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Jose Burgos, Jr.

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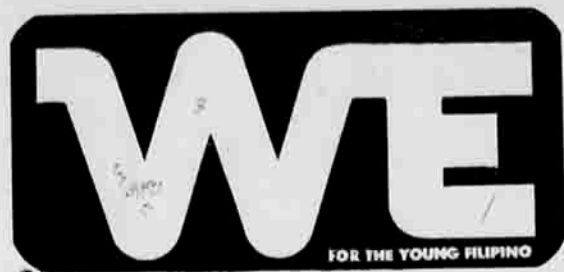
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Our commitment to human rights and the welfare of our people, like our commitment to our sovereignty and territorial integrity is an irrevocable one.

Pres. Marcos, Remarks at the Memorial Day Services, American Cemetery, May 30, 1977



the national weekly  
**FORUM**  
of free expression

LIKE HOT CAKES

Your paper is selling like hot cakes here in Naga City but the trouble is it comes out at the local newsstands very irregularly. So, here's my payment for a one-year subscription. More power.

Domingo C. Yu, M.D.  
Naga City

# Administration critic's radio broadcast banned

## 5 - MILLION STRONG

# Protestant groups urge lifting of martial law

AFTER YABUT

## Commentator is 'silenced'

A former delegate to the 1970 Constitutional Convention who inaugurated his daily radio commentary only last November 26, was barred from continuing his broadcast by the radio station management last Monday, Dec. 3, reportedly under threat of closure by military authorities.

The radio man, Ernesto Rondon, ex-Con Con delegate representing the 1st district of Nueva Ecija, was ordered to suspend his radio program "Kuro-Kuro" over station DZME which is operated by the Capitol Broadcasting Center in San Francisco del Monte, Quezon City.

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The National Council of Churches of the Philippines—the second largest religious organization composed of all Protestant sects in the country with a membership of five million—has urged the lifting of martial law.

The unprecedented proposal was contained in a resolution passed during the biennial convention of the NCCP held from November 22-24 and attended by more than 200 delegates from all over the Philippines.

The resolution came on the heels of a similar measure approved by delegates of the recently-concluded Manila Synod, a gathering of Catholic priests, nuns, and other religious and lay leaders.

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IN WASHINGTON

## Macapagal warns US

Former President Diosdado Macapagal has warned the United States it "could turn the Philippines into another Iran unless it stopped courting" President Marcos.

According to a news dispatch of the foreign news agency, Reuter, datelined Washington, D.C., last November 28,

Macapagal made the comments in his address before members of the National Press Club in the American capital. Macapagal left Manila November 25 and arrived last November 27 in Washington on a two-week trip to the U.S.

"Do not coddle our (Page 6, please)

## Sin urges State, Church dialogue

(Speech delivered by His Eminence, Jaime L. Cardinal Sin, Archbishop of Manila, before the members of the Manila Rotary Club, held at the Manila Hilton on November 29, 1979)

### CONCLUSION

I can almost see my critics rushing in now and pouncing on my statements. I can almost hear them saying: "The breakdown of morality is not within the province of the State. The State is concerned only with the physical and material welfare of the citizens. It is the Church who is the guardian of the citizens' morals. So the failure is that of the Church, and the State should be ab-

solved of all responsibility."

This criticism, my dear brothers and sisters, would be valid — if we accept the materialistic contention that a man's body is distinct and separate from his soul. We can see how fallacious this thinking is when we realize that a man's soul is housed in his body; that there can be no soul to take care of if the bo-

(Page 3 please)

NATIONALIST ALTERNATIVE

## Capitalist powers

by RENATO CONSTANTINO

PART II

In varying degrees and with varying attitudes, most Third World governments have reacted to the global decisions of the major capitalist powers who are dictating the pace of economic events and designing political strategies to advance their own interests. At the same time, they are also responding to internal pressures from their own peoples who have been suffering under the yoke of poverty and who are consequently becoming aware of their need for and their right to social liberation. Thus, Third World assertiveness in the international arena is at least partially the result of internal egalitarian pressures, a reflection of national realities but still articulated through the mediation of the hegemonic classes within each country.

The demands of articulate sectors of the people and even the unarticulated aspirations of the masses as a whole for a better life are a constant preoccupation of governments which strive for continuity and/or legitimization. Of course, this preoccupation should not be automatically equated with a genuine desire to satisfy these demands. Depending on the sincerity, integrity and the true political position of the leader or party in power and above all, depending on the level of consciousness and organized strength of the masses, this preoccupation with mass demands may mean real espousal of their cause or merely an attempt to manipulate the people in order to pacify them with minimal accommodations while basically favoring local

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## MAJORITY OF ONE



### MARCOS AND THE 'MORO PROBLEM'

by REUBEN R. CANOY  
Assemblyman, Interim Batasang Pambansa

PART III

Today through the eyes of the Marcos government, the Moro who dares to oppose the martial law regime is pejoratively branded a terrorist, with all the criminal attributes that such a name implies. The fact that he may be dedicated to a larger cause than stealing chickens or kidnapping persons for ransom is thus rejected outright by those who feel

(Page 2, please)

## Diokno didn't make it

The martial law government of the Philippines, recently elected to the UN's Commission on Human Rights, has not permitted former Senator Jose W. Diokno to attend a UNESCO meeting of experts on "Human Rights within Various Religious and Cul-

(Page 6, please)



NUMBER ONE—Meet Geraldine "Dindin" Lopez, 19-year-old UP student who was proclaimed last week "Miss Magnolia 1980".

At a glance • At a glance

\* BISHOP LABAYEN SOUNDS THE CALL FOR FREEDOM ... P. 2



# PULSE



## Editorial

### ANOTHER BLOW TO FREE SPEECH

We are deeply saddened to hear that another radio commentator has been barred from expressing his critical views against the martial law regime.

We consider the banning of Ernie Rondon's daily radio commentary "Kuro-Kuro" over station DZME, as another staggering blow to our cherished freedom of speech.

First, it was Paeng Yabut. Now, it is Ernie Rondon.

But we would like to assure all freedom-lovers that everytime a commentator is silenced from airing his criticisms, a dozen more of a similar patriotic breed, will rise up to speak their minds out against dictatorship and oppression no matter the risk.

We are one with them in this struggle for freedom. This is, after all, our reason for living and our commitment.

# THIS IS MY OWN



## THE SIGN OF THE CROSS

To solve our Muslim problem  
In the Southern region  
What we must understand about them  
Is that Islam is not just a religion  
It is a committed way of life  
A way of governing and a way of strife  
And not simply what we always took it for  
Just a legal way to take another wife

For centuries they alone resisted  
The influence of the West  
So our simple minded historians insisted  
They were falling behind the rest  
But now that our problem seems to be one of identity  
It is really our brother Muslims  
Who know who and what they are  
With some degree of certainty

Now in economic crisis  
We would like to change our name  
Only to remain as confused just the same  
For if our God the Father is money  
And our God the Son is more money  
And our God the Holy Ghost is more and more money  
Then our brand of Christianity is just phoney

We must bear the weight of the cross with equality  
For that is the true and only meaning of Christianity  
Otherwise the unfortunate will continue to be at a loss  
Whenever the more fortunate walk into a church  
And make the Sign of the Cross

Joaquin Rocas  
1979

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JOSE G. BURGOS, JR.  
Publisher-Editor

TO SEEK AND LIVE THE TRUTH AND SHARE  
A VISION.



Evening Express

# PUBLISHER'S NOTES



## A BISHOP'S CALL FOR FREEDOM

By JOSE G. BURGOS, JR.

Outspoken Bishop Julio X. Labayen has called on the Church of Asia to disengage itself from the rich and the elite and to be with the poor.

"If we dissociate from the rich, we will find ourselves with the poor of all religions. And we will find ourselves there with new credibility and a new ability to understand the people's suffering and oppression," Labayen stressed in a paper read during the recently-concluded International Mission Congress held in Manila.

Labayen, who is also the national director of the local National Secretariat of Social Action, Justice and Peace, considers the needs — and subsequently, the liberation — of the poor as a top priority problem among Christian communities — a need that should be articulated by the poor themselves under an atmosphere of freedom.

Referring to Pope Paul VI in Octagesima Adveniens, Labayen, said that issues can be presented simply and clearly by allowing the people their basic freedom, including "the people's participation" in decision-making. "Pope Paul VI denies that the complexity of today's issues requires that democracy be forfeited," according to the good Bishop.

"There is no proof anywhere that dictators are needed for economic gains for the people. Instead the opposite is true: good planning and an enthusiastic people (and doesn't this demand freedom?) are the essential ingredients," Labayen pointed out.

Calling it "arrogance" for a "small group of limited men to regiment a whole people," Labayen also quoted from Redemptor Hominis, thusly:

"... man born beneath the heart of his mother with his own unique and unrepeatable human reality. In him beats and pulsates what is most deeply human: the search for truth, the insatiable need for the good, hunger for freedom, nostalgia for the beautiful, the voice of conscience, and the never-ending restlessness referred to in the words of St. Augustine — 'You have made us for yourself, Lord, and our heart is restless until it rests in you.'

And then, Labayen asks: "What dictator can provide for such a marvel?"

We are in receipt of a news clipping from Washington, D.C. which reported that America's second largest defense contractor, McDonnell-Douglas Corporation and four of its top officials, have been indicted by a federal grand jury on charges that they made \$7 million in illegal payments to officials and businessmen in five countries, including the Philippines.

The indictment, charging fraud and conspiracy, said the payments were made to promote the sale of DC-9 and DC-10 wide-bodied airplanes.

The charges said that the corporation concealed from the U.S. Export-Import Bank payments of more than \$6 million to airline and government officials in Korea, Venezuela, Zaire and the Philippines.

The question now is: Who are the government officials involved in this international bribery case?

## MAJORITY OF ONE (from page 1)

threatened by his demands.

This is not to say that all who bear arms are true revolutionaries. Just as there are criminals wearing killers masquerading as members of Muslim revolutionary groups, so are there bandits and revolutionary groups. It is the presence of this type of

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# VIEW-POINT



## AFRICANS ENJOY DEMOCRACY

By RAUL M. GONZALEZ

The Supreme Court did quite correctly when it annulled the Bar examinations in Taxation and Labor Laws because of proven leakage of the test questions. It is fortunate that the known leakage of questions was only in Taxation and labor laws although rumors have it that in Political Law—a major Bar subject suspicious questions were also found making the rounds of various pre-Bar review classes.

Perhaps the legal community and even the public will never come to know who the culprits are and how the leaks came about. Suffice it to state that it behoves the Supreme Court to go deep into this very embarrassing mess in order that the confidence of the people in our Bar Examinations will not be shattered.

It may not be too difficult to pinpoint the culprits here. After all the court knows who are the examiners in the subjects mentioned. Furthermore, the court has set a procedure in the preparation of the test questions—from those prepared by the examiner until the final set of questions are chosen by the chairman. It may not be too difficult to narrow down the investigation to the persons who have had access to the questions prepared by the examiner and the final set chosen by the chairman; then to the persons who had a hand in stenciling and mimeographing the final sets. In any case there was, no doubt, serious carelessness, even imprudence in the part of those who had a hand in the preparations of the questions and in the security given to the questions.

It is a pity that for the indiscretion of a few persons who caused the leak, hundreds of innocent Bar candidates had to suffer the suspense and mental anguish of having to re-prepare for the tests. That is why the culprits—no matter who they are, should not go unpunished.

\*\*\*

Mr Marcos seemed back to his old tricks again. First he made the dramatic announcement that local elections will be held within the next 18 months—the 18 months he said to be counted from September 11. So he whetted the appetite of the people—especially the politicians who started preparing for the big event in the exercise of the people's sovereign power. Then little by little Mr. Marcos started to hedge — recently he announced that elections will be held only if those conditions he has imposed could be met, such as: the non-escalation of the Ira-

nian crisis, the final solution of the Muslim rebellion in the south, no new oil crisis, etc. At the rate things are developing from Malacañang, this promised election may never really come. But I know another postponement of the elections will just further widen the credibility gap between government and people and further fan the already spreading disenchantment and disaffection of the people from the rulers of this country.

Which brings to mind the situation in the more backward states in Africa —like Kenya, Nigeria and even in Amin's Uganda. In those black nations, once teeming with cannibals and witch doctors, elections were recently held and the military people have voluntarily returned to the barracks in obedience to civil rule. Thus, democracy has found roots in those countries which had no real tutelage in democracy as we have and freedom and human rights may, eventually find more meaning there than in our country which once upon a time was the proud claimant as being the "show window of democracy in Asia".

We do not even have to go very far to make comparisons in the workings of democracy. Take a look at Japan. This nation was once the most autocratic in the world. For many centuries the Japanese people were schooled in militarism and were taught that their Emperor was not only king but God. And yet within a relatively short span of time, democracy has found deep roots in the Japanese system. And the rule of law has become a Japanese landmark in recent years coupled with the clear manifestations that public opinion plays a very vital aspect in the people's way of life. We were witnesses to the resignation of a Japanese Prime Minister because of a scandal which rocked his government. To the lasting credit of this Japanese statesman, he never declared martial law or create any artificial crisis in order to stay in power. It was easy for a Japanese strongman to create a crisis because technically that country is still at war with Russia and Japanese islands near Hokaido are in Soviet hands.





# METRO MANILA NEWS



## Obrero stalls to be raffled Dec. 12

MANILA—The long delayed raffle of stalls at the Obrero Market on Blumentritt St. in Sta. Cruz district will finally be conducted on Dec. 12, 13 and 14.

This decision was made last week by the city's market committee chair manned by City Treasurer Jesus I. Calleja, with the following as members: City Legal Officer Santiago Artiaga, Jr., Sangguniang Bayan Secretary Reinerosa Tinoco as representative of Mayor Bagatsing, City Assessor Nicolas Catilil as representative of the minister of finance, and Felisimo Las, president of the federation of market vendors association.

There are 564 stalls to be raffled among the vendors of the old Obrero Market who are included in the list contained in Executive Order No. 5 of then Mayor Antonio Villegas.

The four storey market



Treasurer CALLEJA

was constructed during the administration of Villegas at a cost of P7 million. Completed in 1968, it was never put to use as a market because the several groups of vendors went to court to question the power of the city government to assign some of them to the second floor.

After several years, the Manila court of first instance disposed of the many suits, upholding the city government the vendors, however, refused to transfer to the new market as long as some of them will go up to the second floor. They asked for the renovation of the ground floor so as to accommodate all vendors on the first floor.

The market committee, with Assemblyman Arturo Tolentino interceding for the vendors, agreed to grant the petition of the vendors. The renovation was completed by the city engineer's office the other month.

City Treasurer Calleja said the raffle to be held on Dec. 12, 13 and 14 is in accordance with the provisions of the Local Tax Code embodied in PD 231. The market committee, he added, will formulate the guidelines to govern the raffle.

### TO RELOCATE SQUATTERS IN TALA ESTATE

CALOOCAN CITY—A five hectare parcel of land in the Tala estate in Bagong Silang is being prepared as the relocation center for squatter families being ejected from Repero.

Assistant City Engineer Roberto Cordero, chairman of the Bagong Silang Development and Planning Council, said this arrangement has been approved by Acting City Mayor Virgilio P. Robles who created the council to spur the development of the 4771 hectare estate owned by the national government.

According to Cordero, each squatter family will be allotted 75 square meters. The city government, he said, will take care of dismantling the squatters' houses, transferring them to the new site, and putting them up.

The relocation will be done next year to allow the squatters to enjoy the Christmas holidays in their present homes.

The chairman of the Bagong Silang Development and Planning Council also said that the council has plans to use additional areas of the Tala estate for more squatter families. According to him, there are no less than 10,000 such families in the entire city.

The relocation of the squatters to Bagong Silang will be done in coordination with the National Housing Authority which, under PD 772, is the government agency tasked with the transfer of squatters entitled to relocation.

### MAYOR NIXES 'FOLLOW-UPS'

QUEZON CITY — The unauthorized follow up and hand carrying of official papers in all departments and offices of the city government is banned by City Mayor Adelina S. Rodriguez in a memorandum dated Nov. 15, 1979 and addressed to all department heads and chiefs of offices.

The memorandum, the lady executive stressed, "is particularly directed to those personnel who use (her) name in the solicita-

tion of expeditious action on official matters and transactions. Such actions on the part of these influence peddlers constitute an unwarranted interference with the public service. It is disruptive of the flow of office work and (is) essentially a breach of office etiquette."



Mayor RODRIGUEZ

Mayor Rodriguez then said that henceforth, "all intercessions and unauthorized follow ups on official matters made by persons alleging knowledge, consent or authority granted by the undersigned should not be entertained and must be reported to this Office immediately.

Atty. Valentin Asuncion, Jr., secretary to the mayor, said that Mayor Rodriguez had to send the directive because some unscrupulous persons had been following up official matters even to the extent of handcarrying official communications, by using the name of the mayor.

## Home for aged now operating

MANILA — Mayor Ramon D. Bagatsing has announced that the city's home for the aged otherwise known as "Bahay Kalinga" is now in full operation. The Bahay Kalinga is located at Reception Action Center on Arroceros street.

The mayor disclosed that there are now 16 aged people being cared for in the 25 bed capacity institution being managed by Manila's Social Welfare Office.

The Bahay Kalinga accepts persons who are above 65 years of age, homeless, without means of livelihood and not capable to support themselves.

## Pay parking scheme may start January

MANILA— The use of certain streets in Ermita as pay parking spaces, pursuant to Ordinance No. 7355 enacted in 1973 by the then Municipal Board, will likely start in January, next year.

Mayor Ramon D. Bagatsing has ordered City Hall Personnel Officer Carlos Natividad to recruit and train women parking attendants who will enforce the parking ordinance and collect fees from motor vehicles using the streets

for parking purposes.

The streets where parking on one side will be allowed are Mabini, M. H. del Pilar, Padre Faura, T. M. Kalaw and their side streets, from 6 a.m. to 4 p.m. daily.

The fees, as prescribed in the ordinance, are 50 centavos for the first hour or fraction thereof, 75 centavos for the second hour or fraction thereof, and P1 per hour or fraction thereof after the se-

cond hour.

The mechanics of the parking scheme have been worked out by a committee headed by Atty Reinerosa S. Tinoco, secretary of the Sangguniang Bayan.

A study has shown that about 1,500 cars park in the area daily. The gross income from parking fees would be between P5,000 and P6,000 daily. From 40 to 50 female parking attendants would collect the fees, for which they would be paid a 10 percent commission.

## Scholarship project deadline

QUEZON CITY — The last day for the submission of nominees by principals of public elementary schools for the scholarship project of the Thursday Club has been extended to Dec. 20, according to an announcement made by Assistant City Schools Superintendent William Estrada, project chairman.

From the nominees, 30 scholars will be chosen by the club through written and oral examinations to be held in January, 1980.

Under the rules of the scholarship project, only sixth grade pupils belonging to indigent families are qualified to take part in the examinations. The

## Miss Del Rosario 'B'ngay Mutya'

CALOOCAN CITY — Beauteous Gloria del Rosario of Barangay Zone 8 romped away with the "Mutya ng Barangay '79" title during the final canvassing of the contest last Nov. 30. She received her crown from MMC Assistant to the Gov. Ismael A. Mathay, Jr. who was guest of honor for the occasion. Her total votes added up to P23,895.90.

First runner up was Helen E. Tizon with P21,451 worth of votes, while Rowena B. Batac landed in

third spot (second runner up) with P14,030.36 worth of votes.

Anabella N. Navor was in fourth place with P11,994 votes, while Elizabeth M. Dy got the fifth spot with P7,793 votes.

The Mutya ng Barangay contest resulted in a gross collection of P103,340.61, according to Mrs. Luz Carbardo of the office of barangay coordinator.

The money accrues to the Caloocan City Barangay captains and officials is composed of all barangay Bayanihan Corp. which and which was organized by Acting Mayor Virgilio P. Robles to extend financial assistance to barangay officials and their families in times of need.

principal or head teacher of each QC elementary school is empowered to select the nominees.

## SIN URGES CHURCH...

(from page 1)

dy ceases to exist.

We in the Church admit that a man's moral welfare is our primary responsibility. But we also recognize that we cannot preach morality to a person who is starving, or whose freedom is restricted in any way. If that man is to be receptive to the message of Christ, first his body must be fed. And creating an economic climate wherein this man can earn his daily bread is a task reserved for the State exclusively.

We must all admit that the State has fallen short of its goals in providing such a climate. And the runaway global inflation

has not helped the situation any.

It is axiomatic that when a man's family is hungry, that man is compelled to find food — even if he has to steal to get it. Thus, the breakdown in his morality is a direct result of the State's failure to provide adequately for him.

But, as I said, I have no intention now of heaping all the blame on the State. I stand ready to admit that the Church, too, has failed to achieve her goals. And, in the face of that mutual failure, I likewise go on record to say that it is time for the State and the Church to join hands in an agonizing reappraisal of the situation and, within the limits imposed by the hallowed tradition of separation between the Church and the State, to work jointly in arriving at a solution.

My friends: A few years ago, before this same audience and right at this same place, I explained to you my concept of Church-State relations. With your indulgence, let me do so again so I can put the proposal I intend to initiate later on during this talk, in its proper perspective.

I liken the Church and the State to the two rails of a railroad line. These two rails must bring the

citizen to a common goal — his total development as a human being, the State concentrating on the temporal welfare, and the Church attending to the spiritual welfare.

If the citizen is to arrive at his destination, the two rails must maintain a proper distance all throughout. If they get too close to one another, or if they drift too far apart from each other, the train is derailed and the citizen's development grinds to a standstill.

Separation, therefore, should not mean union. Neither should it connote isolation. But if the Church and the State are to reach their common goal, they must not forget that they are both vital and indispensable to man's total development.

Now here is the proposal:

Let representatives of the Church and the State get together in an assembly where, in an atmosphere of sincerity and goodwill, they can pinpoint those areas of concern where it is possible and fruitful for the Church and State to work together for the good of the citizens.

Let us suppose, as an example, that the field of education is an area where such collaboration is possible. Then let two rails must bring the

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**WE Classified Ads**

**BUSINESS DIRECTORY \* LEGAL NOTICES**

Republic of the Philippines  
OFFICE OF THE EX-OFFICIO SHERIFF  
Quezon City

REPUBLIC PLANTERS BANK  
Mortgagee

— versus —

ENRIQUETA M. ANDRADA married to  
RUPERTO Q. ANDRADA,  
Mortgagor.

EXTRA-JUDICIAL FORECLOSURE OF  
REAL ESTATE MORTGAGE UNDER  
ACT 3135 AS AMENDED

x — — — — — x

**NOTICE OF SHERIFF'S SALE**

WHEREAS, by virtue of the Deed of Real Estate Mortgage executed on August 16, 1977, by Enriqueta M. Andrada married to Ruperto Q. Andrada, mortgagor, with residence and postal address at 1830 San Marcelino St., Malate, Manila and REPUBLIC PLANTERS BANK, mortgagee, the former mortgaged to the latter the following real estate properties, together with all the improvements existing thereon, which are more particularly described as follows, to wit:

TRANSFER CERTIFICATE OF TITLE NO. 237450  
METRO MANILA DISTRICT II

"A parcel of land (Lot 7, Block 44 of the consolidation subdivision plan Pcs-5063, being a portion of the consolidated Lots 11, 12, 13 and 14, Pcs-3866, Lot 661-A Pcd-25513, Lots 662 and 864, Piedad Estate; L.R.C. (GLRO) Rec. No. 5975), situated in the District of San Bartolome, Quezon City. Bounded on the SW., points along Line 1-2, by Lot 663 (Piedad Estate); along Line, by Lot 6, Block 44; on the NW., along lines 5-4-5, by Road Lot 40; on the NE., along lines 5-6-7, by Road Lot 43; and on the SE., along line 7-1, by Lot 5, Block 44; all of the consolidation subdivision plan x x x containing an area of TWO HUNDRED SEVENTY FIVE (275.0). x x x

WHEREAS, said Mortgagors executed the afore-said mortgage to secure their obligation in the amount of ₱8,437.54 from the mortgagee;

AND WHEREAS, the terms and conditions of the said mortgage contract have been violated due to the mortgagor's failure to pay the sum of (₱8,437.54) EIGHT THOUSAND FOUR HUNDRED THIRTY SEVEN and 54/100, plus 10% of the total amount of indebtedness as attorney's fees.

NOW THEREFORE, by virtue of the power of attorney inserted in the said Deed of Mortgage and upon verified petition of the mortgagee and in accordance with Act 3135 as amended, the Ex-Officio Sheriff of Quezon City, hereby announces to all interested parties and to the public in general, that on the 20th day of December, 1979, at 10:00 o'clock in the morning, or soon thereafter, in front of the Main Entrance of the New Quezon City Hall Building, Elliptical Road, Diliman, Quezon City, he or his Deputy, will sell at PUBLIC AUCTION to the highest bidder, FOR CASH and in Philippine Currency, the above-described real estate property, together with all the improvements existing thereon, to satisfy the mortgage debt mentioned in the mortgage contract, plus interests, attorney's fees, and all the necessary legal fees and expenses for the service of this Foreclosure and Sheriff's Sale.

This Notice of Sheriff's Sale will be published in the "WE", a newspaper of general circulation in Quezon City, once a week for three (3) consecutive weeks, the first publication to take place at least 20 days before the date of the auction sale.

Likewise, three (3) copies of this Notice will be posted in three (3) conspicuous places in Quezon City where the real property is located and where the auction sale shall take place.

Prospective bidders or buyers are hereby enjoined to investigate for themselves the title to the said real estate property and the encumbrances thereon, if any there be.

Quezon City, Philippines, November 21, 1979.

For the Ex-Officio Sheriff:

By:

ROBERTO B. GARCIA  
Deputy Sheriff

Dates of Publication:  
Nov. 24, Dec. 1 & 8, 1979

WARNING: It is absolutely prohibited to remove, deface or destroy this Notice, on or before the date of the auction sale, under penalty of the law.

Church and State educational experts put their heads together and decide what needs to be done. Let the State experts have their say on where, in their opinion, the Church has been remiss in, say, the teaching of moral values. Then let the Church panelists air their views on where the State has been delinquent in the preparation of teachers or some such matter. Then let them discuss to discover how, by working together, education can be made more dynamic and effective in the inculcation of ethical values.

Such an assembly, in my opinion, can be very effective in a variety of other fields where some irritants exist. For example, a lot can be done towards synchronizing Church and State views on the grounds for declaring some marriages null and void.

The merit of this proposal lies in the fact that there are representatives of both Church and State meeting, interacting and, eventually, arriving at some conclusion mutually acceptable. Hitherto, in discussing the problems of education, the representatives of Catholic schools would meet separately from their counterparts in public schools. Thus, the solutions are invariably insular and narrow and do not leave room for opposing persuasions.

To make the Church side truly representative and ecumenical, let other religions be represented. Before the legalists among you start raising constitutional objections to this proposal, let me make it clear that this assembly should not have any legal or formal status. Let it be organized extra-officially by mutual consent. Also, let the body have no legislative or other powers. Like the recently-concluded Archdiocesan Synod of Manila, let it be merely a consultative body and let its proposals be nothing but recommendations, subject to approval or disapproval of the proper authority.

It would be one way where the leaders of both the Church and the State could gauge the thinking of the citizenry — and I mean here citizens of the Republic of the Philippines and of God's Kingdom — regarding important matters. And they could be guided accordingly. Let me stress at this juncture that what I have outlined above is the result of some serious thinking I have done. Since I am not a lawyer, my expertise does not lie in the finer points of the legality or the constitutionality of the plan I am setting before you. Let those with the needed expertise and knowhow flesh out the skeleton I have outlined, give it bone and sinew and provide teeth for its implementation.

To me, what is important is that the Church and the State get together so that what appears to be the steady backsliding of our people may be stopped. If the backsliding is caused by some flaw in our programs, so be it, but let the necessary corrections be made. If the downhill plunge is due to some shortcomings of the State, then let the State admit it and allow the Church to help find a solution.

Republic of the Philippines  
JUVENILE & DOMESTIC  
RELATIONS COURT  
Manila

PETITION FOR ADOPTION  
OF THE MINOR, DONA  
JOSE OCAMPO, also known  
as DONA J. OCAMPO,  
SP. PROC. NO. G-00681  
BELEN SERRANO  
OCAMPO,  
Petitioner.

x — — — — — x

**ORDER**  
Petitioner, Belen Serrano Ocampo, has filed a verified petition praying that after due notice, publication and hearing, the minor, Dona Jose Ocampo, be declared her child by adoption.

It is alleged that petitioner is the widow of the late Carlos Quiñon; of legal age; with residence at 1085-D 19 de Junio Street, Tondo, Manila; that she desires to adopt Dona Jose Ocampo who was born in Bula; Camarines Sur on August 17, 1968, and whose parents are Ramon Serrano Ocampo and Raymunda Geronimo Jose; that the minor has no property of her own and her parents have given their consent to the petition; and that petitioner has all the qualifications to adopt and none of the disqualifications.

It is hereby ordered that the petition be set for hearing on January 7, 1980 at 8:30 o'clock in the morning before this Court sitting at 1101 Galicano Apacible St., Paco, Manila, and notice is

hereby given that anyone who has objection to the petition should file on or before the date of hearing his opposition thereto with a statement of the grounds therefor.

Let a copy of this Order be published at the expense of the petitioner once a week for three (3) consecutive weeks so that the last publication shall not be later than December 23, 1979 or at least two (2) week before the date of hearing in a newspaper of general circulation in the City of Manila, to which the same shall be distributed by the Clerk of Court pursuant to the provisions of Presidential Decree No. 1079, dated January 23, 1977.

Let copies of the verified petition with its annexes and of this Order be served upon the Office of the Solicitor General and the Ministry of Social Services and Development at 1680 Kansas Street, Malate, Manila. The latter office is hereby ordered to conduct a social case study on petitioner, the person sought to be adopted and the latter's parents upon receipt of the petition and of this Order, submitting a report thereon to this Court at least one week before January 7, 1980 and to appear on the date and hour of the hearing:  
**SO ORDERED.**

Manila, October 31, 1979.  
REGINA G. ORDONEZ,  
BENITEZ  
Judge  
Nov. 24, Dec. 1, 8, 1979

This is the same radio station where popular radio man Rafael "Paeng" Yabut used to broadcast his daily "Tayo'y Magaliw" program before he was re-arrested three months ago when a military tribunal reversed a previous decision acquitting him from rape charges filed three years ago. Yabut, a vocal critic of the martial law administration, is still under military detention.

It was gathered that the station's vice president and general manager Joey Luison prevented Rondon from going on the air in his regular early morning commentary (5:30 a.m. to 6:00 a.m., Mondays to Saturdays), last December 3.

Luison, according to Rondon in an interview with WE, strongly appealed to the commentator to forego his broadcast that morning on orders of certain military and Malacanang authorities. Luison did not identify the officials.

This was despite the fact that I have a valid one-month contract with the management, Rondon said. He added that he was told by Luison that the station was threatened to be closed if Rondon continues his broadcast. Rondon and Luison signed the contract last November 14.

It was learned that Rondon, who is associated with the opposition having been a candidate of the Lakas ng Bayan (LABAN) during the 1978 interim Batasang Pambansa elections, has been outspoken in his criticisms against martial law from the time he commenced his commentary last November 26.

In his short-lived program, Rondon particularly assailed the conversion of Plaza Miranda into a flea market and expressed his own views on the lack of credibility of President Marcos in connection with the announced holding of local elections.

In another instance, Rondon urged the people to speak their minds out against oppression and the abuses of the martial law regime and came out openly in support for the lifting of one-man rule.

Rondon started his radio career as a commentator in 1965 and through the years gained following in the Metro Manila and Nueva Ecija area.

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

**NATIONALIST ALTERNATIVE**  
(from page 1)

emergent and vested economic groups and foreign investors. Whatever be the situation in each Third World country, it must be recognized that the growing assertiveness of the Third World in international forums is a reflection of intensifying mass grievances within their boundaries.

**Transnationalism vs. Nationalism**  
Essentially, the animating ideology of most of these countries is nationalism. As far as the leaders are concerned, their nationalism takes various forms. It may be more rhetoric than substance; it may project the cultural aspect to cover the fact that the economy is being delivered to the transnationals. It may be the nationalism of the deprived local entrepreneurs and the discontented local partners of global corporations, or it may be the nationalism of various sectors of the population who see in imperialist dictation and transnational control the source of their poverty.

Thus, whether Third World states subscribe to a capitalist or socialist system or to some mixture of the two, their ideological roots are basically nationalist as the lack of or the erosion of their sovereignty has become the motive factor in their quest for a social and economic system which will provide for their own needs and not for the requirements of the advanced nations and their global corporations. It may be said, therefore, that the Third World has become a battlefield between transnationalism and nationalism. As President Julius K. Nyerere of Tanzania said at the Arusha Conference:

It goes without saying that the stronger and sounder the nationalist commitment, the better equipped will Third World peoples be to defend themselves.

**Criteria for Nationalist Appraisal**  
In view of the foregoing, a nationalist appraisal of any Third World state must be based on two general criteria which could be most clearly expressed in question form: first, do government policies and their implementation strengthen or weaken imperialist control? Second, are internal policies designed to benefit primarily the greater mass of the population, and for this purpose is the government moving to increase effective mass participation? The interests of the imperialist states and their transnational corporations are antagonistic to the long-term interests of the people; therefore, any government whose policies strengthen imperialist control is ultimately not working for the interests of the people. A nationalist administration would mobilize the crea-



to benefit primarily the greater mass of the population, and for this purpose is the government moving to increase effective mass participation? The interests of the imperialist states and their transnational corporations are antagonistic to the long-term interests of the people; therefore, any government whose policies strengthen imperialist control is ultimately not working for the interests of the people. A nationalist administration would mobilize the creative energies of the people to better develop the productive forces of society to serve the needs of the majority. It would actively encourage the development of anti-imperialist consciousness so that it can have effective mass support for its nationalist policies.

Both criteria involve questions of power and its use. The question of power in a Third World country must be seen in a different context from that in the advanced countries. In a Third World country that is still a neocolony, there is another political force aside from the ruling party or leader and this is the neocolonial power. There may be a convergence of interests between these two forces, in which case the coercive power of the state is exercised in their common interest and against the people. On the other hand, it may be that the local power wielders articulate their opposition to imperialism and act in behalf of their people. In both cases, the lines are clearly drawn. Unfortunately, the reality is often more complex.

There are leaders who recognize that the demands of imperialism are responsible for the underdevelopment of their countries but they have to play ball with transnational corporations because they are caught in the web of developmental programs imposed by imperialist powers and their international organizations. Such leaders walk a tightrope and there is a discernible ambivalence in their policies. Nationalists in such countries should try, with the support of the people, to exert counter pressures to strengthen attempts of their leadership, no matter how feeble, to move away from neocolonialism. In other countries, leaders firmly believe that the developmental programs offered by the neocolonialists will eventually save their people from poverty. Here nationalists can launch re-education projects among the people to prove these leaders wrong.

**Gauging National Policies**

In gauging the present administration in the Philippines, or any Third World country for that matter, from the vantage point of a nationalist framework, the criteria adverted to above must be borned in mind; that is, the attitudes towards world imperialism and the policies affecting the popular forces whose welfare should be the principal consideration and whose direct participation is vital to any economic development program.

A basis for assessing adherence or opposition to neocolonial practice is the **Charter of Economic Rights and Duties of States** which the Philippines co-sponsored with 96 other nations in the United Nations in 1974. This charter, to which many Third World countries refer in their struggle against neocolonial domination, has become the focal point in the movement for a new international economic order. It is at the same time a condemnation of neocolonial practices existing in these affected areas. **The Declaration on the Establishment of a New International Economic Order** states that

The remaining vestiges of alien and colonial domination, foreign occupation, racial discrimination, apartheid and neo-colonialism in all its forms continue to be among the greatest obstacles to the full emancipation and progress of the developing countries and all the peoples involved.

In the same vein, the **Charter of Economic Rights and Duties of States** declares:

It is the right and duty of all states, individually and collectively, to eliminate colonialism, apartheid, racial discrimination, neo-colonialism and all forms of foreign aggression, occupation and domination, and the economic and social consequences thereof, as a prerequisite for development.

Article I of the Charter explicitly lays down the ground rules regarding the natural and human resources of a country:

Every State has the sovereign and inalienable right to choose its economic system as well as its political, social and cultural systems in accordance with the will of its people, without outside interference, coercion or threat in any form whatsoever.

And in this connection Article 2, section (a) asserts the specific right of any state to

... regulate and exercise authority over foreign investment within its national jurisdiction in accordance with its laws and regulations and in conformity with its national objectives and priorities. No state shall be compelled to grant preferential treatment to foreign investment.

Against these strictures of the Charter, present Philippine policies can now be examined to find out whether they indicate adherence to the principle enunciated or whether the country's co-sponsorship has merely been a ritualistic exercise.

First it must be borne in mind that the leaders of nations that subscribed to these provisions recognized, whether sincerely or not, that the object of development is the larger mass of the people, not just any sector of the country. Second, it is clear that the developed capitalist states have been exposed as the culprits in the present state of underdevelop-

ment that has further complicated our search for peace in Mindanao.

But while the legitimacy of Muslim demands and grievances, as articulated by the Muslim youth, cannot be ignored by President Marcos and his government, or for that matter by the Filipino people as a whole, neither can right-thinking and peace-loving citizens permit the continuation of hostilities that have brought untold suffering to Muslims and Christians in Mindanao. To the dying, the suffering and the displaced persons, the nature of the confrontation has become immaterial.

The knowledge that the war in the south is a political, not a religious, struggle is of no consolation to the hapless civilian whose home has been set to the torch or whose suckling child has been killed by a stray bullet.

At the national level, however, a far greater destruction has been wrought upon the psyche of our people by the propaganda of both sides. As government soldiers — mostly from the north — develop a hatred for the Muslim fighters as treacherous adversaries who strike only in ambush, and as revolutionary leaders accuse the government of genocide in order to rally the Filipino Muslims to their cause and at the same time gain the material support of other Islamic nations, all of us are being made to relive the past and all the imagined and actual horrors that the Muslim leaders and the colonial masters had implanted in the minds of their subjects, to fuel their respective war efforts.

Before real polarization takes place and negates the work of sincere and farsighted elements in the government and the private sector to bring about real understanding between Christian and Muslim Filipinos, the conflict must be ended as soon as possible. The reason why this must be done is that each day of delay not only inflicts new wounds but re-opens old ones. Moreover, if the rising tide of Pan-Islamism should reach our shores, compromises and accommodations would be much more difficult to achieve.

The 1976 Tripoli Agreement was a turning point in the Mindanao situation. With good faith, the government and the Muslim revolutionary forces could have proceeded from there to a lasting settlement of the war. But the peace generated by the cease-fire in January of 1977 was a fragile and uneasy one. A mistake encounter or a shot fired in the air was all it would take to break it. And so it happened.

But what prevented the Tripoli Agreement from becoming a landmark instrument for peace was the obvious lack of communication between the signatories. Like most diplomatic documents, it was couched in imprecise language that was open to different interpretations, depending on the side making it.

In 1977 I happened to be in Jolo, when the members of the cease-fire commission representing the Organization of Islamic Conference arrived. In a brief talk with Dr. Hussein Farouk, who served as spokesman of the Moro National Liberation Front, I gathered the impression that the MNLF believed it would play a leading role in the provisional govern-

ment of Third World countries. A clear confirmation of the adversary relations between the Third World and the developed capitalist countries is that those who voted against the Charter were the U.S., U.K., West Germany and other West European countries, with Japan abstaining. The record of these countries in UNCTAD V shows their real positions. If it is the plight of the people that demands urgent action, and neocolonial relations are an impediment to their progress, then an assessment must be made as to whether or not the basic provisions of the Charter are being followed in the Philippines and also whether or not there is clear appreciation of this on the part of those who present themselves as the alternative to the present order.

The first factor that should be discussed is the country's relationship with the United States and its policies regarding transnational corporations. This would be a convenient take-off point in assessing the problems of development, the tendencies now underway, and the future implications of these tendencies. Relations with the United States and other developed countries and their corporate giants cannot be divorced from the internal factor relating to the welfare of the masses. One cannot be nationalistic externally and be otherwise internally, or vice-versa. The negation of one by the other spells anti-nationalism. Moreover, there is the task of finding out if the country's external policy in fact follows a nationalist line.

Several times in the past, the present administration came out with statements critical of American behavior in the economic, political and military fields. Heretofore, no administration had taken official positions strongly questioning the motives of the United States and asserting national sovereignty, a subject which was the domain of those nationalists who were considered subversives. But then the test is not in the rhetoric but in the accompanying action. Can it be said that present policies match the occasional nationalistic rhetoric? This question can be answered only by examining the effects of such policies. (TO BE CONTINUED)

Republic of the Philippines  
COURT OF FIRST INSTANCE OF RIZAL  
SEVENTH JUDICIAL DISTRICT  
Branch XVII-B Quezon City

TESTATE ESTATE OF  
ELPIDIO P. CLAVECILLA, SR.,  
Testator,

Sp. Proc. No. Q-28790

VIRGINIA J. CLAVECILLA,  
Petitioner,

x — — — — — x  
**ORDER**

This is a petition filed by petitioner Virginia J. Clavecilla, thru counsel, to approve the will of Elpidio P. Clavecilla, Sr. The petition alleges, among others, that petitioner Virginia J. Clavecilla has been named the executrix; that to the best knowledge of petitioner, the said deceased left properties, both real and personal with the approximate value of TWO HUNDRED THOUSAND (P200,000.00) PESOS, Philippine Currency.

It appearing that the petition is sufficient in form and substance, let the hearing of the same be set on January 7, 1980 at 2:00 o'clock in the afternoon, before this Court sitting at the New City Hall Bldg., Quezon City, on which date and hour aforementioned all interested persons may appear and contest, either orally or in writing the last will and testament of Elpidio P. Clavecilla Sr.

Let a copy of this order be published at the expense of the petitioner in the "WE", a newspaper of general circulation once a week for three (3) consecutive weeks.

SO ORDERED.

Quezon City, Philippines, November 28, 1979.

LINO L. AÑOVER  
Judge

(Dec. 8, 15, 22, 1979)

ment and in the election of the legislative assembly. As it developed, this was at variance with the thinking of President Marcos, who wanted to limit MNLF representation in the provisional government to two out of nine members. Moreover, the MNLF assumed that President Marcos had agreed to creating the autonomous area in 13 provinces in Mindanao, Sulu and Palawan, and that a referendum would be held only to approve administrative arrangements.

Without settling these crucial points, the Philippine Government insisted on a step-by-step implementation of the Agreement over the vehement objections of the MNLF that the terms were not being correctly observed. In the meanwhile, hostilities resumed, with both sides accusing each other of violating the cease-fire, and the Tripoli Agreement became a mere scrap of paper.

Tight government control of local media and the sweeping propaganda claims of the foreign-based Muslim rebel groups render it difficult to form a judgment on where the blame for the breakdown of the Mindanao cease-fire should be laid. But charges that the Marcos government has not been earnest in its efforts to end the bloodshed in the embattled south cannot be lightly dismissed.

Before leaving the government in 1976 with the intention of retiring from politics and public life, I was privileged to serve it in several concurrent capacities, principally in the various activities concerning Mindanao. As Undersecretary of Public Information, I took part in the first peace talks held in Zamboanga in April of 1975. There I was disturbed by the fact that it was essentially a show, stage-managed for the benefit of the Organization of Islamic Conference which was scheduled to meet in May of that year. The "rebels" who were supposed to come down from the hills or from across the sea in pumpboats were actually young Muslims recruited around Zamboanga and provided with guns. Some members of media saw through the charade but, having no choice, covered it as a real event.

Also in 1975, President Marcos appointed me as Chairman of the Southern Philippines Development Administration, with the following members of the Board: Nombraan Pangcoga of Lanao del Sur; Michael Mastura of Cotabato; Farouk Carpiso of Sulu; and Gov. Sergio Morales of South Cotabato. This mixed Christian-Muslim board functioned smoothly and enjoyed the best of relations, especially since on the subject of Mindanao development there could be no disagreement. But for the Administrator, President Marcos chose his own nephew, or rather the nephew of the First Lady. Not being from Mindanao and obviously unfamiliar with conditions obtaining in the region, the appointment of Abdul Karim Sidri — who is really Domingo Abella, Jr. of Bicol — has been criticized by Mindanao Muslim leaders as indication that the SPDA, like many of President Marcos' actions in regard to the Muslim problem, had been created merely to impress the Arab world.

When I left SPDA after a few months, it was still in the organizational stage and involved, not with development, but with rehabilitation and reconstruction. This task was inherited from a special agency which had been abolished upon creation of the SPDA. But I know that it has never been able to carry out its mission successfully as a catalyzer of progress in Mindanao, for the reason that the President has not seen fit to provide it with sufficient funds. This, more than the appointment of a relative from Luzon as administrator, supports the belief that the President was never serious about the SPDA as a

(Page 6 please)



**KURO-KURO****Pagkawala ng pagkukusa**

FRANCISCO "SOC" RODRIGO



Hindi ako nagagalak sa balitang si Pres. Marcos mismo ang hahawak at magpapalakad sa National Youth and Sports Development Foundation, upang maka-develop daw ang Pilipinas ng mga atletang may pagasang sumikat sa international competitions.

Embes na magalak, ako'y nababalaha. Bakit? Hindi ko ba nais umunlad at matanyag ang mga atleta natin?

Pinakananais ko iyan. Gusto kong muling matampok ang Pilipinas sa larangan ng paligsahan. Ngunit, ang aking ikinababaha ay ang paraang kinailangan upang matamo natin ang layuning iyan.

Bakit kailangang ang presidente mismo ng bansa ang direktamenteng mamahala? Hindi nasaksihan kailan man ang ganyan sa kasaysayan ng ating bayan . . . gayong noong araw ay laging tampok ang Pilipinas sa international sports, lalo na sa Asya.

Ang pangyayaring ito ay sintomas ng malubhang karamdaman ng ating pamahalaan at lipunan.

Ito'y sintomas ng pagkawala ng pagkukusa o inisyatiba ng bawat Pilipino. Ito'y isang masamang bunga ng diktadura. Ang lahat ng kapangyarihan ay hawak ng isa o ilang tao lamang, kaya't ang karamihan ng mga mamamayan ay wala nang kaugnayan sa lakad ng bayan. Nawala sa kanila ang diwa ng partisipasyon. Kaya't napatatagay na lamang sila sa agos. Ipinauubaya na lamang nila ang lahat sa diktador at mga galamay nito. At, ang mga galamay naman ay wala ring pagkukusa at sigasig, sapagkat sila'y mga piping galamay lamang. Hindi uunlad ang bayan, kapag ganito.

Ngunit, waring ipinagmamalaki pa ni Marcos na walang iba kundi siya ang maasahan ng bayan. Mabuti iyan para sa kanya, ngunit masama para sa bayan.

Ganyan din ang sistemang sinusunod para sa Unang Ginang. Pinalilitaw na tanging siya lamang ang nakagagawa ng mga kababalaghang hindi kayang gawin ninoman.

Maling patakaran. Una, hindi totoo. Pangalawa, masama para sa bayan.

Hindi totoo, sapagkat maraming mga Pilipino ang may higit na kakayahang hindi nga lamang binibigyan ng pagkakataon; hindi sinuportahan ng diktador sa kapangyarihan at salapi.

Masama para sa bayan, sapagkat nawawala ang diwa ng bayanihan. Ang umiiral ay "personality cult". Ini-aasa ang lahat sa isang tao. Paano tayong uunlad? Diyos man ay hindi ganyan ang patakaran. Hindi Niya nais na ang lahat ay ipatungkol sa Kanya. Tao ang magliligtas sa tao. Nasa Diyos ang awa, nasa tao ang gawa.

Ngunit ang taktika ng diktador ay palitawing siya'y indispensable sa bayan. Kaya't inaangkin niya ang lahat ng merito. Sinusugpo niya ang pag-

likat ng ibang mga lider.

**Napakalaking kasalanan ito sa bansa. Ipinailalim ang kapakanan ng bayan sa ambisyon ng diktador.**

May isa pang bagay na kapuna-puna sa pangyayaring ito.

Ang isang tutungkulin ng Foundation ay ang lumikom ng pondo. Sa madaling sabi, manghihingi ng kontribusyon sa taongbayan . . . lalo sa malalaking businessmen.

Hindi ba pangit na ang presidente mismo ang mamuno dito? Hindi ba lilitaw na magiging halos sapilitan ang pagbibigay ng abuloy? At hindi ba natural lamang na bawlin ng mga businessmen ang halagang kanilang iko-kontribusyon? Sa anong paraan? Sa mga pabor na hihilingin nila sa pamunuan. Hindi ba ang mga mamamayan din, sa bandang hull, ang magpapasan ng bigat nito?

At, isa pa. Si Marcos ay bumuo ng Board of Trustees upang gumanap ng nasabing tungkulin. Kabilang sa mga myembro ng Board sina BIR Deputy Commissioner Ruben Ancheta at Central Bank Governor Gregorio Licaros.

Ano ang kahulugan nito? Hindi ba masasabing ang dahilan kung bakit ninombrahan ang mga opisyal na iyan sa Board ay upang madaling makahingi ng malalaking abuloy . . . dahil sa kapangyarihang kanilang hawak? Hindi ba maituturing iyang indirektong blackmail, extortion o bribery? Hindi ba maisusumbat na ang taktikang iyan ni Marcos ay mabisang sanhi ng korupsiyon ng mga opisyal sa gobyerno?

**May mga gawaing hindi kayang solihin ng gobyerno. Kailangan ang tulong ng sekto na pribado.**

Isa diyang ay ang pagpapagawa ng mga tahanan para sa napakaraming mga mamamayan. Walang sapat na salapi ang gobyerno upang gampanan iyan nang solo. Iyan ay maisasagawa lamang sa tulong at inisyatiba ng puhunang pribado.

Kaya't ano ang dapat maging patakaran ng pamahalaan sa paglutas ng problemang ito? Kailangang kumilos ang gobyerno . . . ngunit sa paraang hindi susugpo o hahadlang sa pribadong inisyatiba. Do not kill the goose that lays the golden eggs, wika nga sa Ingles.

Ngunit, hindi ganyan ang ating nasasaksihan ngayon. Ang biglang pagkapahayag ng Urban Land Reform ay pumigil at humadlang sa inisyatiba ng sektor na pribado sa pagpapagawa ng housing projects, samantalang hindi pa naman handa ang pamahalaan sa pagganap niyan. Nakabtin tayon ngayon sa balag ng alanganin. Ang bawat isa ay nagpapakiramdaman. Walang gumagalaw.

Ang pamunuan ay dapat magkaroon ng maliwanag at tiyak na patakaran o programa. Huwag yaong kung ano ang masumpungan, batay sa pamimabaw na pamumullitka.

(from page 1)

**MACAPAGAL** . . . Do not disregard the Filipino people," Macapagal was quoted as saying.

According to Reuter,

Macapagal, who was elected President in 1961 and lost his bid for reelection against Marcos in 1965, urged the U.S.

not "to sustain the Marcos regime with increasing military and economic aid."

"Do not treat us as you did Iran," he said.

**Alay Kapwa song tilt**

The Philippine Federation of Catholic Broadcasters and the Alay Kapwa Campaign are sponsoring a song-writing contest for Alay Kapwa 1980.

The committee in charge of the contest is composed of Fr. James B. Reuter, SJ, Chairman of the National Office of Mass Media; Fr. Sonny Ramired, OP, Director of Homeservice for Radio Veritas; Sister Lucina Sarmiento of the Daughters of St. Paul; and Fr. Rafael Salazar of the National Office for Social Action.

The board of judges is composed of Fr. Eduardo Hontiveros, SJ, Ms. Tina Benitez and Fr. Teofilo Vinteros, CSSR.

To qualify for the contest, all entries must observe the following rules:

1) The music should be geared for the people, and should be easy to learn.

2) The song may be entered in any dialect, but it should be translated into Pilipino.

3) The entry should include the musical notation, the lyrics, and, if possible, the song recorded on cassette.

4) The song should promote a liberating social awareness of people.

All entries should be sent to the National Office of Mass Media, 2307 Pedro Gil St., Sta. Ana, Metro-Manila, or to the National Lenten Action Department (NASSA), 2655 F. B. Harrison, Pasay City, or to the local Alay Kapwa coordinator of each diocese.

The deadline for submission of entries is extended to January 1, 1980. The judging will be done on January 15, next year.

The three winning entries will each receive a prize of P3000, P2000 and P1000, respectively. All the winning entries will be taped, a copy of which

"In Iran, your leaders thought only of its ruler (the ousted Shah) and disregarded the people. "Now you have trouble with Iran."

Excerpts of the Reuter's story follows:

"Mr. Macapagal, long a critic of President Marcos, called for an end to martial law in his country and free elections to the leadership.

"He said the country's problems — such as corruption, crime, economic underdevelopment, unemployment and social unrest — had worsened in the eight years that President Marcos has ruled with martial law.

"He also expressed concern about unrestricted extravagant spending, saying foreign borrowing had become a mania with the government and had made the Philippines the biggest borrower and debtor in Asia.

"Macapagal said he no longer nurtured any political ambitions 'except to help restore democracy in my country."

**DIOKNO** . . . (from page 1) tural Traditions of the World", scheduled for December 3 to 7, 1979 at Bangkok.

Former Senator Diokno was invited by UNESCO's Division of Peace and Human Rights to attend this meeting. Since he had been issued previous exit permits and held one that was valid only until November 21, Mr. Diokno applied, on November 12, for a renewal of his travel permit to enable him to leave the Philippines on December 2 in order to attend the meeting at Bangkok.

The Travel Processing Center of the National Intelligence and Security Agency (NISA), which issues travel permits, was informed that the renewal was required before December 2 to enable Mr. Diokno to attend the conference. When the date of departure approached and the renewed permit was not forthcoming, the travel agency arranging Mr. Diokno's papers inquired from the Travel Processing Center on November 29, 1979, about the reason for the delay. "We are still deliberating on the matter" was the reply.

By December 2, the renewed permit had not been issued, prompting former Senator Diokno to wire UNESCO at Bangkok to explain his inability to attend the meeting.

**PROTESTANT** . . . (from page 1)

The Protestant group's resolution declared that "the lifting of martial law will provide the opportunity and encouragement for full participation of the people in any election."

The NCCP convention, held at the Ellinwood Church in Malate, Manila, also passed other proposals to strengthen the ministry of the local churches, particularly in the spiritual development of people and to "help the government in promoting the best welfare of the Filipino people."

Bishop La Verne D. Mercado who was reelected unopposed as full time general secretary of the council during the same convention, told WE in an interview that the resolution does not have to be approved by any higher authority unlike that of the Manila Synod which has yet to be okayed by Jaime L. Cardinal Sin, archbishop of Manila.

The NCCP is the umbrella organization of all Protestant groups in the Philippines with the following members: Philippine Independent Church (Aghayayan), United Church of Christ, Philippine Episcopal Church, United Methodist Church, MEMELIF Iglesia Evangelica Metodista en las Islas Filipinas), Philippine Baptist Church, Unida de Kristo, Lutheran Church and the Salvation Army.

The convention which worked on the theme "Thy Kingdom Come" was addressed by Defense Minister Juan Ponce Enrile who talked on the "State-Church Relations" and Assemblyman Rueben Canoy who discussed the Muslim Church in Mindanao.

The new officers of the council were also elected. They are Maj. Remigio Lacambra, chairman; Bishop Constanicio B. Manguramas, Fr. Roman B. Tipples and Ms. Julie de Guzman, vice chairmen; Ms. Lirio B. Victorino, treasurer; and Gloria R. Guzman and Ernesto I. Songco, executive directors for Christian education and mass media, respectively.

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means of promoting the economic development of the south, particularly the Muslim areas.

With this as a background, it is not surprising why foreign-based rebel leaders openly question the President's sincerity in implementing the terms of the Tripoli Agreement, which called for:

- The establishment of autonomy in the Southern Philippines within the framework of sovereignty and territorial integrity of the Republic of the Philippines;
- The Muslims to have the right to set up their own courts which implement the Sharia laws, and the right to be represented in all courts including the Supreme Court;
- Authorities in the south to have the right to set up schools, colleges and universities;
- The organization of a legislative assembly and an executive council, to be constituted through direct election;
- The grant of complete amnesty, release of political prisoners, return of refugees to their homes, and guarantee of freedom of movement and right of assembly.

(TO BE CONTINUED)

**NOTICE TO THE PUBLIC**

An application for authority to engage in the business as independent marketer of LPG for automotive use with Combined Motor Services, Inc., as proposed dealer has been filed with the Bureau of Energy Utilization as of Sept. 18, 1979.

Unless otherwise rescheduled upon prior notice, the Bureau of Energy Utilization at the 5th floor, Electra House corner Esteban Herrera St., Legaspi Village, Makati, Metro Manila, will hear the application on Dec. 20, 1979 at 9:30 A.M.

Any opposition to the application must be in writing verified and filed with the Bureau of Energy Utilization at least five (5) days before the date of hearing.

By Order: BUREAU OF ENERGY UTILIZATION

Dec. 8, 15 & 22, 1979