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Pope's message:
**Growing
up without
Dad affects
concept of
God**
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CBCP-BEC Exec Sec. orients CDO clergy

"BECs (Basic Ecclesial Communities) are indeed a dream that is becoming a reality. The building up of BECs has become the pastoral thrust in many dioceses in the Philippines," said CBCP-BEC Executive Secretary Fr. Amado L. Picardal, CSsR. Fr. Picardal, who is famous for his countrywide running and cycling expeditions, lectured to diocesan priests from all over the archdiocese during the BEC Study Days seminar-workshop at the Betania Retreat House in Malasag on June 18-20, 2012, whose theme was "BEC as a New Way of Being Church."

Starting with a historical overview of BECs beginning with their emergence post-Vatican II, Fr. Picardal explained that the first BECs were founded in Mindanao dioceses by foreign missionaries, but were suppressed during Martial Law era as the fledgling communities were suspected of being left-leaning by the military and even by some bishops. The BEC model was applied nationwide following the end of the Marcos era, and was even encouraged by the CBCP



Executive Secretary Fr. Amado Picardal, CSsR of CBCP-BEC lectures to clergymen from parishes throughout the provinces of Misamis Oriental and Camiguin during the BEC Study Days at Betania Retreat House in Malasag. (Photo by Fr. Elvin Simene)

CBCP-BEC/3

Fr. Joseph Schwegmann passes away at 62

Fr. Joseph Charles G. Schwegmann was set to fly home to visit his family in the United States. Unfortunately, he died in his sleep, surmised to be of natural causes, and was discovered in his room at the Missionary Society of St. Columban House in Malate, Manila on

Wednesday, May 30, 2012. He was 62.

Prior to his death, he was serving as parish priest of San Isidro Labrador Parish in Naawan, Misamis Oriental and spiritual director of pro-life organization Serve Life Philippines.

Born on February 3, 1950 to Bernard and Dorothy Schwegmann in San Antonio, Texas, Schwegmann studied microbiology at the Texas A&M University before arriving in the Philippines in the 70s as a U.S. Peace Corps volunteer. While stationed in Alubijid as a health worker, he befriended an Irish Columban priest, whom it is believed inspired him to pursue his vocation. He was ordained to the priesthood in Alubijid on September 12, 1981 by the Most Rev. Patrick H. Cronin, SSC. Fr. Schwegmann, or "Father Joe" to his parishioners, was reputed to be well-loved by many in all his parish assignments, which include Catarman, Camiguin and Malitbog, Bukidnon, and was famous for his staunch pro-life advocacy throughout his ministry.

Fr. Schwegmann's body was returned to Cagayan de Oro. On June



Fr. Joseph Schwegmann

SCHWEGMANN/3

AGGAp invites COA's Mendoza to speak on social conscience

Commissioner Heidi Mendoza of the Commission on Audit (COA) visited the San Jose de Mindanao Seminary in Cagayan de Oro City on June 12, 2012 to share her ideas and opinions on building a social conscience. Organized by the Archdiocesan Good Governance Apostolate, the commissioner's whole-day speaking engagement was divided into two sessions: a morning session for priests during the clergy meeting, and an afternoon session mainly for laypeople from Cagayan de Oro, Misamis Oriental, and Camiguin, including religious and members of civil society organizations such as Bangon Kagay-an.

"Good governance means responsible citizenship," said Archbishop Antonio J. Ledesma, S.J., D.D. in his opening remarks for the afternoon session. According to Archbishop Ledesma, in a democratic society the ideal of good governance applies not only to those governing, but also to those being governed. The prelate also referred to Pacem in Terris, an encyclical by Pope John XXIII, stating that to bring

RGS sisters of CDO celebrate 100 years in the Phils.

The Cagayan de Oro community of the Religious of the Good Shepherd (RGS) celebrated the 100th anniversary of their Congregation's presence in the Philippines with a Eucharistic Celebration, held at the Holy Cross Chapel in Apovel on Sunday, May 20, 2012, five months ahead of the actual anniversary, which is October 4, 2012. The CDO community is composed of incumbent local superior Sr. Regina Pil, RGS; Sr. Henerdina Mananzan, RGS; and Sr. Leah Ann Espina, RGS. The Mass was concelebrated by Fr. Elcon Magtrayo and Fr. Feliciano Marquez, SSP.

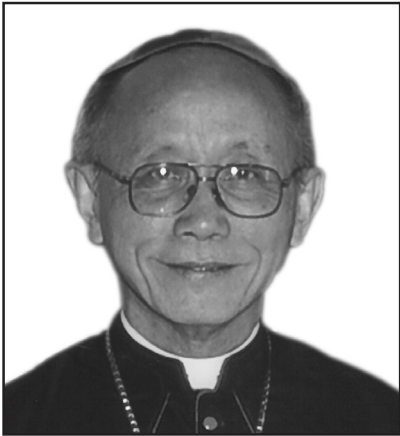
Just before the Mass, Sr. Pil gave a brief presentation wherein she discussed the history of the RGS, which included its foundation in France in 1835 by St. Mary Euphrasia and the arrival of Irish RGS missionaries in the Philippines from Burma in 1912, on the invitation of the Most Rev. Joseph Petrelli, who was Bishop of Lipa during that time. The first RGS establishment was St. Bridget's Academy (now St. Bridget's College) in Batangas.

Today, they have 22 apostolic

MENDOZA/7

RGS/3

Pacem in Terris and Catholic Peacebuilding Today



Archbishop Antonio J. Ledesma, S.J.

In preparation for next year's 50th anniversary of Pope John XXIII's encyclical, *Pacem in Terris*, the Pontifical Council for Justice and Peace, in collaboration with Caritas Internationalis and the Catholic Peacebuilding Network, held a seminar on "New Challenges for Catholic Peacebuilding." This was held on 29-30 May 2012 at the PCJP conference hall, San Calisto, Vatican City, in Trastevere, Rome.

More than 40 participants representing a cross-section of Catholic peacebuilders came from different parts of the world, particularly from conflict areas in Africa, Asia, and Latin America. The Catholic Church has been called "a powerful force for peace, freedom, justice and reconciliation." However, the courageous peacebuilding efforts of many Catholic communities often remain unknown and under-analyzed. Hence the objectives of the seminar were to map out the best practices of contemporary peacebuilding and to reflect on *Pacem in Terris* as a living document that could inspire "the further development of Catholic theology, ethics, practice, and spirituality of peacebuilding."

I. Significance of *Pacem in Terris*

Echoing the angelic message of peace on earth on that first Christmas night, Pope John's encyclical has been called the "first declaration of human rights by the Catholic magisterium." Indeed, *Pacem in Terris* only came 15 years after the Universal Declaration of Human Rights in 1948. But its systematic exposition of human rights complements and deepens the meaning of human rights enumerated in the United Nations document. The U.N. declaration of human rights came in the aftermath of two world wars that had witnessed the gross violations of human rights against individuals as well as against sovereign states. On the other hand, *Pacem in Terris* came in the wake of the Cuban missile crisis in October 1962 which brought the superpowers onto the brink of a Third World War.

The papal encyclical does not make the usual appeal to banish war and uphold the ideal of peace. Rather, as pointed out by Cardinal Peter K.A. Turkson, PCJP President, the encyclical starts out on the building blocks of *human dignity* and *human relationships*. From these core values, in widening circles, Pope John's social encyclical describes Order between men (PT 8-45); Relations between individuals and the public authorities (PT 46-79); Relations between states (PT 80-129); and Relationship of men and of political communities with the world community (PT 130-145).

The encyclical ends with an exhortation to uphold the four pillars of peace – namely, truth, justice, love and freedom. These are virtues that need to be pursued and concretized – whether it be a judicial trial, the massacre of defenseless citizens by an oppressive state, or the continued outcry for social reforms.

Pacem in Terris was signed by Pope John XXIII only a month before he died. It was also his legacy to the Second Vatican Council that he had convened to open the windows of the Church to the modern world. In the half-century since the issuance of the encyclical in 1963, the world has undergone dramatic changes in technological innovations in communications, and socio-economic globalization. Human rights awareness has been institutionalized in practically every country's constitution. Yet, sadly, armed conflicts and internecine wars continue to afflict many countries in various stages of development. More often than not, these conflicts take place within the boundaries of a state – in terms of armed rebellion, civil war or terroristic acts of violence.

II. Catholic Peacebuilding in Practice

It is in this light that Catholic peacebuilding practices, while espousing universal guiding principles, are carried out under localized circumstances. In Colombia, beset over many decades by the incursions of several armed movements fighting over territory and drug trafficking, many bishops have taken the initiative to provide spaces for dialogue in their dioceses. Msgr. Hector Fabio Henao, Director of the *Secretariado Nacional de Pastoral Social*, describes how the Colombian bishops have formed an Episcopal Peace Commission to periodically reflect and exchange information on current conflict situations in different parts of the country. Some of the bishops have also joined a National Conciliation

Commission with government and other sectors to create conditions for peace and reconciliation in the country.

In Nigeria which fell into a three-year period of civil war in the 60's that claimed nearly a million lives, the Catholic Church responded positively to the federal government's policy of the three Rs: Reconstruction, Rehabilitation and Reconciliation. Bishop Matthew Hassan Kukah of Sokoto diocese reported in the seminar how the two pastoral visits of Pope John Paul II to Nigeria in 1982 and 1998 helped to arouse in the people the imperatives of dialogue, power sharing and justice. Throughout the years under dictatorial rule, "the average Nigerian citizen whether Muslim or Christian, acknowledges that the Catholic Bishops have been truly the voice of the voiceless," Bishop Kukah commented.

On the Philippine island of Mindanao, I reported on the formation of the Bishops-Ulama Conference involving Catholic and Protestant bishops and Muslim ulama as partners in dialogue over the past 16 years. This was cited as an unprecedented example of how religious leaders can look on their religions not as sources of conflict but rather as resources for peace. In one or other of these dialogue meetings, bishops and ulama shared convergent passages from the Bible and the Koran on the sources of peace; the exalted role of Mary or Maryam; the meaning of forgiveness and reconciliation; and love of God and of neighbor as the two greatest precepts of both religions.

Other seminar participants gave summary reports on their various activities related to human rights, justice, and peace – e.g., Sr. Marie-Bernard Alima Mbalula on the need for international action to address widespread rape in the Democratic Republic of the Congo; Archbishop Charles Bo on the human rights situation of cultural minorities in Myanmar; Fr. George Sigamoney on labor problems among the plantation workers in Sri Lanka; and Mme. Laura Vargas on the plight of indigenous people communities in Peru.

III. The challenges ahead

As a living document, how do we interpret the message of *Pacem in Terris* for the future. In his summation of the seminar's proceedings, Dr. Scott Appleby, CPN Director, outlines some challenges.

First, the Church affirms in this document that we should move beyond "negative peace" to a just peace. Our goal is not simply to end wars, but to rebuild social relations that have been sundered or choked with suspicions and prejudice. This is pertinent to the Philippine government's peace negotiations with Muslim armed groups and with the National Democratic Front. Both armed struggles have a long history that can be traced back to the root causes of the conflict.

Secondly, church groups working for peace need to work with other partners and institutions, including government agencies and international organizations. We also need to expand our peace constituency – i.e., among local communities and civil society groups that can be crucial advocates for a just and lasting peace. Among Christian and Muslim communities in the southern Philippines, the yearly Mindanao Week of Peace has encouraged various sectors to work for peace. In other parts of the country, the Philippine Ecumenical Peace Platform has conducted sub-regional seminars on the Comprehensive Agreement on Respect for Human Rights and International Humanitarian Law signed by both government and NDFP panels in 1998.

Thirdly, we have to be aware of new forms of social conflict – e.g., in drug and human trafficking, environmental destruction, and acts of terrorism. The consciousness and appreciation of new rights has likewise come to the fore, such as the rights of the unborn the rights of cultural minorities, the right to a healthy environment, and even the right of succeeding generations to a sustainable environment.

Finally, a distinctive aspect of Catholic peacebuilding is the call for healing, forgiveness, and reconciliation. Catholic peacebuilders work first with the victims of violence; they accompany internally displaced persons; they are present to the oppressed even as they take the risks in confronting the oppressor; they strive to broker the peace by providing spaces for dialogue.

On my last day in Rome, I had a chance to visit St. Peter's Basilica just before its closing in the evening. There in the quiet glow of an archway light, I came across the laid-out body of Blessed Pope John XXIII, lying serenely underneath a side altar. As I paid my respect and said a prayer, the concluding words in his encyclical came to mind: "Peace is but an empty word, if it does not rest upon... an order that is founded on *truth*, built up on *justice*, nurtured and animated by *charity*, and brought into effect under the auspices of *freedom*" (PT 167). ■

CBCP-BEC from p. 1

as declared during the Second Plenary Council of the Philippines, or PCP II. Fr. Picardal discussed BEC culture, the implementation and strengthening of BECs, and the role of priests therein, which he described as "to serve as pastoral leaders with the compassion and humility of the Good Shepherd." He admitted that for BECs to flourish, they must have the whole-hearted support of the bishop and the clergy, as well as strategic pastoral planning and training. Archbishop Antonio J. Ledesma, S.J. spoke about his experience in forming BECs in Ipil where he served as prelate prior to his assignment to CDO. A contingent of Ipil clergymen was present to share their experiences and reflections on stewardship

RGS from p. 1

communities and 4 contemplative communities in the Philippines, including the CDO community in Apovel founded in 1989. The RGS Sisters' mission is to provide care and counseling, primarily for abused and neglected women and children, and recently they provided psychological care for Sendong victims. The homilist, Fr. Marquez, acknowledged the contributions made by the Philippine RGS Sisters, and called on Apovel parishioners to do the same. "The greatest expression of love for God

Migrants' Ministry joins National Seafarers' Day

The Migrants' Ministry of the Archdiocese of Cagayan de Oro took part in the Day of the Filipino Seafarer, celebrated nationally on June 25, 2012 with members of the local maritime community. The celebration began with a morning assembly punctuated by ships simultaneously blowing their horns at the Macajalar Bay, followed by a motorcade from the port to SM City through Velez Street, followed by a program and boodle fight. Furthermore, an exhibit was held at SM, as well as a press conference at the Philippine Information Agency (PIA) office. [Lamdag News CDO] ■

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and communion of good in BEC. Ad Intra Director Fr. Perseus Cabunoc remarked that the BEC Study Days strengthened the community and facilitated the implementation of BEC-related projects. During the succeeding days, Fr. Picardal proceeded to personally give orientations for BEC assemblies from the City East and West and Initao Districts on June 21, the Gingoog and Balingasag Districts on June 22, and the Camiguin District on June 23. "We know there is still much to be done. The promotion of BECs is a lifetime process. There are still many dioceses and parishes where BECs remain a dream," commented Fr. Picardal on the future of BECs in the Philippines. [Lamdag News CDO] ■

is love for neighbor," Fr. Marquez said. Sr. Pil, the community's local superior since 2006, said that her work in CDO "has been a most fulfilling mission, as I watch the change from despair to hope, from loneliness to a sense of belonging, from being unloved and feeling small and unworthy to feeling precious and loveable." She will soon be reassigned to Davao. The Eucharistic Celebration was followed by a light reception at the chapel's K of C hall, where the Sisters received a certificate of appreciation from the chapel community. [Lamdag News CDO] ■

Schwegmann from p. 1

4, Bishop Juan de Dios Pueblos of Butuan presided over Fr. Schwegmann's Funeral Mass, whose homilist was Msgr. Elmer Abacahin, Fr. Schwegmann's close associate and current parish priest of Alubijid. Fr. Florencio Salvador Jr. presided over the Rite of Interment, held at the grounds of the San Jose de Mindanao Seminary, Fr. Schwegmann's alma mater. [Lamdag News CDO] ■

Catechists, campus ministers learn retreat-giving

Cagayan de Oro catechists and campus ministers attended a 5-day training program on retreat and recollection module making at the St. John Vianney Theological Seminary on April 30 – May 4, 2012. The training program allowed them to participate in an actual retreat while learning the skills needed to facilitate a retreat or a recollection in the future. During the first two days, participants were immersed in an actual retreat setting in which they reflected and prayed over subjects such as the life map exercise, the love of God, sin and the mercy of God, the Incarnation, the public life of Jesus, and responding to a call of mission. Participants were then required to design a module in preparation for retreats and recollections they themselves will be facilitating in the future. These modules were subjected to critiquing and improvement by trainers. The training program was organized by coordinators from the Catechetical Ministry and the Archdiocesan Campus Ministers' Association, with Sr. Ranette L. Angot, ODN of Xavier University. [Lamdag News CDO] ■

CDO catechists attend Christian morality lecture by UST profs



Participants work on sample modules at the 3-day workshop at the Sacred Heart Formation House in Aluba, Cagayan de Oro City.

Catechists from the Immaculate Conception Parish in Aluba, Cagayan de Oro City headed by Dr. Cecilia Legarda of the Teresian Association organized a 3-day lecture series on "Natural Law, Conscience and Freedom: a Christian Way of Life". Resource speakers were Mr. Aguedo Florence A. Jalin, Jr., and Mr. Arvin Eballo, associate professors at the Institute of Religion at the University of Santo Tomas, Manila. The seminar was held on May 23 to 25, 2012 at the Sacred Heart Formation House in Aluba, Cagayan de Oro City, courtesy of parish priest Fr. Janusz Burzawa, SCJ. "There is no such thing as a private practicing Catholic," the lecturers said, referring to the fact that the Catholic faith requires believers to engage others and the environment in a positive way. Topics discussed during the lectures

include natural law, freedom and its proper use, personal morality, social sins, stewardship, and other themes touched upon in Pope Benedict XVI's encyclical Caritas in Veritate. Participants were then asked to work on quick group projects to creatively illustrate what they learned. Archbishop Antonio J. Ledesma, S.J., D.D. graced the venue on the third day, thanking both the UST formators and the attending catechists for taking the time to study. "Your role as catechists is very important and in some cases this is the only way some people get to know about God," the prelate said. Attendees were composed of Cagayan de Oro catechists, especially from the Aluba area. Teenagers and young children also joined in. [Lamdag News CDO] ■

Holy Cross Parish renovated, consecrated

By Michael Andrew Yu

The newly renovated Parish of the Holy Cross in Alubijid Town was consecrated and dedicated on Wednesday, a day before their annual fiesta on May 3, 2012. Monsignor Elmer Abacahin, Alubijid Town Parish Priest and Cagayan de Oro Press Club President said that the consecration of the church is akin to an ordination for priesthood which has solemn prayers in the liturgy. According to him, the church before the consecration is somewhat "naked", having no decorations and other paraphernalia. After the consecration, it becomes holy, dressed in Liturgical symbols. "The dedication of the church is not only of the dedication of the building but a dedication to the whole community. The presence of the community is very important," Abacahin said. Abacahin said the renovations of the parish have been ongoing for six months already with the help of other people and the community and most especially through their internal love and generosity. A good

percentage of the Alubijid population is Roman Catholic and they are very active when it comes to church activities. "When the Parish calls them, they always come," he said. "I feel joyful and thankful that I was used as an instrument of God in leading the community and the faithful in becoming alive in responding to the significance of the church in the present. I still ask for more support in order the project will be completed." Archbishop Antonio Ledesma, SJ, DD, for his part, said that he was amazed by the people's participation and attendance during the mass. "It shows a sign of a strong Christian society here and that the people are working to construct the new church." he said. ■



Abp. Ledesma kneels before Alubijid's new altar. (Photo by Fr. Elvin Simene)



Fr. Edgard B. Bugna, SSS Parish Priest with the Children's Eucharistic participants

Mga batang Sendong sa Consolacion, miapil sa Eucharistic Festival

Ni Mary Ve Ragas

Ang parokya sa Nuestra Señora Virgen Del Rosario sa Consolacion mipahigayon sa 2nd Children's Eucharistic Festival niadtong Mayo 21 hangtud Mayo 26 ning tuiga uban sa tema, "Integrating the Psycho-Spiritual Formation for Typhoon Sendong Survivor."

"Ang kalihukan usa ka Eukaristikahong Ebanghelisasyon sa mga kabataan ilabina ang mga kabataan sa maong dapit sinakop ang katesismo, workshop ug panaw-duaw (pilgrimage)," matud pa ni Rev. Fr. Edgard Bugna, SSS, kura paroko sa nasangpit nga parokya ug formator sa Blessed Sacrament Father Congregation.

Gitinguha sa maong proyekto ang mahibaw-an ug masabtan sa mga kabataan ang tulo ka mahinungdanon aspeto sa Eukaristikahong ebanghelisasyon nga kini una sa tanan-Gugma sa Diyos, ikaduha-Gasa sa Diyos, ug ikatulo-isip adorasyon, kontrisyon, pagpasalamat ug pangamuyo.

Kalim-an og lima ka mga bata-ong babaye ug lalaki nga pinili sa matag distrito ang mitambong sa kapistahan. Ug kining mga batan-ong mitambong mo-entra sa mga organisasyon sa simbahan sama sa Legion of Mary, Elim Community Workshop ug Children's choir human sa buluhaton dugang pa ni Fr. Bugna sa iyang homiliya.

Ang mga mamulong mao sila si Fr. Bugna, Bro. Arturo Abalos, SSS, Mary Ann Taal (Catechist), Ethel Ludevese (Catechist/Elim), ug si Jezza Ubanan (Youth).

Ang kapistahan gipasiugdahan ni Fr. Bugna. Ang maong proyekto gisugdan niadtong Mayo 8 sa niaging tuig atol sa pagkahimo nga kura paruko ni Fr. Bugna sa parokya sa Consolacion.

Daghan sa mga inahan nga miapil sa maong proyekto sa parokya ang nalipay sa nahimong resulta sa ilang mga anak. Pinaagi niining proyektoha nakat-on sila unsaon pag-ampo sa adlaw-adlaw, ug ang kamahinungdanon ug kamahuloganon sa Eukaristiya. ■

Canossian Volunteers reach out to Sendong children

Sixteen members of the Canossian Volunteers Philippines (CVP) stayed in Cagayan de Oro from April 12 to May 2, 2012 to offer their company to young children who lost their homes to last year's TS Sendong. These volunteers hailed from Don Carlos, Malaybalay, and Cagayan de Oro, and were housed at the Canossian Youth Center in Lapanan.

The volunteers attended to children temporarily residing in Camaman-an,

Cugman, and Tablon, teaching catechism as well as singing and dancing.

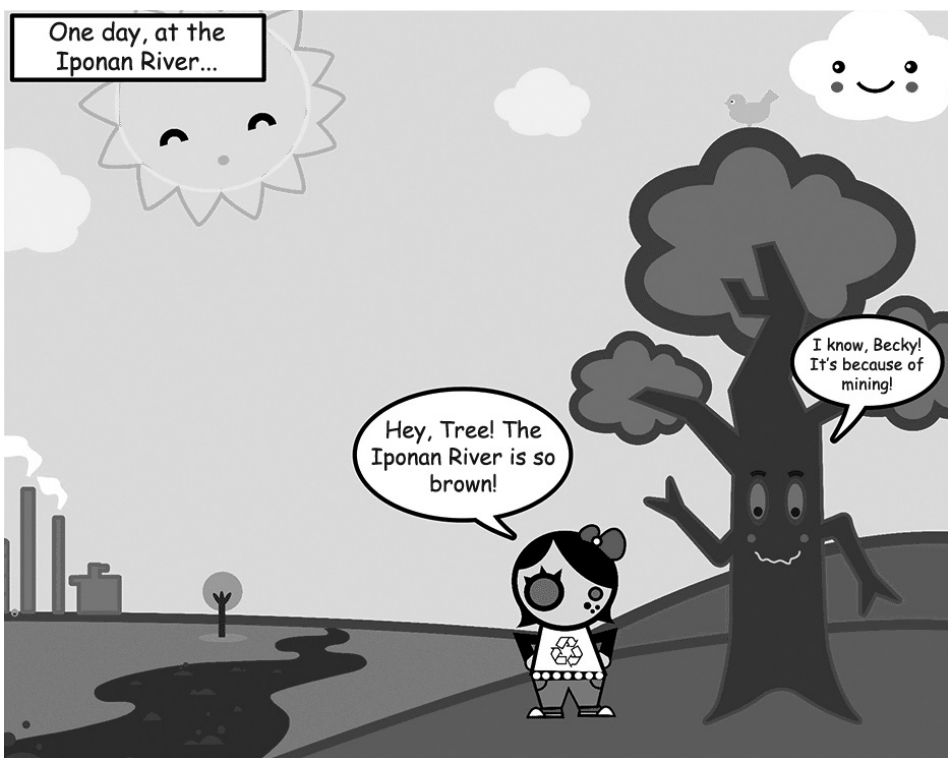
The volunteers celebrated the culmination of their summer program with the children they served on May 1, 2012, wherein about 95 Balay Canossa children from the kindergarten to sixth grade levels received school supplies.

According to one volunteer, the program "is a great way to serve, love, and care for people who deserve to be helped"; the program "leads me to enhance, develop and share my talents and skills", said another.

Sr. Merna Virducio, FdCC, who coordinated the program for Cagayan de Oro, expresses her gratitude to the Ad Extra Ministries for the help and support given to the Canossian Volunteers during their summer program. [Lamdag News CDO] ■



Participants of the Canossian Volunteers summer program attend to some children at a relocation site.



CSO offers to join forces with Archdiocese against Iponan mining

Members of Bangon Kagay-an, a local civil-society organization lobbying for governmental reform and environmental protection, met with Archbishop Antonio J. Ledesma, S.J. during an afternoon meeting on June 6, 2012. The organization, which began as a discussion group on Facebook, was represented at the meeting by Nixon Baban, Tito Mora, Lorie Lagumbay, and Cong Corrales, among others.

According to the group, mining activities along the Iponan River remain unabated, despite a cease-and-desist order issued by the Mines and Geosciences Bureau (MGB) earlier this year. According to vegetable farmers from the area, relentless

quarrying and mining for gold has brought heavy silt to their farmlands, ruining their irrigation ditches and causing a much lower crop turnout in recent times.

In a homily delivered during the Diocesan Clergy of Mindanao Forum 2012 last February, Archbishop Ledesma deplored City Hall's "business-as-usual" stance towards ongoing hydraulic mining in the hinterlands.

The prelate invited the group to join a forum on governmental accountability on June 12 at the Patrick Cronin Formation Center, whose featured speaker is COA commissioner Heidi Mendoza (see related story). [Lamdag News CDO] ■

31 rebuilt homes blessed in Consolacion

Thirty-one houses rebuilt with the aid of donations from here and abroad were blessed in a ceremony led by Jesus Nazareno Shrine rector Msgr. Rey Monsanto on May 10, 2012. He was assisted in the blessing of the houses at Barangays 21, 23, and 25 by Nuestra Senora del Rosario chaplain Fr. Ed Bugna, SSS, whose parishioners also benefitted from donations addressed to Jesus Nazareno Shrine.

Msgr. Monsanto mentioned in his homily during the Mass celebrated at the Barangay 23 plaza that cash donations started pouring in during Christmas last year, and continues to

do so even today. He had requested that instead of food and clothing, benefactors should provide funds for the rebuilding of homes that were washed out or damaged during Sendong.

As only 10 homes within the jurisdiction of Jesus Nazareno needed rebuilding, the remaining funds were used to assist twenty-one families with damaged homes in the Nuestra Senora del Rosario neighborhood, including that of a Seventh Day Adventist woman. "We assist all victims," the monsignor said in Cebuano. [Lamdag News CDO] ■



Msgr. Rey Monsanto blesses a newly-rebuilt house in Consolacion, CDO.



Amakan Village at the old cemetery in downtown Cagayan de Oro City.

Tabang Sendong: Towards a Parish-based Psychosocial Intervention

By Venus Guibone

The first orientation and training seminar of parish volunteers for psychosocial services to Internally Displaced Persons (IDP) in evacuation centers was held at the Cronin Hall, St. Patrick's Formation center on May 26, 2012.

The holding of this first ever seminar of this kind was conceived out of the need for more volunteers in the area of psychosocial intervention to evacuees. Since it was unrealistic for the small Psychosocial team of the Archdiocese of Cagayan de Oro to be servicing all evacuation centers, the latter proposed the forming of parish-based psychosocial teams. Archbishop Antonio J. Ledesma, SJ, DD, approved the proposal and directed Fr. Perseus Cabunoc, SSJV, to look into the matter with Parish Priests who have IDP camps in their parishes.

At the end of the assembly, participants expressed their appreciation for the activity. The success of the

activity, held on the eve of the Feast of the Pentecost, was largely attributed to the Holy Spirit. The group affirmed the importance of psychosocial services and wished that the establishment of parish-based psychosocial teams be sustained. Some of the participants also expressed the need to organize the youth in the parish for this purpose.

A parallel set-up to focus on children and youth will be organized at the PYCC level through the Archdiocesan Youth Apostolate. It was further envisioned that the parish-based psychosocial teams will go beyond Sendong evacuees. This can later evolve into a ministry of spiritual encouragement and support for families and individuals in the parish during crisis.

The activity was attended by around 80 participants from ten parishes in the archdiocese. It was organized and facilitated by the ACDO-Psychosocial team through the support of Archbishop Ledesma, and the director of the ad-intra ministries and Parish Priest of Carmen, Fr. Cabunoc. ■

XU extends post-Sendong aid to Amakan Village

The Xavier University community now counts the nearby Amakan Village at the old cemetery among its post-Sendong outreach areas.

On May 24, 2012, XU library administrators and personnel visited families currently residing at the nearby Amakan settlement sponsored by the Archdiocese of Cagayan de Oro "to promote a culture of sharing and learning for the Sendong survivors, especially the children." The

librarians held storytelling, dance, and relaxation session for 80 young children.

Furthermore, Habitat for Humanity Philippines (HFHP) will be building new homes at Xavier Ecoville. XU President Fr. Roberto Yap, S.J. graced the blessing and padugo ceremony that marked the launching of HFHP's new construction project at the resettlement site. [Lamdag News CDO] ■



Xavier University and Habitat for Humanity personnel assemble at the construction site for the padugo ritual performed by workers.



WAF members, TMM sisters and Lumbia parish priest Fr. Amie Balacuit (not shown) hold a block rosary orientation at the Lumbia Amakan village on May 27, 2012.

Unearthing the Roots of Our Environmental Crisis

(Second in a series)

By Fr. Eutiquio B. Belizar, Jr., SThD

Man is Creation's Crown, Co-Creator and Cooperator to God's Plan

The Second Vatican Council's Pastoral Constitution on the Church in the Modern World or Gaudium et Spes teaches that "all things on earth must be related to human persons as their center and crown" (GS 12). The psalmist agrees and affirms man's lofty stature in regard to other creatures: "What are humans that you are mindful of them, mere mortals that you should care for them? You have made them little less than a god and crowned them with glory and honor. You have given them rule over the works of your hands, put all things at their feet" (Ps 8:5-7). This is because, at the very outset, "God created man in his image, in the divine image he created him; male and female he created them" (Gen 1:27).

That man is given the charge "to be fruitful and multiply" as well as "fill the earth and subdue it" (Gen 1:28) presupposes man before the fall, with God's image and likeness undefiled in him and thus being filled with his goodness. His dominion over all creation by no means entitles him to abuse it. It is rather a charge to be cocreator with God who diffuses his goodness into those he created. Man is therefore to be responsible in diffusing good out of himself as God's crown creation to his fellow creatures, the environment included. Only when he becomes unfaithful to the good God will man become capable of doing evil on himself and on his fellow creatures. Environmental abuse is one of its manifestations.

God's Faithfulness is the Foundation of our Hope

That God is a loving Deity is readily seen in what he does after man's tragic fall. He does not allow tragedy to have the final say. He issues a promise that reverberates throughout the history of salvation. To the serpent he declares: "I will put an enmity between you and the woman, and between your offspring and hers. He will strike at your head, while you strike at his heel" (Gen 3:15). There are two senses to these words. The first is the so-called 'sensus simplex' or simple meaning. This refers to the natural hostility between humans and snakes or beasts, a result of sin, but safety and security. It naturally puts man on the defensive against hostile creatures. The second is, in the view of the Christian faith, the 'sensus plenior' or fuller meaning. This speaks of the opposition between man and the devil as represented by the serpent (Wis 2:24; Jn 8:44; Rev 12:9; 20:2) which is to result in the ultimate victory of an offspring of the woman, namely Jesus Christ, over the devil through Christ's death and resurrection. John the evangelist states the Christian claim: "The Son of God appeared that he might destroy the works of the devil" (1 Jn 3:8).

Behind this victory is God's fidelity to his word of promise. It is this faithfulness that gives humankind and the environment unmitigated hope. The proof of God's faithfulness is the appearance of the 'offspring' who stages an execution of God's plan and work of redemption. The Redeemer's coming and actually crushing the serpent by his self-sacrifice is the ultimate reason for our hope.

(To be continued)

New Parish Assignments

From July 1, 2012 to May 31, 2013

Name	Present Assignment	New Assignment
Fr. Julian Guinit Jr.	Cathedral	Magsaysay (Administrator)
Fr. Pete Ubalde	Tagoloan	Naawan (Administrator)
Fr. Lino Macatol II	Magsaysay	Cathedral (Parochial Vicar)
Fr. Remel Mag-usara	Camaman-an	Nazareth (Parochial Vicar)
Fr. Domino Olango	Eco-Church	Gingoog (Parochial Vicar)
Fr. Willie Tuquib	Gingoog	Manticao (Parochial Vicar)
Fr. Luisito Quidet	Nazareth	Eco-Church (Parochial Vicar)
Fr. Jobel Gulisao	Manticao	Carmen (Parochial Vicar)
Fr. Roger Almonia	Cathedral	Nazareno (weekends) Cathedral (weekdays)
Fr. Roberto Balsamo Jr.	Magsaysay	Study leave (SAIDI)
Fr. Ramon Burlat	Initao	Study leave (SAIDI)
Fr. Michael Fabello	Carmen	Health sabbatical
San Jose de Mindanao Seminary Formators		Assist Camaman-an Parish
St. John Vianney Seminary Formators		Assist Calaanan Chaplaincy

Pope: Growing up without a Dad affects concept of God



Note from the editor: In light of Father's Day, we would like to feature this article regarding the Pope's thoughts on fatherhood.

VATICAN, May 23, 2012 (Zenit.org).- Benedict XVI says that people today might

have difficulty understanding the fatherhood of God, due to the prevalent problem in our culture of a lack of fathers in children's lives.

The Pope made this reflection as he continued his Wednesday catecheses on prayer. In today's audience, he took up the prayer taught and enabled by the Holy Spirit, "Abba, Father."

In St. Paul, he explained, we find this expression twice: Galatians 4:6 and Romans 8.

"Christianity is not a religion of fear but of trust, and of love for the Father who loves us," the Pontiff said, in explaining this term for addressing God.

"Perhaps men today do not perceive the beauty, the grandeur and the profound consolation contained in the word 'father' by which we may address God in prayer, because the father figure today is often not sufficiently present; and this presence is often not adequately positive in daily life," the Pope acknowledged. "A father's absence, i.e. the problem of a father who is not present in the child's life, is a great problem of our time; and therefore, it becomes difficult to understand the profound significance of what it means to say that God is a Father

to us.

"We can learn from Jesus Himself, and from His filial relationship with God, what being a 'father' truly means, and the true nature of the Father who is in heaven. [...] In the Gospel, Christ shows us who a father is and what a true father is like, so that we may sense what true fatherhood is, and also learn true fatherhood."

God first

Benedict XVI pointed out that the two Pauline passages contain a slight difference: in one, it is the Spirit who cries out "Abba"; in the other, it is we who cry out.

"St. Paul wants us to understand that Christian prayer is never, and never occurs in one direction between us and God, it is not only 'our action'; rather, it is the expression of a reciprocal relationship in which God acts first: it is the Holy Spirit who cries out in us, and we are able to cry out because the impulse comes from the Holy Spirit," he proposed.

Secondly, the Pope continued, we understand that "the prayer of the Spirit of Christ in us and ours in Him, is not merely an individual act; rather, it is an act of the entire Church. In prayer our hearts are opened, we enter into communion not only with God, but also with all of God's children, for we

are one. When we turn to the Father in our interior room, in silence and recollection, we are never alone. He who speaks with God is not alone. We are in the great prayer of the Church, we are part of a great symphony, which the Christian community scattered in every part of the world and in every time raises to God; certainly, the musicians and the instruments are varied -- and this is an enriching element -- but the melody of praise is one and harmonious.

"Every time, then, that we cry out and say: 'Abba! Father!' it is the Church, the whole communion of people in prayer that supports our invocation and our invocation is the Church's invocation."

The Bishop of Rome offered a final reflection about Mary, who also teaches us to say, "Abba."

"Dear brothers and sisters," he concluded, "let us learn in our prayer to taste the beauty of being friends, indeed, of being children of God, of being able to call upon Him with the confidence and trust that a child has in his parents who love him. Let us open our prayer to the action of the Holy Spirit that He may cry out to God in us 'Abba! Father!' and that our prayer may change and constantly convert our way of thinking and acting, conforming it ever more to that of the Only begotten Son, Jesus Christ." ■

SENDONG REFLECTION

'Tough times never last but tough people do'

By Regine Alago

Angela Ena Obsina, together with her three younger sisters, patiently waited for their parents to come home. She recalled that it was pitch dark when the water started to rise just 10 minutes after her parents arrived home. They also observed that the water flow was beyond normal. All of the girls started crying and were at a loss as to what to save among their things. They went up to the attic of their house for safety. They kept still, monitoring the water all night. Their house in Tibasak and also their ham factory in Biasong, which is very near to the river, were greatly damaged.

Morning came and they saw that mud filled the whole first floor of their house. Help came when the family's relatives and friends came to extend their love and concern. They were blessed for many of their friends offered not only their heartfelt comfort but also a house for temporary shelter, clothes and many other things.

For Angela and her family, that very morning was different. It had changed everything — their relationship as a family, the luxury things that they used to enjoy, and how they see life.

"Mao ra gyud to nga morning nga na-appreciate namu ang baso sa coke sa 'Jollibee' na gidala sa akong tita. Kay sauna kay dili lang namu hutdon, sige ra namu baliwalaon unya kato kay na-appreciate gyud namu bitaw," Angela meekly said.

On being strong

Being the eldest daughter, Angela decided not to dwell on the negative things, but, to focus on what they have today — her complete family. She thought of how blessed they were after that tragic experience.

"Nakita naku unsa ko ka-strong, unsa akong mga capabilities, hangtod asa bitaw ko taman," Angela said as tears

flowed down.

The tragedy was a traumatic experience but through it, she saw how strong she is and how she must be thankful for having her family beside her in good times and bad times. She also came to know the friends who are sincere and true to her. As her capabilities as a person were put to test, she is confident that she can count on herself and that God made her stronger to face bigger challenges in life.

"After ani ka-tragic nga moment nga nabahaan ka, kaya pa gihapon nimu mag-smile," she said.

Angela used all her courage to smile again and to keep in mind that nothing is permanent in this world and that she should be simple and optimistic not only for herself but also for her parents and younger sisters.

Togetherness

The tragedy served as an opportunity for Angela's family to become closer to each other. After 'Sendong', they were able to express what they feel for one another and appreciate each other's presence. Despite the loss, her father was always the very first person who stood up for them and would say "kaya lagi ni". His jovial character encourages the family to forget the painful memories left by 'Sendong' and be optimistic of a new start. Because of him, Angela now strives to become a better person with her family inspiring her to fulfill her dreams.

Angela owned a book which was given to her by her parents. It was an old book that she used to just ignore. On the cover, the title reads "Tough times never last but tough people do." Upon reading the title, Angela realized that this was a message from heaven. God wanted her to know that, indeed, in every trial, there is always nothing a tough family could not do if they are just together and if each is strong enough for one another. ■

CDO Campus Ministers attend National Convention

By Wilson Hormeguerra

Campus Ministers and Formators of the Archdiocese of Cagayan de Oro attended the 4th National Convention of Campus Ministers held at Waterfront Hotel, Cebu City on April 24-26, 2012.

The convention, hosted and organized by the Campus Ministry of the Archdiocese of Cebu in partnership with the Ministry on Campus of the Archdiocese of Manila, had the theme; "New Directions in Campus Ministry: Discovering Roadmaps for the Youth Guides of Today".

The convention had four conference-workshops with the topics: (1) Filipino Youth Identity and Spirituality by Bro. Karl Gaspar, CSsR, (2) Adolescent Sexuality by

Dr. Leah H. Vidal, (3) Social Media and Networking as tools for Evangelization by Engr. Jun Lozada, and (4) Positive Leadership in Campus Ministry by Br. Noelvic Deloria and Dr. Marie Paul De Luna.

DepEd secretary Bro. Armin Luistro gave the speech that dwell on the theme "Facing a New Era in Education: Implications to the Faith Development of the Young." He posed these challenging questions to the campus ministers: Do you think you are good news to the young people of today? If God sends you a person with an identity crisis, what will you do? Do you honestly believe that doing ministry will lead you to heaven? ■

Adorers of the Blessed Sacrament launched

By Mary Ve Ragas

The Nuestra Señora Virgen del Rosario Parish launched the "Adorers of the Blessed Sacrament" last May 8, 2012. Three of the SSS Priests Fr. Arnel Martinez, Fr. Hermie Garcia, and Fr. Joseph Matitu, the Vicar Provincial Superior of SSS Congregation from Manila attended the launching. This was attended by many leaders and youth. It started with animated adoration with solemn benediction and ended with the Mass. Snacks and give-aways were given after the program.

"Be an Adorer, and Hour a Week" is the slogan of this launching. This is to acknowledge, recognize, and to challenge again the parishioners of the said church that they are adorers and always challenge to live a Eucharistic life in view of the Parish Mission administered by the Blessed Sacrament Fathers and Brothers in the parish under the leadership of the Parish Priest Fr. Edgard B. Bugna, SSS.

"Dili kini usa ka organization, kundili usa ka programa aron mapalambo ang pag-

ampo, pag-ila ug pagpuyo sa Eukaristiya bisan usa ka oras lang sa matag adlaw," said Fr. Edgard B. Bugna, SSS during his homily in one of the Sunday Masses. "Dugay na kini natong ginahimo, pero nahunong lang tungod sa Typhoon Sendong, ug karon atong ibalik pag-usab," he added.

The parish priest strongly encourages and invites all its parishioners to pray during the exposition of the Blessed Sacrament Exposure 4:30 PM - 5:30 PM Monday-Friday and Sunday before the Mass. Every Solemn Benediction, the church pray for Peace of the Nation, prays for the entire Priest, for the vocation of priesthood and sisterhood and prayer for all the family.

As the late Mother Theresa of Calcutta said "If people spent one hour per week in the Eucharistic adoration, abortion would be ended". The late Pope John Paul II also mention in some of his teaching that "The best, the surest and the most effective way of establishing PEACE on the face of the earth is through the great power of Perpetual Adoration of the Blessed Sacrament." ■

Non-verbal Communication: Part 1

MEDIA CORNER (Eleventh in a series)



By J. Maurus

Human language is a way to reveal and share something of ourselves.

There are two main types of communication: *symbolic* and *empathic*.

Symbolic communication consists of spoken or written language, signs and gestures. It covers such vastly different things as: mathematics, instruments panels, scoreboards, barber poles, signal lights, secret codes and so on.

Empathic communication is non-verbal. It is more an exchange of feelings. We cannot ignore or belittle its importance because the greater part of our communication is made of unspoken feelings and emotions.

Language is a complex of signs: Language is written, if it consists of signs written on stone, wood, metal, paper or anything like that.

Spoken, when talk is carried on through pronounced words.

Ideagraphic, if symbols express ideas: thus eyes represent sight, ears hearing, etc. The Chinese system is an example of the ideagraphic language.

Phonetic or phonographic if particular signs are given particular meanings and these signs are made use of in

communication as language: thus short hand, coded language.

When our words fail to convey adequately all that we feel and would like to express, non-verbal communication or body language takes place.

Psychologists have found that our communication is 85 per cent non-verbal, that is, we communicate a good 30 per cent through symbols: clothes, hairstyle, cosmetics, jewelry, gifts; and most importantly a good 55 per cent through actions of the body: gestures, facial expression, a hug, eye contact, tics.

Our non-verbal behavior speaks loud and clear to the listener as his non-verbal behavior tell us how he is feeling. Non-verbal language is more apt to indicate how one's mental attitude and emotions stand.

Body language is more impressive than words. It is expressed in the tone of voice, the look in the eyes, the set of the mouth, the flare of the nostrils, the smile, the frown, the sneer, the upturned lip, the way in which the hands are used, the gait, the stance of walk.

An adequate knowledge of non-verbal behavior will enhance our ability to understand more fully what transpires during interaction. Therefore, knowledge of body-language is of utmost importance, for the communication may be saying one thing and non-verbally telling you something else.

(To be continued)



COA Commissioner Heidi Mendoza gives a lecture during the AGGAp Convergence of Misamis Oriental and Camiguin on June 12, 2012. (Photo by Eldon Bravo)

Mendoza from p. 1

about peace on earth, human rights must be respected.

As a reflection on the fight against corruption, Mendoza attributes her values to lessons learned during her early years, especially from her parents, who taught her the values of honesty and thoughtfulness, and her Catholic community, which made a point of holding local public officials accountable. "The grounding of social

conscience starts with the family," she said.

Each session was followed by an open forum during which the commissioner addressed concerns raised by members of the audience, especially regarding corruption. She clarified that the role of the Commission on Audit is to monitor government spending and transactions, and that pertinent documents and information are required before one could file a case with the COA. [Lamdag News CDO] ■

SOCIAL ACTION NEWS UPDATES:

The Kilusan 99% Manifesto (continued)

By Astrid Jose A. Bana

Our calls:
Treading a new path is not easy. But we believe that a better world is possible only if we start recognizing the flaws of the current system and be open to other possibilities. We can start by doing the following:

- 1) Full implementation of asset reform laws which include the Comprehensive Agrarian Reform Program, Indigenous People's Rights Act of 1997 (IPRA), the Fisheries Code of 1998, and the Urban Development and Housing Act of 1992 (UDHA).
- 2) Institute a labor-first policy that provides for the full protection of labor rights, fair income, security of tenure, and employment guarantee to all workers.
- 3) Strengthen regulation of corporations and the financial sector to avoid excesses and to ensure that those in natural resources exploitation shoulder the full social and environmental costs of their activities, and that consumers are protected from predatory practices of privatized public services.
- 4) Prioritizing basic public services instead of debt servicing. Let a comprehensive debt audit be conducted to weed out illegitimate and immoral debts.
- 5) Safeguard essential goods and services such as water, power, education, and health against private control, commodification, and overuse. We must not let the markets gain control over our shared resources. The government should serve as a steward of public commons, not an agent of privatization. The government should also explore community-based ways of managing public commons.
- 6) Uphold the primacy of peace talks and put an end to all forms of militarist measures. Address the centuries-old

root problems of the armed conflicts to make way for peaceful co-existence among the Muslims, the Lumads and the Christians in Mindanao.

7) Provide money for anti-poverty programs by plugging leakages such as redundant tax perks to business, evaded taxes from professionals, under-collected 'sin taxes' due to outdated costings, and by making sure that subsidy programs for the poor are not availed of by the rich (NFA, Pag-Ibig, etc.)

8) Institutionalize civil society participation in the budget process and pass the freedom of information bill to allow citizens to monitor and exact accountability from public officials.

9) Provide incentives to companies that invest in green jobs and environment-friendly technology and processes, adopt mitigation and adaptation measures to protect the people who suffer the harshest repercussions of climate change, and stop further destruction of our ecosystems on which our nations' future depends.

10) Put safety nets in place to address the negative effects of globalization and promote fair trade rules and practices.

11) End the climate of impunity for extrajudicial killings and enforced disappearances by conducting thorough investigations, pursuing conviction of perpetrators, and providing adequate protection for witnesses.

12) Develop and implement an industrialization plan to generate more jobs and stimulate a self-sustaining economy instead of relying on the export-oriented development policies.

13) Promote a strong civil service founded on professionalism and integrity, merit and fitness, and pay equity.

14) Prosecute guilty and corrupt public officials, no matter their position or political ties.

(To be continued)

History of ACDO Prison Ministry

By Maria Teresa V. Serrano

I was tasked to share with you the history of Prison Pastoral Care or Prison Ministry, so I interviewed the volunteer who I personally find to be instrumental to what the Prison Ministry has become today. She vividly remembered how it all started. She was once invited by the Couples for Christ way back in 2000 to join them at the City Jail for a mass in celebration of Prison Awareness Sunday. Touched by the plight of the inmates, she started to join in more jail visits. Until she took the courage to talk to Rev. Fr. Joel Lusat, then, the parish priest of the Immaculate Conception Parish in Bulua. She expressed her desire to organize a group of volunteers to visit our inmates in city jail. Fr. Joel gave his blessing and full support.

It was in the year 2001 when the Bulua Prison Ministry was first organized, with no guiding framework for these new enthusiastic volunteers, but merely the desire to help and care for the inmates. From a handful of

volunteers, the ministry gradually grew in number as the years went on.

Upon the arrival and installation of His Excellency, Antonio J. Ledesma, SJ, D.D., the fourth Archbishop of the Archdiocese of Cagayan de Oro, two committees were created, namely: the Ad-intra Ministry which main concern is to propagate the faith within the Catholic Church, and the Ad-Extra which centers on the Social Action as the working arm of this faith which included the Volunteers in Prison Service or (VIPS).

From a Bulua Parish based Prison Ministry, the Volunteers in Prison Service (VIPS) was then officially considered a ministry of the Archdiocesan level composed of 5 active members namely: Rev. Fr. Benjamin Angelo C. Durana - BJMP Chaplain as Chairman, Gilda M. Pates - Coordinator, Leina Nonoy - Planner, Ma. Teresa V. Serrano - Treasurer and Irene Pelesco - Secretary. This group represented the Prison Ministry.

(To be continued)



Former Prison Ministry chairman Fr. Angelo Durana leads prison inmates in prayer.



Funeral of Fr. Joseph G. Schwegmann, SSJV

On June 4, 2012, a Funeral Mass was held at the St. Augustine Metropolitan Cathedral for the recently departed parish priest of San Isidro Labrador, Fr. Joseph Charles G. Schwegmann, who was 62 when he passed away. His funeral was presided by Butuan Bishop Juan de Dios Pueblos, D.D. His grave is at the San Jose de Mindanao Seminary grounds. *(Photos by Veronica Homonlay)*

Ledesma joins Vatican's preparation for Pacem in Terris' 50 years

Archbishop Antonio J. Ledesma, S.J. flew to Rome to take part in two peacebuilding conferences: "New Challenges for Catholic Peacebuilding", held on May 29-30, 2012 by the Pontifical Council for Justice and Peace in collaboration with Caritas Internationalis and the Catholic Peacebuilding Network and attended by more than 40 peacebuilders from around the world *(left)* and "International Conflict and Inter-faith Cooperation: How Religious Bodies and Governments Can Cooperate to Build Peace", hosted by the United States embassy to the Holy See, the Kroc Institute for International Peace Studies at the University of Notre Dame, and the Catholic University of America at the Pallazzo della Cancelleria on May 31, 2012 *(middle)*. Currently, preparations are being made for next year's 50th anniversary of the landmark peacebuilding encyclical "Pacem in Terris", whose author, the late Pope John XXIII, lies in state at St. Peter's Basilica *(right)*.



CDO lay organizations attend Pentecostal Vigil

Twelve lay Catholic organizations and movements under the Commission on Lay Ecclesial Movements and Organizations of the Archdiocese of Cagayan de Oro (CLEMOACO) attended the Pentecostal Vigil held in the evening of Saturday, May 26, 2012, at the St. Augustine Metropolitan Cathedral. CLEMOACO director Fr. Florencio P. Salvador, Jr. was the main celebrant, with Fr. Julian Guinit assisting. Fr. Salvador preached on the role of the laity in the Church, and the Holy Spirit as the source of inspiration in their mission. The Mass was followed by an evening program, a 30-minute Eucharistic Adoration, and a Benediction. *(Photos by Eldon Bravo)*

SILENCE AND WORD: PATH OF EVANGELIZATION



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