

The Drug Menace

HOW TO COMBAT DRUG ADDICTION

National and state programs against drug abuse are beginning to work, but the real need for action is on the local front right now. The fact is, more and more parents and community leaders are learning that they can do something about drugs. Their experience suggests action you can take in your town.—p. 14

The Vatican

IS CHURCH AUTHORITY DEPENDENT ON POPULAR MANDATE?

...Evidence of the power of the Spirit in the Catholic Church today is not in the mass prophetic utterances that is said by some to have taken hold of it; this is mostly nonsense. It is to be found, rather, in the fact that the Church has not and, we know, will not crash in total confusion despite the all-out attack from within at present being made upon it.—p. 7

Graft-Buster

OUTSTANDING NEMESIS OF CORRUPTION

...graft and corruption is a national ailment — it is a disease that plagues government offices and its total eradication seems unlikely. But like a disease, graft and corruption and other forms of ills of the government can be adequately minimized or prevented—there can always be some remedies on hand to keep them from flourishing.—p. 12



1971 Jeepney Strike WHO WEEPS FOR EMILIANA?

We have been wondering about the strange silence that surrounds Emiliana. No banners. No coffins. No letters to the press from college professors. No groups of nuns expressing solidarity with her. No university head voicing indignation. No T-shirts carrying the message "Strikers burn girls to death, don't they?" No Chronicle reminding us that it is 400 days since the murder.—p. 10

Knights In Action

GREEN REVOLUTION PROJECT

Manila **KCCS LAUDS FINANCE SECRETARY**

"For a job well done" is precisely the message of Bro. Oscar Ledesma, president of the KC Community Services, Inc., on behalf of the Board of Directors, in his letter to Hon. Cesar Virata, Secretary of Finance, congratulating the latter for his uncompromising stand against graft and corruption. The following are excerpts of Bro. Ledesma's letter:

"The Knights of Columbus Community Services Board of Directors have noted with much elation and appreciation your continued campaign to weed out undesirables from the Department of Finance.

The newspapers have carried time and again articles about immoral and unjust personnel of your department who have been separated by you from the government service for their betrayal of the trust which the Filipino people had reposed in them.

"We hasten to write you in order to assure you that we are behind your crusade for upright public service and good and clean government, to strengthen you in seemingly moments of despair and frustration, and to assure you that our services along this crusade are at your beck and call."

The Dumaguete Council No. 3938 awarded a resolution to Bro. Brigido Telmo in recognition of his leadership in promoting the Green Revolution (Operation Gulay) KC project in Negros Oriental. The award ceremony was held during the "outdoor" regular meeting of the members of the Council at the backyard garden of the recipient. Bro. Telmo has a 700 square meter lot planted to various kinds of vegetables which yields more than enough for home consumption and for neighbors. The excess of Bro. Telmo's harvest is sold in the market by his wife. The outdoor meeting was made livelier by a musical extravaganza and the native delicacies made of bananas, *balinhoy*, camote, peanuts and pineapples (all from the garden) served by the hosts (Mr. and Mrs. Telmo).

Special Feature:

(Letter of Rev. Pedro Arrupe, S.J., General of the Society of Jesus)

To The Whole Society

On Increasing Our Fidelity to the Person of the Holy Father.

Dear Fathers and Brothers, The Peace of Christ!

When, during the Synod, I spoke on the question of justice in the world, I said that the public image of the Holy Father has suffered great damage.

In saying this, I felt deeply that some of us are partly responsible for this damage. When I reflect on the fact that the true image of the Holy Father needs to be reestablished, a very personal question immediately comes to my mind—a question in conscience: What can I and what can the Society do about this situation?

The first thing we have to do is to become aware of our responsibility and of our specific mission in this regard. I refer to the spirit of fidelity to the person of the Holy Father which ought to be firmly ingrained in our mentality.

Our times are characterized on the one hand by a greater freedom of ideas, of criticism, and of self-expression and on the other by a great confusion and disorientation on key points, such as the so-called "demythologization of authority". As a result, the loyalty towards the Holy Father, or at least the way of living it, of some members of the Society has been affected.

Defense of Authority

Some say that loyalty to the Holy Father implies sincere criticism, a sincerity that includes the public expression of ideas and views that are contrary to those expressed by him. We should in time of prayer put this question to ourselves: are we in our desire

to come to the assistance of the Holy Father misled rather into a personal criticism which is conformed to the current popular taste. Criticism of authority, whether in private conversations or in public, is today an easy way of attracting attention, while the defense of authority is unpopular and requires courage. A group of writers recently admitted to me that this was so.

It is true that today both the exercise and the acceptance of authority are seen in a different light. It is also true, however, that—in order to avoid what today is considered an outdated attitude of excessively mechanical submission to orders now felt to have been too autocratic—an opposite extreme is often encountered, characterized by criticism, contestation, and *a priori* resistance to any authority whatever.

The difficulty thus consists in maintaining the true Ignatian attitude towards authority, which, while it requires obedience, also recognizes and even recommends representation and dialogue and is based on mutual sincerity and respect. In the society, this has to be a supernatural attitude which is informed by the "law of charity".

Hence, especially in the case of the Holy Father, following our centuries-long tradition and inspired by the desire to do our apostolic work effectively, we should proceed with that love and respect which we owe to the Vicar of Christ. It is only natural that our tendency should be to share his preoccupations, accept his directives, and collaborate in carrying them out; and I am pleased to see that this is in fact the attitude of most Jesuits.

Evangelical Humility

This does not exclude the possibility of someone



Champion Declaimer. — Roy Laymas, eight-year-old national champion declaimer receives a Certificate of Appreciation from GK Osmundo Gaviola. The declamation contest was a project of the K of C, Council No. 4320. Also shown in the picture (l to r) are GK Feliciano Gauszon and GK Sofronio C. Carmona.

Angeles City

"OPERATION TULONGAN"

The members of the K of C, Holy Sepulcher Council No. 4278 rendered medical and dental services to the residents of barrio Sampalungan and Lourdes Sur, this city, recently. The Council's medical and dental services project is a continuation of its "Operation Tulongan" series — barrio-to-barrio assistance program. Some 600 indigent families were benefited in the ninth series of "Operation Tulongan." The medical team that went to Sampalungan were Drs. P. Malonzo, N. Tayag, R. Franco, C. Narciso, G. Jose, E. Roxas, F. Tanhuco, B. Dayrit, P. Baula and GK B. Sazon. In barrio Lourdes Sur, the team was composed of Drs. R. Yosucio, R. Franco, C. Narciso, B. Mañalac, Bros. T. Meneses, A. Jose, E. Roxas, P. Lan-

sang, PGK E. Torres, B. Dayrit, H. Angeles, F. Gonzales, PGK L. Gomez and GK B. Sazon.

Oroquieta City

ROLLING CLINIC

A rolling health clinic has been put up by the members of Oroquieta Council No. 3816 to serve the indigent people of far-flung barrios. The rolling clinic is managed by a medical team under the leadership of Dr. Emerico L. Conol. Grand Knight George L. Siton of this Council announced that the rolling health clinic will be a continuing project of the Council. A carton of medicines was received recently from Rev. Francisco G. Tantoco, Jr., KC National Secretary. The medicines were paid out of Council funds for free distribution to indigents, GK Siton said.

finding it difficult to accept some particular point or directive and feeling that, precisely in a spirit of true service, it is his duty to express disagreement. In such a case, he should consider the question before God and seek proper advice, so that he may determine whether a "respectful silence" might not actually be the greater service, and at any rate also avoid turning an unconsidered manifestation of dissent into a cause of scandal and confusion for others. It would be good to keep in mind the fact that constant and disrespectful criticism carries with it, as a "side effect", the destruction of authority itself—a most harmful and disruptive effect for the work of the Church. The use of pressure through public opinion and personal criticism is not an appropriate means to make known one's ideas or opinions to the Holy Father.

If anyone thinks he has the duty to express doubts or reservations on a certain matter, there always are ways and means within the Society to bring his opinion to the attention of the person responsible, and this includes the Holy Father, in an appropriate and effective manner.

In the past few years I have had various personal experiences, which I can well understand that others cannot have, and they bear out this affirmation: the openness, charity, and profound Evangelical humility of Pope Paul VI are such, that they make all the more inopportune, unjust, and intolerable the disrespectful way of proceeding of some groups, including Catholics, in the world of today.

For these reasons I would like us to ask ourselves sincerely before God and in the depth of our conscience: Where do I stand in this most delicate issue? Am I aware, in my way of acting, of anything that could have injured or diminished the authority

of the Holy Father? What can I do to collaborate with him and what contribution can I make to have the person of the Holy Father and his authority properly esteemed and accepted? If I have given in to destructive criticism, could this not be a sign of a deeper underlying fundamental attitude regarding the Church and the faith itself?

See with Ignatian Eyes

It is not a question of simplistic adulation; I am urging, rather, a stance that is sincere, apostolic, and filial, which would enable us to see with Ignatian eyes what our way of acting in this matter ought to be. This will not stand in the way of true theological and scientific investigation, nor will it make our pastoral work more difficult; on the contrary, it will draw upon us abundant blessings from God. I wish that those especially who direct the various means of communication make an effort to apply all the "Ignatian intelligence" possible to come up with the means best suited to foster that love and respect for the person of the Holy Father that befits the Vicar of Christ.

These are my feelings, and I express them sincerely and without hesitation. These are the sentiments that I wish all Jesuits to have. The reason why I wanted to express them is that our love and fidelity towards the Vicar of Christ are basic to our spirituality and to the true identity of the Society.

I commend myself to your prayers.

Devotedly yours in Christ,

(Sgd.) Pedro Arrupe, S.J.
General of the Society of Jesus

Rome, January 26, 1972

Manila

BABY HEALTH CONTEST

A baby health contest was conducted recently by the Knights of Columbus. Most Holy Trinity Council No. 5774, Balic-Balic, this city. The project was spearheaded by GK Ramon A. Elloso, Sr., SK Dominador S. Villena, SK Mauro A. Diaz, SK Deomedes R. Lacuna Sr. and SK Raymundo D. Reyes. The winners for Group A were Baby de Guzman, 1st place; Baby Angeles, 2nd place; Baby Maria San Juan, 3rd place; Group B—Gary Resuta, 1st place; Carlos Estiandian, 2nd place; Andrew Opiso, 3rd place; Group C—Rossaiga Razon, 1st place; Jo Ann Davantes, 2nd place; Nilo Bobier, 3rd place. The judges were Dr. Fe Halili-Elloso and Mrs. Palmieri of the Bureau of Health.

Manila

ANNUAL DD CONVENTION

The annual district convention of District No. 42 was held last February 19-20, 1972 at the Manila Council Clubhouse in Intramuros. On the first day, the objectives of the convention were explained by District Deputy Quirico P. Evangelista and followed by workshops on the functions, activities, problems and solutions regarding the following subjects: Administrative Officers, Fiscal Officers, Ceremonial Officers, and Membership Directors. The K of C Anti-Graft and Corruption campaign was properly discussed by DD Evangelista. SK Ramon D. Bagatsing, Mayor of the City of Manila, delivered a speech during the closing ceremonies.

Malabon, Rizal

RENEWAL OF OBLIGATIONS

Andres Bonifacio General Assembly hosted the annual renewal of obligations ceremony for seven 4th degree assemblies in the greater Manila area on January 16, 1972 at the Araneta University. Participants were the P. Burgos Gen. Assembly of Manila, P. Gomez Gen. Assembly of Quezon City, P. Dandan Gen. Assembly of Paranaque, St. Peter & St. Paul Gen. Assembly of Makati, P. Zamora Gen. Assembly of Mandaluyong, Emilio Aguinaldo Gen. Assembly of Bulacan, and the local general assembly of Malabon. Bishop Hernando Y. Antiporda of Manila celebrated Mass for the gathering. Master of the 4th Degree, H. B. Reyes, directed the ceremony, with the



Unveiling Ceremony. — Photo shows Bishop Vicente Reyes of Cabanatuan City unveiling the portrait of the late Archbishop Gabriel Reyes during the symposium sponsored by the Archbishop Reyes General Assembly of the Fourth Degree, Cabanatuan City, last February 13. The honor guards were S.K. Norberto Diego and S.K. Arsenio de la Paz. Also shown in the picture are Faithful Navigator Cesar A. Cajucom and Delegate Romeo T. Capulong.

assistance of Faithful Navigator Eufrosino Pili of P. Burgos Gen. Assembly. Guest speaker was Senator Gerardo M. Roxas. The breakfast was donated by Rufina Patis, represented by Faithful Navigator Arnelo S. Lucas of A. Bonifacio Gen. Assembly.

San Carlos City

BOY DECLAIMER

Roy Layumas, 8, National Champion declaimer was awarded a Certificate of Appreciation by the Knights of Columbus Council No. 4320 of San Carlos City.

The award was presented by Grand Knight OSMUNDO GAVIOLA in a program held at the Coco Grove Hotel last March 5, 1972.

The awardee delivered his winning piece entitled "Kamatayan Ko'y Pagbabago Mo" before the assembled members of the K of C and other guests.

The awardee is the son of former Vice-Mayor Bro. Rodolfo Layumas and Mrs. Corazon A. Layumas.

Past Grand Knight Sofronio C. Carmona who is at present city Mayor of San Carlos, delivered an inspirational talk. Past Grand Knight Feliciano Gauzon made the closing remarks.



Aid For Typhoon Victims. — Through the cooperation of other neighboring councils, the Giants Club and the K of C, Council No. 4095 of Palo, Leyte had their share of distributing clothes, rice, salt and other foodstuffs to the typhoon victims in the barrios of Mahaplag, Leyte last February.

“Operation Abong-Abong”

The Knights of Columbus, Sta. Isabel Council No. 5097, Basilan City, launched a civic project called “OPERATION ABONG-ABONG” in Maluso, Basilan City last October 31, 1971.

In this project, free medical, dental, legal and agricultural services were conducted among the residents in that community. The services included immunization, consultation, medical attention, dental extraction and prophylaxis plus the giving of medicines, seeds and fertilizers. There were approximately 200 indigent residents that were the happy recipients of these services.

One laudable service extended ‘gratis et amore’ was an on the spot surgery performed by the project leader, Dr. Ricardo C. Fulgencio, Grand Knight of the Sta. Isabel Council. The Grand Knight operated on an indigent Moslem resident who was suffering from a bothersome tumor (lipoma) in his back for the past 15 years. When the tumor was removed it had the size of a baseball. Dr. Fulgencio is a fellow of both the Philippine College of Surgeons and the International College of Surgeons. Aside from heading the KCs, he is at the same time the president of the Diocesan Secretariat of the Cursillos in Basilan City.

The medical team led by Dr. Fulgencio included Dr. Flaviano Izon, Nurses Aharaya Agga and Eng Bonifacio and some student midwives, all from the JS Alano Memorial Hospital, Basilan City.

The dental team was headed by Bro. Knight Dr. Tomas C. Obias and assisted by some student midwives from the same hospital. City Agriculturist Eric Lemnonte, although not a member of the local knights, went out of his way to distribute seeds and fertilizers besides giving pointers on how to increase production

on vegetables and other foodstuffs. Deputy Grand Knight Antonio Alano, a Lawyer-CPA, managed the legal team.

It is noteworthy that this project earned appreciation in Basilan City. Bishop Jose Ma. Querexeta, Prelate of this city, lauded the benevolent gesture of the Basilan KCs and those who assisted them.

In a talk before some civic and religious leaders of Basilan City and a group of residents of Abong-abong, Bishop Querexeta said that “what these dedicated men and women have done by way of helping the barrio people in Abong-abong, have their names written in the Book of Life and will be long remembered by those whom they have helped, for their selfless dedication and matchless efforts to alleviate the plight of the poor and the needy through projects like this.”

“We need more men and women like the Knights of Columbus and their friends here in Basilan who will go out of their way to share in some measure a little of what they have and a little of what they know so that the lot of those living in the far-flung areas in Basilan, especially the poor, will somehow be improved,” Bishop Querexeta declared.

A total of 44 men and women participated in the project—21 KCs, 4 St. Paul Sisters, 1 general surgeon, 1 resident physician, 1 dental surgeon, 2 nurses, 6 student midwives, 3 wives of KC members, 4 laywomen and 2 helpers. The distinguished head of the Prelate of Basilan graced the occasion with his presence.

GK Fulgencio said that many of the local KCs have expressed their desire to initiate more projects like “OPERATION ABONG-ABONG”. —**BRO. ARTURO S. VALDEZ**, Sta. Isabel Council No. 5097, Isabela, Basilan City



Outstanding Citizens. — Brother Knights shown above with Gov. Agudo Agbayani of Pangasinan were chosen “Outstanding Citizens” of Lingayen, recently. From left are: Bro. Guillermo M. Santos, Jr. (Municipal Employee of the Year), GK Virgilio P. Ramos; Bro. Marcelo R. Arenas (Pig Raiser of the Year), Gov. Agbayani, Bro. Asterio R. Ramos (Dentist of the Year), Bro. Geronimo F. Reyes (P.T.A. President of the Year), Bro. Geronimo A. Maclang (Poultry Raiser of the Year).

National Headquarters

District Deputies Annual Meets Set

The annual conferences of District Deputies have been set for May 20-21 in Cebu City and May 27-28 in Manila.

The meeting in the south will be for the District Deputies of the Visayas and Mindanao. The Manila conference will gather District Deputies of Luzon.

Call for Annual Reports Made

Rev. George J. Willmann, S.J., Philippine Deputy, issued a reminder to all the Councils for the submission of the following annual reports:

1. Activities report for the semester January to June, 1972
2. Trustees' audit report for the same period.

Book on P. Burgos Launched

A book-launching on April 26, 1972 was held jointly by the Ateneo University Press and the Knights of Columbus of the Philippines (KC-RP) to introduce the most comprehensive work on the life of Fr. Jose Burgos to date.

The book, "Fr. Jose Burgos— Priest and Nationalist" by Fr. John N. Schumacher, S.J. was published by the Ateneo University Press for the fraternity. The publication was undertaken as part of the centennial celebration of the death of Fr. Burgos together with the two other priest-heroes, Frs. Gomez and Zamora.

Rev. George J. Willmann, S.J., Philippine Deputy, said that the book was inspired by a challenge made by Jesuit historian Fr. Horacio de la Costa, S.J. during a K of C program. He said the Knights were proud and happy to contribute the book to the country's nationalist literature.

New Members

COUNCIL NO. 6059

Nichols Air Base, Pasay City

ALCALA, FRANCISCO M
ALORA, GREGORIO P JR
AQUINO, DOMINADOR M JR
BADIOLA, FELICISIMO C
BALUYOT, ELISEO D
CANITA, ALFREDO A
CASTRO, FELIX C
CHUIDIAN, CONRADO C JR
CRUZ, DIONISIO A
DAGALA, RUPERTO D
DEMAGANTE, JACINTO R
DATO-ON, FLORENTINO P
GALARPE, FRANCISCO S
GAPAY, LEONCIO G
GULOY, JOFRE R
IGLESIAS, JOAQUIN B
LAPESA, FERONIO M
MAGSAKAY, FELICIANO E JR
OLIVERIO, CICERON L
PICCIO, VICENTE M JR
RADANA, TELESPORO C
RANCUDO, JOSE L
SALCEDO, EMMANUEL L
VILLANUEVA, ANTONIO G
VILLANUEVA, REGINO R
VILLARIN, ANTERO C
VILLORIA, OLEGARIO S

BOY SCOUTS OF THE PHILIPPINES



Cub and Boy Scouts Manuals. — *The K of C, Victorias Council No. 5215, donated recently a set of 36 volumes of cub and boy scout manuals to the Victorias District, Boy Scouts of the Philippines. Shown above (l to r) are: Quintin Paez, Principal and Scoutmaster; Miss Ana Lorilla, Elem. School Supervisor and B.S. Executive; Renato Fermin, B.S. District Chairman; SK Teofilo R. Ancheta, SK of KCVS 5215; two unidentified lady B.S. Coordinators; and SK Cesar M. Singuyan, Deputy Grand Knight of KVC 5215.*



Baby Health Contest. — *Brother Knights of the Most Holy Trinity Council No. 5775, Balic-Balic, Manila, pose with the parents and participants in the baby health contest sponsored by the Council recently.*

Disenchanted comments of Catholic correspondents at the close of the Synod revealed a collective mentality that saw authority in the Church as residing in the People of God and its decisions as made by popular mandate. In comment on this mentality, Father Crane notes its contradictions and warns of its dangers.

Is Church Authority Dependent On Popular Mandate?

NOTHING BECAME Catholic correspondents at the Synod less than their concluding comments on it. These were revealing to say the least. The collective mind portrayed was that of a group wedded to change for its own sake; petty in the tantrums displayed when change was not granted on the terms it desired; arrogant in its assumption that what it desired was identical with the hopes of clergy and faithful throughout the world — hopes that were dashed in the end, the correspondents would have us believe, by a clutch of reactionary and/or unrepresentative Churchmen, most especially the nineteen Cardinals of the Roman Curia and a further twenty-five Fathers who were at the Synod by special invitation of the Pope alone. In other words, the Synod, in the mind of the correspondents, was a fix. The voice of the People of God was stifled by a fiddle. The questions at issue remained, therefore, despite the adverse (in the eyes of the correspondents) voting. The decisions taken were, in fact, invalid because unrepresentative; this is the implication that appears to have underlain the disenchanted writing in final comment on the Synod. The assumption is sinister. It is that authority in the Church derives not from God, but from the People of God: its decisions carry weight, therefore, only when representative of or ratified by the popular will. This is heresy. There is, naturally enough, no trace of it in the documents of the second Vatican Council in whose name

these outrageous claims were made.

Synod not a Popular Assembly

It is precisely because this wrong-headed theology was present in the minds of many correspondents at the Synod that they tended to regard it as a species of popular assembly whose decisions would be made by majority vote and draw their binding force from the majority that made them. This view is totally false and doctrine within the Church can never be made on its basis. Father James Tolhurst put the point very well in a letter to the Universe on November 19th, 1971:

"The result of the Synod was hardly good press material. However, this may have been because it was regarded as a 'parliament'. The inevitable connotations are that the bishops are M.P.'s and lobbies must be formed to ensure a good majority.

"In fact, the Synod is merely an expression of collegiality in which the magisterium (teaching authority of the Church) attempts to deepen its possession of the truth revealed by Christ.

"The college of bishops and the Pope who is their head and often their spokesman (cf. Acts 15/7) are not 'representing' anyone but Christ the high priest whose leadership and witness they assume by virtue of their office.

"It may be very democratic to talk of forums and parliaments,

but the deposit of faith cannot be decided by a majority vote."

Hoisted with their own Petard

There is, of course, no reason why the vote should not be used as an indication of opinion for reference to a Bishop, a Conference of Bishops or, indeed, the Holy Father himself. It was so used at the Synod, but the Holy Father is not bound by it though, in his wisdom, he will indeed take count of it. He is not responsible to Parliament. This is so because his authority does not derive from the Synod or, indeed, the Church. It comes to him direct from God. The Synod Fathers showed their clear awareness of this by delivering to the Pope, at the end of the Synod, the documents on the priesthood and world justice for emendation, completion and publication as and when he saw fit. The decision, in other words, is the Pope's because supreme authority is his.

In fact, such voting as there was at the Synod went massively in favor of a celibate priesthood. Very naturally this infuriated the Progressives who wanted it made optional at the very least and whose low view of papal authority had brought them to Rome hoping to see the Holy Father "mandated" in this direction by massive majority vote. In fact, the voting on this question (which, as I have already explained above, was merely indicative and in no way binding, as Progressives chose to believe) went totally against the progressive position. Thus, they were

hoisted with their own petard. Their reaction was typical. They took immediate steps to write down the value of the decision, attributing it to the presence of a reactionary and unrepresentative element within the ranks of the Synod Fathers. In other words, according to them, mandated decisions (of which, as we have seen, there can be none where Church Authority is concerned) are valid only when set in a progressive direction. This is the height of hypocrisy. It is, I am afraid, typical of the progressive outlook in all fields. Liberal democracy is splendid when it works in favour of liberals. If it does not, then you talk about "structures of violence" and use violent — i.e. non-democratic — means to destroy it in order to get your way. The rules, in other words, are fine so long as they work in your favour. If they don't, then change them; accuse those who make them of being unrepresentative and so on. Thus the progressive correspondents at the Synod, whose hopes were dashed by its findings, and progressive participants like Cardinal Suenens. Immediately after the Synod, at a dinner given him by the corps of Spanish newsmen in Rome, he commented that "representation suffers because the vote of the Brazilians, with millions behind them, is the same as the vote of the Malta delegation". In other words, because the rules worked against Cardinal Suenens and his friends at the Synod, the first moves are being made to change them so that, in future, they work to the Cardinal's advantage. Grounds for the change are found in the unrepresentative nature of a selection that gives Brazil, with eighty million Catholics, the same representation as Malta, with three hundred and ten thousand. The Progressives, it would appear, are opting for representation at future Synods to rest on a basis of numerical equality. This, they feel, will work in their favour. I bet there would have been no complaints from them about lack of representation had the Synod gone their way.

Smear and Derision

The Progressives, however, went further than this, as they usually do. In their anger at seeing their hopes dashed, they brought to their aid two other weapons whose combined effect was to discredit the Synod and, in consequence, its decisions. They made use of the smear,

A disturbing thing to note about the mentality represented by Progressives in general is their seeming determination to thrust upon us all their desired reforms irrespective of the cost. It is time it is driven back.

which is the lowest weapon of all, the ultimate, I think, in verbal nastiness. In this case, low motives were attributed by a leading Dutch Progressive to those whose views prevailed over his own at the Synod. They made use also of derision, branding a leading personality at the Synod as out of touch, implying thereby that his opinions were valueless.

In evidence of the smear, one need only take an address given by the Dutch Dominican, Father Edward Schillebeeckx, at the University of Liverpool Catholic Chaplaincy, as reported in the *Catholic Herald* for November 19th last year. Many of the Bishops at the Synod, Father Schillebeeckx was reported as saying, were concerned not with human and Christian values, but with power. "Without the law of celibacy", he maintained, "they (the Bishops) would have less power." There could not be changes in the structure of the Church without changing the law of celibacy. Therefore, they refused to change the law of celibacy. This, I think, is a shocking attitude. It is not, I am afraid, the ultimate. For that we must look to Father Rene Laurentin, the French progressive priest, writing in *Le Figaro*. The weapon he employed was derision. This is what he said about the Cardinal Archbishop of Cologne, chosen specially by the Pope to present to the Synod an all-important paper on the priest-

hood, in which he came down heavily on the side of celibacy:

"On Saturday morning I positioned myself at the exit to see the triumphant hero of this third Synod; Cardinal Hoffner. It was easy because he came out on foot, alone and with no pomp, although he is in charge of one of the world's wealthiest dioceses.

The Archbishop of Cologne, who for a long time taught social doctrine, remains what he was before his election: a simple little professor, friendly moderate in his deeds as in his smile. His strength lies entirely in his ability to fit everything into narrow categories, within which he cultivates a satisfied perfection.

"A majority of bishops, breathless at the present changes and giddy before the endless problems, found in him a sign of security. They liked above all his reassuring perspective, which wipes away the nightmares of 'new sociology' and 'permissive society'. For Cardinal Hoffner the height of dialogue is the university directed by a competent professor. This is his model for the next Synod."

The contempt is thinly veiled. This is derision—mockery—used to perfection by one who is obviously adept at it. One can only say that the kind of writing in which Abbé Laurentin indulges here is contemptible beyond words. One remembers a little of his history and one is not surprised. The technique used here is, of course, as old as the hills; the arrogance quite nauseating. The effect, thank God, cannot be lasting. The pretensions of the avid seeker stick out like so many sore thumbs from every word the Abbé writes in this passage. He will end up, as I wrote some years ago Charles Davis would end up, drowned in a sea of his own unlovely eloquence.

Illiberal Liberals

An interesting and rather sad—indeed, disturbing—thing to note about the type of mentality represented by the Synod correspondents and, indeed, Catholic Progressives in general, is their seeming determination, despite setbacks, to thrust upon us all their desired reforms irrespective of the cost. This mentality has been very much in evidence since the close of the Second Vatican Council. It is time it was driven back into the hiding from which it emerged so

shabbily in recent years. The mentality extends to all fields and it is in flagrant contradiction of the democratic ideal advocated so loudly and with such vulgarity by those in possession of it. Here, once again, we have the old story; liberalism is alright so long as it works to the advantage of Liberal Progressives: let it work against them and it becomes an instrument to be discarded. There is, for example, the matter of clerical dress in, say, developing of missionary countries. In many cases, progressive priests in African countries have abandoned overnight, as it were, their cassocks for a bush shirt and a pair of slacks. Sisters, in many cases, have done the equivalent. Now, the thing, I think, to remember is that the African people do not like this. Speak of this, however, to those concerned and they say, "We think this is the best thing to do". We are determined, in other words, to give the people what we think best for them whether they like it or not. Thus the progressive mind where its own innovating practices are concerned: all is based on the premise that the progressive knows better than the People of God what is good for the People of God. Knowing this, there need be and is no discussion. Nanny knows best. What is this if not the old paternalism, which Progressives affect to despise, in new and vulgar form? So, cassocks and habits and, in general, clerical dress are discarded, statues are pitched out of churches, the rosary relegated—all without discussion and all by unilateral imposition on the part of progressive priests and nuns, who are constantly calling for discussion within the Church and profess themselves outraged when its opportunity is denied them. What they really want, however, is not discussion, but the imposition of fast and further changes on a now long-suffering and patient Catholic people. Unable to secure all of these by single-handed fiat, as in the case of the discarding of clerical dress and the downgrading of the Blessed Sacrament, they are forced into attempts to secure what they want through discussion and dialogue, which they seek to pressurize into channels they consider desirable because leading to the realization of their progressive goals. Thus, they are all in favour now of democracy and majority rule, knowing that their best way forward is to manipulate both to secure what they really want, which is not the true interests of the

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Church, but the imposition on the Faithful of a whole host of their own pet ideas whether they are wanted or not. There are no true democrats, in the finest sense of the word, amongst the Catholic Progressives who clamour for democracy only when it suits their purposes to do so. All you have are little men in search of power, which they find in bending others to their will through the imposition on them of alien devotions and practices of their own devising. These are harsh words. History, I feel, will reveal them as true.

Hope for the Future

No one is more illiberal than the Liberal Progressive in pursuit of his

liberalism. He is by nature a destroyer. What we have been feeling in the Church since the Council is the impact on us all of his inbred aptitude for destruction. By the Grace of God alone have we been spared its full effect. Evidence of the power of the Spirit in the Catholic Church today is not in the mass prophetic utterance that is said by some to have taken hold of it; this is mostly nonsense. It is to be found, rather, in the fact that the Church has not and, we know, will not crash in total confusion despite the all-out attack from within at present being made upon it. There lies the hope for the future. It is to be found nowhere and in nothing else. By PAUL CRANE,

Who Weeps For Emiliana?

LAST JANUARY 9 an anniversary slipped by unnoticed. No coffins were carried through the streets, no red paint was daubed on walls to recall the event. On this day in 1971 "three unidentified men" poured gasoline on a Marikina bus on Epifanio de los Santos Ave. and set it on fire. One of the passengers, Emiliana Bejares, 20 years old, was so badly burned that she died three days later in the Jose Reyes Memorial Hospital, a victim of what was far and away the most savage act of brutality perpetrated in the disturbances of that time.

A strange silence surrounds the death of this poor inoffensive girl, incinerated by "three unidentified men." We wonder if these men are able to sleep nights. If they are not able to sleep, they must be kept awake by their consciences, for they are not being badgered by newspaper columnists or radio commentators or activist leaders.

During the days immediately following the tragedy, we listened to radio commentators, watched television programs and read the newspapers. The death was mentioned, of course, but nothing like the mileage was gotten out of it that the atrocious savagery of the event demanded.

No Word for Emiliana

We wonder why this is. A security guard who threw a pill box was sentenced to death with what seemed almost indecent speed. We cannot hear enough of the "martyrs of Mendiola". But no one weeps for Emiliana. We have heard Mr. Lupino Lazaro explain how his heart not only bleeds for jeepney drivers but for all the customers of the oil companies. We heard television commentators like Jose Maria Velez tell how the "police brutally charged on unarmed students with truncheons swinking." (Emphasis theirs) We heard Soc Rodrigo plead for the revolutionaries at UP who "are our boys". But no word for Emiliana. She was certainly unarmed. She was not even indulging dangerous

curiosity on the fringe of activist violence. She was just a victim of a cold blooded act of savagery. She is somebody's daughter. Somebody's sister. But who weeps for her? Poor Emiliana. Like Thomas Hood's girl pulled out of the Thames:

Take her up tenderly
Lift her with care
Fashioned so slenderly
So young and so fair
Alas for the rarity
Of Christian charity
Oh it was pitiful
Near a whole city full
Cold inhumanity
Burning insanity . . .

We have been wondering about the strange silence that surrounds Emiliana. No banners. No coffins. No letters to the press from college professors. No groups of nuns expressing solidarity with her. No university head voicing indignation. No T-shirts carrying the message "Strikers burn girls to death don't they?" No Chronicle reminding us that it is 400 days since the murder. Just silence. Poor Emiliana.

Communist Thought Processes

We should like to suggest that a partial explanation of this silence is to be found in Communist mental processes. We are far from suggesting that all activists are Communists. But it seems to be a fact that they have accepted Communist attitudes and thought processes. After the Mendiola misfortune a priest activist gently opined that the seven victims were a small price to pay. He meant for progress towards some distant Utopia. He was callous to the misfortunes of men in his concern for humanity.

It is this activist thinking which explains in part the pall of silence which settled upon the burning of Emiliana. The Communist mind is Utopian not humanitarian. It is concerned with the human race not with human beings. It aims at a distant earthly paradise for the future human race but is cold to the sufferings of contemporary man. Marx the ancestor of all Utopians was absolutely savage with

anyone who crossed him in his march toward the promised land. He had no compassion for those who were really down and out — the Lumpenproletariat. His disciples outdid him in callous disregard to human suffering in the concrete. Lenin had his loyal Kronstadt sailors exterminated. Stalin liquidated the kulaks. Khrushchev brutally crushed Hungary. Breshnev smashed the aspirations of Czechoslovakia. Mao in his agrarian reform executed 1-1/2 million landlords. These were measures necessary for the Utopia of the future; humanitarian considerations should not stand in the way. That each victim was a man with a family, and loves and ambitions, was not a consideration in the reformer's dedication to Utopia. These leaders were men with an apocalyptic vision.

A strange silence surrounds the death of Emiliana. No letters to the press from college professors. No T-shirts carrying the message, "Strikers burn girls to death, don't they?"

One of them put it callously, Lenin or Stalin, you cannot make an omelet without breaking eggs. The cooks of the Utopian omelet are not the ones to stint on eggs. Men. Other men. Emilianas.

"Use Every Trick"

Not only are they willing courageously to accept such sacrifices but they rejoice in them on occasion. If these tragedies promote the cause, far from being reason for lament, they are reason for rejoicing. Does any serious person think that the activists are genuinely sorry over the death of the students on Mendiola street? Such incidents are too useful to be real causes of lament. The Communist attitude is wonderfully brought out by what happened years ago in the Bonus March in Washington in 1932. This was or-



ganized by veterans of World War I demanding a cash bonus. The march was warmly supported by Communists who at that time still cherished hopes of spreading their gospel to the United States. In handling the disturbances, the Washington D.C. police killed one marcher. Let us hear John T. Pace, an acknowledged Communist, who later testified concerning the March before a Congressional Committee:

I led the left-wing or Communist section of the Bonus March. I was ordered by Red superiors to provoke riots. I was told to use every trick to bring about bloodshed. . . The Communists did not care how many veterans were killed. I was told that Moscow had ordered riots and bloodshed in the hope that this might set off a revolution. My Communist bosses were jumping with joy on July 28 when the Washington police killed one veteran.

This is something to remember when you hear activist indignation over police "brutality". They are not against it. Rather they want it. They are glad of it. In fact it

would be entirely within Communist ethics to produce deaths provided they could be saddled on the establishment. As in Washington.

Shocking Brutality

Provided they could be saddled on the establishment. There is the key to Emiliana's oblivion. And this is the key to the attitude of those too, who, while not Communist in any sense, are so bitterly anti-administration that they have become insensitive to every other issue. Not by the wildest stretch of the imagination (though it is dangerous to put limits on activist extravagances!) could blame for Emiliana's death be laid at the door of President Marcos and the "establishment." If the principle of command responsibility is to be invoked, blame must fall on Lupino Lazaro or the people who were supporting the jeepney strikers and stirring them and their collaborators to violence. But not on President Marcos. And so Emiliana is treated with silence because she cannot be blamed on him or on police "brutality". In her case the brutality, the immeasurably more

shocking brutality, was in another quarter. Better keep silent about Emiliana. She is embarrassing. Poor Emiliana. If she had only been caught in the maelstrom of Mendiola and been mowed down by alleged police bullets or blown to pieces by activist pill boxes and Molotov cocktails! Then she would have been another Joan of Arc. But none of these things happened to her. She committed the crime of minding her own business. She was guilty of the heinous offense of riding in a bus when the demagogues had decreed that all transportations must cease, to bring the oil companies to terms and the country to the brink of anarchy.

So Emiliana remains unwept, unhonored and unsung. The champions of humanity do not care how many Emilianas are burned to death. Just an egg for the omelet. A useless one too, since she contributes nothing to the cause. On the contrary let her name be hushed up, she might even reflect discredit on it. Let the "three unidentified men" remain unidentified! —Rev. LEO A. CUL-LUM, S.J.

Graft and Corruption

IN THE SPRAWLING Malacañang Park located south of the Pasig River opposite Malacañang Palace, one of the few low, unassuming buildings houses the Complaints and Investigation Office (CIO). Unlike other locations of government offices, the area which is better identified as the locale of the security force of the Palace, is a peaceful and quiet nook—conducive site for offices with special missions.

It is therefore not surprising that an equally quiet and unassuming man works conscientiously in the Park. He is Secretary Quirico P. Evangelista—a Fourth Degree Knight of the Order of the Knights of Columbus in the Philippines and District Deputy of District No. 40 consisting of five KC councils—who now heads the Complaints and Investigation Office. Sec. Evangelista is one of the several members of the Knights of Columbus in the Philippines who are occupying high positions in the government. As CIO Chief, he acts as overseer of government functionaries and guardian of the oppressed and seemingly defenseless individuals who are very often the victims of injustices hurled against them by unscrupulous government personnel.

A Case of Don Quixote

It is noteworthy that Sec. Evangelista is a prime mover in the creation of the K of C Anti-Graft Organization—a highly placed citizen participation in the fight against graft and corruption. As consultant of the KCAGOR, he is instrumental in having stirred the present enthusiasm of the KCs in fighting graft in the government, about which many of them were doubtful at the start as a case of Don Quixote sparring with a windmill.

To say that his present job in the government is expressly cut out for him in view of his experience and stature as responsible official (*pls. see biodata*) is definitely not tossing flattering comment. Indeed, the job of going after grafters in the government service and the perpetrators of similar ills in the private sector should fall upon the shoulders of a man with unquestioned integrity who has written for himself a way of life that is worthy of emulation.

Outstanding Nemesis of Corruption



“A strong public opinion or oneness of thought is necessary in the fight against graft and corruption, but this should be not only in words but more significantly in action.”

Secretary Evangelista joined the CIO (then PARGO) in 1967 as Deputy Chief soon after his retirement as Vice-Commander of the Philippine Navy; in 1969, he became the Acting Chief and has held it up to the present.

Downward Trend

In an exclusive interview with the *Cross*, Sec. Evangelista said that today there is a downward trend in

graft and corruption in the government in the wake of the “vigilance not only of his organization and the other watchdog-agencies of the government but also of the citizenry—” the student activists and vigilante groups, the peasants and workers who have made marches for a cause, many times denouncing graft and corruption. This is not to mention the private organizations that now have an

observant eye at the performances of government personnel: All have contributed to the diminution of instances of perpetration of graft.

The CIO Chief said that graft and corruption is a national ailment—it is a disease that plagues government offices and its total eradication seems unlikely. But like a disease, graft and corruption and other forms of ills of the government can be adequately minimized or prevented—there can always be some remedies on hand to keep them from flourishing.

Strong Public Opinion

Secretary Evangelista staunchly believes that a strong public opinion or oneness of thought is necessary in the fight against graft and corruption but this should not only be in words but more significantly in action. He laments the fact that at times, while some citizens are at first vocal in denouncing a government official who, by common knowledge, has violated the anti-graft law, they become afraid to testify in court.

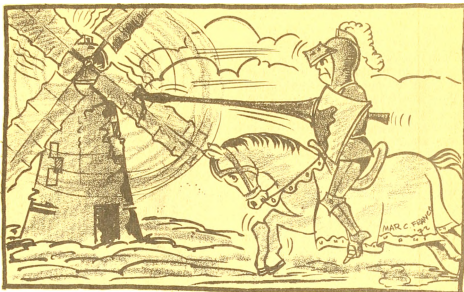
The top government graft-buster lauds the small people who have come to his office to report graft cases and been brave enough to "tell everything" in the trial courts.

The CIO's operations scope, according to Secretary Evangelista, is nationwide. Of the total number of cases filed with the Agency, 782 involved national officials and employees, 76 provincial officials and employees, 71 local officials and employees, and 62 officials and employees of government-owned or controlled corporations.

Assistance to the Public

Secretary Evangelista said that the CIO gives assistance to the general public like those seeking aid in connection with their claims for back-pay, back salaries, pensions, compensation, retirement, death and educational benefits, land conflicts, policy premiums or dividends, not to mention its all-out support to those who contemplate filing complaints against erring government officials or employees.

There should be an unremitting vigilance and active participation of the general public in the crusade against graft and corruption if the vicious tentacles of this national monstrosity are to be severed. Secretary Evangelista said. The Knights of Columbus as a civic organization, has shown the road towards this end, he declared. —BEN S. DE CASTRO



A Life of Achievement

Secretary Quirico P. Evangelista was born in Orion, Bataan on June 16, 1915.

He graduated from the Philippine Military Academy in Baguio in 1940. He finished law at the University of Manila in 1950 and passed the bar the following year. He earned a Master of Laws (Cum Laude) at the University of Manila (1954).

He studied in several military service schools here and abroad, the last in the Naval War College, Newport, U.S.A. (1960-61).

He saw action in Bataan and Corregidor during World War II while serving with the Off-Shore Patrol, USAFFE.

After the war, he served in various positions in the Armed Forces of the Philippines. He was at one time Navy Task Force Commander, Patrol Force Commander, Chief of Naval Staff, AFP Chief of Personnel (J-1) and AFP Chief of War plans (J-5).

After retiring in 1966 as Vice-Commander of the Philippine Navy, he was called back to the government service as Customs Director of the ASAC in 1966; later as Deputy Chief of the PARGO in 1967; then as Acting Chief of PARGO (now CIO) from September 1969 to the present.

He is a former professor of law in two Manila universities and a guest lecturer at the Philippine Center of Professional Management, Manila. He has been a recipient of various military awards and numerous civic and academic awards.

He is an officer and member of various civic and religious organizations in the country. He is at present District Deputy of the Knights of Columbus (District No. 40 consisting of five councils in Manila). He is a Past Grand Knight, Our Lady of Loreto Council No. 4288 and Past Faithful Navigator, Padre Burgos General Assembly; and a 4th Degree Knight of Columbus.

Secretary Evangelista is married to the former Miss Felicitas Verzosa. Their union is blessed with ten children.

WE'VE ALL heard the frightening stories about how drug abuse has spread into even the most unlikely communities, and how dope is making the rounds in every school. No family, or neighborhood is immune from the threat. It's hard not to feel helpless about this nationwide menace that most of us understand hardly at all. What can any one individual do?

National and state programs against drug abuse are beginning to work, but the real need for action is on the local front right now. The fact is, more and more parents and community leaders are learning that they can do something about drugs. Their experience suggests action you can take in your town.

You might start by looking into the problem on your own, but it's wise to get others involved soon—friends and neighbors, or a club you belong to. You can also join existing anti-drug programs if there are some good ones in your town.

Whatever your approach, here are some effective actions to take:

1. FACE THE PROBLEM. Despite vast evidence that drug abuse goes on almost everywhere, many people don't want to look in their own backyards. You need hard facts to convince skeptics, that your town is indeed vulnerable—and perhaps in serious trouble.

Because illicit drug traffic is an underground activity, the facts aren't easy to come by. Start by talking with your police department, school and hospital officials, doctors, pharmacists, clergy, local service agencies. You might also set up a survey to send to doctors, school officials, and other people who may be alert to the problem. Get someone who knows about research methods to help you design the survey.

2. KNOW WHAT YOU'RE TALKING ABOUT. Learn as much as you can about the different kinds of drug abuse, and what the appeals and dangers are. It's easier to stimulate action when you're up on your facts. You'll also get better answers from the youngsters. Try to understand the drug culture and how young people think today—and be prepared to discuss adult abuse of medicines, alcohol and tobacco.

3. FIND OUT WHAT YOUR TOWN IS ALREADY DOING. Be-

How To Combat Drug Addiction

fore starting any program yourself (or with a club), you should investigate what can be done with existing facilities. You will avoid duplicating efforts, and you may find the right niche for your particular interests. Volunteers are welcome in many operations; often you'll receive special training.

4. DRAFT FOR FUND-RAISING. Typically, anti-drug programs start out with private donations and some local government support. Find out what's available in your town.

Existing agencies, both private and public, probably have some money channels open already. Look into how these could be expanded, but tread lightly. There's no issue more sensitive than how money is distributed.

4. KEEP THE MEDIA INVOLVED. One splashy TV program or a single open meeting will not stop drug abuse. You must make everyone in town aware of the continuing menace—and keep them up to date on what you're doing. Cooperation from the media is a necessity. Make such publicity the full-time concern of at least one member of your coordinating committee.

5. GET YOUNGSTERS INVOLVED. "Peer pressure is a prime mover in drug abuse," according to CODAC's director, Donald Jackson. "When you can get youngsters to influence other youngsters about not using drugs, you've got a fine preventive program going."

When young people can throw their energy and ingenuity into helping other kids, they're using themselves constructively. Among other things, this activity counters the boredom that leads so many youngsters into drugs. Furthermore, the kids know what their friends will and won't listen to; teen-age advisors on any community program can save considerable time and money.

SOME COLD, HARD FACTS ABOUT DRUGS

Maybe sometime soon you might have to talk to some teenagers about drugs. We hope not. But if you have to, this page is intended to give you something to start talking about, in terms they understand. Please get through to them—about the evils of it all.

THE OPIATES

This group of drugs is what people generally refer to when they say "narcotics". Opiates can be used medically as pain killers. Outside medical circles, they can cause pain for the user and society in general.

Proliferation of the use of these drugs—opium, morphine and heroin—has stemmed here largely from Tondo, regarded as the hotbed of local addiction. The Tondo addicts have coined their own words and phrases for the so-called "habit."

Opium

The white powder is extracted from the unripe seeds of the poppy plant. It can be eaten, but generally is smoked in a pipe.

Morphine

A derivative of opium, it is one of the strongest medically used pain killers—and is strongly addictive. Doctors use it to relieve pain and induce sleep. In large doses, it can bring on a coma, and even death.

Heroin

This is the ultimate in a three-stage preparation that begins with opium. Unlike the second stage, morphine, it is banned from medical use because of its higher rate of addiction. It is the most commonly used drug among addicts in most parts of the world—through sniffing or injection either under the skin or into a vein.

Related Slang

"Gamot"—the term local addicts use to refer to the three opiates.

Mainline or "saksak"—injecting a drug into a vein.

Paraphernalia or "gamit"—the apparatus for drug injection, including a syringe, platter and spoon with which to inject a powdered drug.

Fix or "kasa"—an injection of opiates, usually heroin.

Junkie or "magkakasa"—an opiate addict.

Packet "balot" or "papelito"—amount of drugs being peddled to addicts.

"Cold Turkey"—the method of curing a drug addict by taking him off drugs without a tapering-off period. (Experience here has shown that this method has been only one per cent effective in the country's lone rehabilitation center in Tagaytay, Cavite.) The main problem in discontinuing opiate use is not getting off the stuff but staying off it.

Pusher or "may patinda"—a main source of the drugs. Some Tondo pushers reportedly have elaborate setups, using third parties in peddling their wares.)

High or "sagad"—the state of

mental dislocation. (A Manila police report refers to this as "persecution complex — amphetamine style.") A person suffering this usually loses contact with reality. Complete cure is not assured by the withdrawal of a victim.

Cocaine

This stimulant, in powdered form or liquified for "mainlining," is derived from the leaves of the coca plant. While not necessarily addictive, it does produce a strong psychological craving.

Related Slang

Crashing or "basag"—withdrawal from amphetamines, marked by a sudden fit of depression.

PSYCHEDELICS OR HALLUCINOGENS

These are drugs which create hallucinations or other mind-altering experiences. Manila police criminal blotters have recorded accidents or

der or liquid form. Its effects last from two to six hours.

Mescaline

Derived from the peyote cactus, this drug is the most recent in the hallucinogenic field in this country. Though milder than LSD, its effects are the same—vivid visual impressions that can last from 10 to 12 hours.

Peyote

Also from the peyote cactus, this is a less concentrated form of mescaline.

STP or DOM

This is a synthetic chemical related to mescaline and amphetamines and is reported to be mind-distorting but less so than LSD. It has not yet found a market here, but the National Bureau of Investigation has been alerted about its eventual entry.

Marijuana

Derived from the crushed and

Parents and community leaders can be potent factors in the fight against the drug menace. Their influence in the home and community can bolster existing anti-drug programs.

near unconsciousness experienced by an addict as the result of a mild overdose. (An overdose is the main cause of death among addicts, paralyzing the victim's brain.)

THE STIMULANTS

These drugs stimulate the body system, prodding its user into excessive activity, excitability, talkativeness, extreme nervousness, irritability and an argumentative disposition. Although not physically addictive like opiates, they can produce a psychological dependence or craving.

Amphetamines

These are the main group of stimulants which can be taken in tablet or capsule form, or by injection into the bloodstream (by "speed freaks"). The most widely used in this country is Benzedrine (benzies). Others classified under this category are Dexedrine ("dex" or "dexies"), Methedrine ("speed") and Biphphetamine ("foot-balls").

A major danger from amphetamine use is the overdose, resulting

rape cases in which those involved allegedly had taken such drugs.

LSD (Lysergic Acid Diethylamide)

The most potent hallucinogenic drug, it comes in the form of powder in a capsule, small white pills or a colorless, tasteless liquid. A pill no larger than the point of a pin can launch its user into mind-staggering experiences, marked by dislocation in time and space, eeriness, fear, panic and even psychosis. It is also referred to as "acid," "cubes," "Pearly Gates" or "heavenly blue."

DMT (Dimethyltryptamine)

A powerful psychedelic, it produces effects similar to those of LSD, when taken in large doses. It comes in powdered or liquid form, and is usually injected into the vein or smoked along with marijuana or in cigarettes. Its effects last generally an hour or two.

Psilocybin

This psychedelic comes from a mushroom and is less potent than LSD. It is supplied in crystal, pow-

dered leaves and flowers of the Indian hemp plant, Cannabis Sativa, it is either smoked in a cigarette or in a pipe. It causes a giddy feeling and moodiness. Though found not to be physically habit-forming, it nonetheless can serve as a springboard to the "harder stuff." (Also known as "pot," "tea," "grass," "Mary Jane," "loco weed," "flower," "straw" and "vipers weed.")

Hashish

More powerful than marijuana, this drug also comes from the flowering top of the Indian hemp plant, and can be taken either orally or as a smoke. It is also referred to as "hash.")

Related Slang

Acid head or tripper—a frequent LSD user.

Barrels—a package of LSD tablets of not less than six.

Flashback—a risk taken by LSD users in which they undergo the same experiences as when they took the drug months before. Other risks:

possible brain damage and chromosome breakage.

Drops—LSD taken orally, usually dissolved in water and placed on a sugar cube.

Reefers—marijuana cigarettes also called "joints" and "sticks." "Roach" is the butt end of a "joint."

DEPRESSANTS

This category of drugs depresses the functions of the brain. Some addicts use depressants with stimu-

lants to achieve a "see-saw" effect. When combined with alcohol, the results can be fatal. Prolonged use could lead to impaired judgment and sluggish thought. Its most common effects are slow movement, slurred speech, dilated pupils of the eyes and symptoms similar to those of alcohol intoxication.

Barbiturates

These drugs—taken in tablet or capsule form—are called "sedatives-

medicines" and are aimed at causing sleepiness. They are highly addictive, and repeated use results in physical withdrawal. The most popular here are Seconal, Mandrax, Nembutal, Amtal, Luminal or Tuinal.

Related Slang

Seconal—"red devils," "pula" (red), "bala" (bullet) and "bala-tong" (mongo beans).

Mandrax—"Max," "Blue Max," "Puti" white), "M" and "bala."

FAMILY PLANNING

The Moral and Theological Aspects of Family Planning

Morality means responsibility. When we deal with responsibility in conception control, two problems confront us which are distinct but not unrelated. They are the problems of the (1) Development of Family Life, and (2) the Control of Population. I shall deal with these two problems separately. These two are not mutually exclusive; in attending to one, the other is not necessarily neglected. And yet not any solution of one, e.g. Population Control, will automatically guarantee the authentic solution of the other, Development of Family Life. Of the two, the more fundamental is the problem of the authentic development of Family Life. In the final analysis, the basic problem confronting us is the problem of development; and the crucial target of development is not material resources, but the spiritual quality of our human resources.

Let us then examine the problem of responsibility in the development of family life particularly in the exercise of parenthood.

Areas of Responsibility

The area of our responsibility, in general, expands as the area over which we exercise conscious control, expands. Thus in the area of parenthood, responsibility was exercised, in our long history, only after new life came to birth. Man had no control over the process of gestation of life in the womb; much less, over the moment of its conception. It is only in fairly recent times that this responsibility was extended to pre-na-

tal care with the advances in medical science. And in our own days, when the time and frequency of conception have finally come into our power, these two now become matters for responsible deliberation. The day may not be too far off when the determination of even the sex of some future child will be added to matters of parental responsibility.

Responsibility Over Conception Control

Responsibility over the control of conception is peculiarly critical in our times because of the changed conditions in our life. New demands of a medical, economic, social, eugenic and cultural character have been created, and they have imposed themselves as needs for human life in the societies of today. Responsibility dictates that parents take these into their reckonings, if the children they are to raise are not to become socially handicapped in their world. I need not dwell on this; it has been sufficiently treated. I just want to note that the newness of this responsibility over conception control is catching many parents by surprise, and has consequently found them unprepared. It will be our task to prepare them for this.

There are two qualities that the exercise of this responsibility calls for: 1) a personal, and 2) flexible exercise.

No Imposed Decisions

Responsibility can not be exercised by any other than the person upon

whom that responsibility rests; it can not be imposed by another. Thus, in decisions involving the exercise of parenthood, the responsibility for such decisions must rest with the parents or parents-to-be themselves. And that, jointly. No other person or institution can substitute for them—not their own parents, nor public authority, nor their pastor. To opt for a limitation or expansion of the size of their family belongs exclusively to the couple, as an exercise of an inalienable right. This principle is upheld by both Vatican II and the United Nations. The role of interested agencies is to help couples to develop as to be able by themselves to arrive at responsible decisions in this matter. Our role is essentially educational. This is why the primary orientation of our Program is towards Education, a formation in Responsibility.

No Irreversible Measures

No decision that parents make can truly be responsible, if made irrevocably, once and for all. For the decision affecting the exercise of parenthood is conditioned by the human situation; and since human situations are ever changing, decisions must be open to revisions necessary to meet the changes.

Can we say that a couple is truly responsive to their vocation to marriage when from the very beginning of their married life, they have already determined for the entirety of that life what the number of their children is to be? Marriage is a vocation to a love whose creativity is an ever present challenge. What that challenge calls for, can be responsibly determined only from moment to moment; it is conditioned by variables: the medical condition of spouses or of the children, their fi-

financial situation, social circumstances of the family or of the community to which they belong, etc. As these change, they will call for a change in previously made decisions. Hence the dynamic character of the exercise of parental responsibility. The freedom to meet new challenges is crucial to the development of persons.

This why measures that in effect render decisions irreversible such for instance as surgical sterilization, are rejected by a virtual consensus of interested experts.

The same dynamic character of this responsibility dictates against an ideal family size that would be common to all families. Each couple faces a situation that is necessarily unique to itself, not common to all. The ideal family size can not prescind from the situation of the family. As situations vary, so also must the ideal, necessarily, vary.

So far, we have seen how the conception of new human life must be the result of an exercise of responsibility—an exercise that is at once personal and dynamic. This sense of responsibility does not necessarily rest upon any religious belief; it emerges from reflections of that with which all men are endowed, common sense. That one is a Buddhist, or Christian, or Muslim or Pagan, has no relevance here. What is of relevance is that one act like a man, responsibly.

The Quality of Human Life

When, however, we closely examine the values that this responsibility is intended to safeguard, we note that the more widely accepted and more frequently urged values—namely, health, food, shelter, education—are those of a material character. It is true that these should be a serious concern of parental responsibility; that these values, for people taken at a mass, are indispensable infrastructure for a human way of life. But we can question whether they are the prime values to be sought in human development (which is the objective of parental responsibility). In other words, do we understand quite accurately the true meaning of "Quality of Human Life"?

Let us suppose that a couple sets out as their primary objective, in conception control, adequate food and clothing, improved health care and housing, a higher quality of education, for the children they are to

We can question whether values of a material character are the prime values to be sought in human development. The quality of human life pertains to the development of moral resources.

bring into this world. Let us further suppose that to obtain this objective more securely, they decide to restrain the size of their family. Can we now conclude that in their case, a smaller family will be a happier family? Let me propose the thesis that given material values as the main preoccupation in conception control, a smaller family will not necessarily emerge a happier family. On the contrary, it runs the risk of developing into a deteriorating family.

We have an illustration for this in a well known phenomenon that is puzzling well meaning parents. We refer to parents who by sheer industry and courage, succeeded in rising from the economic and social handicaps of their earlier years, to positions of security and comfort. A day dawns when they are faced with children who reject order in their family and society. The children are a cause of much unhappiness. "How could they turn out to be so?" the parents ask themselves. "We provided them with all their needs—spared them all the hardships we ourselves suffered!" The parents are puzzled; but social scientists see the answer in their very words: "We spared them all hardship". These children were provided with all they could consume. But consumption however rich, does not promote maturation. They were starved of opportunities, of the chal-

lenges, to mature. Achievements for the family in material values do not necessarily carry with them progress in moral values.

The Quality of the People

We can raise the same question to the macro-level, the level of the nation as a whole, and ask ourselves: "Supposing we did succeed in helping Filipino families contain their size, so that the country now began to number small-sized families in the majority—will we thereby have succeeded in reducing conflicts and tensions in the country? In reducing the accumulation of power by the few? In achieving a more equitable distribution of wealth? Will we have succeeded in minimizing corruption in the exercise of public power, and graft in the rendering of public service? Will external peace and order have finally settled over our land? Will we have truly succeeded in the task of development of a people?"

The problem of raising the type of children who will be equipped to face the problems of their world is not solved merely by reducing their number. The ultimate answer does not lie either in making provisions for everyone, of a sufficiency of goods that are largely or exclusively material. It lies, fundamentally, in the development of the moral resources of the young. By itself, howsoever rich in material goods, population control can lead to population deterioration. (cf. Eric Fromm : the bankruptcy of the consumer society). Hence a fertility control program that relies for its thrust largely on the attractions of material values will not solve the fundamental problem of human development. We do not minimize the importance of material resources; we should be on guard against giving them the primacy.

Again, let us reiterate the need for conception control. At the same time, conception control is merely a technique; and techniques are morally ambiguous. They need an ideology to guide them and give them meaning. Even the practice of Rhythm, of itself is not necessarily laudable. The selfish practice of Rhythm is a betrayal of the married vocation to creative love. What we aim to impart is an ideology rather than a technique. It is to highlight this that we have preferred the name RESPONSIBLE PARENTHOOD to Family Planning. (Continued next issue)

In Memoriam

S.K. Florentino B. Rivera
Council No. 6081, Sta. Mesa, Mla.
November 6, 1971

Bro. Floramor G. Gamboa
Council No. 5774, Balic-Balic, Mla.
December 19, 1971

Bro. Rosullo A. Donida
Council No. 6085, Proj. 7, Q.C.
January 18, 1972

S.K. Juan G. Jereza
Council No. 5215, Victorias, Neg. Occ
January 26, 1972

Bro. Mario M. Naval
Council No. 4610
Philamlife Homes, Q.C.
February 8, 1972

Bro. Jacinto O. Repasa
Council No. 4095, Palo, Leyte
February 13, 1972

Bro. Pedro D. Alforque
Council No. 5672, Carmen, Bohol
March 1, 1972

Bro. Hermogeneo T. Reyes
Council No. 3710, Malolos, Bulacan
March 2, 1972

S.K. Ricardo G. Magleo
Council No. 5708,
San Carlos City (Pangasinan)
March 5, 1972

S.K. Judge Alberto S. Lim
Council No. 4686,
Cataman, No. Samar
March 18, 1972

S.K. Pablo S. Guevara
Council No. 5937
Nasugbu, Batangas
March 31, 1972

Bro. Deogracias T. Flores
Council No. 4110
Hagonoy, Bulacan
April 4, 1972

Bro. Ambrocio Y. Limos
Council No. 6000
Cabanatuan City
March 31, 1972

S.K. Gonzalo M. Javier
Council No. 3504
Cotabato City
April 10, 1972

Bro. Alberto S. Lim
Council No. 4686
Cataman, Northern Samar
March 18 1972

Bro. Antonino P. Galano
Council No. 5432
Pampuna, Cagayan
April 4, 1972

Knights in the News



Brig. Gen. Jose L. Rancudo, Commanding General, PAF joined the Knights of Columbus Council No. 6059 and he was exemplified in the First or Admission Degree on March 1, 1972 at Nichols Air Base, Pasay City.

Brother Knights of St. Therese Council No. 6059, Nichols Air Base, Pasay City were promoted to military ranks as follows: COLONELS—Bros. Gregorio P. Aloña, Jr., Dominador M. Aquino, Jr., Petronio M. Lapeña, Jose L. Lawas, Feliciano E. Magsakay, Jr., Vicente M. Piccio, Jr., Timoteo L. Tan and Gabriel A. Victoria; Lt. COLONELS—Bros. Manuel C. Cruz, Florentino P. Date-on and Leonicio G. Gapay; MAJORS—Bros. Felix C. Castro, Jofre R. Guloy, Joaquin E. Iglesias, Alfredo Q. Obrero, Leo L. Otegaro and Pedro P. Pestaba.

Solicitor General Felix Antonio, member of Capitol Council No. 3695, Quezon City, was recently appointed as Associate Justice of the Supreme Court by President Marcos.

Bro. Godofredo A. Sevilla, Financial Secretary of Fr. Ismael Cataay Council No. 3695, Ormoc City, was also appointed as City Treasurer of Ormoc City.

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"SKILLED, HONEST AND CONSCIENTIOUS SERVICE"

Hints For Youth Leaders

The Catholic Youth Organization is co-sponsoring a city-wide basketball tournament in the city of Manila covering its four districts. This summer activity is intended for the young people especially for those who will be idle during the school vacation. In order to have a massive participation among the youth of the four districts, the Youth Bureau of the Office of the Mayor, the Manila Metropolitan Police and the Manila Department of Social Welfare will join hands to promote this project in coordination with the CYO.

There will be two divisions for the tournament—juniors, for 20 years below, and midget, 15 years below. Elimination rounds will be conducted separately in each district with the supervision of the district precinct commander to select five teams in each division. These qualifying teams will represent their respective district in the championship round.

About 1,200 or more enthusiasts are expected to be participating in the said tournament. Some other activities are being planned during and after the league like basketball clinics, seminars on the danger of drugs and spiritual and leadership conferences.

It is expected that this summer activity will lead to the organization of clubs and organizations similar to the CYO. The main objective of the tournament however, is to provide wholesome sports and recreation for the youth — an effective deterrent to crime and other vices.

Success in establishing and conducting an active youth group depends largely upon the proper frame of mind with which the adult workers approach their task.

Any intimation that your council is undertaking a "reform movement" among the youth who will participate should be avoided. Your group should be formed or sponsored with the express purpose of providing constructive outlets for the energy of your teen-agers. The majority of these, both boys and girls, are of good, solid, intelligent stock, and justifiably resent, bitterly and deeply, any inference that they are to be classed with the highly publicized juvenile delinquents who are actually in the minority.

Here are seven rules to help you to succeed:

1. **Plan**—don't speculate! The youth of today want action and results. They are not interested in promises of future activity or in lazy plans which depend upon a long-range program to show results. If you are about to sponsor a youth group, have everything planned well in advance before calling for young people to join the group. Know exactly for what purpose the group is to be formed and tell them at the first meeting. Be prepared to present definite plans for immediate action in the form of specific projects.

2. **Suggest**—don't demand! Always

present such plans in the form of suggestions. Allow the members of the group to select their projects and make their own plans. Helpful advice and practical illustration will be welcomed by them.

3. **Lead**—don't push! Don't try to force your group to work on projects they do not like. Point out the favorable values of a contemplated activity and thus inspire the group to work willingly and eagerly.

4. **Help**—don't do! Even if the work itself appeals to you—don't do it. Help with suggestions, ideas, short-cuts, etc., but let the group members do the actual work.

5. **Demonstrate**—don't talk! Remember that "one picture is worth 10,000 words" when presenting an idea for a project. Encourage guest speakers to show the group what to do and how to do it. Words weary the young—practical illustration intrigues them.

6. **Praise and correct**—don't condemn and criticize! Always take the positive approach. Praise what is done well. If errors are made, tactfully point out the correct way to do the work in the future.

7. **Thank**—don't take for granted! Always show appreciation for work well done at once. Don't take good work—or any honest effort, for that matter—for granted. Thank your young people often. Make them feel that everything well done has been noted and approved of.

Help organize youth clubs in your community. Young boys and girls are potential workers.

K of C

Community Services



Photo shows the barrio medical clinic sponsored by Saint Joseph Council No. 6160 of Mandave City, under the direction of Grand Knight Romulo del Rosario.

Knights Sponsor Farmers Workshop

The Knights of Columbus Council No. 5886, jointly with the Parish Council of Dumalag, Capiz, recently sponsored a whole-day workshop for farmers. Among the speakers were Rodrigo Juennon and Paterno Reñola, Jr. of the Bureau of Plant Industry and Gaudencio Franco of the PACD.

Six New Credit Unions

Organized in Ilocos Sur

Bro. Augusto Mier, KCCS Field Secretary for Credit Unions, has helped in the organization of six new cooperative credit unions in the province of Ilocos Sur. These new CCU's are located at Cabugao; Lungog, Narvacan; Burgos; Galimuyod; Camangaan, Sta. Cruz; and Sta. Cruz. The following were the respective officers elected during the organizational meeting:

Cabugao Cooperative Credit Union, Inc. — Dr. Cresencio B. Azcuta, president; Felino Pano, vice-president; Loreto Pe Benito, secretary; Luz S. Sonido, treasurer; Francisco Savellano, Dr. Fermín B. Gonzales, Dr. Romeo P. Pira, directors; Dr. Francisco Soller (chairman), Mariana Pe Benito, Marina Saturno, credit committee; Nestor Savellano (chairman), Lusber Gazmen, Marina Saturno, supervisory committee.

Lungog, Narvacan Cooperative Credit Union, Inc.—Juan Cauton, president; Trinidad Blanco, vice-president; Oliva Gasmen, secretary;

Dra. Emilia Tadeo, treasurer; Marcelo Cambe, director; Adelaida Cabansag (chairman), Beatriz Villaruz, Gregorio Cabrera, credit committee; Rev. Ilustre Raiz (chairman), Editha Urbano, Danilo Cabusora, supervisory committee.

Santo Niño Cooperative Credit Union, Inc. (Burgos).—Salvador L. Cayan, president; Estefania D. Escobar, vice-president; Carmen Enriquez, secretary; Leonardo Piller, treasurer; Luisa Directo, director; Iluminda Carta (chairman), Filomena Cayan, Beatriz Cabanting, credit committee; Quirino Carta (chairman), Martha Ordoñez, Lorenz Felix, supervisory committee.

Galimuyod Cooperative Credit Union, Inc. — Mariano Rafael, president; Francis Makil, vice-president; Lilia Balicdang, secretary; Jose Sabado, Jr., treasurer; Feliza Makil, Alfredo Guilambo, Estanislao Udayan, directors; Pelagio Paling (chairman), Dominga Udayan, Filo-

mena Domingo, credit committee; Santiago Makil (chairman), Napoleón Tilan, Emilio Resurreccion, supervisory committee.

Camangaan Cooperative Credit Union, Inc.—Victorino Ablang, president; Rosendo Salvador, vice-president; Filomeno Carrido, secretary; Julia Rapisura, treasurer; Aurelio Alay-ay, director; Fernando Rabara (chairman), Victoria Ablang, Leonora Rintar, credit committee; Luis Ungria (chairman), Jose Javonillo, Maria Ablang, supervisory committee.

Sta. Cruz Cooperative Credit Union, Inc. — Rev. Ben Paderes, president; Rosa Quitlen, vice-president; Lolita Cortez, secretary; Luro Joven, treasurer; Marcelo Cortez, director; Adrian Velasco (chairman), Marcelina Cantao, Floro Claudio, credit committee; Jose Almazan (chairman), Emilio Gaerlan, Juan Cauton, supervisory committee.

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, REV. FRANCISCO G. TANTOCO, JR., editor/managing editor/business managing/owner/publisher, of THE CROSS MAGAZINE (title of publication), published bi-monthly (frequency of issue), in English (Language in which printed), at K of C Bldg., Beaterio St., Intramuros, Manila (office of publication), after having been duly sworn 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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Managing Editor Rev. GEORGE J. WILLMANN, S.J. P. O. Box 510, Manila
Business Manager Rev. FRANCISCO G. TANTOCO, Jr. P. O. Box 510, Manila
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REV. FRANCISCO G. TANTOCO, JR.
(Business Manager)

SUBSCRIBED AND SWORN to before me this 5th day of April, 1972 at Manila, the affiant exhibiting his/her Residence Certificate No. A-5095001 issued at Manila on January 8, 1972.

RAMON C. AQUINO
Notary Public
Until Dec. 31, 1972

NOTE: This form is exempt from the payment of documentary stamp tax.
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Series of 1972

S.J.—CHRISTIAN ORDER, Volume 13; Number 2, February, 1972.

INSURANCE

1971 Top Producers Honored

Plaques were presented by the KC Fraternal Association to the following Insurance Representatives who topped some 300 others in production during the year 1971:

1. Bro. Dionisio L. Aldaba of Balut, Manila
2. Bro. Guillermo Fernandez of Olongapo City
3. Bro. Luis E. Glinoga of Malate, Manila.

East Visayas Leads in 1972

The Supervisory Area of East Visayas, under Bro. Mauro E. Tobes,

led eight other regions in production during the first quarter of 1972.

A previously weak territory, prior to Bro. Tobes' take-over late last year, the region surprised everybody with a volume submitted of P1,137,500 for the months of January and February. Bro. Tobes captured the title "Supervisor of the Month" for both months.

"Insurance Representative of the Month" for January was Bro. Orenacio Cortes of Cebu, and for February, Bro. Emil Fajardo of Sta. Cruz, Manila.

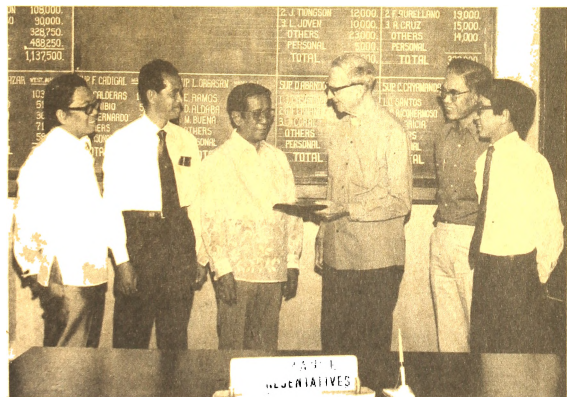
Bro. Mabanta Reelected

All the incumbent trustees and officers of the KC Fraternal Association

were reelected at the annual founder members meeting on March 11, 1972.

Reelected were Roman Mabanta, Sr., chairman and president; Hermenegildo B. Reyes, vice president; Carlos E. Santiago, secretary; Ramon F. Campos, treasurer; Bishop Pedro N. Bantigue, Antonio M. Albert and Oscar Ledesma, trustees. Bro. Basilio King was re-appointed General Manager.

Bro. Mabanta reported the highest gross receipts on record of P2,600,000 in 1971. He said that KCFAPI's assets passed the P5-million mark during the year, with a total business in force of over P55 million.



1971 TOP PRODUCER Bro. Luis Glinoga of Malate, Manila (third from left) receives a plaque for his achievement from Philippine Deputy, Fr. George J. Willmann, S.J. The others from left are Asst. Gen. Manager Isagani V. Tolentino, Supervisor Lerio Organon of Manila Area No. 1, Production Manager Isaias Reyes and Production Assistant Ricardo de Leon.

Read the Cross—share it with others!

**MALABON-NAVOTAS
CAGEFEST**

Thousands witnessed the colorful kilometer-long athletic parade of eleven junior basketball teams competing in the current basketball tourney sponsored by the Knights of Columbus, Malabon Council 3951. This summer league was intended for the youths of Malabon and Navotas. Most of the participating teams are composed of members from the newly organized Malabon-Navotas Columbian Squires Circles.

The parade started from the plaza of Navotas to Rodriguez Park in Malabon for the opening ceremonies. The teams wore their flashy uniforms and marched with their respective maces. Leading the parade were contingents of the Malabon and Navotas police forces, the local Knights of Columbus, the Columbian Squires and two drum and bugle corps of the local boy scouts that contributed to the festive atmosphere of the event.

Ranking officials of both towns witnessed the celebration which they wholeheartedly supported.



Shown in picture are some of the Squires from the Infant Jesus Circle 1084, Angeles City together with their Chief Counsellor, during a three-day camping in Baguio City last March 17-19. The group belongs to Holy Family Academy Troop 333.

FIRST SQUIRES BOWLFEST OPENS

Six Columbian Squires circles will be competing for the Championship title of the First Inter-Circle Bowling Tournament ever to be held for Squires in the greater Manila area.

The tournament officially started last April 30, 1972 at the Sta. Mesa Market Bowling Lanes with the traditional parade and presentation of

teams, opening remarks, invocation, oath of sportsmanship and throwing of the first three balls by the Chief Squires of competing circles.

The main objectives of the tournament is to mold harmonious relationship between existing circles in the greater Manila area aside from developing their knowledge and skill in basketball.

the cross

May-June, 1972 Vol. XIX, Nos. 5-6

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To See Peter

(Archbishop Etchegaray of Marseilles after a visit to Pope Paul VI published the following warm account of his visit in his diocesan paper.)

Etchegaray

ST. PAUL in his letter to the Galatians (1, 18), speaking of his visit to St. Peter, uses a word for visit which exegetes do not find any place else in the New Testament. This visit evidently was not in the mind of Paul any ordinary one. Moreover, speaking of Peter he employs the Aramaic word, Cephas, given by Jesus to him who became the rock, upon which the Church was built. Like St. Paul a Bishop feels that to "see Peter" is a special grace he has vital need of.

While I was at Rome for the setting up of *Cor Unum*, I asked for this interview in discharge of my office. At the end of my first year at Marseilles I did not have any "problem" to burden the spirit of Paul VI with, I just wanted to talk about Marseilles as one would about something dear which he is happy and proud to make better known to his father. I used my time to the full. For thirty-five minutes of audience, the Pope, at once attentive and relaxed, was insatiable for news about the life of the diocese. Did he not, he confided to me, owe to a Benedictine of the Marseilles Abbey of St. Mary Magdalen his first bent toward priesthood? He used to serve his Mass when after the expulsion of the Benedictines at the beginning of the century the abbey was in temporary sojourn near Brescia.

Marseilles with a wondrous past and reaching out to a future full of promise, shaken by the shocks of profound changes affecting so many persons — small merchants, migrants, workers, business leaders! Over the radio I had just learned of the lock-out in a big factory. All during the audience I had a feeling that the Pope was walking at my side, like a pastor, looking over the various parts of the city.

How happy he was to learn that Christians in positions of civic, professional, and social responsibility were seeking to live the Gospel in the midst of their engagements. And the youth? What place did they have in society? In the Church? How many have been called to the priesthood? To Religion? Here, a brief meditative word on the man of today, impenetrable in his very uncertainties. "WE HAVE AT ALL COSTS TO FIND THE KEY TO HIS PSYCHOLOGY, FOR THE WORLD, DISCONCERTING THOUGH IT IS, CONCEALS UNSUSPECTED RICHES."

"DO YOU HAVE MANY MEN IN RELIGION?" I was happy to emphasize how the religious strove for integration into diocesan work; I was the more eager to do this since over a third of the priests of the diocese are religious. "AND THE RELIGIOUS WOMEN? IF THEY CAN REMAIN FAITHFUL TO THEIR CONSECRATION, IT IS IMPOSSIBLE WHAT THE CHURCH CAN STILL EXPECT FROM THEM. THEY MUST BE HELPED." I explained at length the present work of the Priests Senate, that patient and loyal meeting place of different ministries. The Pope listened, asked questions, caught by everything that touched the priests' life. "ABOVE ALL LET PRIESTS NOT FORGET PRAYER AND ASCETICISM IN THEIR LIVES, MUCH ASCETICISM. TO WATCH OVER THE UNITY OF ALL THE PRIESTS!" This brought to my mind one of the resolutions of the Lourdes Conference of French Bishops. "To assure a rich growth at the source is more important than to put structures in order." He took a pad and with the help of a small pencil slowly copied the citation.

Towards the end, the conversation took a confident tone. "WE, WE BISHOPS, OUGHT TO HAVE THE COURAGE TO WALK AHEAD OF THE REST, ON THE ROADS OF TRUTH AND CHARITY. THE GOOD SHEPHERD DOES NOT WALK BEHIND. TO BE SPIRITUAL GUIDES. . . MEN ARE WAITING FOR THAT. THE MINISTRY OF PETER WHICH THE LORD HAS ENTRUSTED TO ME IS A CHARISM (here there was a hint of a smile), IT IS IN ANY CASE A SERVICE WHICH BINDS ME TO THE WHOLE CHURCH."

In leaving the office of Paul VI, I understood better that I am in turn at the service of the Church which is Marseilles.

From

The Desk

Of The

**PHILIPPINE
DEPUTY**

STATEMENT OF FINANCIAL CONDITION

DECEMBER 31, 1971

ASSETS

Current Assets	P 897,133.71
Investment in stocks & Bonds	2,763,052.01
Outstanding Deferred Contributions	643,339.00
Fixed Assets (including real estate)	<u>P1,046,968.11</u>
	<u><u>P5,350,492.83</u></u>

LIABILITIES & NET WORTH

Current Liabilities	P 270,545.54
Reserve for Benevolent Projects	191,560.00
Reserve for Employees Retirement	59,012.00
Legal Reserve for Benefit Certificates	3,584,776.00
Net Worth	<u>1,244,599.29*</u>
	<u><u>P5,350,492.83</u></u>

* Of this amount P472,159.29 is earmarked for the Knights of Columbus of the Philippines Foundation, Inc.
(Based on the report of the external auditors, Sycip, Gorres, Velayo & Co.)



Knights of Columbus
FRATERNAL ASSOCIATION OF THE PHILIPPINES, INC.
P. O. BOX 510, MANILA