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MAY-JUNE, 1983

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CROSS

NATIONAL CATHOLIC MAGAZINE

**DEVOTIONAL SERVICE
IN HONOR OF THE
HOLY MOTHER OF GOD**

**GOD
LEFT
OUT**

**THE OPUS DEI
AS PERSONAL
PRELATURE**

**JAWBONES
OF AN
ASS**



HOLY MOTHER

MOTHERS' DAY

On May 8, the second Sunday of May this year, Mothers' Day was celebrated by the Knights of Columbus in the Philippines in consonance with the practice world-wide. In honor of motherhood, families and churches made a special point of honoring mothers. Many people followed the custom of wearing flowers, particularly the carnation, on that day. Those who wore colored carnations meant that their mothers are living, while those who wore white carnations meant that their mothers had passed away.

A day for honoring mothers was observed many years ago in England, in Yugoslavia, and some other countries.

Julia Ward Howe made the first known suggestion for a Mothers' Day in the United States in 1872. Mary Towles Sassoon, a Kentucky schoolteacher, started conducting Mothers' Day celebrations in 1887. Frank E. Hering of South Bend, Indiana, launched a campaign for the observance of Mothers' Day in 1904. Three years later, Anna Jarvis of Grafton, West Virginia and Philadelphia, Pennsylvania, began a campaign for a nationwide observance of Mothers' Day. She chose the second Sunday of May, and began the custom of wearing a carnation. On May 10, 1907, churches in Grafton and Philadelphia held Mothers' Day celebrations.

Mothers' Day received national recognition on May 9, 1914, when, on that day, President Woodrow Wilson signed a joint resolution of Congress. The following year, the President was authorized to proclaim Mothers' Day as an annual celebration or observance.

In the Philippines, the Movement spearheaded the 1979 Observance on May 11, and was headed by Samie Lim, who aimed to institutionalize the observance of Mothers' Day on the second Sunday of May every year,



just like in the United States and in all other countries around the world. In fact, the Movement was composed of concerned businessmen and civic-minded community leaders who believe that every mother should be given the recognition which she truly deserves.

But the President of the Philippines, in Proclamation No. 2037 dated November 27, 1980, declared the First Sunday and the First Monday of December of every year as "Fathers' Day" and "Mothers' Day," respectively. It may, therefore, be noted that Mothers' Day observance in the Philippines would be at variance from that in all other countries around the world.

It may be observed that, perhaps, the action made by the Knights of Columbus in the Philippines to celebrate Mothers' Day on May 8 this year springs from the fact that this organization is American. The Order

in the Philippines, being a part of the Order in the United States, therefore celebrated Mothers' Day in conjunction with that of the mother organization in the United States.

Mothers' Day, Philippine or American, is not complete without a gift for Mother. It may be cash - but the most thoughtful would prefer to replace cold cash with honest-to-goodness gifts that are to the Mothers' liking. It could be heartfelt service.

On Mothers' Day, let us recall Confucius who said: "There are three degrees of filial piety. The highest is being a credit to our parents, the second is not disgracing them, and the lowest is being able to simply support them."

Even more appropriately, let us remember the advice that His Eminence Jaime L. Cardinal Sin gave to the Manila Jaycees: "Let not your money do the serving for you."

KNIGHTS OF COLUMBUS IN THE PHILIPPINES

OSCAR LEDESMA

PHILIPPINE DEPUTY

P. O. BOX 810, MANILA

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To BROTHER KNIGHTS

The recently completed centennial celebration of our Order revealed two important areas that stand out above all others. They are: the area of priestly vocations and the area of membership.

In the area of vocations, we have the Father Willmann Seminarists Scholarship Program which was established in 1977 in honor of the late Philippine Deputy Rev. George J. Willmann, SJ, to energize the commitment of our Order in the Philippines in the propagation of priestly vocations through scholarship grants to poor but deserving seminarists. Our records show that while a good number of our councils give annually their contributions to this fund, there are still a considerable number of councils that do not. While contributions to this fund are not requirements, conscientious concern for this fund is expected of all councils throughout the land. I would like, therefore, to plead to our councils that have been giving their annual contributions to this fund, to continue their annual aids; and to all other councils that, up to this time, still have not sent in their contributions, to begin their annual aids. The Church needs priests, and we are hoping and praying that our Order in the Philippines may be able to help generously.

In the area of membership, we have two-pronged campaigns for the establishment of new councils throughout the country. During the centennial year, the Philippines topped the membership campaign with a net gain of 5,909 members, for which the Philippines was presented special awards. And yet, our Order in the Philippines still ranks third in membership. With our more than 50,000 members, we have only one-fourth of the total 200,000 members in Canada, which ranks second to the United States.

Our two-fold program to increase membership in the Philippines is handled by two national committees — the national council development committee and the national college council committee.

The national council development committee is trying its best to organize councils in the parishes that still do not have any K of C council, while the national college council committee is reaching out to every big college and/or university. All brother knights throughout the land are expected to lend a helping hand in order to realize our objectives — a K of C council in every parish, and a K of C council in every college and/or university.


OSCAR LEDESMA

Vignettes

MANKIND'S OLDEST RELIGIOUS SHRINE

Scientists say they have unearthed mankind's oldest known religious shrine — a cave sanctuary containing an altar-like slab and an unusual sculpted stone head fashioned 14,000 years ago.

The well-preserved sanctuary, built in a cave by Stone Age men who lived in what is now Northern Spain, also contained weapons, household tools and animal relics, the scientists reported.

Doctors Leslie G. Freeman and Richard G. Klein, University of Chicago anthropologists, discovered the shrine at the El Juyo cave archeological site near the City of Santander.

Freeman said in a telephone interview that the find is "the oldest, intact, dedicated religious site we can prove in the world."

Evidence for religious belief goes back at the least 50,000 years, he said. This includes cave drawings and gravesite offerings placed at Neanderthal burial sites. However, almost all of this evidence deals with death, which is only part of a religious belief system, Freeman said.

At El Juyo, the site has nothing to do with death, he continued. Its symbolism is more universal and tells us about other aspects of the belief system. For example, the fact that hunting weapons were kept separate from sewing implements in the sanctuary strongly suggests that the difference between male and female roles in the material culture was also important to the religious ceremonies, Freeman said.

The stone head is a particular significant find since it portrays a face that is half human and half animal, a unique discovery for this era, the scientists said. There is no other case in Paleolithic (Stone Age) art of a face divided by a midline into two halves, each with a different nature, Freeman said. — AP.



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Frontliners

NEW COLUMBIAN SQUIRES APPOINTMENTS

Hon. Oscar Ledesma, Knights of Columbus Philippine Deputy, recently re-appointed Eduardo M. Litigio as National Chairman of the Columbian Squires (junior order of the Knights of Columbus) to replace outgoing National Chairman, Alberto R. Tanghal.

Included in the new Columbian Squires set-up is the appointment of Roberto V. Bayani as National Executive Secretary and National Vice-Chairman for Luzon of the Columbian Squires. Bayani, who hails from Cavite City and presently residing in Sampaloc, Manila is a fresh Bachelor of Arts graduate, major in Political Science of the University of Santo Tomas.

At 21, Bayani is the youngest Cabinet Member of the Knights of Columbus. He is currently a Third Degree Member of the Order and the incumbent Grand Knight of St. Thomas Aquinas Council No. 7884 of UST, the first College



E.M. Litigio



R.V. Bayani

Council in the Philippines. Bayani is also the National News Coordinator of the KCRP Update newsletter and the District Youth Chairman for District No. 64,

comprising several Universities in Metro Manila. Below is the present complete set-up of the Columbian Squires National Committee.

National Father Prior
National Chairman
Executive Secretary
& National Vice-Chairman
for Luzon
National Vice-Chairman
for Visayas
National Vice-Chairman
for Mindanao

— Rev. Paul EM. Sheehan, S.J.
— Eduardo M. Litigio
— Roberto V. Bayani
— Michael M. Mediano
— Nicolas Turmos

BALAMBAN COUNCIL ORGANIZES VOCATIONS COMMITTEE

KC Council No. 7751 in Balamban, Cebu, formed a Vocations Committee recently, with the following program of activities:

An information drive thru a series of lectures involving not only elementary and high school students of the Saint Francis Academy but also Catholic families regarding the vocations movement;

Formation of the Students Vocation Club, which will be composed of junior and senior students of the said academy;

Formation of the Family Life Voca-

tions Movement which will be composed of the Catholic families of Balamban community; and

The formation of the Balamban Seminary Foundation which will be organized at the later part of the current year.

The proposed seminar foundation will support young boys and girls who are called by God for the priesthood and the religious life respectively.

The members of the proposed foundation will come from priests assigned to the different parishes within the archdio-

cese of Cebu. The members of the newly organized vocations committee are:

1. Bro. Emiliano E. Macapas, Sr., Chancellor and concurrently program director, ----- Chairman
2. Rev. Fr. Manuel Montegrando, Council Chaplain ---- member
3. Rev. Fr. Socrates Saldua, Ass't. Chaplain ---- member
4. Bro. Felix T. Calvo, Grand Knight ----- member
5. Sis. Helen Orejudos, ICM, principal, Saint Francis Academy of Balamban, Cebu ----- member
6. Bro. Anastacio Biay, church director ---- member
7. Mrs. Tita Yray, faculty member, St. Francis Academy - Secretary.

PROMOTE VOCATIONS IN THE FAMILY

After Supreme Knight John W. McDevitt retired in January, 1977, the Board of Directors convened for its quarterly meeting in San Juan, Puerto Rico, and on January 22 of that year unanimously elected Virgil C. Dechant as McDevitt's successor. Forty-six years old when he assumed the office, Dechant's rise to national prominence had been rapid.

Dechant began his first term by



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stressing the Knights' religious character. Shortly after his election, he visited the National Shrine of the Immaculate Conception in Washington D.C., where he placed his administration under the Virgin Mary's protection. At the Supreme Council meeting in August, 1977, he reiterated this dedication and also placed the Order under her care. He announced the implementation of a program by which all new members, upon joining the Order, would receive a special Knights of Columbus rosary blessed by Bishop Charles P. Grece, the Supreme Chaplain. Further, he told the delegates of his intention to establish a chapel in the home office building. In June, 1980, the chapel was solemnly blessed by Auxiliary Bishop John F. Hackett of Hartford in the presence of Officers, Directors, and State Deputies and their families. In accordance with the Order's objective of strengthening Catholic family life, the chapel was dedicated to the Holy Family.

At the Supreme Council meeting in 1979, the delegates reasserted the Order's ties to the National Shrine of the Immaculate Conception by establishing the Luke E. Hart Memorial Fund. De-

dedicated to the "purposes of promoting increased devotion to Our Blessed Mother and for the preservation of the shrine in perpetuity," the \$500,000 trust was raised by a 50-cent per capita tax on members of U.S. councils.

In the aftermath of Pope John Paul II's visit to Mexico, Supreme Knight Dechant launched the "Pilgrim Virgin-Marian Hour of Prayer" program at the 1979 Supreme Convention. Images of Our Lady of Guadalupe, blessed by the Pope, were delivered to the State Deputies of each of the Order's jurisdictions at the convention during a Marian hour of prayer. The images were carried by the State Deputies to their home states, where a schedule was arranged for the pictures to be displayed at each local council, at which time the Marian service would be held. At the conclusion of the program, some five thousand councils had sponsored prayer programs attracting more than two million participants.

On assuming the office of Supreme Knight, Dechant expressed optimism for the Order's idealistic and practical character. His strong devotion to Mary resulted in the free distribution of more than half

a million rosaries in the first five years of his administration, while his dedication to the family led to a variety of innovations, including the extension of specific privileges to widows of deceased members.

As the leader of the largest Catholic fraternal society, Dechant fostered a spirit of close communication with Catholic organizations modeled on the Order in other lands - Ireland, England, Scotland, Australia, New Zealand, Union of South Africa, even in the remote regions of the Philippines, Guam, Hawaii, as well as sparsely settled areas of Canada and the United States.

Observance of Marian services in honor of the Pilgrim Virgin during the Centennial, the K of C's tribute to Mary Immaculate on a rotation basis in all councils in the Philippines took the entire centennial year, from October 10, 1981 to October 10, 1982.

Wholehearted cooperation was extended by all councils, particularly in the proper observation of the Marian services in accordance with the letter of Supreme Knight Virgil C. Dechant to Philippine

Deputy Oscar Ledesma. For this chain of Marian devotions, the Philippine jurisdiction received three official pictures of the Pilgrim Virgin from the Supreme Council in New Haven, Connecticut, U.S.A. for simultaneous and separate rotations within each of the three areas of Luzon, Visayas, and Mindanao. Pope John Paul II had blessed personally the images whose intentions were prayed for in special ways during the Marian services.

The District Deputies, through personal and close supervision, saw to it that all the councils in their respective districts followed the schedules, and that the pictures, the logs and the prayer booklets were transferred together from council to council on the scheduled dates.

The Marian services proved the most beautiful and filial love to our Blessed Mother.

The picture of our Blessed Mother is an enlarged print of a color photograph of a mosaic in the National Shrine of the Immaculate Conception in Washington, D.C., U.S.A. A close look at the print will reveal the pattern of mosaic tiles.

The mosaic was commissioned by Pope Benedict XV as a gift to the National Shrine. Since he died before the work was completed, his successor, Pope Pius XI, carried out his wishes.

A masterpiece in its own right, executed by the Vatican Mosaic Studios, the picture is a copy of the world-famous Madonna of the Immaculate Conception by Murillo. The original is in the Louvre Museum, Paris, France.

Bartolome Esteban Murillo was born in Sevilla, Spain, in 1617, and died in 1682. A deeply devout man who had once studied for the priesthood, he always spent some time in prayer before painting his religious pictures.

The subject of the Immaculate Conception by a Spanish artist was especially appropriate as our pilgrim picture during the centennial year in that it recalls the singular devotion of Columbus to Our Lady under this title. The Madonna and her privilege of Immaculate Conception were no less a part of the Irish Catholic heritage of Father Michael J. McGivney.

The pilgrim picture, identified with the National Shrine of the Immaculate



Conception in Washington, D. C., U.S.A., is also a tribute to the tender love of all Catholics, and of the members of the Order in particular, toward Mary Immaculate. As we pray before this picture, we may well imagine ourselves at the Shrine with the great bells of the Knights' Tower ringing the Angelus: the greeting of the Angel and Mary's consent, the astonishing miracle of the incarnation, and our age-old plea: "Pray for us, Holy Mother of God, that we may become worthy of the promises of Christ."

Our prayers to the Pilgrim Virgin should especially be offered for the intentions of the Holy Father Pope John Paul II.

In the Philippines, observance of Marian services in honor of the Blessed Virgin lasts the whole month of May, when every day in May, our devotees in the thousands go to church daily, late in the afternoon, to participate in the "Flores de Mayo", the devotional service in the church. Here the devotees sing in the devotional service rites the Marian Hymns which were introduced in the Philippines in 1865 by Rev. Mariano Sevilla who was born in Tondo, Manila. These hymns were adapted from the Italian *Il Mese di Maggio* by Muzarelli. Known in our country as the "Flores de

Mayo," these hymns became part of the Mayflower festivals celebrated customarily to this day. These hymns were, therefore, part of the literature of the Philippines during the Spanish regime.

Because of their devotional influence upon our Marian devotees in particular, and upon Catholics in general, the Flores de Mayo have been centers of Maytime celebrations during the month of May which continue to be observed throughout the country up to the present times.

Today, the May devotional services have been modernized, perhaps simplified, to suit the present times.

On December 15, 1982, His Eminence Jaime Cardinal L. Sin, Archbishop of Manila and National Chaplain of the Order in the Philippines, personally gave each and every member of the K of C Cabinet a Holy Rosary which he brought home from Rome. The rosaries were personally blessed by Pope John Paul II.

Following the rosaries (which were the Cardinal's Christmas gifts to the national officials of the Order in the Philippines), the Cardinal gave one image (statue) of Our Lady of Fatima to each of the Assistant Philippine Deputies for Luzon (Bro. Mardonio R. Santos), Visayas (Bro. Antonio O. Salazar), and Mindanao (Bro. Francisco E. Lopez, Jr.). These images were intended by Cardinal Sin to take their respective rounds of visitation to each and every council in their respective areas as did the official pictures of the Immaculate Conception during the centennial year of 1982.

The three images may have begun their visits to the councils in January, 1983. However, if they are still waiting for the go-signal for their visitations from the National Office, then, it is propitious to start the visitations in May, 1983, preferably to begin on May 1, 1983. It is needless to state here that such visitations be accompanied by the hour-long devotional service with the image and the log and the prayer booklets as the principal features, and all the officers and members with their families, relatives and friends invited to the service.

(Please turn to page 33)

The MIFF seems to be a subject that has been exhausted and no one wants to hear about it any further. However at the risk of being boring, I wish to say something on a wider subject suggested by the MIFF affair. I wish to say that the protagonists of the two positions, which we will call the MIFF view and the Sin view, were not talking entirely about the same thing. And this is always happening in the subject of chastity.

We may take it for granted that nobody, or almost nobody, holds that in the matter of pornography or obscenity there should be no restraints. Therefore however loud the shouting against concrete controls, practically no one seems to suggest that there should no controls. So on this point the MIFF view and the Sin view would be in agreement. Underlying this opinion is the conviction that the exhibition of sexually stimulating images can be harmful.

We may say that obscenity or pornography has several levels of harmfulness. The first is its effect on the individual character, its psychological harm. The sexual appetite is so powerful that unless it is regulated, it will come to dominate the whole person. It becomes an obsession like drugs. It destroys the will power for necessary and useful objectives. An author says "Unchastity is the natural enemy of reason and all that reason involves . . . and since reason works in tandem with the will, unchastity impairs the operation of the will." This then is the first harm of pornography: it is a threat to the individual character.

But since man is a social animal, and especially since sex is a social appetite, the character deterioration just described will make the victim a harmful member of a society. He will seek satisfaction regardless of his duties and of the rights of others, and thus hurt the society he lives in. History teaches that great civilizations have been undermined by the spread of sexual indulgence. The author just quoted says "If cultural history has anything to teach us, it is that no civilization can endure whose citizens refuse to practise some form of sexual restraint."

On these two points, the psychological and the social threats of pornography,

GOD LEFT OUT

Obscenity or pornography has several levels of harmfulness. The first is psychological harm - - unless regulated, sexual appetite destroys the will power. The second is social harm - - the victim has little respect for the rights of others. The third is that obscenity is an offense against God.

the MIFF view and the Sin view would we believe be in substantial agreement, at least in theory. However the MIFF school would be content with talk and be slow to do anything about the evil. They would allege cultural, artistic and economic reasons why nothing should be done. Ultimately money would be the decisive factor, and since obscenity is generally profitable, it would be let go on.

However there is a third consideration. Obscenity is not only harmful to the individual, not only harmful to society, but it is "harmful" to God. It is sin.

The sex appetite like all appetites has rules for its orderly use. These rules are discerned in the very structure and purpose of the appetite. When the appetite is employed for this purpose and according to these laws, its use is good. We may say that the appetite has two facets: there is the substantial exercise

of the drive, and there is the pleasure which accompanies this exercise. It is when the pleasure is exclusively sought, or primarily sought, that we have disorder.

Now this disorder is in contravention of the law of God inscribed in man's nature and is called sin. It is this facet of pornography which is the primary consideration of the Sin view. Obscenity causes sin. It is Christian moral teaching that the pursuit or entertainment of venereal pleasure, when it is not according to its laws (i.e. in marriage and according to the laws of marriage) is a sin. Obscenity has for its purpose and effect to convey venereal pleasure, and that is sinful. As a matter of fact the other two evil effects, the psychological and social are rooted in this essential disorder in God's plan.

St. Paul said to the Ephesians "Among

you there must not be even a mention of fornication, or impurity in any of its forms, or promiscuity. This would hardly become the saints (St. Paul called all Christians "saints"). There must be no coarseness or salacious talk and jokes — all this is wrong for you." St. Paul is talking about sin, offenses against God. In another place he writes "... gross indecency and sexual irresponsibility . . . I warn you as I warned you before that those who behave like this, will not inherit the kingdom of God." Paul is thinking about the loss of sanctifying grace, the "kingdom of God."

We think that here we are in a terra incognita as far as the MIFF group is concerned. They would probably find this talk about sin unintelligible and irrelevant. If one is to judge the movie world by what is printed in the newspapers sin is simply non-existent.

Perhaps in the light of such teaching the MIFF school will understand why religious leaders were so vehement in their opposition to the MIFF. The fact that pornography is an occasion of sin is a matter of no concern to that world which was articulate in MIFF, the moving picture producers, the scenario writers, actors and actresses, much of the TV world, the five-star hotels, etc.

And yet to the Sin view it is a very important consideration. Cardinal Newman said that no conceivable advantage would justify one venial sin. St. Francis of Assisi said that if someone committed one single venial sin he would have enough matter for penance for a lifetime. St. Ignatius Loyola warned his sons who were sent on preaching missions "not to forget themselves in order to attend to others, being unwilling to commit the slightest sin for all possible spiritual gain, not even placing themselves in the danger of sinning."

To sum up there are three evils in pornography. The first is harm to the individual. The second effect is social. Members of society who are thus blind and enslaved by unchastity will have little respect for their duties and the rights of others. The third and most important consideration is that the irregular pursuit or acceptance of venereal pleasure is sin, an offense against God.

FR. LEO A. CULLUM, S.J.

May-June, 1983

PRO-LIFE PHILIPPINES

Pro-Life Philippines is an educational, civic and charitable organization of individuals, organizations, and agencies concerned with protection of life.

Pro-Life believes that all human life — before and after birth — has a right to care and protection. It insists on our special obligation to the weak and helpless, the aged, the disabled and the unborn child. It works to build up family life, prepare people for marriage, and spread Natural Family Planning.

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THE OPUS DEI AS PERSONAL PRELATURE

*Interview with Msgr. Alvaro del Portillo
On the establishment of Opus Dei as personal prelatore*

(Editor's Note: Last November 28, the Vatican released the official document erecting Opus Dei as a personal prelatore, the first time such Vatican II innovation in Church structure is applied.

In this interview, Msgr. del Portillo explains the implications of the event.)



Msgr. del Portillo

QUESTION. In the last few months there has been a great deal of talking and writing about the juridical transformation of Opus Dei. Nevertheless I would like you to give us a brief description of that event.

ANSWER. It is, to put it in a few words, only a change in the juridical framework. Up to this time Opus Dei was legally, though not in fact, a secular institute. Now the Pope has decreed that Opus Dei be given a juridical configuration in keeping with its spirit and sociological structure. He has erected it as a personal prelatore, in accordance with the norms established by the Second Vatican Council.

Those juridical norms indicate that the Holy See, in order to attend to special pastoral and apostolic needs, can erect these personal prelatores. They are ecclesiastical institutions of a jurisdictional nature which, without taking away any of the rights of the diocesan bishops, have the faculty of incardinating secular priests, and to which lay people can be incorporated by means of a contractual

bond.

Q. How is the Opus Dei Prelature made up, and what is its object and purpose?

A. The Opus Dei Prelature is an international personal prelatore, based in Rome, and is under the Sacred Congregation for Bishops. It is made up of a Prelate, of the clergy of the Prelature (the priests incardinated in Opus Dei) and of the laity freely incorporated to the Prelature, and of those who will be incorporated in the future.

The priests proceed exclusively from the laymen of Opus Dei who receive Holy Orders after having carried out the necessary ecclesiastical studies.

The laity of the Prelature is made up of men and women, married and single, of all races and social situations, without any restrictions due to health, advanced age, work or family circumstances, etc. .

There are two fundamental aspects of the structure and finality of the Prelature, which indicate its *raison d'être*, as well as its natural and specific position

in the ensemble of the pastoral and evangelizing activity of the Church:

a) the "particular pastoral work", which the Prelate, with his clergy, undertake in assisting and sustaining the lay faithful incorporated to Opus Dei in the fulfilment of the specific ascetic, formative and apostolic commitments they have assumed, which are particularly demanding;

b) the apostolate which the clergy and laity of the Prelature, inseparably united, carry out in helping to bring about, in all sectors of society, a deep consciousness of the universal call to sanctity and apostolate and, more specifically, of the sanctifying value of ordinary work.

Q. There was a certain amount of speculation, sometime ago, about the study being carried out with a view to changing the juridical situation of Opus Dei. Some people even went as far as to say that Opus Dei could become a "parallel church," or a "church within the Church". Would you like to comment?

A. In my opinion, the erroneous

affirmation that we wished to become independent of the bishops stems from the fact that our juridical change was difficult to understand unless one had, together with some notions of Canon Law, the necessary familiarity with the documents of the Council and of the Holy See, which deal with the new personal prelatures envisaged in the Second Vatican Council.

It seems to me that some of the people who disagreed with the petition for a change in the juridical status of Opus Dei were taking into account only one type of prelate, the territorial prelates, which are absolutely independent of the diocesan bishops. They either forgot or didn't know that Vatican II had opened up the way for a different type of prelate which is personal, and not territorial, and which is erected to carry out specific apostolic tasks, while duly safeguarding all the rights of the bishops of the places in which it operates.

Others, probably the majority, did not know what specific petition Opus Dei had made and spoke about petitions which had never been formulated. And against these windmills they did battle.

It is true that some people have deliberately spread around the rumor that Opus Dei wanted to become completely independent of the bishops. The facts have given the lie to this calumnious accusation, which we have denied so often.

Q. Doesn't Opus Dei remain now more directly linked to the Holy See? It has been said in the past months that it would be a sort of personal army of the Pope in every diocese.

A. As far as relations with the Holy See are concerned, the only change consists in that Opus Dei, like all other prelatures, is now dependent on a different curial department, namely the Sacred Congregation for Bishops.

As for the other thing you mention, you can take it as a simple coloring or striking phrase from journalists trying to "explain" the fact without going into pastoral and juridical points unknown to or even without interest for the public at large.

But of course each member of Opus Dei and the Work as a whole strive to be absolutely faithful to the Roman Pontiff in all circumstances and places. And it

is quite obvious that this fidelity to the Pope implies also a fidelity to and a close link with each diocesan Ordinary.

Q. What were the reasons that prompted Opus Dei to ask for a change in its juridical situation?

A. The change was requested in order to solve a serious institutional matter: to ensure that the configuration of Opus Dei be in keeping with what from the beginning Msgr. Escriva saw Opus Dei to be. In the previous juridical situation we were within a framework which was not in keeping with our vocation. We had to

In the activity of the Church, Opus Dei assists the lay faithful in the fulfilment of specific apostolic commitments and in helping to bring about deep consciousness of the sanctifying value of ordinary work.

explain continually that we were not religious. At times confusion was caused by those who declared that the laity in Opus Dei were "consecrated persons". This led to unfounded doubts as to their independence in social and professional matters, thus giving rise to incredible misunderstandings and discriminations.

Q. What is your reason for not wanting to be confused with religious?

A. Your question touches on the essence of the spirit of Opus Dei. Since 1928 our Lord has wished to use Opus Dei to remind Christians that they can and should attain sanctity in the midst of the world, in their ordinary work and family situations and relationships, converting all those human things into occasions and means to practise the virtues, making them the "materia prima" of their sanctity and apostolate. Vatican II again reminded Christians in a most impressive way of the same things. The reason why we don't wish to be considered as religious is therefore very simple: it is because we are not religious, nor is it good for the Church that we be considered more or less like religious.

Allow me to avail of this occasion to mention once again the love and veneration that I feel for all religious, which we in Opus Dei have learned from Msgr. Escriva. I am quite sure that all the members of Opus Dei live this same spirit. And we feel the same esteem for all men and women who, through the profession of the evangelical counsels, consecrate themselves to God in the middle of the world.

Q. Can priests who are already incardinated in other dioceses be members of Opus Dei?

A. The clergy of Opus Dei is made up solely and exclusively of the priests of Opus Dei. But there also exists, inseparably united to Opus Dei, the Sacerdotal Society of the Holy Cross, of which the Prelate of Opus Dei is the president general. Priests incardinated in any diocese may join the association, by means of a merely associative bond, which does not place them under the jurisdiction of the Prelate, nor does it break or in any way weaken the bond which these priests have with their respective dioceses and their own Ordinary.

As you know, the Second Vatican Council, in the decree about priests, praises and encourages associations aimed at fostering sanctity among priests in the exercise of their ministry. This is the object and purpose of the Sacerdotal Society of the Holy Cross. It provides its members with the opportune spiritual and ascetic assistance which not only leaves the canonical obedience which these priests owe to their bishop intact, but strengthens it.

Q. One could say that a stage in the life of Opus Dei has ended with this juridical change. Would you like to make an appraisal of the progress and activity of Opus Dei during these past years, and tell us how you see its work developing in the near future?

A. Although the change is only in the juridical framework, and nothing essential in Opus Dei has altered, I must state that it is a very important step, for which our founder prayed with great faith — and asked others to pray — for many years, even when all the juridical pathways were still closed.

You ask me for an appraisal and for a forecast. We are not very keen in Opus

(Please turn to page 33)

St. John Vianney, otherwise known as the Cure of Ars (died in 1859) was so slow as a student in the seminary that he was judged incapable of becoming a priest and he was forced to leave the seminary.

His own parish priest believed so strongly that God wanted this young man to become a priest that he took him into his own residence and he personally tutored John Vianney. Failing again, Vianney was finally allowed to be ordained, only because of the outstanding goodness of his life.

One day, in the course of the new priest's reading of the scriptures, Vianney read about how Samson killed one thousand Philistines with only the jawbone of an ass (Judges 15:15). Vianney thought to himself saying: "If the Lord could slay one thousand Philistines with only the jawbone of an ass, imagine what he could do with me!"

Vianney had no illusions about his own talents or his intelligence but, only focusing on the power of the Lord, he began to see the wonders that God could do through him. Vianney did not focus his mind on his obvious weaknesses and limitations. If he ever did, the thought of the ass' jawbone was always enough to give him courage, not in himself, but in the power of God.

Because Vianney could find no strength and no wisdom in himself, he looked to the Lord for all that he needed. And he was not disappointed. With St. Paul, Vianney could say: "I rejoice in my infirmities (I boast of my weaknesses)" (2 Cor. 12:5) because his weaknesses forced Vianney to look to the Lord for his strength.

The saints have always looked into themselves and have wondered why they were chosen to do God's work. Ever conscious of their own cowardice and laziness, they see very little in themselves to put their confidence in, for the slaying of one thousand Philistines. But, like Vianney, they quickly turn their gaze from what little talents they might have and focus their attention totally on the Lord, finding in Him all their strength and salvation.

This humility of the saints is not a denial of the many gifts that God has given

JAWBONES OF AN ASS

We, the "jawbones of an ass," must pray that God would decide to use us to do His work.

to them but it is the recognition that none of their gifts will save them and that none of their gifts is enough to complete God's work: "Unless the Lord builds the house, those who build the house labor in vain." (Psalm 127:1)

Blaise Pascal, French philosopher (died in 1662), once divided all men's acts into two categories: into those done apart from God and those done together with God: "There is nothing on earth" he said, "that does not show either the wretchedness of man, or the mercy of God; either the weakness of man without God, or the strength of man with God."

The word humility comes from the Latin word: humus, meaning: ground (or dirt). The humble man must remain close to the ground, he must not forget his origins. The Church reminds us of this on Ash Wednesday. While placing ashes on our forehead, the priest says: "Remember man that you are dust and unto dust you shall return!"

...All these considerations are not meant to discourage us or to put us down. They are only meant to direct our attention away from our own limited personal resources and to turn us toward the unlimited resources of the

Lord: "In Him I can do all things" (Phil. 4:13).

President Abraham Lincoln, a humble and God-fearing man, well aware of his own limitations, did not fear to take upon himself God's work of keeping the Union together. He focused, not upon his own strength, but upon the strength of the Lord. One day, during the Civil War in the United States (1861-65), President Lincoln was passing through a big crowd. An oldtimer waved his hat at Lincoln and shouted: "Mr. President, I'm from up in New York State where we believe that God Almighty and Abraham Lincoln are going to save this country." With a smile, Lincoln waved back at the man and said: "My friend, you are half-right!"

If I think that God and I are going to do great things, then I am only half right. If I think that God, using me, as Samson used the jawbone of an ass, is going to work signs and wonders then I am all right.

Trusting, not in himself but in God, President Lincoln did not fear. His only concern was that he was on God's side and that he was being used by the Lord as Samson used the jawbone of an ass. At another time during the Civil War, a Northern general said to Lincoln: "Mr. President, every night I get down on my knees and pray that God is on our side." Lincoln replied, saying: "General, I much appreciate your prayers but rather than praying that God is on our side, I would feel much better if you prayed that we were on God's side!"

We, the "jawbones of an ass," "must not try to "use God" to do our work. Rather, we must pray that God would decide to use us to do his work.

If we are afraid to say "yes" to God and afraid to allow ourselves to be used by Him, then we are bound with the ropes of fear. We are not free and God will not be able to slay his one thousand Philistines through us. We must surrender. We must dare to be foolish for the Lord. Nikos Kazantzakis said it well in speaking through the main character in his book *Zorba the Greek*: "There must be a little madness in us; otherwise we can't cut the rope and be free."

— REV. JOHN CHAMBERS, S. J.

BLESSED LORENZO RUIZ REMEMBERED

The Archdiocese of Manila celebrated the second anniversary of the visit to the Philippines of Pope John Paul II and the beatification of Blessed Lorenzo Ruiz and companion martyrs. The activities ensured the continuing effects of the Pope's visit and were focused on Blessed Lorenzo Ruiz as a model who lived a practical Christian life and was martyred for his Christian faith.

The activities were:

1. Launching of the book **The First Filipino Saint** by His Excellency Antonio C. Delgado, Ambassador Extraordinary and Envoy Plenipotentiary of the Philippines to the Holy See, February 17, 5:00 p.m., Hilton Hotel.



2. Presentation of the first set of Blessed Lorenzo Ruiz stamps by J. Roilo S. Golez, Postmaster-General, to His Eminence Jaime L. Cardinal Sin, Archbishop of Manila, at Villa San Mi-

guel, Mandalayong, February 18, 10:00 a.m.

3. People's Mass commemorating the beatification with His Excellency Most Rev. Bruno Torpigliani, DD, Apostolic Nuncio, as main celebrant, February 18, 3:00 p.m., Binondo Church.

4. Opening of diorama exhibit of dolls on the life of Blessed Lorenzo Ruiz, after the Binondo Mass, February 18.

5. Motorcade to escort the image of Blessed Lorenzo Ruiz from Binondo Church to the construction site of the Blessed Lorenzo Ruiz Center in Dagat-Dagatan, Navotas, Metro Manila, February 18.

6. Pontifical thanksgiving Mass with Cardinal Sin as the main celebrant, February 20, 5:00 p.m., Basilica of the Immaculate Conception (Manila Cathedral).

7. Youth Day pilgrimage to Binondo Church, February 19, Binondo Church, 3:00 p.m.

8. Family solemn Mass and consecration of the family to Mary, with His Excellency Most Rev. Cirilo Almario, DD, Bishop of Malolos, February 21, Santo Domingo Church, 6:00 p.m.



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PONCIANO C. MARQUEZ
President

Church and State Commitment to Human Development

(Speech delivered at the General Assembly Meeting of the Bishops-Businessmen's Conference for Human Development on March 12, 1983)

Dear Friends,

Today under the sponsorship of the Bishops-Businessmen's Conference, we are gathered together to engage in a "conspiracy". Lest some grow fearsome and others belligerent, I wish to recall with the late Fr. John Curtney Murray, S.J., the original Latin sense of the word which meant a "breathing together" towards unanimity in thought and in action. It is in this sense that Cicero could state that civil society is formed "*conspiratio hominum atque consensus*" – that is, by a coming together of men and women to form a consensus that paves the way to united action.

It is therefore both fitting and proper to term the coming together here of His Excellency, the Prime Minister, and of the members of the BBC, and of your humble servant – as a Great Conspiracy to create a consensus towards the building of a political society that is just, free, civil, peaceful and united – indeed, a "*conspiratio iustum in unum*"

CHURCH-STATE-PEOPLE

Your theme today echoes an earlier paper I presented at the University of Santo Tomas on the occasion of the feast of St. Thomas More who held a post equivalent to that of Prime Minister to Henry VIII of England. In that forum I pointed out that an authentic commitment to human development by either the Church or the State cannot be credible without the participation of the people. It is this triadic, interlocking relationship of Church-State-People that makes possible the emergence of a genuine democracy that is both a political and a spiritual enterprise.

When these three elements stand in proper relationship to one another, we have a society marked by civil peace and justice. When one element in the relationship seeks to hold the others in thrall, then civility vanishes to be replaced by despotism and anarchy.

Permit me to begin my consideration of this precariously balanced relationship through the perspectives I know best, namely the Church-People axis.

The Church relates to People through an incarnational humanism it learned from Christ who gave us this mandate:

**The Spirit of the Lord is upon me,
For he has anointed me to preach the good news to the poor.
He has sent me to announce to the prisoners their release
And to the blind the recovery of their sight;
To the oppressed their liberty—
To proclaim the year of the Lord's favor." (Luke 4:16-19)**

One should not wonder then, as the Pharisees of old did, why the Church should be found among People – sharing their poverty, enduring the opprobrium of the powerless, bearing the cross of the dispossessed.

In fidelity to her Lord, the Church is one with the People: "I tell you, insofar as you did it to one of the humblest of these brothers of mine, you did it to me." (Matthew 25:40). The gospel-memory of her crucified Master places the Church on the side of the victims of history, not on that of the oppressors.

It is an option that the Church has willingly paid for in the blood of her martyrs, in the imprisonment and banishment of her followers – tribulations systematically inflicted on her by all the tyrants of history who saw her presence among the people as a subversion of their ambitions, a subversion of their plans to rule without the people and without God.

Thus, when the Christian people of Rome went into the catacombs, the Church followed and became the Church of the underground. Thus, when the persecutions of atheistic States drove believers into gulags and concentration camps, the Church faithfully shared their subversive existence.

In this Christian nation with its Christian leadership and citizenry – are we also bent on disengaging the Church of Christ from the People of Christ? Are we also pinning the badge of subversion on acts for which the martyrs shed their lifeblood – acts mandated by their fidelity to a gospel of justice, charity and peace?

Are we, as Diocletian did, as Hitler did, as Stalin did – driving the Church underground?

In the bilateral relationship between Church and State in our country, there are no tensions, no disagreements and misunderstandings. The constitutional demarcation of their

respective areas of functional responsibilities is clear.

The national problem is between the State and the People.

If the human rights of the people are violated by the State, then *ipso facto* the Church present in the people becomes involved. If the freedom of the people to organize, to express dissent, to be authentically represented is curtailed, then the Church stands by their side as advocate. If the State does not abide by the people's mandate to establish on our fair land a regime of justice, peace, liberty and equality — as stated in the Preamble of our Constitution — then the People's demand becomes also the Church's demand.

The evangelical alignment of the Church with the People might be misconstrued as an undermining of the authority of the State to govern. On the contrary, The Church is for a State that is able to exercise its legitimate authority effectively. The Church believes that integral human development requires a political order that can guarantee stability, security and freedom to its citizenry. Here is a tradition of order and nationality in civic affairs; not of chaos or anarchy. The value of the Church invests in helping to build a mature political order is as the value a mother puts into the house that shelters her children from storms.

The Church is for a state that is able to exercise its legitimate authority effectively. The Church believes that integral human development requires a political order that can guarantee stability, security and freedom of its citizenry.

What factors then characterize a mature political order in whose abode the Filipino's sovereign spirit can grow?

RES SACRA HOMO

The first characteristic of a mature political order is its recognition that every citizen "has a sacredness of personal dignity which commands the respect of society in all its laws and institutions. His sacredness guarantees him certain immunities and it also endows him with certain empowerments," (John Courtney Murray: *We Hold These Truths 89.*)

The sacredness of man comes from his being created unto the image of God and whose endowment of reason has its origin and sanction in the eternal Reason of the majestic God. The immunities guaranteed citizens from illegal encroachments by the State, from deprivation of life, liberty or property without due process of law are in acknowledgment not only of their constitutional rights but more of their moral status as children of God. Through this sacredness inherent in the people which gives them an inner sense of responsibility to a higher law, man is empowered to "judge, direct and correct" the processes of government. People whose consent is required to legitimize a government must have the right to participate in the design and implementation of State policies and programs. And to pronounce judgment on them.

PLURALISM AND DISSENT

The second characteristic of a mature political society is

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its capacity to form an organic community which fosters the autonomous and complementary existence of various groups. The State in its character as servant of the people, admits to an order of rights antecedent to the political order. These are the rights not only of the person but also of intermediate institutions such as the family, the church, trade unions, the professions and various associations that men form in order to exercise their freedom and creativity in cultural, social, economic and religious spheres. The principle of subsidiarity restrains the State from duly infringing on these bodies or assuming their functions.

This tolerance for the co-existence within the body politic of groups holding divergent views leads to the promotion of pluralism. A genuine political society is structurally pluralistic inasmuch as it strives for consensus while respecting divergence and dissent. To exclude pluralism is thus to suppress the political dimension itself of society. To exclude dissent is to fail to elevate this force so that it might enter the political process of conciliation. Dissent and pluralism are not divisive forces since both presuppose a consensus to participate in a political process maintained through open discussion. "Civilization," wrote Fr. Thomas Gibbey, O.P., "is formed by men locked together in argument. From this dialogue the

community becomes a political community." This then is what it means to have a society that is property *civilis*.

SOCIAL JUSTICE

The third characteristic of a mature State is its promotion of social justice in the political sphere. For its definition let me as did the President of the Republic, go to Chief Jose P. Laurel who wrote:

Social justice is . . . the humanization of laws and the equalization of the social and economic forces of the state so that justice in its rational and objectively secular conception may at least be approximated. Social justice means the promotion of the welfare of all the people, the adoption by the government of measures calculated to insure economic stability of all the component elements of society, through the maintenance of a proper economic and social equilibrium. . . .

To balance this secular definition with a spiritual dimension, let me quote this time from Pope John Paul II:

There are in today's world too many situations of justice. Injustice reigns when some nations accumulate riches and live in abundance while other nations cannot offer the majority of people the basic necess-

(Please turn to next page)

ties. Injustice reigns when within the same society some groups hold most of the wealth and power while large strata of the population cannot decently provide for the livelihood of their families even through long hours of backbreaking labor. Injustice reigns when the law of economic growth and ever greater profits determine social relations, leaving in poverty and destitution those who have only the work of their hands to offer. Being aware of such situations, the Church will not hesitate to take up the cause of the poor and to become the voice of those who are not listened to when they speak up, not to demand charity, but to ask for justice.

The Pope spoke these brave words on social justice, not in El Salvador or Guatemala – but in Negros Occidental.

TRUTH

The fourth characteristic of a mature political society is its respect for truth. A democratic society gives to its people access to information that enables them to judge the validity of public decisions, direct and correct government policies and actions.

Truth therefore, cannot be the monopoly of the State; it belongs to the People. Truth when distorted into propaganda dehumanizes citizens and transforms them into a herd for the manipulation of the powerful.

"The way of peace is the way of truth!" – said Gandhi. It is the disseminators of lies who are themselves the merchants of violence. Their infidelity to truth creates divisions among the people. Their barrage of half-truths in media brings disaffection and mistrust into daily lives rendering difficult the attainment of wisdom and unity in the republic.

The greatest civilizing gift that the Church gave mankind is to know the truth – "a truth which liberates and which alone gives peace of heart . . . the truth about God, about man and his mysterious destiny . . ." (Evangeli Nuntiandi, 78). In the mind of Pope Paul VI, the pastors and preachers of the Gospel must always seek the truth and transmit it to others even at the price of personal renunciation and suffering. Surprisingly, it was a politician who gave us one of the most noble examples of devotion to truth – the Lord Chancellor of England, Thomas More who died because, though he was the King's good servant, he was God's first.

TOWARDS A MATURE POLITICAL ORDER

These then are some of the major secular and spiritual characteristics that a mature political order exemplifies. Are they to be discovered in our present State?

The objective analyst will see before him a political institution beset, like most other human creations, with good and evil. Undoubtedly, there have been responsible

initiatives to bring about political maturation: the promotion of barangay councils as channels of broader citizen participation; the swift promulgation of a limited agrarian reform program; the establishment of workable bureaucracies staffed by many honest and dedicated men and women; a basic respect for the need to maintain a pluralistic ideology that buttresses our continuing struggle against foreign interests.

These and other achievements of our political community which enabled our nation to survive and endure the crises of our times are proper grounds for pride and gratitude.

But with the same objectivity and humility before reality, one cannot firmly conclude that we now have before us a political order that has its destined maturation. The social, political revolution that emanated from the center has not reached the marginalized groups of our society, nor has it elicited from them the will to engage in a similar revolution to transform their lives and society. Our capacity for solidarity and consensus is swiftly being eroded by the lack of public accountability: our neighboring states implement command responsibility better than we do, sparing neither ministers nor generals. A growing mutual distrust between government and the private sector now informs the political and economic climate preventing cohesion and coherence of policies. Increased military equipment and arms do not seem to be counter-balanced by superior discipline and morale in our police and military organizations. The diversification of social forces and the increased interaction among them necessary for the emergence of mature politics are hampered by fear and corruption. In spite of our higher literacy rate and greater number of degree holders from prestigious American universities, our economic performance trails behind that of our Asean neighbors and has brought about a mass exodus of our skilled manpower to countries which exploit them and restrict their religious rights.

The promises were many, the vision alluring, the efforts promethean – but something happened along the way to its mature realization. As mortality numbers its allotted days, greatness continues to elude it and nobility recedes from its company.

Why this tragic shortcoming of what could have been one of the most noble political experiments of our era?

Let our history indicate a possible answer – reverberating from the island of Mactan to the hills of Tirad Pass to the peninsula of Bataan is the cry for freedom. Filipino creativity does not flower under repression, no matter how subtly imposed. Filipino maturity cannot be attained under a State who, either from timidity or mistrust, withholds from its citizens the fullness of responsible freedom.

Freedom – its diminishment in our midst prevents our being a human community of varied talents and dynamic creativities.

Freedom -- to be fearful of its ennobling presence in the citizenry undermines the State's claim to civility and edges it to a new barbarism.

Freedom - its diminishment in our midst prevents our being a community of varied talents and dynamic creativities. Without freedom there can be no real respect for man's sacredness.

Freedom — without it there can be no real respect for man's sacredness, no tolerance for dialogue and dissent, no justice, no truth possible.

Not so long ago, the State invited the Church to participate in its socio-economic programs for the People. Can Holy Mother the Church enthusiastically enter into such a collaboration knowing all the while that in the jails and detention centers of the state some of her anointed and consecrated children are ignobly denied their freedom?

Not so long ago, some neighboring non-Christian countries granted amnesty to their political prisoners during the season that commemorates our Lord's birth. Can the Church of the Philippines believe that among the leaders of this one Christian nation of Asia there was none with the nobility of compassion and humanity to free those imprisoned solely for their political beliefs?

This year, Christendom commemorates the Holy Year of the 1,950th Jubilee of our Redemption. There is no more fitting time and setting to be found for Christian leaders to exercise their statemanship and bring about national reconciliation.

Reconciliation, however, will remain only an ideal, a consummation devoutly to be wished, unless a determined and concerted effort to achieve it is launched by *all* the parties who must "conspire", who must breathe together towards unanimity in thought and action.

Mr. Prime Minister, I have aired my views on how this reconciliation can be made possible. You will do the same thing. But, because you and I are both human, there is the possibility that in our presentation of what we believe is a formula for national unity, we may have been concerned primarily with our own side of the question, without paying adequate attention to the other side.

So I suggest this: why don't we form some sort of council made up of three members in the government led by you, Mr. Prime Minister and two other cabinet ministers, three members from the Catholic Bishops' Conference of the Philippines led by the incumbent President — hopefully, Archbishop Mabutas will make me one of the members — two members from the opposition and two members from the private sector. Because this council will be made up of people of unquestioned integrity, it would enjoy a high degree of credibility. Because it will invite the opposition and the private sector — and I believe this should be respected by a respected businessman and a retired justice with a reputation for high-mindedness — then its views will embrace the entire spectrum of Philippine thoughts and aspirations.

This council will invite suggestion from the people on a broad range of subjects. It will then discuss this and, drawing from its manifold resources and expertise, refine them or discard them, as the case may be. And then, after it has arrived at a consensus, the council can present this to the Pre-

sident for implementation.

I shall be most happy, Mr. Prime Minister, if you would give this proposal your most earnest consideration. Perhaps, we can sit down together and discuss this more thoroughly. And it should be done at the earliest time possible.

On the inauguration of this Holy Year on March 25th, the Pope will address us with the invocation: "Open the doors to our Redeemer!" I pray that in imitation of this spirit, our Christian leaders will open the doors to the fulness of freedom for our nation through creative, noble acts of political amnesty, social reconciliation and economic security. The talents are there, the will to do so stands present at the threshold of decision, the time ordained by history and by Providence is here.

I began by talking of a "conspiracy" to build mature and proper relationships among Church, State and People. Allow me to end by invoking the blessings of God who sent His Spirit to that first Pentecostal Conspiracy led by Mary and the Apostles at a villa in Jerusalem. May we receive likewise the gifts of the Holy Spirit so that we might go forth from this Villa in Mandaluyong with wisdom and courage to help build a just State and a noble People. —**JAIME L. CARDINAL SIN**



KNIGHTS OF COLUMBUS

BLESSED LORENZO RUIZ
COUNCIL NO. 7344
 Binondo, Manila

COLUMBIAN YEAR 1982-83

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 Chaplain

By KNIGHT TROFILLO G. ANO
 Grand Knight

By KNIGHT SORFACIO B. MARTINEZ
 Warden

By KNIGHT ALFREDO M. CRAIG
 Deputy Grand Knight

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By KNIGHT ALFREDO M. CRAIG
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By KNIGHT JOSEPH O. LEE
 Membership Director

By DR. VICTORIANO Y. LIM
 Medical Director

A DIALOGUE

Peace be with you.

Our greeting is a blessing, a prayer, a hope that the Peace of Christ may indeed become a reality for all of us. For today in the Philippines we live in deep conflicts, in all too glaring absence of peace. We greet you also in these words as our solemn affirmation for the need to dialogue for peace.

We, pastors and flock, have the sacred trust from Christ to preach His peace, to strive to effect His peace, in the concrete world of our day-to-day life. But what does the Peace of Christ mean for the conflictive issues that today threaten to ruin us as a people? What should we be doing as bearers and doers of the Gospel of Christ, as effective agents of His Peace?

OUR MISSION. Our basic mission as Church is to proclaim in word and deed the good news of salvation in Christ, in season and out of season. And it is most fitting that we remind ourselves of the fact in this Jubilee Year, the 1950th anniversary of our Lord's redeeming death and resurrection. In the fulfillment of our mission, we need no reminder of the truth that Christ, as Vatican II puts it, "gave His Church no proper mission in the political, economic or social order" (GS no. 42) and hence it cannot and should not be "identified with any political community nor bound by ties to any political system" but is "the sign and the safeguard of the transcendental dimension of the human person" (GS no. 70).

The purpose Christ has set before His Church is a religious one. But "out of this religious mission itself come a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law" (GS no. 42).

It is this structuring, this consolidating of our society according to the divine law that is our concern here. For it is precisely this aspect of our mission that is at the root of our current problems with government.

OUR PRESENT SITUATION. At our annual conference in Baguio last month, we, your Pastors, took a hard look at

our difficulties with government, at the reasons behind them. It is not our intent to detail them all here. But in our reflecting together, we came to the clear conclusion that we should speak our minds out on our present problems, firstly, on the arrest and detention of priests, religious and Church workers in our social action programs, and secondly, on the deeper issues that undergird the action of the military against the Church.

1. Arrests and Detentions. Over the past half year, a number of priests, sisters and lay workers have been arrested or put on an arrest list on charges of rebellion and subversion. We make no judgment whether these Church people are indeed guilty or innocent of the charges against them. But this much we can say:

a) We have in the recent past rejected violence as an effective human and Christian solution to the problem of communities and nations. We still do. Criminal acts can in no way be justified as the way to liberation. If these priests, religious and lay workers are guilty of these and similar criminal acts of which they are accused, let them suffer the consequences of their acts. We do not exempt them from the ordinary demands of law merely because they work for the Church.

b) Individual and group of Bishops have repeatedly called the attention of the proper civil and military authorities on instances of arrest and detention with disregard for due process. We ask therefore, that, in the case of arrest and detention of these church's personnel as in any other, strict adherence to due process be fully observed. Let them be charged and tried in open court, not declared guilty, treated as guilty, from mere suspicion.

c) We also ask that all their rights, human and civil, be respected at all times; that they should not be tortured or maltreated while in detention.

d) And finally, we ask for an immediate review of the present legal definition of subversion, and more important-

ly, once a reasonable understanding is arrived at, a consistent and strict implementation be followed.

2. The Deeper Issues. Important as it may be, this issue of arrest and detention is merely one of the many symptoms of deeper issues that touch closely both government and Church. These are the issues of poverty and development, and the issue of dissent from unjust laws and from the policies and practices of government.

a) **Poverty.** Poverty is the economic condition of life in which the vast majority of our people live. Notwithstanding attempts at alleviation, it continues to grow more deeply. The structures built into the social system are at the root of this recalcitrance to change-for the better.

The government has initiated a massive program of economic development aimed at correcting problems of poverty. But a number of its key developmental priorities, like heavy reliance on multinationals and its favoring of their needs over those of the people; its attention to tourist facilities and services, like lavish film festivals, over the services it can and should provide to rural areas, do not appear to lessen the number of our poor which is growing daily - their destitution more acute.

Economic corruption, both in the area of public administration and in the area of private business, is a major, though not the only, cause of the growing poverty of our people, because such corruption not only deprives the poor of benefits due them, but also heightens their already much battered sense of justice.

b) **Dissent.** Legitimate dissent is all too easily construed in the government we have as rebellion and treason, as subversion in its conveniently amorphous definition. Yet, there are many aspects of the current political system that invite the dissent of the ordinary citizen. For one, the injustices and the corruption we

FOR PEACE

noted above in the developmental policies and programs of the government; for another, the increasing militarization of the country, either for national security purposes or for enforcing socio-economic projects which sometimes are questionable and doubtful as to their wisdom.

Insurgency — counter-militarization — is the response of segments of Philippine society that despair of any possibility or righting such wrong as we have just described. Other groups feel that

those specifics are, they have to be worked out within the general parameters set by the Gospel of truth and charity; of respect for human dignity and rights; of sharing and concern for the common good (Cf. GS 26, 27, 29, 41); of freedom and responsibility.

Hence, we will have to reprobate any action or program that runs counter to the primary values of the Gospel: the torture and murder of citizens simply because they are of a different political persuasion from that of present or would-

In our service to our people, we must take into careful consideration the social teachings of the Church. Every pastoral effort must lead people to Christ.

they cannot obtain the reins of power for themselves save through violence.

REFLECTIONS. Are the issues we speak of above purely of a political nature so that we can say, as the government claims, that they are beyond the scope of the Church's concerns? Or do they fall under our stated task of structuring and consolidating our society according to the divine law?

The fact is that these issues are not merely and narrowly political problems. They do fall under the religious mission of the Church for the simple reason that there is a way of working for development, there is a way of dissenting from unjust laws, a way that is either in accordance with or, on the contrary, in contravention of the law of the Gospel. It is a Gospel which includes working for justice as a "constitutive element" of our preaching (Cf., Bishops' Synod of 1971).

We are only too aware that the specifics of action for development and justice according to the Gospel will always be a problem in any Church community and, hence, a matter of continual and constant faith-discernment. But whatever

be powerholders; the silencing of people, the suppression of media, merely because they speak the truth of our national situation: the increasing use of arms and violence, both by forces on the right and on the left, in the pursuit of their ends of power; and closer to home, the use of Church funds, the manipulation of Church programs, for the political purposes of ideological groups.

OUR RESPONSE. In the light of the saving mission of the Church, it becomes necessary to address ourselves to all who are concerned with the problems that threaten the very foundations of the peace and security which Christ desires we all share and enjoy. (We are coming out with pastoral guidelines and instructions for our priests, religious and lay workers on the matter.)

1. We call on our people, men and women of faith: You are engaged in the task of perfecting the society in which we live (EN, 73). No society can long stand and succeed without the earnest cooperation of all its members. By the Gospel you have received, you are mandated to obey the laws of the land in so far as these are truly just and conducive to the

attainment of peace in the community. In your living of Christ's Gospel, you correct and transform the secular order. Hence, you must be ever vigilant in safeguarding your God-given rights, not allowing anyone to trample upon them (AWG, 2). For these rights spring from your dignity as human beings and as children of the Father, and they must be the basis of our peace, of our action for peace.

2. We call on our priests and religious: We are to be exemplars in Christian leadership, charity and service, drawing strength and direction from the life, word and service of the Lord, as we give expression to our own social apostolate.

In our service to our people, in the social apostolate, especially, we must take into careful consideration the social teachings of the Church. If there is anything clear in their trust, it is that every pastoral effort must lead people to Christ; every pastoral action must be truly ecclesial, stemming from faith, building up the community of believers.

We take a clear "preferential option" for the poor, supporting them in their assertion of their common dignity, in their defense of their rights, especially when these are violated by the powerful. But let our action be always in line with the spirit of the Gospel; let it lead to love, not hatred; to forgiveness, not violence.

To this end, we must not allow ourselves to be used, in our action for justice, by political ideologies of any color that, in theory and practice, deny the Transcendent any place in human living and subordinate human freedom and dignity to their all-consuming drive for power.

And finally, let us seriously take to heart what Pope John Paul II said at Puebla, Mexico, in 1979 and repeated to us in Manila in 1981: "You are priests and religious; you are not social or political leaders or officials of temporal power . . . Let us not be under the illusion that we are serving the Gospel if we dilute our charisma through an exaggerated interest in the wide field of temporal problems."

3. We call on our government officials and the military: You are the avowed

(Please turn to next page)

DIALOGUE FOR PEACE (Continuation)

guardians of peace and order, the enforcers of law and justice. In the interest of the people, whom we must all serve, it is of the utmost importance that you seek out, in all possible objectivity, the root causes of the social disturbances of our time and apply genuine remedies to them, not mere promises and palliatives of empty propaganda.

In so complex a society like ours, dissent, when legitimate, should be treated as a healthy indicator of the people's commitment to the grand task of nation-building and, therefore, should not be readily interpreted as subversion on the part of those who act according to their constitutional freedom. In the spirit of brotherhood, we ask you to accept a certain pluralism of positions in the way our people strive for justice ac-

ording to their faith. If real public opinion is to be formed only in a free market of ideas, the process cannot take place adequately without the government's respect, in its restrained use of power and authority, for freedom of speech and the means of communication.

In the interest of peace and justice, of true prosperity, let us work together for full human development, which in the words of Pope Paul VI, "in order to be authentic, must be complete and integral" and must "promote the good of every man and of the whole man" (*Populorum Progressio*, no. 14).

4. Finally, we wish to address a reminder to ourselves, Bishops of the Church: We reiterate our constant need for conversion, re-echoing the maternal concern of Our Lady of Fatima for us all, her children - lay people, religious, priests and bishops. We renew our commitment to put ourselves more intensely at the service of our people and we do so

in the strong faith that out of the darkness of conflict, we will, with God's help, generate the light that will guide us in our tasks for peace. Through word and example, may we lead our people along the path of peace to the Lord of Peace.

In the tender compassion of our God
The dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace. (Lk 1, 78-79)

To all of you, we impart our pastoral blessing.

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of the Philippines:

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"LET US ESTABLISH OUR PRIORITIES"

(If you remove from your midst oppression)

(Speech delivered by His Eminence, Jaime L. Cardinal Sin, Archbishop of Manila, before the Knights of Columbus of Iloilo City, on the occasion of the centennial of the Knights of Columbus, held in Iloilo City.)

My dear brothers and sisters in Christ:

After I received your kind invitation to come and join you at this evening's agape. I started asking myself: what message can I bring to my kasimanwas, (townmates) the men and women who did so much to make me what I am today.

Because I couldn't decide, I did what I always do whenever I need help and guidance: I turned to the Bible or, more especially, to the readings in today's Mass.

In the first reading, a reading from the book of the prophet Isaiah, I came upon this passage:

"Thus says the Lord:

If you remove from your midst oppression, false accusation and malicious speech;

If you bestow your bread on the hungry and satisfy the afflicted; Then light shall rise for you in the darkness."

Wouldn't it be more wonderful and praiseworthy if, at this time, you were to start thinking, not in terms of what you should do, but in terms of what you should do? Would it not be better if, instead of thinking of personal benefit, you started thinking in terms of what you can do for others?

"If you remove from your midst oppression . . ." So goes the first line in today's first reading. Think about it, dear brothers and sisters. What comes to mind as you do so?

If I read your thoughts correctly, you are now saying to yourselves that I am playing true to form, that I am living up to my reputation for being outspoken. At this point — and here you've got to

The National Chaplain Speaks



believe me — when I speak of oppression, I do not mean it in the conventional sense of the term in the sense, for example, of the denial of certain basic rights by the martial law government. I mean it is in the more limited sense, within the more limited context of home and community.

Most of you are parents. Can you now look me in the eye and tell me, honestly and frankly, that you do not oppress your children? Your immediate reaction to my question probably will be a quick "Of course, I do not oppress them, I love my children!"

But think again. Are you always reasonable in your demands upon them? Do you insist on being obeyed immediately when you give an order, even when your children are reviewing for an exam or are watching a favorite program on television? Do you stop your daughters from receiving guests in the house even when the alternative is that they will see them outside the house?

These are forms of oppression, aren't they?

Now, let me address the husbands among you. Are you sure you do not oppress your wives? When you get angry because the soup is cold or your favorite shirt has not been ironed yet, you are not exercising a form of mild oppression? When you don't take them out to affairs such as this one where wives are welcome, aren't you oppressing them?

And, lest the wives start feeling smug and self-satisfied, let me ask them these questions: Aren't you oppressing your husbands when you nag them for not being in the house enough, or for being in the house too much? Aren't you oppressing them when you keep comparing them to the husbands of your friends?

I could go on and on, my friends, but

these examples will do.

And now let us go beyond the narrow range of our family relationships and go to our community life. Says the Lord: "If you bestow bread on the hungry and satisfy the afflicted, then light shall rise for you in the darkness."

Let us ponder on these words, my friends. What do they mean?

In very clear terms, they remind us of our Christian obligation to our neighbors. And our neighbor, mind you, is not just the man who lives next door, or the woman who sits next to us in church. Our neighbor is everybody — the beggar at the street corner, the street sweeper where we live, the boy who delivers our newspaper every morning, the squatter and the poor relations — everybody.

We oppress all of them if all our thoughts are focused on our respective families, if all our efforts are exerted for the benefit of just our sons and daughters and wives and husbands. We oppress them when, instead of extending helping hand to them, instead of involving ourselves in community social action projects to uplift them, we have nothing but unkind words for them or, as just as bad, if we are indifferent to their plight.

We are Christians, and being Christian means being not self-centered, but being other-person-oriented. If we do not realize this great truth, then we live in darkness. And, as Isaiah says so unequivocally, unless we give bread to the hungry and satisfy the afflicted, no light shall rise upon us in the darkness.

After we have satisfied ourselves that we have done our duty to our family and to our community, after we have made sure that we have eliminated all forms of oppression within these areas, then — and only then — should we turn

(Please turn to next page)

The National Chaplain Speaks

our eyes on the forms of oppression that beset us as a people and as a nation. There are many forms of oppression in this grander scale, there is no denying that. But we would have our priorities all wrong if we were to tackle this bigger oppression before we devote our attention to what is going on in our families.

It would be extremely hypocritical, for example, if we were to rant and rave against the loss of freedom of speech if, within our home, we do not allow our children to give their side of the question when we start scolding them. It would be tragically ironic, for instance, if we were to condemn the loss of a human right like privacy of communication if we intercept the letters that our daughters receive from their admirers.

When we assail the government for its wrong priorities — the building of a cinema palace, for example, before the construction of lowcost houses — are we sure that our own priorities are in order? These priorities, I repeat, should follow this sequence: first the family, then the community and then the country.

Are you thinking, perhaps, of engaging in a social action project? Then, think of your family life first. Think in terms of a marriage enrichment program for all of you, to start with. Then go on to a project that would enhance the parent-child relationship.

After you are satisfied that all is in order on the home front, then start working on community service programs. Do the squatters living in the slum area receive any medical attention? If not, then organize a project whereby the doctors among you can render free medical service to those unfortunates. Are there any children you know who are not going to school because the parents simply do not have enough money to send them

to school? Then set up a scholarship program for them.

There are so many ways you can render service, my friends, ways which adhere to this order of priorities. All you have to do is to sit down and give serious thought to them.

At this juncture, you may ask: but if we confine ourselves to these limited areas, what about the nationwide problems? My answer to that is: if we take care of the small problems, the bigger problems will take care of themselves.

Let me cite an example, the problem of corruption. Admittedly, this has reached nationwide proportions, proportions that are appalling and which speak ill of the Filipinos as a people. But, isn't it true that this nationwide corruption is made up of a network of individual persons who are corrupt? Attend to the indivi-

duals, and the group will take care of itself.

If the Knights of Columbus of this city, were to light just one little candle to fight the darkness, it would not mean very much. But if Iloilo's little candle is joined by a thousand other little candles lit by the Knights of Columbus in other places, then the darkness of corruption will be dispelled, and the light of rectitude will shine over the Land.

This is my message to you tonight. I hope and pray that your organization will continue to grow and flourish, and that its members will grow, not just in service, but also in piety.

Thank you very much. God bless you and remember, I love you all very dearly.

JAIME L. CARDINAL SIN
Archbishop of Manila

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DAUGHTERS OF MARY IMMACULATE

DMI Elects New National Regent

During the DMI National Board Meeting last March Sis. Charito Silva was unanimously elected National Regent for the unexpired term of Sis. Emy P. Abello who resigned as Regent due to pressing family problems. Sis. Abello's term was to have expired in April, 1983.

At the monthly Board meeting for April, another election was held and again Sis. Silva was unanimously elected National Regent. Sis. Vicky Elyda was elected Vice Regent for Luzon, the position formerly held by Sis. Silva. Sis. Susan Laurel was elected new member of the Board, vice Sis. Elyda. All the other officers of the Board retain their respective positions until the expiration of their terms next year.

DMI HOLY ROSARY CIRCLE GOES ON PILGRIMAGE

As a fitting observance of the Holy Year, the Holy Rosary Circle, with its

Spiritual Director, Mgr. Augusto Pedrosa, went on a pilgrimage to the shrine of Our Lady of the Holy Rosary in Manaog, Pangasinan on April 16. At the shrine, the group prayed the rosary and started a novena in honor of Our Blessed Mother, the Patron Saint not only of Manaog but also of the whole Province of Pangasinan.

The group also visited the Cathedral of Our Lady of Charity in Agoo, La Union.

The following day, April 17, the group proceeded to Baguio City. Mgr. Pedrosa celebrated Holy Mass for the pilgrims at the chapel of the Notre Dame Hospital whose patron saint is Our Lady of Lourdes.

The pilgrims returned home feeling spiritually refreshed and with a renewed and stronger filial devotion to our Blessed Mother.

A triple event of great significance to us Catholics is being celebrated this year. It is the 1950th anniversary of the Resurrection, the 50th anniversary of the canonization of St. Bernadette of Lourdes, and the centenary of the canonization of St. Benedict Joseph Labre, one of the

few laymen who have been canonized. This little-known saint had devoted his life in visiting all the shrines in Europe, as a beggar. He dedicated his pilgrimages to the redemption of mankind.

It is the hope of the DMI Holy Rosary Circle that more Circles will go on pilgrimages this year. Pilgrimages are truly spiritually rewarding.

SQUIRETTES OF MARY IMMACULATE IN SONG FEST

A song contest among the Squirettes of the different circlettes throughout the Philippines is scheduled for May 28. Sponsored by the National Board, the song fest will feature the first-prize winners in the regional competitions currently being held in the different DMI regions.

Sis. Lulu Farol, national secretary, is the overall chairman of the contest.

— EYENCIA C. FAROL
Editor, NEWSETTE

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KC Profile

BRO. QUIRICO P. EVANGELISTA

Master of the
Fourth Degree



A man-whose performances in public service count more with dedication and zeal than the routine execution and the attendant fanfare commonly spicing the dispensation of governmental and private functions, is today an exemplar of the norm of public conduct - that of working quietly and unassumingly in pursuing the goals and commitments of his own share of public trust.

This man who views public service with a missionary zeal has retired from the government after serving the system in various capacities for almost 40 years, starting after his graduation from the Philippine Military Academy in 1940. But his retirement from the government in September, 1982, was not, however, a complete "retirement" as it is the obsession of this man to serve especially in far-reaching endeavors that enhance the life of his countrymen and his community. Presently, he is Master of the Fourth Degree of the Order of the Knights of Columbus in the Philippines, and member of the National Catholic Committee of the Boy Scouts of the Philippines and other civic organizations.

Bro. Evangelista's elevation as Master of the Fourth Degree (since September 1, 1982) is considered in KC circles

as a wise and astute act of the Supreme Council in the choice of a man to propel the delicate direction of the highest segment of the Order in this jurisdiction.

The choice was pivoted most especially on the sincerity and dedication which characterized Bro. Evangelista's almost three decades of membership in the K of C, having joined the Order in 1956. Of course, his rich educational background and experience in the various positions he held in the government service, fortified his foothold in this high-rank position in the Order.

Not a few old-timers in the K of C attest to the fact that Bro. Evangelista has been a devotedly active member of the Order since he joined the Our Lady of Loreto Council No. 4288, Sampaloc, Manila, in 1956. He is renowned not only for his habitual punctuality in attending council meetings but also for his active participation in council deliberations and his spear-heading various community projects. They also vouch for his persuasive qualities that he showed well when he became the Grand Knight of the Council.

Bro. Evangelista has held the following positions in Council No. 4288: Warden, 5 years; Deputy Grand Knight,

3 years; and Grand Knight, 3 years.

As member of the Padre Burgos Assembly, he has served as Faithful Pilot, 3 years; Faithful Captain, 3 years; Faithful Navigator, 1 year; and Faithful Admiral, 2 years. He has also been chairman of Civic Participation in the Assembly.

Bro. Evangelista's leadership qualities were aptly recognized when he was chosen to head the Philippine KC delegation to the Knights of Columbus Convention in Miami, Florida in 1975.

Soon after, he was asked to join the KC Cabinet and was appointed to the following positions successively: National Director of Council Activities; National Director for Community Activities; and Co-Chairman, National Program Activities.

All these 27 years of service-oriented attachment to the K of C culminated in his elevation to the position of Master of the Fourth Degree of the Order in the Philippines.

His solemn investiture and official installation into his high position in the Order was officiated by Jaime L. Cardinal Sin, on the occasion of the closing ceremonies of the Centennial celebration held at the Minor Basilica of the Immaculate Conception (Manila Cathedral) on October 12, 1982.

Bro. Evangelista is known in the higher echelons of government as a special mission man. During the troubled years before the declaration of Martial Law in the country when graft and corruption in government were the convenient targets of student demonstrations, he was called upon by President Marcos to make a personal study and to confer with various personalities performing the Ombudsman functions in several countries including England, Denmark, New Guinea, Singapore, Malaysia and the U.S.A.

After making a round of studies and conferences abroad where he gained insights into the delicate job of fighting the ills in government, he was called upon to head the Complaints and Investigation Office (CIO) in Malacanang in September, 1969, a successor of PARGO, where he served as Deputy Chief from 1967 to 1969.

As Chief of the CIO, he concurrently served as Chief Action Officer and

Head, Secretariat, Special Action Unit, Office of the President. Here he attended mostly to the complaints of the poor and the downtrodden, who felt well at ease in unburdening themselves, knowing he was a sympathetic listener.

As the top government graft-buster, he saw to it that the operations of the CIC were extended nationwide. As a result, not a few cases of graft and corruption were filed and resolved and those found guilty were punished.

The CIO which he helped organize was the nucleus of the present Tanod-bayan where he also served as Tanod Executive Director from December 21, 1978 until his retirement in February, 1982.

Bro. Evangelista is a World War II veteran, having seen action in Bataan and Corregidor. He served aboard the Q-113 of the Off-Shore Patrol, USAFFE, and as Executive Officer of the OSP Battalion until the fall of Bataan and Corregidor. He joined the Death March but was able to escape.

After the war he served in various positions in the Navy and the Philippine Army. For his distinguished service in the Armed Forces of the Philippines, he was conferred the following military awards: Distinguished Service Star (3 times), Military Merit Medal, Long Service Medal with one Anahaw Leaf, Cavalier Award from the PMA (1965) and Eight Campaign Medals for having fought in WWII.

He finished high school (valedictorian) at the Jose Rizal Institute, Orion, Bataan (1936); graduated from the Philippine Military Academy in Baguio in 1940; finished Law (L. B.) at the University of Manila in 1950 and passed the bar the following year; was awarded Master of Laws (LLM) degree (with honors) at the University of Manila (1954). He studied in several military service schools here and abroad, the last of which was in the Naval War College, Newport, USA (1960-1961).

Bro. Evangelista was born on June 16, 1915. He is married to the former Felicitas G. Verzosa with whom he has ten (10) natural children and two (2) adopted children.

Bro. Evangelista is indeed an epitome of integrity in public service and a devoted Catholic in private life. — BSdeC

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If you want to share the lush virginity and blessings of nature, get yourself settled for a hunting trip to the mountains and woodlands, and you'll surely enjoy all the pleasures that outdoor life offers — a far cry from the restlessness of urban life.

Barangay Gapas in Guinayangan, Quezon province, would be an ideal nook to visit for some thrills in bird hunting or for the wholesome feeling of being in communion with the wilderness. Gapas is eight hours ride by bus and six hours by train from Manila but the discomforts in traveling (buses and trains going to Quezon are usually overcrowded) slacken as you pass by the ever green mountainsides and rows of thick coconut plantations till you reach Gapas.

In Gapas, even an amateur hunter with only an air rifle in hand will have his first brush in the woods worth reckoning as he can have a pick of a variety of edible birds like the stocky *batod* (wild pigeon), a wide variety of the *bato-bato* or wild dove species like the *mampun*, *kulo-kulo*, *alimukon*, and *punay* (green dove with pinkish beak), *kalaw*, *tikling*, and *pugo*.

Farmers in Gapas, especially the *kaingineros*, are wont to talk about the village's flora and fauna — they will readily tell you where the birds are, the exact spot where there's a *pangainan* (wild vines and trees where birds flock to feed), where to gather sturdy vine cords and palm leaves, or how to bag a deer or wild hog without a gun.

The *tikling*, a slender water bird whose meat is tastier than that of chicken, and which treks leisurely along the shallow mountain streams or *sapa*, in search of food like small frogs and fishes, are familiar sights in the afternoons. Mang Bino, a store owner in Gapas and a bird fancier, would tell you.

The snipe or *nuldo*, you'll be told, abound in rice paddies when the stalks are knee-high and the water is just above the ground or has receded. They are easy targets as they tarry for a while upon getting on the dike in the course of taking off from the rice paddy to another in search for food. It isn't always a long wait for a hunter to see a snipe pop out to the dike and the bird will hardly notice

him if he squats quietly behind two or three leafy branches fixed in front as a camouflage while he aims his rifle toward the dike. In hunting snipes, use the air rifle as the sound it emits isn't loud enough to scare the birds in the paddies, and thus you could expect for more of them to show up.

The *punay*, beautiful green doves with pinkish beak, abound in the hills of Gapas but they are hardly noticed even in flocks on tree branches because of their protective color which get them lost to view in the greenery. This bird,

Farmers in Gapas know it's time for lunch when they hear the chatterings of the kalaws. The kalaws are an easy prey to sharp shooters even if they perch themselves far apart on the top branches of tall trees if they are fired at during the pandemonium — the noise they produce drowns the disturbance that hunters would make from below and even the sound of rifle fire.

My summertime hunting trips with a couple of friends in the mountains of Gapas in the past were not only rewarding as we had always bagged a variety

GAME HUNTING IN GAPAS

known to perch on low branches, feeling perhaps that it is safe to be green, is however betrayed by its pinkish bill which is as conspicuous as a small red fruit sneaking out from the leafy branches. Thus this seemingly sleepy bird meets its doom so easily when sighted.

The most sought after bird and favorite of hunters is the *kalaw* or hornbill. Flocks of this big and handsome species abound in the forests of Gapas. Even a young boy you would meet on the barangay road would readily tell you that there are kalaws in "that part of the mountain" (pointing a finger) and adding that it is not far and could be reached in less than an hour. The boy will advise you to hike up there before twelve o'clock as the kalaws are known to chatter in unison during high noon.

of wild doves each day, but all the time it was rejuvenating in mind and spirit — our having gotten closer to nature created in us a true peace of mind and deep rest. Much more, each trip yielded new discoveries from the mountainsides.

Once we went westward to a forested hill from the barangay proper and as we climbed uphill through tiny trails, we came across a big *balite* tree which hosted a flock of *mamban* (a brownish dove of the *bato-bato* species with a chocolate-brown streak rimmed with black drawn around its neck below the nape).

The three of us moved quietly apart and posted ourselves in the thick underbrush. Surely, we didn't find it hard to single out our target as the doves were feasting heavily. Not knowing that we had aimed our rifles almost at the same

time, shots rang out and three birds fell. As we scouted for other birds after the first flock left, we saw bigger birds getting close to the fruits in another branch. Noticing that they were *balods*, the pigeon variety with grayish plumage and ashen breast, we flashed the go signal for another "chance" simultaneous firing. Aiming at the same time, we fired. We heard one loud thud below and the flapping of wings. To our dismay, the two of us who used air rifles failed to make a score as the big birds can't just be felled

could have a place safe enough to spend the night in the woods.

At the edge of the clearing was a deep ravine and below it, nestled a shallow creek, with crystal-clear water running down to a lower bend. We went down to the creek and saw small turtles flaunting their bodies over the stones in shallow water and we picked some for the kids. Alongside the ravine were stretches of vines in varying colors and shades, the plant cords being excellent materials for handicraft. Not far away and standing proudly are thickets of palm trees called

Church News Around the World

PRIESTS AID NON-CHRISTIAN TRIBES

BAGUIO CITY — The CICM Fathers were cited recently for their "great sacrifices and contributions to the social and economic development and progress" of the non-Christian tribes in the hinterland of the Cordillera mountain provinces of Northern Luzon. The citation was made by Commissioner Luis J. Lardizabal of the Commission on Elections during the 75th anniversary (Diamond Jubilee) of the CICM in the Philippines. Lardizabal was the main speaker during the occasion at St. Louis University which was attended by a glittering of guests that included government officials and church dignitaries.

In citing the CICM Fathers, Lardizabal said that "one cannot speak of the growth and progress in Northern Luzon without giving due recognition to the role of the CICM Fathers in their ascendancy to some level of development." He said

OPUS DEI INSTALLED IN VATICAN RITES

Opus Dei as personal prelatore of the Pope was officially installed March 19, in ceremonies at the Basilica of San Eugenio in Rome.

Msgr. Romulo Carboni, apostolic nuncio to Italy, represented Pope John Paul II in a eucharistic concelebration that included the presentation and public reading of the Apostolic Constitution which installed the first personal prelatore in the Church.

Opus Dei prelate Msgr. Alvaro dei Portillo was the main celebrant.

Pope John Paul II erected Opus Dei as personal prelatore on November 28, 1982. On the same day, the Vatican L' *Osservatore Romano* published a dedication of the Sacred Congregation for Bishops explaining the papal decision.



At the edge of the clearing was a deep ravine and below it nestled a shallow creek, with crystal clear water - - one of Nature's bounty.

instantly by pellets. Before we left the balite tree, our companion with the .22 still bagged two more balods.

Going further in the mountain trail we arrived at what seemed to be the end of the road as the trail flushed out to a small clearing surrounded with shady trees. The open space was man-made as it appeared to have been cut out by hunters or woodcutters, so that they

sasa, the source of the local wine called *tuba sa sasa*.

It was nearing sundown and as we followed the trail back to our host in the barangay proper, we heard the heartening but sometimes eerie coos of wild doves about to roost in the darkening forest, and the frightening wail of an owl starting its nocturnal vigil for food. Indeed, it was a lucky day for us and as we sat down that night for a supper of fried *balods* and *bato-batos* with *tuba sa sasa* as appetizer, we wondered when we would be coming back to Gapas again. The night in the mountainous barangay was cool and we could hardly get ourselves up the next day to pack up for our return trip to the city.

— BEN S. DE CASTRO

KNIGHTS IN ACTION

KC's "Tulong iti Napanglaw"

The newly instituted Narvacan Council No. 8194 in Narvacan, Ilocos Sur, headed by Grand Knight Constante R. Ayson, recently launched its first social action project, dubbed as "Tulong iti Napanglaw" (Aid to Indigent).

The project had a wide array of services, involving all the 46 Charter members of the council and their wives; other KC members in nearby towns, headed by Dr. Godofredo S. Reyes, KC district deputy; and a host of other civic-minded citizens of Narvacan. Gift packages (consisting of canned goods, rice, and laundry soap) worth P8,959.00 were distributed to 600 poor families.

Likewise, medical and dental services

were also rendered by scores of volunteer physicians, dentists, nurses, midwives, and a pharmacist to some 520 indigent patients. The council also provided them with free medicines as prescribed by the physicians. Aside from 80 boxes of medicines (valued at P200.00 each) solicited from the Philippine Constabulary and from the National Food Authority in Vigan, the council spent P3,172.00 for antibiotics and other needed drugs.

To further exemplify the Order's cardinal principles of charity, unity and fraternity, the council also treated all the poor families to a modest luncheon, together with the local Knights and medical practitioners.

Pinehurst Council No. 5379 of Paadal, Baguio City, in cooperation with the Baguio-Benguet Councils of the Knights of Columbus, sponsored a grand choral and piano concert recently, to raise funds for the construction of a kindergarten classroom.

The successful concert which was held at the St. Joseph Church in Paadal, featured Dave Tablingan, a classical-jazz pianist, and the equally known Dissonants, a choral group.

This fund-raising scheme for a noble cause although not entirely new, elicited praises notably from S.K. Oscar Ledesma, KC Philippine Deputy; Bishop Emiliano Madangeng, D.D., Vicar Apostolic of Baguio and the Mt. Provinces; Mayor Ernesto A. Bueno of Baguio City; Fr. David Gandingan, Parish Priest and Chaplain of Pinehurst Council No. 5379; and S.K. Pastor V. de Guzman Jr., District Deputy, District No. 13, Knights of Columbus, Baguio City.



Serve the poor project

Members of Blessed Lorenzo Ruiz Council No. 7344, Binondo, Manila, led by Grand Knight Teofilo G. Ang, distributed gift bags to the aged residents of the community recently. Shown above from left are PGK Victoriano Y. Lim, Warden Bonifacio Martinez, DGK Alfredo Chao, GK Ang, FS Maximo Chao, Bro. G.K. Lim (in-charge of the home of the aged in Binondo), and Past Treasurer Victor Te Teklay.

KC's "Operation Light"

The Knights of Columbus Camarines Norte Council 3748 of Daet, Camarines Norte, under the leadership of Grand Knight Carlos O. Yu, recently sponsored, in collaboration with Governor Fernando V. Pajarillo of this province, a free eye treatment for indigents, dubbed as "Operation Light."

The project included free eye surgery and post-operative care at the Camarines Norte Provincial Hospital, plus free medicines and corrective lenses.

Some 165 indigent patients availed of these benefits provided by the KC council. According to project director Dr. Renato T. Turiano, who is a consultant in ophthalmology, this undertaking aims to prevent and treat eye diseases and to rehabilitate the blind, restore, if possible, their sights. He was ably assisted by a medical team composed of a physician, nurses and other medical practitioners.

The newly-instituted Medalla Milagrosa Council No. 8254 in Project 4, Quezon City, was formally inaugurated recently with the presentation of its charter and the installation of its first set of officers officiated by District Deputy Delfin E. Ocampo of KC District No. 57.

The installation of the officers was preceded by the celebration of the Holy Mass with Rev. Severino O. Loricca, parish priest of Our Lady of the Miraculous Medal parish and council chaplain, as celebrant. The Mass was followed by a fraternal breakfast at Barrio Fiesta, Greenhills, Mandaluyong.

Bro. Oscar Ontimare, charter advocate and chairman of the organizing committee, delivered the welcome remarks.

The charter officers inducted for the Columbian Year 1983-1984 were led by Bro. Andres Q. Bermio, Grand Knight, who received the charter from Rt. Rev. Msgr. Francisco G. Tantoco Jr., KC national secretary, and the council banner from Grand Knight Felix T. Siagon Sr., of the Guardian Angel of the Virgin Council No. 5710, Quirino District, Quezon City.

In his inspirational talk, Msgr. Tantoco urged the 45 members of the new council to deepen their faith and broaden their services to church and community.

Other highlights of the program were the awarding of charter membership certificates to the charter members and distribution of certificates to the families of Bro. Bienvenido A. Salting and

Bro. Jaime P. Pagaduan for their services to church and community and for their distinguished services and exemplary living.

KC COUNCIL NO. 8262

Another council - KC Council No. 8262 - was recently instituted in Calauag, Quezon, with simple rites held at the St. Peter the Apostle Parish of the said town.

For and in behalf of the 37 members of the new council which was assigned the No. 8262, Grand Knight Manuel R. Pereira received the charter from Rt. Rev. Msgr. Francisco G. Tantoco, Jr., KC National Secretary. It was followed by the induction of the charter officers officiated by Judge Felicisimo S. Garin, District Deputy.

Others who graced the occasion were Mayor Julio U. Lim of Calauag; Sixto de Castro, Grand Knight of Council No. 4492, Lopez, Quezon; and Msgr. Justo E. Reyes, Parish Priest and Chaplain of the new council.

The dance group of Calauag provided the entertainment numbers during the intermission.

In his speech, Msgr. Tantoco challenged the local knights to deepen their faith and broaden their services to the Church and community.

With the all-out support of the five councils under his supervision, the K of C district under Bro. Rene C. Vargas, District Deputy, of Butuan City, successfully held a "Pray for Peace" drive in Mindanao.

Primarily, this campaign aims to inculcate faith in the Divine Providence and at the same time to sow unity among all men of good will, especially those living in troubled areas, towards a concerted action to help bring peace and order in their respective communities.

The campaign for peace has drawn immediate support of the councils under the District Deputies of Davao provinces, Agusan del Sur, Agusan del Norte, Cotabato, and Gingoog City.

Every member was encouraged to offer daily prayers at their respective homes. Bro. Francisco E. Lopez, Jr., Assistant Philippine Deputy for Mindanao widely endorsed the drive for peace throughout Mindanao and Sulu.

To draw public attention to this campaign, the KC's in Region XII recently held in Butuan City a sports competition with the theme "Tournament for Peace in Mindanao." T-shirts and streamers projected the theme.

In another move, Council No. 6823 in Butuan City tendered a testimonial breakfast for peace officers of the province of Agusan del Norte headed by Col. Angel B. Mallonga and for the Anti-Crime Task Force led by Lt. Arturo P. Forjas.

Orbit fans for Church

Rev. Anastacio B. Gapac (center), Parish Priest of the Holy Family Parish Church, San Andres Bukid, Manila, and Chaplain of San Andres Bukid Council No. 7628, poses with members of the Council after receiving their donation of six (6) orbit fans for the Church. Others in photo are GK Severino S. Boncaras, SK Ruben L. Alvarez, Bro. Mon Jegillos, SK Luis Buhon, and other members of the Council.





Shown left are members of Catholic Council No. 3342, Catbalogan, Samar, led by Grand Knight Jual O. Cabangangan (5th from left), after donating 12 benches to Sto. Nino Chapel of Bgy. 13, in Catbalogan. Lady between SK Juan G. Figueroa (4th from right) and the Grand Knight is the Barangay Chairperson, Mrs. S. Villarante.

REENACTMENT OF PASSION & CRUCIFIXION OF CHRIST

About 7,000 tourists from different parts of the world, including 200 American servicemen and their families, attended "Ang Pagtatal sa Guimaras," a solemn reenactment of the passion and crucifixion of Jesus Christ, April 1, at Jordan town, Guimaras Island, a sub-province of Iloilo.

Aquilino M. Secusana, organizer of the Lenten festival, said the American servicemen from US Naval Base in Olongapo City were led by Mrs. Barbara Rean, wife of USN commanding officer.

The unique religious rites served as the highlight of Holy Week observance in Jordan which in previous years had attracted thousands of local and foreign visitors yearly since it was organized seven years ago.

At one time, dignitaries from Mexico, Costa Rica, Argentina, West Germany and Australia attended the Lenten event. The dignitaries witnessed the solemn reenactment climaxed by the replay of Christ's last moments on earth atop a gentle slope near the parish church against a backdrop of a clear sky in full view of the faithful and curiosity seekers,

Secusana said.

"Before the hillside performance, a kilometer-long procession replete with color and pageantry depicted the journey of Christ to Calvary and was participated in by town devotees garbed in biblical attire," Secusana said. "Thousands of residents and visitors lined the route and eagerly watched the proceedings."

Jordan Mayor Cescente Chavez said that "Ang Pagtatal sa Guimaras" was organized seven years ago to symbolize the Christian value and unity of faith among the islanders. He said that since then, it has attracted tourists and foreign guests who are impressed by its uniqueness and solemnity.

Guimaras Island is about 25 minutes ride by ferry boat across Guimaras Strait from Iloilo City. The island is covered by greenery and rolling hills spread like the beads of a broken rosary on its fringes. The island also boasts of white beaches and other natural tourist spots like the Trappist Monks Monastery, Bala-an Bukid Shrines of Ave Purisima, and caves. The famous Guimaras mango is irresistible.

KC'S LIGHT UP A HOME

In collaboration with the Agusan del Norte Electric Cooperatives, Inc., Council No. 6823 of Butuan City recently completed the 2nd phase of its "Light Up a Home" project in Purok 7 of Barangay Obrero in Butuan City, benefitting 20 indigent families whose homes were previously without electricity. Earlier, the 1st phase of the project was launched in Purok Tumampi, Barangay Banza of the same city, servicing nine homes of poor families plus a chapel in that area.

The "Light Up a Home Project" aims to provide free electrical house-wiring, other electrical materials and installation services in remote and depressed areas in order to improve the quality of life of less fortunate residents. For their humanistic values, the project drew support and encouragement from all high-ranking officials of the government in the province of Agusan del Norte and of Butuan City.

Touched by the expression of gratitude by the recipients, the local KC's headed by Grand Knight Francisco C. de Vega pledged to undertake more social action projects in the near future.

*Read the CROSS
Share it with others*

Be a squire

Be a leader

MANGALDAN KCs MARK 5TH ANNIVERSARY

MANGALDAN COUNCIL NO. 6940, Mangaldan, Pangasinan. — The members of this Council under the leadership of Grand Knight Pedro S. de Guzman, observed recently the 5th anniversary of their Council in simple ceremonies held at the Msgr. A. Zabala Parish Center in Mangaldan.

SK Oscar Ledesma, Philippine Deputy, addressed the 116 members of the Council during the luncheon program. The two-day celebration featured sports competitions, parlor games, a motorcade and a cultural revival show by way of a Santacruzian

novena and procession. Anniversary awards were given to several deserving council officers.

The occasion was also graced by Rt. Rev. Msgr. Segundo B. Gotoc, OP, of the Archdiocesan Curia of the Archdiocese of Lingayen-Dagupan; District Deputy Paquito Velante of KC District No. 22, and Faithful Navigator Eduardo K. Tan of the Msgr. Antonio Padilla Assembly, Dagupan City.

Capas KC Serve Maruglu Tribe

In line with the health and assistance to the less fortunate program of

the Knights of Columbus, St. Nicholas Council 4860 of Capas, Tarlac, a dental team and truckloads of relief goods were recently dispatched by this Council to a farflung mountain village of O'Donnell, Capas, Tarlac, to service and to alleviate the sufferings of its residents who are mostly Negritos (a minority tribe). Over 300 bags of relief goods were distributed and some 30 patients availed of free dental services. The local Knights, under the stewardship of Grand Knight Francisco A. Oco, were also ably assisted by their junior counterpart — the Columbian Squires of Capas.

"WTT RAFFLE" on February 19, 1983

Drawing of three major prizes for the "Walang Talong Tulong" campaign was held with the following Brother Knights adjudged as the winners:

1st Prize	— P500.00	— Bro. Senen Garanchon Council No. 6070 — Tigbauan, Iloilo
2nd Prize	— P200.00	— Bro. Carlos Arufo Council No. 7101 — Mandaue City
3rd Prize	— P100.00	— Bro. Emeterio de la Cruz Council No. 7653 — Olongapo City

HELP PROMOTE PRIESTLY VOCATIONS

Let's Have More Priests in our Midst

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BUREAU OF POSTS
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The undersigned, MSGR. FRANCISCO G. TANTOCO, JR. Executive editor, managing editor/business manager/owner/publisher of THE CROSS (title of publication) published BI-MONTHLY (frequency of issue), in ENGLISH (language in which printed) at KC Bldg., Intramuros, Manila (office of publication), after having been duly sworn to in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

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(SGD.) LEONARDO E. BAGA
(Officer Administering Oath)
NOTARY PUBLIC



COLUMBIAN SQUIRES



Squire-Rizal Jose Ramos of Manila Circle No. 1000, Intramuros, Manila, beams with pride as he holds the trophy he won for winning first place in the national oratorical competition of Columbian Squires held recently in Cebu City.

COLUMBIAN SQUIRES AND SQUIRETTES NATIONAL CON- VENTION

The 8th National Convention of the Columbian Squires in the Philippines was held last April 7-9, 1983 at the Ecotech Center in Lahug, Cebu City. It was a joint convention together with the Squirettes of Mary. This year's theme was "SPIRITUAL UNITY: The Columbian Squires and Squirettes as future Christian leaders facing today's youth problems."

Msgr. Aquiles Dacay of Cebu spoke on the theme and was met by several thunderous applauds by the delegates coming from various parts of the country. A talk on Love, Courtship and Marriage was delivered by Atty. Bienvenido Saniel.

SQUIRES NATIONAL CHAIRMAN BIDS GOOD-BYE

Bro. Alberto R. Tanghal, National Chairman for Columbian Squires bade good-bye to the Columbian Squires during the closing ceremonies of the 8th Columbian Squires National Convention held at Ecotech, Cebu City.

Bro. Abet, known more as "Kuya Abet" to everybody officially resigned as National Chairman effective May 1, 1983. His resignation hurt a lot of Knights and Squires who had been so close to him during his two year term as National Chairman. There were those who were not ashamed to shed tears to show their great love and concern for him.

In his two year term as National Chairman, his outstanding activities were as follows:

1. Leadership Training Seminars for Squires and Squirettes held in Baguio City last November 1981; October 1982 and in Pan-sol, Laguna in May 1982.
2. Joint National Convention of Squires and Squirettes in Cebu City.
3. Sportsfest '82 held at Letran Gym and Pius Center - considered as the biggest Squires Sportsfest.
4. Ceremonial Competition
5. National Oratorical Competition
6. Christmas Get-together '82 at-

This year's convention is considered the biggest and was attended by more than 300 delegates coming from 46 Squires Circles and 13 Squirettes Circles. A long parade of Circle and Circle banners which ushered in the opening day was led by the National banners of both organizations.

Bro. Michael Mediano gave the keynote address and at the same time was the Convention Chairman. Squires and Squirettes of Cebu City gave their all out support for the Convention with their numerous dance and musical numbers in every program.

A cultural night was held on the first day participated in by the different delegations. The convention drew the biggest crowd on the National Oratorical



tended by Squires and Squirettes of Metro Manila and nearby Provinces.

More so, the youth arm of the Knights of Columbus has grown so fast that he got an award from the Supreme Office for being first in Circle Membership and Circle Institution. He expects to bag the same award this year as he had already surpassed last year's achievements.

Bro. Abet will always be remembered by the Squires for his youthful looks and that certain touch that made him likeable to everybody. He was more of a friend than just a brother to the Squires.

Competition which was participated in by Squires from the three regions. Trophies, medals and gifts were given to all winners.

Bro. Alberto R. Tanghal, National Chairman for Columbian Squires gave a very touching speech closing the National Convention. There were tears in the eyes of the delegates as he gave a Valedictory Speech. He likewise thanked those who gave full support during his term and bade them good-bye.

The 8th National Convention will always be remembered by everyone for this was where a lot of them met new friends and acquaintances. The next convention will either be held in Bacolod City, Lagao, Gen. Santos City, Bohol or Baguio City, sometime in 1985.



CATHOLIC YOUTH ORGANIZATION

DEVOTIONAL SERVICE IN HONOR OF . . .

(Continued from page 7)

CYO LEADERSHIP SEMINAR IN PINES CITY

The 2nd Leadership Training Seminar of the Catholic Youth Organization (CYO) was held last May 6-8, at the Betania Retreat House in Baguio City. Bro. Jerome J. Cruz, CYO national president, said the topics covered in the seminar included, among others, Christian Leadership, Self-discovery, Problem Solving, and Decision Making.

A total of 50 delegates from CYO units in Metro Manila and the provinces participated in the seminar which, according to Bro. Cruz, "benefited them personally, socially and intellectually."

Acquaintance among the delegates was enhanced during their own share of sight-seeing during their 3-day stay in the City of Pines.

CYO Unit Activities

FUNDIDOR CYO UNIT NO. 200 Fundidor, Molo, I.C.

The Unit members conduct classes in religion among children with ages ranging from 3 to 11 years old every Sunday at the Fundidor Chapel. The children are taught religious songs and stories and some necessary concepts of the Catholic faith.

Reactivation of Units

All inactive units on record are currently being reactivated with the National Office sending notices to Parish Priests, DYC's and former officers of the Units.

Three CYO Units in Iloilo have been reactivated recently. Their records at the National Office had already been updated.

It may be noted that the introduction of the Flores de Mayo in 1865 continues to this day. It may be observed, too, that devotees by the thousands attend the daily devotional service in church.

It is possible that the observance of the Pilgrim Virgin-Marian Hour of Prayer program which was introduced here with Our Lady of Guadalupe in 1981 and with Immaculate Conception in 1982, the introduction of this particular devotional service in honor of our Blessed Mother with Our Lady of Fatima this year of 1983, could continue on so long as all the membership in the Order in the Philippines make the service traditional.

In fact, the Pilgrim Virgin-Marian Hour of Prayer does not conflict with the Flores de Mayo, for while the Flores de Mayo is held only in the church, the Pilgrim Virgin-Marian Hour of Prayer may be held in church, in the home, or in any other appropriate place. The two devotional services in honor of our Blessed Mother could strengthen Catholic devotion to the Blessed Virgin.

What is important is prayer that is the all-powerful instrument of Man in his communication with God. Let us remember what Fr. Patrick Peyton says: "The family that prays together stays together." In the case of the K of C, the Order that prays together stays together.

FRANCISCO G. TONOGBANUA

*Love Life
Give Birth to life*

though one would have to distinguish between countries in which Opus Dei is more developed and others in which we are only starting, in broad terms I can say that Opus Dei has struck roots in about fifty countries. As you see, there is plenty of work to be done. We would like to feel that we can count on your prayers, and on those of your readers, to do it as God wants it to be done.

OPUS DEI . . . Continued from page 11)

The important thing is to remain faithful to the foundational spirit of Opus Dei, the desire to grow in love of God and His Blessed Mother's dedication to the service of others.

Dei on producing statistics about apostolic work. In the first place because statistics, when the apostolic work is fruitful, can lead to a certain feeling of human power or influence - what we might call "collective pride" - which would separate us from God and make us objectionable to those around us. And then again, when we are concerned with supernatural undertakings, the important thing is the spirit, the faithfulness to God's will.

Nevertheless, to make the picture clearer I can tell you that at present there are more than 70,000 members in Opus Dei, of whom over a thousand are priests, and that since our founder's death we have felt his intercession and his apostolic zeal with even more intensity.

With regard to the future, let me repeat that the really important thing is to remain faithful to the foundational spirit of Opus Dei, the desire to grow in love of God and his Blessed Mother, apostolic zeal, generous personal dedication, with a spirit of sacrifice, to the service of others. And also, why not, courage in planning and carrying out works of apostolate, undeterred by difficulties and not paying much attention to idle talk and gossip. And God will look after the other things, such as sending us people who are ready to serve the Church and souls, as He has done up to now.

From the figures I have given you, you will come to the conclusion that we are still in the beginnings, although the number of members is not insignificant. Al-



Rev. PAUL E.M. SHEEHAN, S.J.

INFIDELITY IN MARRIAGE

Q 1. How can the wife check and correct the Filipino thinking that the man can be unfaithful in the Filipino family and the man still thinks that everything is o.k. and normal?

A. 1. This is definitely one of the greatest false ideas that is widely held by many men who call themselves Catholics. The idea is so deeply imbedded that it is even reflected in Philippine civil law. That is - adultery is sufficient ground for separation from a wife, but concubinage is required for separation from a husband.

Why is that? Are there only nine and a half Commandments? "Thou shalt not kill - Women shall not commit adultery - Thou shalt not steal"?

Just how can the wife check and correct this false thinking that is absolutely contrary to the Commandments of God and the teaching of the Catholic Church founded by Jesus Christ?

The first step is not to accept this dismal situation as if men have a special excuse or dispensation from observing the Sixth Commandment. The wife should make it clear - without useless nagging that the "querida" anomaly is definitely contrary to the marriage vows pronounced by both of the spouses on their wedding day.

Once a married woman approached me during the inter-of conferences for married couples. Her question: "Father, my husband has a querida. He even has given her another house. Should I do something about it?" She asked this question - not secretly - but right in the presence of other married women. She didn't seem to have the least inhibition about revealing her marriage situation to others. And the other married women didn't seem to be the least bit shocked or scandalized. As if it is a common situation. So just grin and bear it.

Before answering, I asked the women if she still loved her husband. When she said "Yes" then I replied: "Of course you should do something about it." Because if you keep silent then your husband will think that you don't really mind about the terrible injustice that he is committing against you and your children and against God.

Certainly if the wife never says something about this un-Christian practice, then she will never do anything about it.

In a "Cross" article published in the July/August 1980 issue entitled "NUMBER TWO" Fr. Leo Cullum, S.J. writes at length about this gravely unjust practice of some married men. Here are some quotations:

"In all the local criticism of unjust social structures, there is one that is rarely mentioned, and yet it is widespread, deeply imbedded and thoroughly unjust. We mean the Number-Two syndrome. That it is widespread is evident to anyone who reads the daily papers.

"The existence of a second 'wife' is mentioned as casually as if it were entirely unobjectionable. No stigma attaches to the relationship . . . At gatherings, for example, where plans are made for subsequent meetings, and the presence of wives is urged, the question is almost inevitably asked - in jest of course - Number-One or Number-Two? Everybody laughs, even the poor wives, if they happen to be present. The poor wives. Let them eat their hearts out. What else can they do?"

Here are some answers to that last question. First, the wife can pray and do penance for her husband and his paramour (No.2). Somewhat like the program of St. Monica who prayed so many years for the conversion of her pagan husband and son, Augustine. As a priest, it is a fulfilling experience to forgive a dying husband who has wasted so much of his life and fortune on a "querida" while a tearful wife stands by grateful for the final answer to her years of prayer and penance and suffering.

Secondly (besides prayer and penance) for those wives who are not too proud to admit their problem - confrontation. When a husband who has glided along for so many years without even a peep from a patient and long-suffering wife is one day faced with: "I've had it. This is the end. It's either/or. Either separate from the querida or separate from me."

The big trouble is that many wives are then cut off from their own financial support and the support of the children. This step is practical only if the wife has managed to establish some kind of financial independence.

Separation, however, is only the last resort. But to remain together when one could separate, "just for the sake of the children" is hardly a wise choice. On the contrary, "for the sake of the children" get them away from the polluted environment of such an unjust marriage or else they may well grow up and enter into a similar life of public sin with the same false attitude that "everything is o.k. and normal."

From my experience as a retreat director, I know of no more powerful means of changing and reforming one's life than making a retreat. After his retreat, one married doctor with children split with his married querida and took up hunting instead (for animals, not for women). Ano-

THE BEST LETTER

By Francisco G. Tonogbanua

*You may write a thousand letters
To the young girl you adore,
And declare in every letter
That you love her more and more;
You may praise her grace and beauty
In a thousand glaring lines,
And compare her eyes of azure
With the brightest star that shines.
If you had the pen of Mella,
You would use it every day
In comparing written worship
To your lover far away;
But the letter far more welcome
To an older, gentler breast,
Is the letter to your Mother
From the child she loves the best.*

*Youthful blood is fierce and flaming,
And when writing to your love,
You will rave about your passion,
Swearing by the stars above,
Vowing by the moon's white splendor
That the girl you shall adore
Is the one you'll ever cherish
As no man has loved before.*

*You will pen many a promise
On the paper white and dumb
That you never can live up to
In the married years to come,
But a much more precious letter
Bringing more and deeper bliss*



*Is the letter to your Mother
From the child she cannot kiss*

*She will read it very often
When the lights are soft and low,
Sitting in the same old corner,
Where she held you years ago;
And, regardless of its diction,
Its construction, or its style,
And although its spelling would*

*Provoke a critic's smile,
In her old and trembling fingers
It becomes a work of art,
Stained by tears of joy and sadness
As she hugs it to her heart:
Yes, the letter of all letters,
Look wherever you may roam,
Is the letter to your Mother
From the child away from home.*

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her retreatant, after six seductions in a special apartment, threw away the key, broke off from seduction 7, 8 and 9 and finally married happily!

When I say "retreat" I don't mean the annual gathering of a large group of men. No, I mean a private retreat of one man with one Director where there is no problem of silence. Face to face with Jesus Christ, many a man has cleared up his profound ignorance about Christian marriage

and has reformed his life in the light of the realities of the Love of God, the folly of sin, the joy of forgiveness, the inspiration of Christ, the shortness of life, the suddenness of death and judgment, and the eternity of reward or punishment. If you want to make any arrangements just write to Box 2722 Manila or phone the Jesuit Retreat Promotions Office - 585101.

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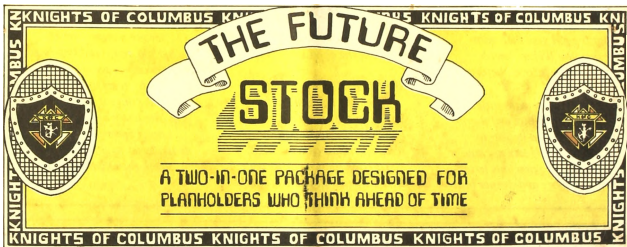
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