By Gilbert Sales, CICM

“The missionary work goes hand in hand with the work of civilization and cultural education.”
- Omer Degrijse, CICM

The 21st century is an era characterized by major shifts in the world brought about largely by global economic expansion and the exponential growth of information technology and communication. The social media, for instance, has become now the new platform of disseminating information and conducting human affairs. However, are our young people prepared to lead their lives in this age of globalization? Are they equipped with leadership capabilities to help them achieve their own well-being and those of others’ as well?

Closer to home, are our students from Saint Louis University, Saint Mary’s University, Saint Louis College–San Fernando, University of Saint Louis, Saint Louis College–Cebu, and Maryhill School of Theology, given the opportunity to develop their leadership
potent, as part of our commitment to them? Is not leadership formation integral to the total education? With an annual total average student population of our schools which is close to 60,000 students, what are we busy with them?

Aware of this reality, we continue to stay focused with a strong missionary consciousness to have the CICM educational apostolate promote our young people’s leadership potential, which is an important asset to develop in the global arena. In other words, through the various leadership trainings portfolio as a component of effective student organizations in our respective CICM schools, we complement the instructional excellence, research capacity-building, and community involvement programs. (The Lousian Convergence, which is the annual gathering of our school student leaders, is a note-worthy initiative of our schools. The idea is to enhance the value of our schools as promising leadership academies in the country!)

Leadership is a human capability. Leadership is both an attitude and an aptitude. As an attitude, it consists of our basic grasp of the assumptions of reality that underlie both our personal and organizational beliefs and values. Accordingly, leadership also implies an aptitude, whereby we are able to adequately respond to emerging challenges by adopting organized and forward-looking approaches.

Therefore, in addition to these leadership traits is a profound sense of mission to make a difference in the world, which will be a unique CICM contribution to the educational landscape. Thus, the hallmark of missionary leadership exemplified by graduates of CICM colleges and universities in the Philippines will be excellence in service to society with a genuine sense of solidarity with the marginalized as an expression of being a Christian.

To cite from an earlier CICM Constitution: “Those engaged in education must never forget that they themselves must be motivated with a deep apostolic spirit to bring their mission to a good end.” Hence, we affirm more than ever that at the heart of the CICM educational apostolate in the Philippines today must be missionary presence in a globalized society. This means opening up our six CICM schools to the demands of a complex society by integrating learning competencies with the specific imperative of faith formation. For one, our CICM schools importantly provide us with strategic contexts or they constitute a “dynamic base” to carry out the mission of promoting people’s potential in the light of the Gospel. This inevitably suggests a radical bearing witness to the faith by keeping alive the message of Jesus Christ in an increasingly secularized world. That is, “the purpose of evangelization is to renew humankind, to transform it in depth according to God’s design,” explains Nestor Pycke.

As envisioned, the CICM educational apostolate in the Philippines strives to remain committed to ensuring quality education that resonates with and responds to the challenge of communicating the faith.
Accordingly, education in CICM institutions of higher learning inspires a kind scholarship that truly enlightens and empowers young people, by engaging them in the practice of becoming missionary leaders in the 21st century.

CICM education needs to be revitalized in ways relevant to actual needs and reframed according to developing issues, so that it can create a truly positive impact on the lives of our students. To reiterate: The world’s economic and political future depends on the kind of leadership that is promoted by the quality of education that people actually receive. As alma mater, literally, “a nurturing mother,” CICM schools affectionately attend to the missionary leadership formation of students as a mother to her children.

So, in creative fidelity to the CICM mission, CICM schools will continue to invest in the leadership formation of students to help shape their future towards the dawning of God’s reign.

EDUCATION IS THE MOTHER OF LEADERSHIP.

Wendell Willkie
**NOVEMBER**

<table>
<thead>
<tr>
<th>Day</th>
<th>Name</th>
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</tr>
</thead>
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<td>Philip Yu, Jr.</td>
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<td>Bartolome Casiano (JP)</td>
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“Life’s challenges are not supposed to paralyze you, they’re supposed to help you discover who you are.”

- Bernice Johnson Reagon
## DECEMBER

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<td>Mariano Talay</td>
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<td>28</td>
<td>Marieto Salomag (GUA)</td>
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<td>Julio Ramon Mallonga</td>
<td>62</td>
</tr>
<tr>
<td>30</td>
<td>Rene Candelaria</td>
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A birthday is just the first day of another 365-day journey around the sun. Enjoy the trip.
## ANNUVERSARIES OF ORDINATIONS TO THE PRIESTHOOD

Congratulations to those who celebrate their Ordination anniversary in:

<table>
<thead>
<tr>
<th>N O V E M B E R</th>
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<tbody>
<tr>
<td>- 22 yrs 1993.11.21 - Liman Franz</td>
<td>- 04 yr 2011.11.25 - Mendes Wilson</td>
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<tr>
<td>- 15 yrs 2000.11.04 - Talay Mariano</td>
<td>- 03 yr 2012.11.03 - Teixeira Fabio</td>
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<tr>
<td>- 15 yrs 2000.11.27 - Tamisen Alberto</td>
<td>- 03 yr 2012.11.17 - Romero Armando</td>
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<td>- 12 yrs 2003.11.08 - Pizarro Anthony</td>
<td>- 23 yrs 1992.11.25 - Cenzon Carlito (Episcopal Ordination)</td>
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<table>
<thead>
<tr>
<th>D E C E M B E R</th>
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<tbody>
<tr>
<td>- Amigleo Ernesto</td>
<td>- 15 yrs 2000.12.02 - Arnaiz Arturo</td>
</tr>
<tr>
<td>- 43 yrs 1972.12.28 - Orpilla Daniel</td>
<td>- Villamar Roderick</td>
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## ANNUVERSARIES OF RELIGIOUS VOWS

Congratulations to those who celebrate the anniversary of their vows in:

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<tr>
<td>- 63 yrs 1952.11.01 - Catry Paul</td>
<td>- 28 yrs 1987.11.14 - Belanggoy Plutarco</td>
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<table>
<thead>
<tr>
<th>D E C E M B E R</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>- 28 yrs 1987.12.03 - Kamus Kamelus and Kota Tarigan Stephanus</td>
<td></td>
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</table>

Thank you for being a devoted servant who helps so many, and a compassionate pastor who encourages and comforts. Many blessings on the anniversary of your ordination!!!
# CALLED TO LIFE
dead anniversaries

## NOVEMBER

<table>
<thead>
<tr>
<th></th>
<th>Fr.</th>
<th>Age</th>
<th>Location</th>
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<td>01</td>
<td>Leo Quintelier</td>
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<td>01</td>
<td>Albert van Pelt</td>
<td>2004</td>
<td>Leuven, Belgium</td>
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<tr>
<td>02</td>
<td>Maurits Vanoverbergh</td>
<td>1982</td>
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<td>Jerome Dobbels</td>
<td>2005</td>
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<td>07</td>
<td>Amaat De Sutter</td>
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<td>Antwerpen, Belgium</td>
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<td>07</td>
<td>Jan Hendriks</td>
<td>1989</td>
<td>Kessel-lo, Belgium</td>
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<td>09</td>
<td>Alfonso Coymans</td>
<td>1996</td>
<td>Baguio City, RP</td>
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<td>09</td>
<td>Theodorus Goossens</td>
<td>2009</td>
<td>Teteringen, NL</td>
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<td>Leon Wins</td>
<td>1938</td>
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<td>Roger Tjolle</td>
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<td>Torhout, Belgium</td>
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<td>Jozef De cock</td>
<td>1970</td>
<td>Aalter, Belgium</td>
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<td>15</td>
<td>Gerard Decaestecker</td>
<td>1983</td>
<td>Manila, RP</td>
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<td>Bernard Leushuis</td>
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<td>Remi Verhelst</td>
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<td>La Union</td>
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<td>Michel Veys</td>
<td>1986</td>
<td>Bulanao, Tabuk, Kalinga, RP</td>
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<td>Gil Huenaerts</td>
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<td>Andries Marques</td>
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<td>25</td>
<td>Clement Daelman</td>
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<td>Tuguegarao City, RP</td>
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<td>26</td>
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<td>Raymond Cassiers</td>
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<td>Brasschaat, Belgium</td>
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<td>28</td>
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<td>Torhout, Belgium</td>
</tr>
<tr>
<td>30</td>
<td>Jan Pardou</td>
<td>2007</td>
<td>Kortrijk, Belgium</td>
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</table>

This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.

*John 6:40*
## CALLED TO LIFE

**death anniversaries**

<table>
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<tr>
<th>Date</th>
<th>Name</th>
<th>Age</th>
<th>Location</th>
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<tbody>
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<td>01</td>
<td>Mr. Darlino Catchicho</td>
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<td>39 Alicia, Isabela, RP</td>
</tr>
<tr>
<td>03</td>
<td>Fr. Valeer Vander Donckt</td>
<td>1951</td>
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<td>03</td>
<td>Fr. Amedé Esquenet</td>
<td>1961</td>
<td>83 Deerlijk, Belgium</td>
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<td>06</td>
<td>Fr. Jozef De Haes</td>
<td>1989</td>
<td>77 Vilvoorde, Belgium</td>
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<td>Bro. Gentil Vergote</td>
<td>1956</td>
<td>53 Schild, Belgium</td>
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<td>08</td>
<td>Fr. Arthur Surmont</td>
<td>1937</td>
<td>60 Peking (Beijing), China</td>
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<td>08</td>
<td>Fr. André Vandaele</td>
<td>2004</td>
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<td>10</td>
<td>Fr. Octavio Depawa</td>
<td>1995</td>
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<td>1973</td>
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<td>91 Gierle, Belgium</td>
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<td>Fr. Andres Desmet</td>
<td>2007</td>
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<td>31</td>
<td>Fr. Remi Demaeght</td>
<td>2003</td>
<td>84 Torhout, Belgium</td>
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</tbody>
</table>

I am the resurrection and the life.
Those who believe in me, even though they die, will live.

*John 11:25*
### Happy Trip

**September**<br>04: Jessie Hechanova to Australia, to attend the Marymount Mercy Center Sabbatical Program<br>12: Wilson Mendes to Rome to attend the International Workshop for Young Consecrated Persons<br>18: Jay Mark Ame to Cameroon for his studies in CIFA<br>27: Fr. Provincial, Ramon Caluza, to Rome for the General Committee for Mission meeting

**October**<br>02: Jonardo Jonel Dalimag to Rome to attend the CICM Financial Session<br>04: Plutarco Belanggoy back to the USA<br>16: Didier Badianga to Mongolia to give a retreat<br>23: Guido Everaert to Jakarta, Indonesia to give a retreat<br>26: Marieto Salomag and Gilbeys Keith Tomol to Guatemala for their Internship

**November**<br>14: Vincent Al Mari Bascon and Adamson Panesa to CIFA, Cameroon for their theology studies

### Welcome

**September**<br>02: Marc Lesage back from his sabbatical in Belgium<br>30: Wilson Mendes back from Rome

**October**<br>04: George De Busschere back from his furlough in Belgium<br>11: Fr. Provincial, Ramon Caluza, back from Rome via Taipei<br>15: Steve De Dapper and August Wijns back from their vacation in Belgium<br>Jean Pascal Ebonda from Kinshasa for his internship<br>17: Frasiskus Gella back from his vacation in Indonesia<br>28: Rumpearl Tenkings Isaac back from his ordination and short vacation in Haiti and the CICM Financial Session in Rome<br>30: Didier Badianga back from Mongolia<br>31: Jonardo Jonel Dalimag back from Rome

**November**<br>03: Guido Everaert back from Jakarta, Indonesia<br>13: Gerard Bouckaert back from his vacation in Belgium<br>20: Charlie Magne Buyayo from Kinshasa for his regular vacation

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*Stop worrying about the potholes in the road and enjoy the journey.*<br>- Babs Hoffman
In Memoriam

FR. PAUL VAN DAelen, CICM
1930-2015

“I thank my God each time I think of you.
And when I pray for you, I pray with joy!”

Born in Venlo, Limburg, The Netherlands on January 27, 1930; he died in Helmont, The Netherlands on October 19, 2015 at the age of 85.

September 8, 1949: First Religious Vows
September 5, 1954: Ordained Priest
December 16, 1964: First arrival in RP

Mission Assignments:

1965-1967: Rector/Instructor, SLU Boys' High School, Baguio City
1967-1969: Rector, Marhurst Seminary, Baguio City
1967-1972: Vice-Provincial, CICM RP Province
1969-1970: Rector, Maryhill Seminary, Taytay, Rizal
1972-1974: Provincial Superior, CICM RP Province
1974-1987: General Superior
1988-2009: Consultant, Asian Social Institute, Manila
1990-1991: Administrative Assistant, Maryhill School of Theology, Quezon City
1991-1997: Rector/Liaison Officer, Maryhill School of Theology, Quezon City
1997-1998: OIC Rector, Home Sweet Home, Quezon City
1998-2001: Rector, Bahay ni San Jose, Quezon City
2002-2009: Liaison Officer, Maryhill School of Theology
2009-until the time of his death: Retired, CICM-BNL Province

(Below is the Homily delivered by Fr. Gabriel Dieryck, CICM during the Memorial Mass held at the Asian Social Institute and the CICM Provincial House on October 23 and November 10, 2015 respectively.)

Brothers and Sisters,

It is good we are here to celebrate Fr. Paul together with the community of the Servants of the Holy Eucharist, a young community of Sisters who, with a considerable community of auxiliary families are committed to the ministry of Restorative Justice for prisoners...
and their families. These Sisters-Servants are proud and happy to have Fr. Paul as their founder and up to almost his last day their animator. We celebrate Fr. Paul’s life. We just begin to realize that we will have to miss him. It may take time for us to adjust to his new way of being present. We have to integrate little by little that the Lord gives and that He takes away...Blessed be His Holy name.

We had a memorial celebration with ASI (Asian Social Institute) on Friday 23 October at 5:00 p.m. In setting the time for this celebration Dr. Mina was concerned to synchronize the ASI celebration with the service of interment in Holland, in this way bridging space and time. I am sure Fr. Paul will have appreciated that. Bridging distances and gaps between people always was one of his great concerns.

For our celebration, also for the celebration in ASI, we selected as a first text a few lines from the letter of St. Paul to the Romans. This text is not new for us. The line that made us choose this text is that St. Paul says “None of us lives for oneself, and no one dies for oneself.” It says something about life, namely that life reaches fullness by sharing. The text also says something about death, namely that death is the fulfillment of life. For St. Paul life is lived in intimacy with God, it grows by giving it away and sharing it, and reaches its fulfillment in its union with the Risen Lord. We felt this was a thought that fitted well with Fr. Paul, who was always outpouring his gifts of joy and life and encouragement. He did so up to the end. The confrere who brought Paul to the train, which would become his last journey, says Paul was joyful as ever.

We took the gospel reading from Matthew 11. It is one of the texts where Jesus expresses great happiness because of the little ones. The point of Jesus’ joy is that little ones have clarity of vision in the things of the Kingdom which the ‘greater’ ones, Jesus says “the wise and the learned”, often do not have. What attracted us in this text is that Jesus stresses that there is a special gift of clarity of vision in the things of the Father and the things of the Kingdom for the little ones. Again we thought this was a fitting observation to remember Fr. Paul’s not only clear missionary vision but also the deep faith that guided him all the time.

There is still something else. As we prepared the liturgy for our celebration we agreed that we would sing the Gloria even taking the risk that some liturgist might be frightened or scandalized. The reasoning behind this is that we considered this Gloria as a symbol. The Gloria – especially when we read the narrative of St. Luke – reminds us of the song of the angels on the first Christmas night as they proclaimed the Good News to the Shepherds who were watching their flocks in the freezy Bethlehem night. The shepherds were the little ones. No one cared for them save the new-born Savior and his angels. There was darkness indeed as it was night, a darkness that served as a symbol for the darkness that continues to enshroud the world. And then came to them as a gift from heaven, a great light that pushed away the darkness and the Gloria as the song of the joy of the Good News. Pope Francis calls it “Evangelii Gaudium”. We translate it as “the joy of spreading the Good News”. We thought this might help us to celebrate Fr. Paul’s life that was full of the joy of the gospel and that was guided by his concern to push away the darkness that so often enshrouds the little ones, still in our times. This also helps us to situate the place of ASI and the place of Restorative Justice in Fr. Paul’s priorities.
Fr. Paul died in a hospital in Helmond, which was not the usual hospital for the Fathers residing in Teteringen. That day Fr. Paul took the train to travel to Venlo, where he would visit his sister. He did not know that the train trip would be interrupted because of works going on on the track. This forced him to get off the train after some kilometers, to walk some distance carrying his little luggage, then get on a bus for a while and then again continue by train. We know that walking on foot had become a bit difficult for Fr. Paul. When he got on the train the second time he did not feel well, lost conscience, and was taken care of by caring co-passengers till he could be brought to a hospital. He was still alive but in coma and could not be revived. It is not so rare, especially for our founding missionaries—remember the death of our Founder—to pass away far from relatives, acquaintances and even from confreres.

Fr. Paul was buried in Sparrendaal where CICM has a beautiful cemetery. He must be very close there to Frs. Wout Willems and Joseph Larsen with whom we formed a formators team in Maryhill in the end of the 60ies beginning of the 70ies.

The funeral in Sparrendaal is usually very simple, which does not mean that it is not solemn. Fr. Guido (Everaert) shared with me a little report by one of the confreres who was present. He writes “Paul was really buried, something we do not often see around here (referring to the practice of cremation). When the prayers of commitment were over, old “cracks” (this is the word he uses in Dutch but in a euphemistic sense) of confreres carried him to the open tomb. They almost stumbled as they passed over the grassy ground but they did not fall. And then he describes how they rest the coffin first on two planks across the furrow and then lower it in the tomb slowly sliding it down with chords…” and then cover the coffin with the earth that lies on the side… a simple but moving way of saying good bye to a dear brother. And I think that is the gist of it… acts speaking more than words.

The stampita in Dutch is very simple and clear.

It starts with the text of Luke 12: 49: “I have come to set the earth on fire and how I wish it were already blazing.”

The rest of the text is based on our document “Kindling the Fire”, which is the document of the 8th CICM General Chapter, when Fr. Paul was elected Superior General for his first term. It is a text much identified with the personality of Fr. Paul.

The stampita distinguishes three periods in Fr. Paul’s missionary life. First period is entitled “Kindling the Fire”. That time, from after his ordination in 1954 till 1964, Fr. Paul was a formator in Holland, professor of philosophy in Nijmegen and spiritual director.

The second period is entitled “Tending the Fire” and dates from 1964. It is the period he came to the Philippines, was appointed Provincial of the Philippine Province in 1972 and was elected Superior General in the General Chapter of 1974, and re-elected in the Chapter of 1981 for a term till 1987. He was animating in various functions of leadership.

Then begins the third period, entitled “Spreading the fire”: it is the time Fr. Paul was able to join the down-to-earth missionary task. He began, however to his regret not for long enough, to refresh his language study as assistant in a parish, but soon was called back to leadership function in MST, and all the time he was linked very much in a task of
consultancy with ASI, and added to that a number of other commitments, one of these, we are happy to share, as we already said, was the founding and accompaniment of the Servants of the H. Eucharist.

The stampita quotes one text from our CICM documents “Kindling the Fire”, the document of the Chapter of 1974. I copied the text:

“To be a missionary means to put oneself at the service of the future promised in Christ, gradually transform our world so that it may grow to the measure of the Kingdom of God.” (Kindling the Fire p. 109).

We may call it a dream; it is God’s dream. It is a vision shared more easily by the little ones.

Let us thank the Lord for the life of Fr. Paul. It helped us and continues to help us to live our calling as messengers of the Good News. It helps us to be CICM according to the Heart of the Lord. ❑
Let us pray for the repose of the soul of:

FR. PAUL VAN DAELEN, CICM-BNL, born in Venlo, The Netherlands on January 27, 1930, died in Helmont, The Netherlands on October 19, 2015. He was 85 years old. Cause of death: heart failure. He had been a missionary in the Philippines and in Rome.

FR. MICHEL MINGNEAU, CICM-BNL, born in Bovekerke, Belgium on October 23, 1928, died in Torhout, Belgium on October 19, 2015. He was 86 years old. He had been a missionary in Indonesia.

FR. DANIEL VAN KERKHOVE, CICM-ASIA, born in Oostakker, Belgium on April 7, 1921, died in Nibuno, Japan on November 7, 2015. He was 94 years old. He had been a missionary in Japan.

When a man has done what he considers to be his duty to his people and his country, he can rest in peace. I believe I have made that effort and that is, therefore, why I will sleep for the eternity.

Nelson Mandela, 1918-2013

In the GG Meeting of November 9-10, 2015, the Superior General, with the consent of his Council, appointed the following Confreres as members of the Provincial Government of AFA Province, for a term of three years, effective as of January 1, 2016:

1. Provincial Superior: David Ngondo Kalala
2. Vice-Provincial: Johannes Silalahi
3. Councilor: Yves André Saint Félix
4. Councilor: Kornelis La Tabo
5. Councilor: Roger Tshikele
6. Councilor: Ivo Vanvolsem
INTRODUCTION

On this auspicious day of the Feast of the Assumption of Mary, we seek the intercession of the Blessed Mother as we assume together our renewed responsibility to be a Louisian community committed to providing quality Catholic and CICM education to our young people.

Gathered together in this place that was once called Mount Mary of the Assumption Sisters, I feel privileged that you are all here as we usher in another chapter in the history of this remarkable university and look forward with great enthusiasm to all that is before us.

I am honored to accept the leadership of this revered institution that for more than 100 years has carried out an empowering mission and identity that has carried out an empowering mission and identity that has shaped a legacy of excellence in Catholic higher education.

I give praise to my CICM confrere predecessors, the past rectors and presidents of Saint Louis University (SLU), who, during their time, also took the responsibility with their respective leadership milestones to lead this great university to where it is now.

That is why I am also humbled at this moment as I stand on the shoulders of many distinguished leaders of SLU. These are the CICM confreres, the giants of the CICM educational apostolate, who have worked with their fullest passion to make SLU the outstanding institution of learning we witness today. We should always remember and be grateful to Fr. Séraphin Devesse, CICM, the founder of SLU, for opening the first Catholic mission school in 1911, using the sacristy of the church he put up along Session Road. “We built a little church and started a school,” summarizes one mission chronicle of the early Fathers’ account of Baguio, which was a testimony to Fr. Devesse’s monumental work.

I would also like to recognize the significant contributions of my immediate predecessor, Rev. Fr. Jessie M. Hechanova, CICM. Fr. Jessie’s mission to transform SLU has prepared this new administration for more possibilities of growth and innovation to explore. Indeed, we can and we will build on Fr. Jessie’s contributions for this administration’s innovation agenda. Thank you, Fr. Jessie!
Entrusted with this immense responsibility, I ask you to join me, to join us, in this good and beautiful mission of education together, which my predecessors, and the pioneer CICM missionaries to the Philippines before them, had always seen as an effective instrument of evangelization. To them, the work of evangelization meant improving people's lives, and thereby giving people a life of dignity as God's children. One of the three early CICM missionaries to Baguio of 1907, Fr. Octaff Vandewalle, explains the CICM educational apostolate in this perceptive perspective, as follows: “A better education means a less miserable life and more efforts to live according to a higher standard.” On this very occasion, we reaffirm the role of education in proclaiming the Gospel to the digital generation of young people.

Brothers and sisters, I stand before you today as a CICM missionary, sent to carry out the educational apostolate of the CICM Philippine Province as the seventh president of our beloved SLU.

3-POINT AGENDA

As we assume together our collective responsibility to carry out the CICM mission of education in SLU, I would like to enjoin you in working as one university to accomplish the following 3-point agenda of generous collaboration, namely:

1. Strengthening SLU’s CICM mission and identity;
2. Ensuring quality Catholic education; and,
3. Renewing SLU’s commitment to society.

RATIONAL REORGANIZATION OF STRUCTURE AND SYSTEM

At the outset, these are strategic directions meant to open ourselves to rational reorganization of our structure and system, in order –

- To meet the demands of institutional revitalization;
- To achieve the right balance between priorities; and,
- To make SLU more dynamic and responsive to the changing times.

“A better education means a less miserable life and more efforts to live according to a higher standard.”

STRENGTHENING SLU’S CICM MISSION AND IDENTITY

The theme of our gathering today – “Leadership and Mission: CICM Education at the Service of Christ’s Mission” – succinctly captures what we imagine to communicate clearly as we welcome and commence a new episode of CICM presence in SLU.

My coming to SLU, for one, is a testament to the CICM enduring commitment to fulfill its promise of a service-oriented brand of education. This comes in various forms of school involvement. Education is a mission situation; it is where we are tasked to significantly contribute to the formation of young people’s hearts and minds in ways consistent with the Gospel values.

Every year at least thirty thousand (30,000) young people come to SLU in search of direction, so we will show them the path; of purpose in life, hence we will guide them to discern God’s will for their lives; and, of reasons to succeed, therefore we will give them the right motivations.

This finds support in the present-day language of the mission statement of the CICM Schools in general which provides:

The Church maintains that education is far more than just a method of imparting knowledge; of preparing the student to make a living. Intellectual education must not be separated from religious and moral values, for growth in the Christian faith is the first essential of the right ordering of human life.

The CICM schools have been established to help students attain their spiritual, mental and physical development. CICM schools do not merely dispense knowledge, they inculcate Christian values. They raise not only the standard of living of their graduates but their very own standard of being.

The Word of Christ revealed in the Gospel must be in the forefront of our educational program. Inspired and compelled by the attitude of Jesus, it gives special attention to the oppressed, the disadvantaged and persons with disability.

Catholic schools are privileged venues to do all these.
Brothers and sisters, I would like to make it known that the CICM Philippine Province is deeply concerned with strengthening the mission and identity of our schools. This effort is a major institutional means of realizing the CICM undertaking with the people involved in our educational apostolate. We want to share with our students, office staff, faculty, and administrators the CICM spirit of selfless dedicated service.

Mission is the heart and soul of CICM school apostolate. CICM education is directed at forming our young people to become future professionals and new breed of leaders with a passion for making a difference in the world. This has always been the dream of CICM schools. Being able to inspire our people to follow what they sincerely want in their hearts and to pursue what truly matters in life is one positive step towards the realization of this dream. Thus, CICM education encourages our young people to discover, understand, and achieve their personal mission.

Moreover, this means engaging people in becoming aware of their capacity and responsibility for proclaiming the Gospel to all cultures and societies through authentic witnessing in various life situations. The former superior general of the CICM and consultant to the Vatican II Council on Mission, Fr. Omer Degrijse, puts in clear light what CICM school apostolate alas always intended to accomplish, namely; “Educating the youth with a missionary spirit.”

In response to this overall goal of re-affirming the missionary character of SLU and of renewing its CICM identity —

♦ We will create the Office of the Vice President for Mission and Identity. The creation of this missionary portfolio of SLU provides the structural component of this organizational innovation we are introducing. The launch of this office is consistent with the five-year strategic plan of the CICM Philippine Province.

♦ Likewise, we will revitalize our campus ministry initiatives in SLU. Campus ministry is a CICM special ministry that attends to the unique pastoral formation of the youth. Campus ministry is where our young people are guided to reflect together on and share their journey towards self-discovery rooted in Jesus Christ and animated by the CICM mission.

♦ At a larger scale, we will go into the direction of the merger of CICM schools. In view of the ASEAN integration, one of the landmark decisions the CICM Philippine Province has set out as a strategic direction is to create the One CICM School Network. If only to guarantee the unity, optimization of resources, and the synergy of the rich traditions of all CICM HEIs, anchored on the CICM motto “One Heart, One Soul,” we are seriously embarking on this momentous journey in the history of our schools.

Far from being overwhelmed by the looming changes before us, let us willingly return to the roots of our mission and identity from which we can and should draw our inspiration and direction as a university. With our unique character as source of life purpose, “let us live our lives,” in the words of St. Paul, “with a sense of responsibility.” (cf. Ephesians 5:15).

ENSURING QUALITY CATHOLIC EDUCATION

What does it mean for SLU to be a Catholic University?

Briefly, for SLU to be a Catholic University means becoming a community of faith and scholarship. It further means for SLU reflecting as an academic institution on its mission and identity as an instrument of the Church. Like any Catholic organization of higher learning, SLU is tasked to contribute to the establishment of a more just and free society in the light of the Gospel principles. SLU’s impact then on the Church and society will be measured according to its actual contributions to the realization of this goal.

Fr. Gerard Linssen, CICM, in his inaugural address as the first SLU president in 1963 already spoke of this lasting insight: “A university becomes really Catholic and worthy of that name when it consciously accepts a mission so essentially Christian that it
determines the nature and task of that university.” In other words, becoming a Catholic university, in terms of promoting people’s potential to become agents of change for the sake of the Gospel, is itself a responsibility that SLU must be willing to accept, if it is to be true to its mission in the Church and society.

So, in the presence of the bishop this morning, I reiterate SLU’s unwavering pastoral resolve as a CICM institution of higher learning to be at the service of and to partner with the local Church.

SLU’s commitment to work with the local Church in the important education of the youth certainly includes the university’s renewed partnership with the Catholic Educational Association of the Philippines (CEAP) and the Association of Catholic Universities of the Philippines (ACUP). SLU will increase its collaboration with CEAP and ACUP to help promote and preserve the Catholic identity of Catholic schools in the Philippines as guiding lights of quality education.

Our calling at SLU as a Catholic university is timeless, yet its challenge is new in each age, and particularly in a pressing time like today. The struggle to be a good Catholic university in a world that has become both increasingly secular and more radically religious has placed SLU in a unique position at the heart of the most complex issues facing our society.

In SLU, we have not just an opportunity, but a responsibility to think and speak and act in ways that will guide, inspire, and heal – not just for the followers of the Catholic faith, but for all our neighbors whose faith is not the same as ours. In SLU we are called to manifest our love of God with the quality of our relationship with our neighbors.

What is the role of a Catholic university? St. John Paul II once wrote that our proper activity is: “Learning to think rigorously, so as to act rightly and to serve humanity better.” Moreover, exactly twenty-five year ago (15 August 1990) on this very day, St. John Paul II in his landmark document on Catholic universities, *Ex Corde Ecclesiae*, clearly underscored the hallmarks that make a Catholic university distinctive, particularly the need to include the moral, spiritual and religious dimensions in our search for truth.

Pope Francis too provides us at present with original educational insights. The Holy Father uniquely links the process of education to the promotion of authentic human dignity; it is a timely reminder on what it means to be involved in the school mission. Pope Francis explains: “What is needed is an education in which the fundamentals remain, and which remains foundational... Let education be a place of encounter and communal endeavor or where we learn to be society, and where society learns to be a supportive society.”

So, following Pope Francis’ exhortation, education is meant to be an occasion of collaborative learning, of learning-together about our shared humanity, including our environment.

The revered motto of SLU, “Wisdom builds,” reveals to us our fundamental calling: to for graduates who will be mature in their faith and outlook in life, and who will be justly ready with personal and professional skills. What are the SLU graduate attributes? We hope to clearly articulate our response as inspired by this time-honored slogan. For one, “Wisdom builds” tells us that education is essentially a process of capacity-building that brings about the utmost potential of every student. This involves honing our students’ capacity for seeking the true, the good and the beautiful in life and in society.

Let us then commit our institutional resources to helping our students improve themselves with our quality instruction, research, and extension services. We need to use our university resources to design well-conceived strategies for student development. That is to say, we need to see that our university inputs will have outcomes resulting in people’s improved quality of life.
ACCREDITATION AND QUALITY ASSURANCE

To get our programs and services recognized at par with international standards is a clear mandate of accreditation, both local and international. We continuously improve ourselves and our services to be of better assistance to our clients. That is our accountability. The emerging challenges are real, and we have to be bold enough to strive to stay ahead of the curve with our avowed CICM leadership and mission.

As a national accreditor myself, I have to say that there is a need to be swiftly updated with the latest developments in accreditation processes which reflect the realities of an evolving academic environment. Accreditation is an external assessment. It emphasizes the degree to which universities like SLU have actually delivered their institutional promise as stated in their mission statements.

In response to accreditation as an international challenge to HEIs –

- We will institutionalize the Office for Institutional Development, Quality Assurance and Accreditation, intended to ensure a sustained culture of excellence and to achieve the strategic goals of Saint Louis University.

Accordingly, we will –

- Upgrade our university accreditation levels to level IV and work for institutional accreditation;
- Work for the renewal of our university autonomous status and increase the number of our Centers of Development (CODs) and Centers of Excellence (COEs); and,
- Strengthen our graduate programs and the essential support infrastructure to develop industry-bound research outcomes.

As a leading teaching university in the country, I am happy to note that, as far as instructional system is concerned, SLU has once again proven its forward-looking competence. This time SLU has adopted and institutionalized the outcomes-based education (OBE) reform program of the Commission on Higher Education (CHEd) by drafting its own university OBE manual.

Therefore, in support to SLU’s tradition of instructional excellence –

- We will continue to invest in comprehensive capacitation and development programs of our faculty to equip them with the needed competence and motivation;
- We will adopt and put in place mechanisms that guarantee creative instructional strategies, appropriate information systems and technology, and proactive support units;
- We will upgrade laboratories and other learning facilities to complement our instruction and research agenda; and,
- We will invest in the acquisition of new technologies in support of the learning-teaching processes.

Let us work together, through our bold initiatives, to assure our students that they are in the right place to receive higher education; that we care for their future; and, that we intend to continue to journey with them even after they receive their college diploma.

I cannot stress this enough: SLU is envisioned to be a student-centered HEI. As such, we as an academic community will always be at the service of our students, and we will always be responsible for the kind of academic programs and services we actually give them. So, we will make decisions in the university always with the welfare of our students in mind.

That is why, as it can be observed, despite the fact that our students have to work hard and obey stricter rules in SLU, there are still a lot of hardworking parents who send their children to us believing that their sons and daughters will get the best education. Let us, therefore, give these parents and their sons and daughters something more to be proud of in terms of our excellent student services and first-rate learning facilities.

I am sure our students and their parents, as well as their benefactors, will be more than willing to support our efforts in providing them with the best university environment, because they know that we care for them. In relation to this, I foresee, too more partnership proposals to come from an array of potential academe-industry partners, in recognition of the quality of graduates we make.

(to be continued)

INTRODUCTION

Good morning!

Dear student leaders of Saint Louis University (SLU), in essence, we are gathered today to gain insight into your mission, as I see you as our CICM Young Leaders (CYL). That makes this event for which I am personally pleased, the CICM Young Leaders Forum.

Relevant leadership seminar such as this one aims to help you develop your unique human potential, by enabling you to recognize your leadership competencies. And I would underscore: unique human potential ... unique because there is no other like you for you are the product of God’s handiwork; human because you are grounded in the web of men and women who are immanent beings with a transcendental range; potential because there is so much life in you and so many possibilities to be explored and promoted within you. Do not look far and beyond to find he or she who might have that unique human potential. Just look at yourself, put your hand on your chest and there you will feel and catch the signs of a living wonder created by a loving and lovable God.

As you may know, leadership is one essential life skill intended to help us succeed in life. But what makes a leader? Are the conventional leadership qualities of intelligence, determination, and vision, though undoubtedly crucial, enough to make one a leader? Is charm enough, or is there more? Is eloquence or entertaining verbal gymnastics enough, or is there more? What do you think dear student leaders of SLU? Is there more? In other words, for what are these necessary leadership attributes that we need to have all about? Tough question, indeed! Undoubtedly, we are here to look for answers. Certainly, I am here as your keynote speaker to help you find some answers, because if not, I would be standing here before you this morning, like a musician without a score, like a magician without tricks, like a preacher without a message!
Our Lord Jesus gives us his unequivocal standard: leadership is service. Voila – that is the “more” we are looking for!

It is therefore our hope that you become servant leaders, where you use your God-given talents to serve others especially the weak and the abandoned in society. In a very recent message which Pope Francis delivered, during his recently concluded visit to the United States of America, he said, and I quote: he or she who does not live to serve, does not serve to live.

In SLU, we would like to see you adopt and develop that orientation. We would like to invite you to cultivate and preserve that orientation in you, as an integral part of your identity as Christian youth leaders. Under no circumstances will we impose this orientation upon you. Absolutely not! We should not! It should grow in you, starting now and hopefully would last for a life-time.

Looking forward, through you, our CICM young leaders, SLU will be known and distinguished later on in the world as Servant Leadership University (SLU).

LEADERSHIP AND MISSION

The relationship between leadership and mission is one of dynamic unity, of convergence, that strengthens the foundation of an organization, or a church, or of society itself. Leadership without mission can make a difference. Linking leadership and mission allows us to formulate the following characteristics of servant leadership. I will mention four (4) items for easy reference and recall, abbreviated by C-I-C-M.

1. C - Servant leadership is Christ-centered.

2. I - Servant leadership is committed to building an inclusive society.

3. C - Servant leadership is compassion in action.

4. M - Servant leadership is missionary in orientation.

1. Servant leadership is Christ-centered.

Jesus Christ is the model of servant leadership. He is the focal point of the responsible use of authority. Read the Gospels, and learn from his life and example.

“Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve . . . The greatest among you shall be your servant.”

Matthew 20: 26-28; 23:11

For that reason, the power to direct other people and the organization we represent must be anchored in integrity, where
integrity means the overall capacity of leading a good life. The integrity that every leader must possess is definitely the result of a career led clearly in responding to the needs of others, instead of blindly pursuing one’s interests. Integrity as wholeness of character more importantly suggests a life work dedicated to contributing to the common good, where one’s talents and resources are conscientiously and consistently put in the service of those in need.

On occasions you find yourself in a dilemma, where you have to make an important choice, ask yourselves the question: What would Jesus do? This is in order to help you align your decision and action according to the Gospel principles and values of leadership. And what Jesus did, has passed the test of time, more than twenty centuries now. And his influence and He being the Good News of Salvation will last forever.

Very recently, I read somewhere this thought: the test of leadership is how your followers do when you leave! Leadership is about making others BETTER as a result of your presence and making SURE that impact lasts in your ABSENCE. Well said, right?

2. Servant leadership is committed to building an inclusive society.

The life and example of Jesus Christ revolved around the proclamation of the Kingdom of God, characterized by the reign of justice and peace as an alternative to competitive lifestyles. Competitive lifestyles tend to glorify fame and wealth at the expense of social justice. Competitive lifestyles tend to idolize profit at the expense of the wonderful and irreplaceable resources of God-given creation. The Kingdom of God is a radical challenge to a cutthroat society that neglects the weak and the poor. The Kingdom of God calls for the establishment of an inclusive society, where no one should be left behind (or left out) from the goods derived from genuine social development. Pope Francis’ explicit examples of care for the abandoned and the marginalized in society are suggestions for inclusion. In the eyes of God, everyone is unique; hence, no one should be excluded! Even the least productive is an asset for he or she has a message and purpose, in one way or another. It is a matter of recognizing his or her intrinsic value and dignity, as a child of God. Inclusion is the foundation of a just and humane society; it is the vision of God’s Kingdom.

Servant leaders are in a position to make this happen, in spite of the seeming impossibility it poses, in spite of the obvious challenges it faces. As a famous saying goes: “an arrow can only be shot by pulling it backward ... when life is dragging you back with difficulties, it means it’s going to launch you into something great. So just focus, and keep aiming”.

3. Servant leadership is compassion in action.

Compassion is a virtue that makes human beings distinct. Feelings of solidarity with others, in particular with those who are
suffering, are the bonds that unite us together as human beings. In the Gospels we see how Jesus would feel a deep sense of sadness for people's suffering and how he would even weep for his friends. In the Gospels, the original Greek word σπλαγχνίζομαι (splagchnizomai) is used, meaning: to feel compassion, to be moved in the nobler inward parts (the heart, lungs, liver, and kidneys); or in other words, to be moved not superficially but rather from your entrails, from there where your whole life is.

Empathy is one mark of a true leader, of one who can understand and bear the heavy burdens of people. To speak then of working for people’s needs is to be willing to experience the pains of the people one intends to lead. There is nothing rhetoric about being servant leader; it is about the ethic of affirming what it means to be human in the presence of the poor and the socially excluded. Our option for the poor is not a sentimental feeling towards the poor, but rather is a permanent and protracted struggle to eradicate poverty by changing the socio-economic and political structures that produce poverty and inequality.

The leadership model of Jesus then and of Pope Francis today is profoundly rooted in the compassion for others. It is a kind of leadership that risks the criticism of society, of going against the current, in the interest of being a courageous companion to those in need. Servant leadership inspires expressions of concern for others. In the end, it creates a sense of belonging through compassion that results in communion (or, in an effective organization).

4. Servant leadership is missionary in orientation.

The statement “The greatest among you shall be your servant” directs us to the spirit of volunteerism as an essential leadership trait. A true leader does not back off from challenges, because he or she believes that he or she can make a difference. A true leader then is guided by a missionary compass of servant leadership. A true leader takes initiative to effect change because he or she is convinced that it is attainable. Greatness is not measured by obsession with power, but by the orientation of one’s mind and heart towards the purpose of power. In this case, the purpose of power is to bring about a positive influence on others. The only valid and authentic power is the power of service.

That is why, to cite a timely familiar anecdote, public service is public trust, because the idea is to use the power entrusted to our public officials for the good of society at large. I cannot stress this point enough, since we are fast approaching the election year. Let it be said at the outset that the core of leadership is a mission to serve society above one’s own interest.

“Called and sent to serve others” therefore is the missionary orientation of servant leadership. As Louisian student leaders, you are invited to embrace and build on the CICM tradition of service to the marginalized. Historically, the CICM was founded to bring hope to those neglected by society. The CICM has been sending its missionaries to the rest of the world for more than 150 years to improve the lives of the poor, with the proclamation of the
good news of Jesus Christ and social transformation.

I have been working as a missionary religious priest, with the poorest of the poor in the Dominican Republic for more than thirty years. I have done my best to collaborate in many actions to alleviate the suffering of the poor and excluded in that society. There were moments of joy because of many small or great victories. But there were also moments of deep frustration because with my own eyes I have seen and experienced the power of the greedy and arrogant prevailing over the best intentions and prayers, over the best actions of the poor and suffering for change.

But this I can tell you, there has not been one day that I have regretted being one with the poor and victims of injustices, for this has given me a deep sense of joy in my heart, a profound satisfaction that cannot be bought in any store the world over, that my little contribution to make this world a better world to live in was done out of unconditional service for others, based on love. God has loved me first, and I cannot but love and serve others.

I have no financial reserves. I have neither properties nor a big name to boast of. But I am overwhelmed with joy because I know that God, with a smile over me, is saying: well-done good and deserving servant, YOU HAVE DONE MY WILL!

I am very grateful for the religious and academic formation I have received from the CICM Schools I have attended in the earlier stages of my life. Those years were foundational years, in different levels and dimensions: personality formation, character building, awareness of local and world affairs, academic excellence and discipline, love for nature and readiness to serve others, among others. What I am now, had humble but solid beginnings, thanks to the Louisian dream and spirit.

As future leaders of this country, I pray you keep the faith entrusted to you by your CICM-inspired higher education here at SLU. Only in that way you can negotiate with your head up high with the complex affairs of the world.

CONCLUSION

Persevere and be cheerful, for you have "a good and beautiful mission," to quote the consoling words of our CICM founder Reverend Theophile Verbist, CICM. So, dear student leaders of SLU, dear CICM Young Leaders, your mission, should you choose to accept, it (and I ask you to accept it!), is to develop and achieve your unique human leadership potential in the service of others.

Congratulations to the organizers and staff for this effective capacity-building event of SLU student leaders. It is my wish that from now on, your gathering will give a new dimension to the abbreviation CICM.

I would like to propose then that for your purposes, CICM uniquely stands for Convergence Inspired by Christ’s Mission.

Thank you and God bless you all! ❄️
Visayas-Mindanao District

THE 5TH NATIONAL CLERGY DISCERNMENT

By the CICM Mindanao Cluster

The 5th National Clergy Discernment took place at the Archdiocesan Shrine of the Divine Mercy, El Salvador City, Misamis Oriental from October 26 to 29, 2015. The theme that guided the whole activity was “Discerning the Challenges of the New Evangelization vis-a-vis the Mindanao Situation.”

These were days of intense study, listening, sharing, and discernment based on the method of see-judge-act. A joyful spirit of camaraderie prevailed among the participants. Those present enjoyed the delicious meals, local delicacies, fresh fruits, and various cultural presentations. There were a total of 76 priests coming from 24 dioceses and prelatures, 14 Religious Congregations, and two bishops.

CICM marked its presence with the Mindanao cluster, Graciano Brazas, Jean-Eddy Bakando, Marcio Martins and Robert Bijaksana and also with the animating presence of Ramon Caluza, CICM-Philippines Provincial Superior. The Mindanao cluster represented not only the CICM Philippines, but also the Diocese of Butuan since we were the only ones from this Diocese.

The first day was marked by the celebration of the Eucharist presided by the Archbishop of Cagayan de Oro, Most Rev. Antonio J. Ledesma, SJ. He welcomed all participants while expressing his joy to host this event in his Archdiocese. The next activity was a well prepared supper followed by a testimony given by Mrs. Victoria G. Baguio, the president of the “Divine Mercy Foundation of Mindanao (Phils.), Inc.” She explained in detail the history of the Divine Mercy Shrine.

The second day started with the Eucharistic Celebration presided by Msgr. Rey S. Monsanto from the Archdiocese of Cagayan de Oro. He shared in his homily the topic: “The Mindanao Church’s Journey in Faith: The Challenges of Interfaith Dialogue and Human Development.” Msgr. Monsanto shared his vast experience in the promotion of interfaith dialogue with the Muslims, with its ups and downs, struggles and achievements. Still, as part of his homily, he called a Muslim friend to share a “Muslim point of view” on interfaith dialogue with Christians”. A common point noticed throughout their sharing is that it is time to overcome the biases and prejudices that divide Muslims and Christians. It is time to foster an open
and sincere dialogue for the sake of peace and respectful coexistence.

The mass was followed by a keynote address by Bishop Edwin A. dela Peña of the Prelature of Marawi. He shared on the topic “The Challenge of New Evangelization in the context of the People of Mindanao”. Bishop Edwin related his experiences as the prelate of Marawi, the challenges and struggles he finds in his Prelature and also his hopes and dreams for the local church. He highlighted the scarcity of priests in his Diocese and their efforts to reach out to the Muslim communities through respectful dialogue and understanding. A panel discussion followed after the Bishop’s keynote address.

This was followed by a panel discussion on “Perspectives and Contexts in the Realization of the Bangsamoro Basic Law.”. The first speaker, Ms. Bai Ali Indayla from the KAWAGIB (More Human Rights Alliance), gave an overview of the situation of the Muslim communities in Mindanao, the injustices and oppression they have been facing from private and public sectors, especially from government policies that have not considered the real needs and concerns of the Muslims.

The second speaker, Fr. Father Paul Glynn, a Columban priest, dwelt mostly on a historical perspective. He discussed the history of the Muslims in the Philippines not from the colonizer’s point of view but from the local’s. He pointed out the Muslim’s desire for self-determination.

The afternoon sessions focused on the “Human Rights and the Lumads: Retrospects and Prospects.” Though the issues faced by the indigenous communities are found all over the country, the focus of these sessions were on the indigenous people of Mindanao, the Lumads. There were two speakers who shed light on this topic, sharing specially their personal struggles while advocating for the rights of their people.

The first was Fr. Christopher Ablon from the Iglesia Filipina Independiente, Diocese of Malaybalay, Coordinator of the Phil. Ecumenical Peace Platform (PEPP). The second was Mr. Roger Plana, Secretary General of the KALUMBAY Regional Loomed Organization. They explicitly presented to the body the bloody and painful history of the Lumads, their struggles to defend their land, their dignity and identity. They highlighted the Government’s complacency towards the Lumad’s concerns, and worse, the governments support to mining companies, logging industries and the use of armed forces to inhibit the Lumad’s advocacies and preservation of their lands.

Workshops followed after the two speakers. The participants were free to choose which workshop to join. They were Interfaith Dialogue, the New Evangelization and the Human Rights and the Lumads. The workshops were crucial for the discernment aspect, a moment to discuss essential elements brought out during the day, to connect them with our current pastoral experiences in our respective places and to elaborate plans of actions to which we can commit ourselves as clergy. The method proposed was the “See, Judge and Act.” Every group prepared their report which was shared in the open forum. This activity helped us to be acquainted with the various realities of the oppressed in different contexts of the Philippines, especially in the Mindanao context.

The third day activities started with the Eucharistic Celebration presided by Msgr. Perseus P. Cabunoc, Vicar General of the Archdiocese of Cagayan de Oro and Rector of the St. Augustine Cathedral. He focused on the theme: “The Poor Church at the Service of the Poor.” He discussed the importance of
the clergy to take a concrete and coherent stand towards the impoverished and oppressed, and that it remains a challenge for everyone to put into practice.

This was followed by a Panel Discussion which started with a talk by Sr. Henedina Mananzan, RGS, from the Women Ministry Program Coordinator, Archdiocese of Cagayan de Oro. She discussed the topic “Faces of Poverty in Mindanao (Migration, Human Trafficking, and Child Labor)”. Sister Henedina gave a very “down to earth” message based on concrete data that shed light to the struggle of the impoverished people in Mindanao, especially of the young girls who are fooled with false promises of a better life, but in reality, are being sold and forced into prostitution here in the country and abroad.

The second panel discussion of the day was conducted by Bishop Feliberto Calan of Iglesia Filipina Independiente and Co-Chairperson of the Ecumenical Bishops Forum. He discussed the topic “Peace Process and Dialogue with the NPA\NDPF: The Mindanao Setting and Challenges.” Bishop Feliberto shared a significant amount of information of the political situation of Mindanao, the struggle of individuals and NGOs that have been fighting for justice, peace and dialogue. He mentioned the militarization of Mindanao and the abuses that have been happening in the Land. His talk was followed by the concurrent workshops focusing on three topics: The poor Church at the Service of the Poor, Faces of Poverty (Migration, human trafficking, and child labor), and Peace Process and Dialogue with NPA\NDPF. The workshops, once again, were marked by a rich sharing and various realities were presented by the participants, discernment and plans of actions were presented to the open forum in the following day.

The fourth and last day begun with the Eucharistic Celebration presided by Fr. Raul B. Dael, Vicar for Clergy of the Archdiocese of Cagayan de Oro. He focused during his homily on “The Care for our common home.” He animated the clergy present to embrace their prophetic role while being true stewards of creation or simply to commit one’s self to care for God’s gifts to humanity. The panel discussion had two excellent speakers.

The first was Fr. Reynaldo Raluto from St. John Vianney Theological Seminary of the Archdiocese of Cagayan de Oro. He discussed the topic “Popes Francis’ Vision of Our Common Home: Laudato Si.” He presented the outline of the document, highlighting the most essential and challenging elements vis-a-vis the environmental situation of Mindanao.

Fr. Reynaldo’s talk was followed by Sr. Stella Matutina, OSB from the Panalipdan Mindanao. Sister Stella focused on the topic “The Environmental Concerns and Issues.” She mentioned that environmental issues afflicts the whole country, however she opted to focus on her own experiences in advocating for environmental protection of Mindanao. Sister Stella challenged those present to take a stand and join her and all those who have been advocating this noble cause to protect the environment. She, like the previous speaker, mentioned the richness of Mindanao, especially on natural resources, and that this richness is being threatened, especially by foreign investors, while the people of Mindanao, the Lumads and farmers remain struggling in poverty and alienation.
The last panel discussion was facilitated by Professor Bobby M. Tuazon, director for Policy Studies, center for People Empowerment in Governance (CENPEG).

After hearing to all these speakers, getting acquainted with the alarming reality that are affecting our people, especially the people of Mindanao, the participants had varied emotions and feelings: on one hand a feeling of being disturbed, indignation, revolt, anger; on the other hand, of hope, of a call to action, a call to embrace our prophetic role, of going back to the gospel imperatives. We return to our respective missionary commitments revitalized and re-awakened to get out of our comfort zones and reach out to the impoverished and oppressed people in society.

Some realizations: it is evident that our church is not and should not be indifferent and complacent with the injustices being committed in our country, especially in Mindanao. Second, Mindanao cries for a more prophetic presence of the Church. Third, the Church should and cannot walk alone in her efforts to seek for justice and liberation. We as Church, have to join all men and women of good will, NGO’s, and various sectors of society who seek real transformation. Fourth, the discernment process must continue coupled with concrete actions.

We are certain that the Lord journeys with us. In the words of Pope Francis: “I think this is truly the most wonderful experience we can have: to belong to a people walking, journeying through history together with our Lord, who walks among us! We are not alone; we do not walk alone. We are part of the one flock of Christ that walks together.” (Pope Francis, the Church of Mercy).

NONVIOLENCE DEMANDS COURAGE, MUCH MORE COURAGE THAN VIOLENCE

Nonviolence is much more than not using violence.
Non violence depends on your vision of evil.
Those who see evil only in systems and structures and other people make a fundamental mistake.
The roots of evil go much deeper.
It is embedded in every human heart that does not accept the other person, rejects him or her, and will finally liquidate him.
The strategy of nonviolence is the strategy of love, which strikes at the root of evil. If evil can be forgiven, it can be uprooted.
Nonviolence is not only the refusal to kill or torture any human being, but also the refusal to exploit anyone.

If someone has beaten you up, you will ask him whether he has hurt his hand.
Nonviolence is more than being nice to people.
Nonviolence is to rebel against any injustice, any exploitation, any corruption.
Nonviolence is to stand up and commit your life for the rights of anyone oppressed, for the poor and the powerless, and by means of nonviolent actions to change inhuman and oppressive structures into structures with a human face.
We must learn to fight evil without hurting any people!

- Movement Without A Name
Lemongrass, also called fever grass, is a perennial plant with thin, long leaves that is indigenous to many Asian countries. As the name implies, lemongrass smells like lemon, but it tastes milder and sweeter. This herb is used in various Asian cuisines as a flavoring agent due to its potent flavor.

Nutritionally, lemongrass is a good source of vitamins A and C, folate, folic acid, magnesium, zinc, copper, iron, potassium, phosphorus, calcium and manganese. It also has minute traces of B vitamins.

Along with its culinary uses, lemongrass is useful in alternative or complementary remedies for a wide range of ailments.

It has many beneficial medicinal properties including analgesic, anti-inflammatory, antidepressant, antipyretic, antiseptic, antibacterial, antifungal, astringent, carminative, diuretic, febrifuge, galactogogue, insecticidal, sedative, and anti-cancer properties. The leaves, stems and bulb of lemongrass are used in various treatments.

Lemongrass tea is most often used in home remedies for various health issues. You can brew the tea by steeping one teaspoon of fresh or dried lemongrass in a cup of hot water for about 10 minutes. Strain, add any desired sweetener and your tea is ready. You can also buy ready-to-use tea bags.

Here are the top 10 health benefits of lemongrass.

1. Helps Digestion: Lemongrass promotes healthy digestion. It has antiseptic compounds that effectively kill bad bacteria and parasites in the digestive tract and repopulate the good bacteria in the colon. This in turn helps treat digestive health problems like indigestion, constipation, heartburn, diarrhea, bloating, flatulence, stomach spasms, vomiting and cramps. Lemongrass has antimicrobial properties that help relieve gastroenteritis. For a healthy digestive tract, drink lemongrass tea on regular basis. Lemongrass tea, however, is not recommended for small children.

2. Controls Cholesterol Levels: The anti-cholesterol and anti-atherosclerosis action of lemongrass helps reduce the absorption of cholesterol from the intestine. It helps in the oxidation of LDL-cholesterol in the blood, which in turn helps prevent atherosclerotic plaque buildup. The high potassium content in lemongrass also helps lower and regulate blood pressure. Drink a cup of lemongrass tea everyday to help lower your cholesterol level and reduce blood pressure.

3. Cleanses and Detoxifies: Lemongrass tea helps cleanse and detoxify the body. The diuretic nature of lemongrass helps remove toxins, uric acid and bad cholesterol from the body by increasing the frequency and quantity of urination. Urination also helps clean out the kidneys. The cleansing properties of this herbal tea help purify the liver, kidneys, bladder and pancreas. It plays a key role in increasing blood circulation, which is important for overall health. Drink lemongrass tea on a regular basis to get rid of harmful elements.
4. Heals Colds and Flu: Lemongrass has antibacterial and antifungal properties that help your body cope with coughs, fever and other cold and flu symptoms. Plus, it is loaded with vitamin C that boosts your immune system to fight the infection.

You can use lemongrass oil to relieve pain in muscles and joints, as well as headaches resulting from a cold or the flu. Plus, lemongrass can be effective in breaking down mucus and phlegm buildup, which can alleviate problems with breathing. This is mainly beneficial when suffering from bronchitis or asthma.

5. Fights Cancer: Lemongrass tea can help fight cancer. A component called citral found in lemongrass causes apoptosis in cancer cells without damaging healthy cells. Simply put, it causes the cancer cells to commit suicide.

6. Reduces Arthritis Pain: Due to its anti-inflammatory and pain-relieving properties, lemongrass helps treat arthritis, rheumatism, osteoarthritis, gout and other types of joint pain. Its anti-inflammatory properties help suppress the activity of cyclooxygenase-2, an enzyme involved in inflammation that causes pain, especially in joints. Plus, lemongrass helps to alleviate muscle spasms or sprains by relaxing the muscles, which in turn reduces the pain-related symptoms.

- You can mix lemongrass oil with coconut oil in a 1:2 ratio and rub it over the affected area. Leave it on for a few hours before rinsing it off. Do this daily for a few weeks.
- You can also drink lemongrass tea twice daily for best results.

7. Benefits New Mothers: Lemongrass is highly beneficial for new mothers who are breastfeeding their babies. It has galactogogue properties that help increase breast milk production. Its antimicrobial and antibacterial properties also help the babies remain healthy and free from infections. Lactating mothers can drink one to two cups of lemongrass tea daily.

Note: Lemongrass should be avoided during pregnancy.

8. Fights Depression: The antidepressant properties of lemongrass help treat depression. The herb also activates the release of serotonin, a chemical in the brain that combats depression.

Lemongrass relieves anxiety, boosts self esteem, uplifts spirits, gives confidence and improves mental strength. Lemongrass also contains citronella, which is well known for its calming effect on the mind and body. It also helps you to sleep better. Drink a cup of lemongrass tea, whenever you feel depressed or have a low mood. The tea will help you keep calm and cool.

9. Reduces Body Odor: Lemongrass oil in a diluted form works as an effective deodorant. In fact, beauty experts find lemongrass oil more effective than many of the synthetic deodorants available in the market. The main chemical component found in lemongrass is citral, which is aromatic. Plus, it has antimicrobial and antibacterial properties that help control excessive sweating and destroy or inhibit microorganisms that cause body odor. In addition, lemongrass will not cause skin irritation or exacerbate skin allergies.

10. Keeps Skin Healthy: Lemongrass is also beneficial for your skin. It can help alleviate various skin issues, from large pores to fungal infections. Due to its antibacterial, antiseptic and antifungal properties, lemongrass helps limit bacterial or microbial growth on the skin. This in turn helps keep your skin free of infections as well as lessen issues caused by bacterial or fungal infections. Plus, its acts as an astringent, helps minimize pores, limits the secretions of oil and makes the skin firm.

Dilute lemongrass oil with water or another base, such as olive oil, before use.

1. Mix one-half cup of freshly sliced lemongrass in one cup of olive oil and heat it for five minutes.
2. Remove from heat and allow it to cool before applying on skin.

To sum up, to enjoy these health benefits of lemongrass, drink one to two cups of lemongrass tea daily. However, do not consume it if you are pregnant or taking any medications.
NOVA ET VETERA ● SEPTEMBER-OCTOBER 2015

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NEWS FROM ABROAD

Latin America and the Caribbean

By Audrey Muñez, CICM-RD

LAC Province Newsletter, October 2015, No. 7, pp. 7-8

Before working in the Diocese of San Pedro de Marcoris, it was known to the confreres of RD that the CICM Team who would work in the diocese would be given two parishes. It was realized during the month of August this year (2015); the Parish of Nuestra Señora de la Altagracia was finally handed over to us. The Parish has a huge church building with approximately 5000 in population. But not all of them are Catholics because there are other sects or protestant churches present in the area. And now our big challenge is how to fill the space with mass goers on Sundays and weekday’s liturgical celebrations. Historically, Los Hatillos (in Spanish it is read los atiyos) was founded during the time of President Balaguer. The inhabitants of this parochial territory were coming from a place called Los Haitises; a mountainous area of this region. When Los Haitises was transformed into a National Park, the President of the Republic (Balaguer) asked the people to settle to another place; which is, the present Los Hatillos.

As part of the team working here, Delfin Noriega and I agreed that our Team Base is Parroquia Santa Ana in the Municipality of Consuelo. In fact Msgr. Francisco Ozoria Acosta has mentioned it in his homily during the turn over. He (Msgr Ozoria) highlighted the importance of collaboration between the two parishes under the management of the CICM Missionaries. Well, it’s quite interesting and challenging at the same time; nevertheless, I am happy to work here. Los Hatillos is about 20 to 22 kilometers from Consuelo and the roads are paved. Although some areas need to be repaired. We take turns in going to Los Hatillos and decided not to sleep in the rectory for now.

Parishioners are wondering why we are not settling in the casa curial (rectory). For several occasions already I’ve been explaining to our parishioners “the reason” why we are not physically present in the parish. Not physically present means not settling permanently in the rectory. I believe the reason is obvious. As CICMs we try not to
live alone in the mission station where we work; unless, the mission’s circumstance is undeniably difficult that a confrere is obliged to live in solitary in his mission territory. But somehow, slowly, the people are grasping the principle we live by and the reason why we cannot live alone in a parish. Simply, because we are a religious congregation. And because as CICMs we believe in the spirit of communal living and we opted to live in a community of two or more confreres. Although we work in Nuestra Señora de la Altagracia but our parishioners only see us one or two hours prior to the Eucharistic celebration. It is the compromise that we made as a team to highlight the importance of communal living in the mission. In fact Msgr Ozoria introduced this scheme in the Diocese. He mandated that the priests (his diocesan priests) in the Diocese should be living by team in a community of two or more people. Quite interesting! As of now our presence in Los Hatillos is quite limited because of the circumstances that are beyond our control. However the mission continues as we strive to cater to needs of the people, both in the center and far barrios.

The turn over celebration. As a customary practice, the turn over of the parish was highlighted with the Holy Eucharistic celebration. Some confreres were present especially the new elected Provincial Delegate of RD Fr. Henrique; with him were fathers Emmanuel, Roman and Geronimo. And of course the Parish of Santa Ana in Consuelo sent a good number of delegations which made the celebration livelier. And we requested the youth from the Parish of Santa Ana to join the choir during the Holy Mass. It was a simple celebration. Simple means there was no food or some sort of activities after the Holy Eucharistic celebration.

How are we doing now? Honestly it is too early to predict how things are going because of the limited time we spent in Los Hatillos. But the parish per se is functioning well right now. And we opted not to change the existing system the parish has. Hence, we need time to evaluate, plan and study the things that we need to improve or change. The best option we have is to continue with what are already there (e.g. Liturgical celebrations, meetings, Eucharistic celebrations in far barrios, their apostolate of visiting the sick, celebration of the Word in different sectors, etc). And apparently to change or to add something when there is a need to do it in the future. Moreover, there is a good collaboration from the people. And these are simple people who only depend on their small scale livelihood. In fact, some are teachers from the school in the area but most of them are simple workers and housewives. Their houses, including the church building we have in the parish, were constructed by the government. It simply means that before they were transferred from Los Haitises, their houses were being built by the government. Moreover, and this is significant to me, spiritually the people are responsive to the call of their faith. Lastly, the CICM Team in San Pedro de Macoris is working hard to respond to the needs of both parishes. Only that in Nuestra Señora de la Altagracia, our presence is so limited for now. There maybe no physical presence of a priest at the moment in the parish but in God's time it will soon be realized. ☺
Concerning the CICM PRESENCE in **Republica Dominicana**, it has been about 57 years since we started the mission in the southwestern part of the country. Although República Dominicana has grown economically and has better access to different kinds of services, like roads, hospitals, education, communication, etc..., poverty is still widespread. The present administration has a beautiful discourse of improving the living condition of the poor but it remains a promise. Programs to eradicate poverty have had little effect. Unemployment is still very high and salaries for those who are employed are low. The consequence of this is the social exclusion of the poor.

On the level of governance, the administration is plagued with corruption and impunity for those who are in the circle of the political and economic power. Justice is for those who can buy justice. Human rights violations, injustices and abuse of power on the part of the “haves” against the “have nots” is rampant.

The República Dominicana is not spared from the influence of drug lords and dealers (drug trafficking). Before, RD was and continues to be a stepping stone to sell illegal drugs to USA and Europe, now RD has become a market in itself. Human trafficking is becoming an issue in RD too. Family disintegration is a big challenge on one hand, and violence like hold ups, street fights, domestic violence, etc... on the other hand.

Integrity of creation is also a big challenge for RD. Big multinational companies are increasingly exploiting mineral resources, especially gold in the northern part of the country. Questions have been raised about these companies: the way their operations are going on, its destructive effects on the environment and on the lives of the local people.

One of the controversial points that have been a topic of ongoing discussion and conflict is the presence of Haitians in RD. Before, Haitians came to RD to cut sugarcane. But for the last 5-10 years, the presence of Haitians is not only limited to sugar cane fields but has spread to other sectors such as, construction, hotels-tourism, informal economy like selling in the streets and has expanded in the area of agriculture and domestic helpers. One of the main issues that is going on at the moment is the PLAN TO REGULARIZE the STATUS OF ALL FOREIGNERS IN DR. Not surprisingly this plan is intended basically for the Haitians in DR. The date of the plan for regularization has ended and Haitians are returning to Haiti either voluntarily or via government enforced deportation.

On the other level, we also see the growing influence of social media thru internet and other social means of communications. More and more the “digital culture” becomes a way of promoting relationships especially among the youth. How to use these means for the works of new evangelization is a big challenge.

On the level of education, after a lot struggle from the part of the concerned citizens, the state has approved that 4 percent of the Notional gross Product will be assigned for the improvement of education. As a consequence
of this, teachers’ salaries have been increased, more schools were constructed and still going, and hours of classes are extended.

We also observe the growing participation of people especially the youth in civil society forming a civil movement (mostly by middle class and professionals). This movement becomes a place where people in general express their voice or their discontent with the government or the party in power and to influence public policies. Finally, the Dominican church has implemented its third national pastoral plan with the objective of revitalizing the church and integrating the Continental mission as proposed by Aparecida. It is all about the new evangelization with the purpose of building small Christian communities and of trying to win back those who have been aloof or have left the Catholic Church. Also new bishops were appointed by Pope Francis.

The role of women and the youth in the digital era are two topics that pose a challenge to the way we do mission in RD.

**Latin America Continental Mission**

*The Concluding Document from the 2007 Conference in Aparacida, Brazil, talks about the Continental Mission:*

This Fifth Conference, recalling the command to go and make disciples (see Mt 28:20), wishes to awaken the Church in Latin America and the Caribbean toward a missionary impulse. We cannot let this hour of grace slip by. We need a new Pentecost! We need to go out to meet individuals, families, communities, and peoples to communicate to them, and share the gift of encounter with Christ, who has filled our lives with “meaning,” truth and love, joy and hope! We cannot passively and calmly wait in our church buildings, but we must move out in all directions to proclaim that evil and death do not have the last word, that love is stronger, that we have been liberated and saved by the Lord’s paschal victory in history, that He calls us into the Church, and wants to multiply the number of his disciples and missionaries in building his Kingdom in our continent. We are witnesses and missionaries: in large cities and the countryside, in the mountains and jungles of our Americas, in all the areas of shared social life, in the most varied “Areopagus” settings of the public life of nations, in the extreme situations of existence, assuming ad gentes our concern for the Church’s universal mission” (no. 548).

In today’s world, many companies have changed direction and found success. Many of these companies, in their search for profitability and stability, have utterly redefined their goals, strategies and marketing techniques.

The lesson is that changes in business strategies were not incidental footnotes in the histories of these companies. Rather, the changes that were made unlocked new dimensions of revenue and profitability – heights that would never have been reached by staying the course. Making such changes requires both the foresight to know that existing strategies are ill-suited for future opportunities and the discipline to enact fundamental shifts in corporate focus.

Can we learn from them in our search for relevancy and fruitfulness of our missionary projects? Can we get insights from the changes they made in their marketing and business strategies so that our missionary and pastoral works can also yield fruits a hundred fold?

During the 2014 Provincial Assembly, it was recommended to the Provincial Government to create a Mission Committee to study and analyze the ever-recurring question of – are we where we should be – especially in terms of our ever-challenging missionary call. What has been done and where are we?

The outgoing Provincial Government established a Provincial Mission Committee. This committee has already met twice and is taking concrete steps to help the new Provincial Government evaluate the province’s missionary projects and assess the Province’s vision and mission.

One of the many CICM documents that the committee is using as a reference is the CICM Guidelines for Mission. Chapter Four of the guidelines talks about Criteria for Our Missionary Involvements:

“Criteria are always operational: They help people and institutions discern and determine the reason why they respond or would like to respond in the future to certain challenges... Our criteria for missionary presence stem from our missionary charism and identity, our understanding of our mission, and our missionary priorities or basic commitments...

The service to the local Church is a basic reference point (Const. Art. 3 & 6): we want to help local Churches become more missionary, in their own area as well as in the whole world (participation in universal mission). Consequently, our tasks are essentially temporary. (Const. Art. 10) the criteria clarify the basic conditions under which we assume certain responsibilities and the aim of our service. If the aim is reached, we withdraw in order to respond to other missionary needs. Important questions to be asked are: Is this a missionary situation? Are we able to
respond to it? Are others not better qualified? Are they available? Is a present commitment still to be considered a missionary commitment? Are we qualified to respond to this particular need? Etc. (Celleno, 11, 3.3.)

The missionary empowerment of the local Church can take many forms: missionary animation in parishes and schools, creation and animation of missionary associations, specialized youth work, formation of local people for missionary tasks, etc.”

Each one of us, as member of the US Province, has to participate in the discernment process as we try to evaluate, clarify and articulate clearly the vision and missionary projects our province. The discernment process is “painful and bloody” because it challenges us to look at our lives as missionaries and ask hard questions about our missionary presence, our missionary vitality, our attitudes and involvements. Part of the task of the Mission Committee will be to regularly assess the missionary commitments of the province: Are we where we ought to be and are we doing what we are supposed to do? Is our missionary presence an answer to real missionary needs?

To quote the CICM Guidelines for Mission:

“Evaluations are not occasions for self-congratulations! They are future oriented and do not intend to legitimize the current commitments of individual members. Our corporate commitment allows for a rich variety of individual commitments but it should at the same time clearly express the charism of CICM. The ideal is that all individual commitment be articulated within the corporate commitment… We should gradually become aware of the necessity to reflect on the corporate commitment of our Congregation. The question is not whether we do a good job but whether we are in line with the CICM charism.”

Innovation and creativity, these are two words that are often heard in corporate and organizational workshops and conferences. Dr. Scott Isaksen, founder and president – The Creative Problem Solving Group Professor of Leadership and Organizational Behavior said: “Creativity is the making and communicating of meaningful new connections and insights. Innovation is the transformation of these ideas and insights into deliverable business results. You can have creativity without innovation – but you can’t have innovation without creativity.”

As we try to articulate a vision of the future of our province 10 or 15 years from now or even more, we have to begin the collective process of thinking outside of the box (creativity), challenging ourselves to new ideas and transforming them into concrete and realistic expectations (innovation).

All of us are aware that our world is changing faster and faster. As changes develop in the world, new missionary needs and challenges also emerge that need an urgent and appropriate missionary response grounded in the gospel of Jesus. Pope Francis reminded us that “the Church responds to these missionary challenges not as a relief organization, nor an enterprise, nor an NGO, but a community of people, animated by the Holy Spirit, who have believed and are living the wonder of the encounter with Jesus Christ and who want to share this experience of deep joy, the message of salvation that the Lord gave us. It is the Holy Spirit who guides the Church in this path.” (Pope Francis, 2013 Mission Sunday).

I would like to close this reflection with the Gospel of Luke 14:28-30: “Do you build a house without first sitting down to count the cost to see whether you have enough to complete it? Otherwise, if you have laid the foundation and are not able to finish it, everyone will make fun of you: ‘This fellow began to build and was not able to finish.’”

Let us all pray to the Holy Spirit to lead us in this endeavor.
Welcome to Theses Corner!

Fr. Fábio de Souza Teixeira, CICM presented his thesis to the Faculty of the Graduate School of Maryhill School of Theology, Quezon City in partial fulfillment of the requirements for the Degree Master of Arts Major in Theological Studies, in July 2010 and received a grade of 1.304, Magna Cum Laude. Below is the Abstract of his thesis entitled ON CHRISTIAN HOPE: An Analysis and Reshaping of the Encyclical Letter of Joseph Ratzinger-Benedict XVI.

I chose to write about Spe Salvi because it has much to offer to Christians of today, if only they could be led to understand its content properly. However, it is a difficult document and the proper understanding of this document requires a background of the author and his theology.

There are 3 important aspect of the life of the author that have to be considered: 1) He grew up under the rule of Hitler and the National Socialist party; 2) He was teaching in Tubingen when student’s revolutions sweep across Europe influenced by the Marxist system; 3) He founded the Journal Communio, became the prefect for the Congregation for the Doctrine of the Faith, and then the pope.

The point of departure of Spe Salvi is a critique to modernity: The contemporary crisis of Christian hope begins with the Empiricism of Francis Bacon, gains strength in the Rationalism of Immanuel Kant and has Its apex in the Historical Materialism of Karl Marx. Bacon has marked Modernity by introducing a new method of acquiring knowledge. He also introduced a utilitarian understanding of knowledge that gave birth to the myth of progress. The myth of progress assumed a new form in Kant’s thoughts associating progress and the enlightenment of reason and the total freedom of the individual. Then, the French revolution became in history the first attempt to establish the perfect world promised by progress through politics.

The society which followed after the French Revolution did not bring freedom and equality but struggle to the majority of individuals. In response to that context, a second attempt to establish paradise on earth is initiated by Karl Marx. According to him, human existence is marked by the struggle for survival which could only cease in a communist society. He begins then the proletarian revolution – the second enlightenment – which replaced the bourgeois society with the communist society.
Benedict XVI says that the world is in such a crisis of hope because we have deposited all our hopes in the progress of science and technology. Now that those have failed to bring humankind to fulfillment, we feel like there is nowhere else to put our hopes. However, Benedict XVI says that where science and politics have failed, the Christian message will succeed in giving hope to people of today. Benedict says that our society can be healed if 3 shifts are performed:

A shift from Empiricism to Theism: there is God, a personal will which controls the world and the rules of matter. In Jesus Christ, this God has revealed himself as loving Father who cares for each one of us.

A shift from self to society: God the Father, who created and ordered the world, calls humankind to be members of his family. Therefore, the standard of every human action would be the familial love which was revealed in Christ and that is how we should relate to each other.

A shift from secular to eschatological hope: Benedict says that the purpose of human existence is set beyond this material existence. God who created us and who loves us has purposed us to an encounter with him and being one with him. The deepest desire of the human heart according to Benedict is the unbounded loved of God. This is redemption: to find this love that makes our existence meaningful.

Benedict XVI says that it is the responsibility of every Christian to manifest such hope in society in 3 ways: Prayer, Action and Suffering, and Judgment. Prayer is the fundamental expression of one’s faith in God. But it is prayer that changes the believer in doing the will of God. Then Christians are called to take action and work for the good of the human family even if it implies suffering. Yet, Christians only live their hope radically in the conviction that God’s justice will prevail at the end.

The expression “Bahala na ang Diyos!” is a clear example that in spite of various natural disasters the Filipino people does not despair but keep hope for the future. On the other hand, we cannot leave everything to God. Perhaps it is time for us to remember those who have come before us and have given their lives fighting for a better society. But we can only follow their example if we are convinced that God’s justice will prevail. We Christians can change society around us if we truly live our Christian hope and make it manifest in society.
Stories for the Missionary Disposition should be about CICM confreres, should be true, and should not require Parental Guidance.

**Stern but a Wise Adviser**

It was something intriguing for Loreta Codiam to know that despite Enr**i**que Cor**n**ette’s sternness and seemingly unapproachable ways, some Lubo folks entrusted their concerns to him. He was their adviser. They must have observed his wise decision-making. One of them was Gregrio Wacdagan of Lubo. He only went to confession if the priest Enrique visited Lubo. When the latter died in an accident in Ableg, Mr. Wacdagan was one of the delegates from Lubo. Loreta was then a student and she observed that Mr. Wacdagan was silently mourning the death of his friend and confessor.

Gaspar Codiam would consult Enrique for big matters like the choice of his daughter for a course. A cousin suggested Loreta to take up nursing and she would give all her books in pre-nursing to her if she would enroll in nursing. But the father, Gaspar wanted to refer this to his adviser Enrique who disagreed right away because nursing according to him, was expensive and the result would be that all their fields would go into this expensive course. He suggested rather for the daughter to take up Elementary Teacher’s Certificate which could be obtained with a study loan. And this was the case.

*[Sr. Aurora Codiam, SIHM]*

In one of the trips of a young missionary Josef Goethals from Baguio to Salesseg in Kalinga, the Dangwa Bus broke an axle at about eight in the morning. Since it was a major problem they had to order new parts from Baguio. Josef asked the driver, “How long will this take?” The driver answered, “Oh, Father, only seven hours. They might send another bus to replace this one.” Josef continued, “When will the bus arrive?” And the answer was, “No problem, Father, the bus will arrive today.”

The other bus passengers did not seem to worry. They started cooking rice and chicken. This was the moment Josef learned that in the Philippines, time has a different meaning from that of western understanding. He felt the same when once he asked his mission boy in Salesseg what time it was. The boy answered, “Father, it’s exactly around four o’clock.”

*[Josef Goethals]*

The seminarian Zebedee Lobo Kabesa, AIFC’s (Asia International Formation Community) gentle and brilliant giant, was well loved and hugely admired by the parishioners in whatever apostolate area he was assigned during his 4-year stay training in the seminary—the old and young alike, the bright and the dull, the rich and the poor, the men and women, the girls and boys... and anybody in between. He treasured them all without conditions and he thoughtfully coined a rather endearing and politically correct designation for those belonging to the third sex: “our FORMER brothers.”

*[Anthony Pizarro]*

All confreres of any Province are invited to contribute some anecdotes about themselves or about deceased confreres. Give your stories to Rex Salvilla. You will be remembered in his masses. E-mail rexccelsal@hotmail.com