeed.

But before they left for the church, the three ate the second bibingka loaf each had pocketed. Father and son had already relished the first loaf at the bibingka stand, and Milio very much earlier had enjoyed his when it had been so hot he had almost dropped it.

Milio and his cousin at first had no difficulty carrying their respective bundles. But Milio noticed that his uncle Sergio seemed to be hunched beneath his load. His uncle really was not used to heavy work, unlike his father, who once boasted he could throw down an ox. Several times on the way to church the three had to pause and wipe their perspiration, and Milio's uncle had to take several deep breaths in order to get back his wind.

The three were a little over half-way when Milio himself felt fatigued. He had not been really used to carrying a load like this, as his father always had a dependable cart or sled even. And his cousin Insiang showed signs of rebelliousness. The two children soon refused to move an inch, and it was all Sergio could do to urge them to go on by giving them a nickel each.

"I thought this bundle was very light when we started," Milio told

his cousin.

"And it becomes heavier," Insiang rejoined.

"Why did you not ask father to deliver the hay to the church, uncle?" Milio asked his uncle Sergio.

"I did, but your father said he would have to help mill sugar cane for making molasses with," his uncle Sergio replied, breathing hard.

"I know how to help us bring the hay faster to the church, father," Insiang said, grinning, as they passed

There is no rich nor poor in church, no requirement about having to be beautifully dressed to go near the altar and the belen. You need only to be dressed decently.

by a small sari-sari store. "We can refresh ourselves with that sweet softdrink."

"Children, that is expensive!" Sergio exclaimed.

"Then the hay will not go farther, uncle," Milio joined his cousin in the stratagem.

"You have hardly stopped sucking milk, you are so young, and you already know a few tricks!" Sergio scratched his head but he agreed with great reluctance.

"Insiang, watch your father drink that bottleful fast. He is thirstier than we are," Milio whispered to his cousin.

The two boys laughed.

"What are you giggling at?" Sergio asked the two.

"We are betting who will finish first, uncle," Milio said. "He who finishes last will carry the other's load too."

"You are so young, you are full of tricks, you two," Sergio again scratched his head.

The three were finally able to bring the hay into the church, when the sun was quite high and the last mass was long over.

Milio was reluctant to bring his bundle of hay toward the altar. In his shabby clothes, he felt embarrassed having to proceed to where the benches close to the altar were. He thought that space was reserved only for the rich, and he explained this to his uncle.

"Do not be silly, Milio," Sergio assured the boy. "There is no rich nor poor in church, no requirement about having to be beautifully dressed to go up to that part. You need only to be dressed decently."

Milio marvelled at the life-size replicas of the Holy Family, the worshipping shepherds, the cows even. The hay they brought in would give the belen a touch of reality.

Milio felt he was in a different world when he found himself close to the altar. He looked up, and saw how high the ceiling was, as if it were heaven he was looking at. A feeling of being overwhelmed coursed through him. For this was indeed the first time he noticed the things around him in this old church. He remembered that from the back part of the church, he had hardly been able to understand what had been intoned or spoken, in those few times when his mother had brought him to church.

Milio helped in spreading the rice hay on the church floor to simulate the stable where the infant Jesus had been born, as his Uncle Sergio explained. Every now and then he watched his uncle walk a few paces away from the belen to look at it, then he would instruct them to place more hay here, and less there. Milio and his cousin obediently did what was told them.

Milio felt, strangely, that even if he worked hard, his fatigue vanished. For several times he looked at the replica of the infant Jesus, and the Infant seemed to smile at him. □

—BENJAMIN M. PASCUAL

KNIGHTS IN ACTION

1st KC COLLEGE COUNCIL ANNIVERSARY

KC OBSERVE FR. WILLMANN'S DAY

In commemoration of the 5th death anniversary of Rev. George J. Willmann, S.J., Philippine Deputy of the Knights of Columbus in the Philippines from 1947 to 1977, a commemorative Mass was held at the Minor Basilica of the Immaculate Conception (Manila Cathedral) at 5:30 P.M., Tuesday, September 14, 1982.

It may be recalled that Father Willmann died in New York City, U.S.A., on September 14, 1977 at Fordham University Hospital where he was hospitalized. Just before his death, the good priest attended the 95th annual Supreme Council convention held on August 15-18, 1977 in Indianapolis, Indiana. As one of the important events of the Centennial Convention held from June, 1981 to October, 1982, the national office of the Knights of Columbus in the Philippines commemorated the 4th death anniversary of Fr. Willmann at the Sacred Heart Novitiate grounds in Novaliches, Quezon City, last year, at which Philippine Deputy Oscar Ledesma announced that from then on,

September 14, the death anniversary of Fr. Willmann, would be known as Father Willmann Day and should be observed annually by all KC councils all over the Philippines.

The commemorative Mass celebrated on September 14, 1982 had the Right Reverend Monsignor Francisco G. Tantoco, Jr., KC National Secretary, as the celebrant, with Bro. Reuben Angela as server and Bro. Col. Pedro L. Los Baños as epistle reader.

Attended by a good number of Knights from various councils of Metro Manila, the knights were led by Bro. Oscar Ledesma, Philippine Deputy; KC Cabinet Members Quirico P. Evangelista, Cornelio B. Cagurangan, Jerome J. Cruz, Alberto R. Tanghal, Isagani V. Tolentino, Pedro L. Losbaños and Alfonso B. Javier as well as KCRP staff, KCFAP staff, and a number of relatives and friends of the Order.

At the end of the Mass, there was the veneration of the *relic of the true Cross of Christ*. FGT

ST. THOMAS AQUINAS COUNCIL NO. 7884, UST, España, Manila— This Council, the first College KC Council organized in the Philippines, held its first foundation anniversary on September 26, 1982 at the Italian Village.

Former Ambassador Oscar Ledesma, Philippine Deputy, was the guest speaker.

The foundation rites included distribution of prizes and awards to the winners of the recently concluded sportsfest of the Council and the Knight of the Year.

Present during the program aside from the Philippine Deputy and others, were Msgr. Francisco G. Tantoco, Jr., KC national secretary; SK Numeriano Litiaco, District Deputy; Fr. Jose Ma. B. Tinoko, OP, Vice-Rector of UST and Council Chaplain; and SK Hector Aguilan, Assistant Dean of the College of Commerce, UST, and Faculty adviser.

In his speech, the Philippine Deputy underscored the role of the youth, specially the Christian youth, in spiritual and moral development as well as in nation-building.

REMINDER

All photos submitted to the CROSS for possible publication should be sharp, and in black & white. Color shots are not acceptable. — ED.

District officers meeting

At the rostrum is former District Deputy SK Beato A. Tutor, delivering an address to the delegates of the District Officers Meeting held in Garcia Hernandez, Bohol, last August 29, 1982. Seated are the different resource persons who spoke on membership, advancement, recruitment, retention drive, the national food production campaign and the vermi-culture program.



CARDINAL SIN LEADS RITES FOR HOUSING PROJECT

His Eminence Jaime L. Cardinal Sin, Archbishop of Manila, and His Excellency Most Rev. Bruno Torpigliani, Apostolic Nuncio to the Philippines, officiated at the ground-breaking ceremonies for a socialized housing project for squatters in Barrio Cupang, Antipolo, Rizal last September 30, 1982.

The housing project — Project No. 1 of the Kaunlaran Center — situated near the Sumulong Highway will benefit the depressed families of San Andres Bukid belonging to the Christian Community Network of the Kaunlaran Multi-Purpose Center.

The project will involve the construction of 110 housing units and of infrastructure such as roads and drainage system.

The socialized housing scheme is a project of the Cardinal and the Kaunlaran Multi-Purpose Center run by the Good Shepherd nuns.

Among those invited by Cardinal Sin to the ground-breaking rites were the national officers of the Knights of Columbus in the Philippines and the members of the K of C Cabinet, among other religious and civic leaders in Metro Manila.

KCs LAUNCH "OPERATION PANANGARO"

ST. THADDEUS KC COUNCIL NO. 6428, Pozorrubio, Pangasinan. — The members of this Council recently launched "Operation Panangaro", a free medical and dental clinic for all the thirty-four barangays of this town. Scores of patients from indigent families were promptly attended to by the Council's medical team in the

course of their barangay to barangay sorties.

Other projects of this Council include a fund raising drive being launched in November intended for the construction of a KC clubhouse; the formation of a Columbian Squires Circle held last October with more than twenty members headed by

CYO LEADERSHIP SEMINAR

A leadership training seminar for Luzon Units has been slated to be held from November 27 to 29, 1982 at the Mary heights Formation House, Baguio City.

Bro. Berlin P. Manaloto, CYO national president, said the national office is inviting the Luzon Units to send a maximum of four (4) delegates who may be officers and/or members. The maximum number of participants to this seminar is sixty (60) only and, therefore, reservations will be on a first-come first served basis, he said.

The seminar will be subsidized by the National Office and the Community Chest Foundation. However, participants are requested to pay a registration fee of P100.00 each for two days board and lodging expenses, and to shoulder their own transportation expenses.

This requirement also applies to Unit Advisers who will accompany their respective Unit delegates.

Jojo Desamito; and the sponsorship of a youth athletic team which participated in the municipal meet held last October.

The projects are assisted by Bro. Heriberto A. Bautista, over all chairman of KC activities.

Training the young

These proud young boys of Pacte. Laguna pose with their benefactors, the members of the Lanzones Council No. 6953, who made arrangements for the boys to learn how to read musical notes and play musical instruments. Shown above (standing) with the boys are (l to r): Bros. Rodolfo C. Dono, Lope D. Galaboc, Leonardo C. Ragasa; SK Onofre Religioso, District Deputy, KC Dist. No. 59; SK Rodrigo B. Cigandahan, Deputy Grand Knight and Bros. Delfin M. Baet, Jr., C. Pascual, and Gabriel A. Serrano. Holding the KC Flag are SK Pablito A. Ragub, Grand Knight and Bro. Faustino B. Arurong.



HOLY TRINITY MEMORIAL CHAPELS INAUGURATED

Paranaque Mayor Florencio V. Bernabe and Mrs. Juanita Ledesma, wife of Hon. Oscar Ledesma, Philippine Deputy, were the principal sponsors in the inauguration on October 10, 1982, of the multi-million peso Holy Trinity Memorial Chapels, envisioned to be the most modern memorial facilities south of Makati, Metro Manila.

Right Reverend Msgr. Francisco G. Tantoco Jr., KC National Secretary, officiated the blessing of the newly-constructed building.

Located along Dr. A Santos Avenue (formerly Sucat Road) in Paranaque, HTMC is an inter-faith memorial chapel catering to the needs of all residents of Paranaque and those in nearby communities.

Bro. Mardonio R. Santos, HTMC board chairman, explained that in answer to the needs of the fast-growing communities in Paranaque and neighboring towns, HTMC took upon itself the task of providing a modern sanctuary where the bereaved can entrust their dead and hold vigil in the most solemn atmosphere.

"It is basic in any community that all of its residents will want to see their every basic need fulfilled or provided. One such service and facility that has similarly become a basic need, particularly among the more progressive self-contained communities, is a mortuary and memorial chapel for the dead," Bro. Santos said.

"However, HMTMC is not just any mortuary or memorial chapel," Bro. Santos adds. "HMTMC allows for the most reverential, if temporary, sanctuary befitting the dead, in addition to offering sanitary and pollution-free service."

With these twofold considerations — the hygienic disposition of the dead and respect for the departed — the HTMC was established in a convenient location right in the

high intensity district to make its services easily accessible to the communities it seeks to serve. Bro. Santos stressed.

Situated on a more than 4,000 sq. m. lot, HTMC houses seven chapels. Complete with ample parking space to accommodate about 70 cars, HTMC's landscape features a scenic garden with fountains, trees, shrubs, flowers and plants to create an atmosphere conducive to meditation, vigil and prayer.

"Utilizing the latest technological advances and conforming with existing laws, HTMC offers mortuary and funeral services in the most scientific and sanitary manner through the adoption of proper health and sanitation safeguards, and the use of modern facilities, equipment and scientific expertise," Bro. Santos emphasized. "Above all, respect for the dead is of prime consideration," the HTMC board chairman stressed.

Who are the people behind HTMC? The new inter-faith memorial/chapel is run by management expertise who were trained in the latest advances of mortuary science both here and abroad. The members of the board of directors of HTMC are Mardonio R. Santos, chairman; Ruben Ilagan, vice-chairman; Juan O Reyes, President; Isagani V. Tolentino, treasurer; R. Ruel I. Baylosis, general manager; Juvenal K. Guerrero, member; Emilio Nery, member; Evangeline Escobillo, vice-president for finance; and Leonardo Baga, corporate secretary.

At the cocktail party held on the occasion of the blessing and inauguration of its chapels at HTMC Bldg., from 5:00 to 9:00 in the evening, the following KC national officers were present: Philippine Deputy & Mrs. Oscar Ledesma; Assistant National Chaplain & National Secretary Msgr. Francisco G. Tantoco Jr.; Assistant Philippine Deputy for



Church repair

Shown above are officers of Talisay Council No. 6036 as they assisted laborers doing repair job on the roof of the Talisay Catholic Church built in 1936. This project was undertaken through the joint efforts of the Talisay Catholic Women's League, Mrs. Lourdes L. Yusay, and the KCs. With the laborers are Grand Knight Rogaciano D. Villanueva, Deputy Grand Knight Rev. Jesus Perez Recio, OAR, and Recorder Tobias G. Rios.

CAMPAIGN FOR DEVELOPMENT (Continued from p. 17)

let us join in this campaign. Copies of the DMI plans of action for guidelines in monitoring all kinds of media, are available at the National Office of the Daughters of Mary Immaculate, P.O. Box 510, or at General Antonio Luna Street, Intramuros, Manila.

Luzon Mr. & Mrs. Mardonio R. Santos; National Co-Chairman of Community Activities Dr. Raymundo C. Soliman; National Director of Council Activities Dr. Roberto G. Canta; National Co-Chairman of Public Relations & Mrs. Miguel B. Gatchalian; National Retention Chairman Alfredo T. Trabajo; National Insurance Chairman & Mrs. Isagani V. Tolentino; National Co-Chairman of Insurance & Mrs. Antonio R. Sanglay; and National Christian Formation Chairman Carlo Magno.

NEW DISTRICT DEPUTY APPOINTMENTS

In view of the leave of absence of District Deputies Jovito M. Estaris, Sr. of District No. 24, Rizalino P. Lacuna of District No. 53, and Benjamin F. Medina of District No. 75, in connection with their recent business trips abroad, the Office of the Philippine Deputy has named the following as Acting District Deputies effective immediately and until their respective District Deputies are back in the country:

Rev. ISABELO SAN LUIS, S.V.D. of Divine Word College, Urdaneta, Pangasinan. He will supervise District No. 24, composed of Council No. 5912, Urdaneta, Pangasinan; and No. 6428, Pozorrubio, Pangasinan.

EDUARDO T. DEVEZA of 56 East Maya St., Philamlife Homes, Quezon City. He will supervise District No. 53 composed of Council No. 6829, Novaliches, Quezon City; No. 7178, Fairview, Quezon City; and No. 7668, B.F. Homes, Quezon City.

ROBERTO M. BANICO of 232 M. Gregorio St., Cavite City. He will supervise District No. 75, composed of Council No. 4072, Cavite City; No. 4265, Cavite City; No. 6821, Caridad, Cavite City; and No. 7686, San Antonio, Cavite City.

Likewise, JORGE STA. MARIA of 92 Washington St., Merville Park, Paranaque, Metro Manila has been appointed as new District Deputy for District No. 73, composed of Council No. 6238, BF Homes, Las Piñas, Metro Manila; No. 6843, SAV, Paranaque, Metro Manila; No. 7147, BF Homes, Paranaque, Metro Manila; and No. 7618, Moonwalk Village, Las Piñas, Metro Manila. He succeeded Bro. Enrique H. Manuel who tendered his resignation.



Free medical clinic

Members of the K of C Council No. 6141, in coordination with the local Bible Study Group, set up a free medical clinic in Barangay Mabini, Tanauan, Batangas for the benefit of poor families in the area. Scores of patients were treated and given free medicines.



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KC PHILIPPINES IDEA GAINS SUPPORT

For: WALANG TALONG TULONG Subscribers
From: National Secretary
Re: Fr. Willmann Fund for International Priestly Studies

KC Philippines' idea of providing scholarship grants for higher ecclesiastical studies in Rome for KC Chaplains has caught the imagination and support of our Supreme Office. In fact the Supreme Office has offered the Philippine jurisdiction the privilege of assuming and underwriting the program in toto, beginning 1983. Considering our jurisdiction's limited financial resources and the rather sluggish fund build-up of WTT, we have graciously and gratefully accepted the offer.

The international study grants for Philippine KC Chaplains will be called "Fr. Michael McGivney Fund for International Priestly Studies." — funded and administered by the Supreme Office.

Because of:

- A. the Supreme Office's assumption of the international program;
- B. the fact that current subscription to the WTT is only P228,450.00 — a mere shadow of the P1.5 million target on which the project's viability is predicated;
- C. our desire to continue providing more modest but local grants to more chaplains, assistant Chaplains and priests for their development as men and pastors;

it has been decided to modify the program to:

1. "The George Willman Fund for Priests" instead of "Fr. George Willmann Fund for International Priestly Studies".

* Rationale: More generic than specific. Less pretentious. More modest.

2. Objectives:

- 2.1. to provide our priests with an incentive and means to pursue their development as men and pastors;
- 2.2. to promote close ties between the clergy and the Order;
- 2.3. to reward services of our KC Chaplains.

* Rationale: The objectives are articulated in generic rather than specific terms to allow both priest-applicants and fund trustees sufficient discretion in determining fund application to respond to the needs of time, place and beneficiary.

3. Funding:

- 3.1. Modify WTT along the following areas:

3.1.1. delete all incentives offered but the raffle, until such time as the fund's income will permit;

3.1.2. Seek the outright prize to a ratio (10%) of income rather than a fixed sum.

* Rationale: Unless the P1.5 million target is achieved, the package of incentives offered is too onerous a burden for the program.

3.2. Seek the outright donations for the program

3.2.1. Donors will be entitled to participation in the raffle as articulated in 3.1.2.

Due to a significant modification of the program, we seek your decision as to the disposition of your deposits. Please indicate your decision on the attached sheet.

Enclosed is our report of the Fund.

Hoping that you will continue to give us your generous support for this important undertaking of our Order, we are

Sincerely in our Lord.

(Sgd.) MSGR. FRANCISCO G. TANTOCO, JR.
National Secretary

/jgb

cc: District Deputies
Grand Knights

MSGR. TANTOCO:

- () Please retain my deposit in the *modified* WTT project.
- () Please accept attached check _____ for P _____ as an additional subscription to the *modified* WTT project.
- () Please convert my deposit as an *outright* donation to the Fr. Willmann Fund for Priests.
- () Please accept attached check _____ for P _____ as additional donation to the fund.
- () Please return my deposit.

NAME: _____

COUNCIL: _____

ADDRESS: _____

point: "If anyone is going to boast, let him boast about what the Lord has done and not about himself!" Mary, the mother of Jesus, is a wonderful example of this. She does not hesitate to affirm her personal gifts and blessings "all generations will call me blessed" but neither does she fail to acknowledge the source of all these gifts: "For He that is mighty has done great things to me." (Luke 1:48-49)

Someone, examining the word CHRISTIAN once noticed that if we remove CHRIST from the word CHRISTIAN we have IAN, the letters of which could well describe us, considered apart from Christ: I Am Nothing.

—REV. JOHN CHAMBERS, S.J.

A PIECE OF CLOTH

dalupe is well known. A chapel was erected, later replaced by a church and still later by ever large basilicas. Thousands go there, especially among the poor Indians. Our Lady of Guadalupe has been proclaimed the Patroness not only of Mexico but of all the countries in the American hemisphere.

But there are questions that may be asked. Why did the Lady appear to an ignorant Indian? Why not to the bishop, or to a priest; or to a nun, or to a Spanish soldier or lay person? Why did she appear to the conquered Indians? Why not to the conquering Spaniards?

Why did the Lady want a chapel erected there, where no Spaniards lived, but within walking distance of the Indian village?

And why did she appear as she did, in the guise and posture that we associate with the Immaculate Conception?

Surely the reader can figure out the answers for himself. □

—REV. MIGUEL A. BERNAD, S.J.

Appropriate Technology Seminar

Sulat, Eastern Samar was the site of an Appropriate Technology Seminar held on April 22-24, 1982 participated in by eight parishes of Eastern and Western Samar (Sulat, Maydong, Homonhon, Salcedo, Borongan, Giporlos, Balangiga, and Talalora) with 44 participants attending. The main resource person was Rev. Frank Ambayon assisted by Rev. Francisco F. Ugsad, who are both ministers of the UCCP and members of the Board of the Consortium for Rural and Urban Development Organizations (CRUDO). Their office is located at 615 R. Q. Tormis, Cebu City.

The products demonstrated and the seminar activities participated in by those who attended involved the following: soap making (laundry and toilet), instant ginger tea, calamansi concentrate, cough syrup, oil processing. All the participants went home with samples of these products.

The first day of the seminar was spent on the analysis of the social-political-economic-cultural-religious structures of Philippine society so that the participants could be motivated with the relevance of this technology which is so appropriate in their rural localities — a technology which is within the reach of the poor towards the building of self-reliant and human-Christian communities.

The participants were made to realize that in the nation's economic structure where only the moneyed people have access to material resources and technology, the poor people also can have their own technology out of the materials and human resources available in their localities through a process of pooling their resources together in a cooperative way.

The soap, the oil, etc., and the cooperative organizations are just means to an end. The real target is

man — his total development ... his conversion towards goodness ... towards God ...

The three-day seminar was climaxed with a creative liturgy celebrated with the parishioners of Sulat on a Sunday morning mass. The representatives of the different parishes offered the "fruits of their labor" to the Creator during the Offertory. A thanksgiving prayer with background music was said after Holy Communion. "Ganyan sana ang misa (in the Waray dialect) -- when we go to mass we want to experience God" ... was one of the feedbacks from a parishioner.

Then the Core Group of Sulat had their own experimentation of the acquired technology after the seminar. The reflections that followed after a day of sweating out in the making of soap, tea, oil, calamansi concentrate were: what they brought into the making of these products was not only the ginger, oil, fuel sugar, etc. but much, much more, their own initiative, generosity, spirit of sacrifice, patience and perseverance, feelings of frustration and fear (it took time for the tea and soap to harden), cooperation and spirit of unity.

In an apathetic culture like Sulat, the people realized that each one was pitching in to accomplish what they were supposed to do by following the formula — without anybody telling them what to do next. They were really breaking out from their established negative structures. This is conversion ... a change of heart ...

So in the prayer session that followed they expressed their desire for more grace and perseverance to be able to build up these human and Christian values. Praise the Lord! □

—SIS. ROSITA FERNANDEZ, RVM



Q. What should I do in my present situation? Father, I have acquired a wife by the arrangement of both parents of ours. I am going on 30 and my wife is just going on 18.

In the very beginning when I was yet courting her but very hardly, because I was acutely morbidly aware of my physical defect (a polyomyelitis at the age of 4), she frankly told me that actually she never loved me but only pitied me as she also helped me a lot to get her sympathy or pity.

And now, we are husband and wife. And she is even now (or at the time this letter is written to you) conceiving our "first born" by 6 months.

But the present problem now is that my mother, a very irritable one (despite her being so religious), always is impatient with my wife who is yet childish and irresponsible in her ways.

And there were even times that my wife who also became impatient with my mother retorted her by saying that she (mother) ought to remember those days when she (my wife) told her (my mother) that she accepted me only out of her pity on my mother and out of her respect to her (my wife's) parents.

Yet my mother heeded not my wife's words. Now I'm really afraid that my wife, feeling that she is already in ill will with my mother, whom at first she pitied as she pitied me, would change her mind, and hence be the cause of my potential failure in our married life!

Because till now, my wife is always telling me that she is not yet totally committed with me — not unless perhaps if we would already have our child/children, then that would perhaps be her right time to fully develop her love for me.

However, Father, I have psychologized that my mother's fundamental anger is bent toward me, as she always recall those wasted money, toils and times they were expending for my collegiate studies but failed five times.

You know, Father, it had been my poignant wish to be a priest since my "age of reason" or at 7! But unfortunately, when I graduated from High School in 1970, I approached the Bishop of the diocese. But the said Bishop refused my application for a Seminary studies on these grounds: *my scholastic standing was not satisfactory, and my physical defect could be a hindrance to my involvement with the rigorous activities of a priest.*

Then feeling bitter at my rejection especially that I was that time so very young and at every inch vulnerable to temptations of despair, I've lost my vision of a bright future, as I've perceived my religious vocation smashed by the bishop's rejection!

So it followed that my parents' attempts to let me study in any school outside the Seminary were all in vain! I thought I didn't have any other interest than a priestly vocation.

And now I've dared and unwittingly try loving and

marrying that so very young girl without any means to support her except the fact that we now are living together with my parents since I am their only adopted child. But (think not so fortunate a child at that!

A. My attempted answer will be much briefer than if you had only asked for my advice *before* you decided to marry.

The main advice that I can give you now is just to make a supreme effort to make the best of the situation in which you have put yourself. Do not think that you are alone. So many others are in the same situation.

Whenever we find ourselves in what seems to be a hopeless situation, it is then that we must turn confidently to God in prayer. The only other alternative is to give up hope and to continually seek escape in ways and means which only multiply our problems, e.g. drugs, drinking, sexual indulgence, etc.

It seems that your biggest hope is that after your child comes, then love might enter into your married life. Many times husband and wife find that the child brings them closer together. Whereas before they may well have been overconcerned with their own welfare and interest, now they have a common cause for concern — the welfare and education of their child.

There is also need to thank God that He has blessed you with a child of your own. That is a joy that your own foster parents never enjoyed. If you really love your own child, then I'm sure that there will be no future need for your child to be adopted as you were.

You will also be able to raise your own children so that they never repeat the mistakes that you may have made — especially entering into a marriage out of pity. Be sure to teach your future children that as early as possible they should begin praying daily to know the Will of God for their future vocation in life.

The three requirements for every vocation are: 1. To have the *right intention*, e.g. marriage demands only mutual love by both parties — never pity. 2. To have the *necessary qualities* for that vocation, e.g. satisfactory intellectual attainment and good health — physical, mental and spiritual — for the priesthood. 3. *Acceptance*, e.g. for marriage — by the one you ask to marry you. For the priesthood — by the bishop of the diocese where you apply.

If these three requisites are lacking then that is an indication from the circumstances of life that it is evidently *not God's Will* that you enter the vocation which you yourself may desire very strongly.

So, instead of saying that "I've perceived my religious vocation smashed by the bishop's rejection!" I would rather say, according to our faith, that God has manifested His Will that your vocation is not to the priesthood.

Instead, accept His Will humbly and now beg Him earnestly for the future success of your marriage and family.



CHRISTMAS



*No neon lights in Bethlehem
The night that Jesus came;
No glaring billboards, rainbow-hued,
To magnify His name.*

*Only a star ... one, single star,
To lead the questing sages,
And yet, that star shall guide mankind
Down through the countless ages.*

*And ever since that wondrous gift
That Christmas long ago,
The flowers of Love bloom on untouched,
In spite of cold and dew.*

*Dear God, to all was Christmas given:
But, perhaps, we understand it best
Who knows barns best, and mangers, too,
And weariness which cries for rest.*



*And, then, we know how small beginnings
Can grow to greatness, how a light
Cupped by a hand may be sufficient
To save a man lost in the night.*

*So, perhaps, for us the Christmas story
Seems nearer to our daily ways;
Helps us to take our courage from it:
Helps us to feel the thing we praise.*

*Too long have wars held nations fast
In a mad grip of blood and hate;
How glad to know that now, at last,
We need no longer dread that fate.*

*Old Mother Earth lies spiritless,
Her features dark and chilling;
From stormclouds tangled in her hair
White frosted stars come spilling.*

*Then, suddenly, across her breast
Small windows warm the gloaming
With candles lit a million fold
To bring her loved ones homing.* —Francisco G. Tonogbanua



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