

MALACAÑAN PALACE

Mar. 27 - 29, 1972

MANILA

Imrador, Baguio

1. Decisions to make: Subversion, the media
2. List down the countries with which we have an unfavorable trade balance.
Organize the exporters to make special efforts to export to them.
Start out with Australia
3. Assign special roles or courts for cases of anti-graft, corruption, malversation, dishonesty of government officials.
4. IRIA
Keams visit - April 4-6
Include the new International Airport
5. Post office - Egypt Tanka

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My Own Spiritual Exercises

I asked the Lord for a sign. And he has given it. In the meditation this morning, the following thoughts were brought out.

"My job is too heavy. But your will and not mine be done."

The permissiveness of society must be balanced with authoritarianism. The two poles must be given weight and equal importance.

Then in the Exercises — do it for the glory of God that there be authoritarianism; yes for we return order where there is chaos.

Father Ferriches spoke of recognizing the Relative of the Absolute and the Absolute in the Relative. As well as the need for competence

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Aperitival ^{MAN} Exercises

For the specific problem of Martial Law
 there are certain themes that one must be
 sensitive to. These relatively.

Food is good. But meat is not always good.
 Thus if one has had an appendectomy, meat is
 not good. This is the relative value of meat.

Her is cyanide to be taken at all. This is
 the absolute value of certain things to be eaten.

So I conclude that freedom is not always
 good. There may be periods in a country's life
 when it is like meat. For the time being it
 must be curtailed or denied.

And the permissiveness of our society has
 spawned the very evils that will wreck our Republic.
 It must now be balanced with authoritarianism —
 and that is martial law. However, I put as a
 condition the occurrence of massive terrorism which
 would alarm the people as well as the authorities.

And the discussion on authoritarianism to balance
 permissiveness comes incidentally in answer to some

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inquiry as to the problem of parents over-
 teenaged children. The father spoke of the
 problem of Ateneo where in the 1960's the
 authoritarianism of the decade was balanced by
 Ateneo with permissiveness by the Ateneo admin-
 istration. And now the KM's who grasp authority
 and "vegetables" - nothing is similar mirrored.
 This has resulted in disorder and failure in the
 mission to train and give competence in chemistry,
 economics, engineering etc which even the KM's
 with their avowed desire for a new society
 would need.

So Father Ag, our former retreat master,
 who instituted authoritarianism which he made
 him unpopular but may have saved Ateneo.

But that this should even be talked about when not
 in the subject of the meditation. This is the sign
 that I have asked of God.

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Yesterday he had talked casually of the two lines of thought of reformists inside the church: first the Development - Growth second shaking, explosive

When asked which was correct, he had answered his fellow Jesuits that both were partially valid. With respect to the first one mentioned the possibility that the waiting for growth when one does nothing is not mere inaction. And with respect to the second, that the attempt to shock is not merely giving vent to one's natural instinct of destruction.

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In my spiritual exercises I have followed St Ignace of Loyola's injunction that the colloquy be an integral part of meditation. For colloquy is what "mental prayer" — the most direct form of prayer: "it personalizes the relationship between man and his Creator."

And I follow the Ignatian Exercises which divide into three parts: purgative, illuminative, unitive. So the first has to do with our awareness of responsibility, in Creation, the nature of sin, its degrading and demoralizing effects, the nature of divine judgment and eternal punishment.

The second deals with the divine will in the life of Christ and aims at making the retreatant want to imitate Christ. It has to do with the events in the life of Jesus Christ beginning with the Incarnation and ending with the gospel on Palm Sunday.

The third stage studies the Passion of Christ, His sacrifice, His loyalty and obedience to the Father, His love of mankind to the bitter end. We unite ourselves with the sacrifice, offering our good intentions, our better self so to speak and we contemplate the Redemption, realizing that it was wrought by the most terrible ordeal.

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I have also followed Soyala's "The Making of a Decision" (secs. 169-189), as well as his "Rules for Distinguishing Between Different Spiritual Influences."