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CAMUP

C A M I L L I A N U P D A T E

IEC is IEC

Reliving the Emmaus' experience

Fr. Rodolfo "Dan" Cancino Jr., MI

As the sun sets and the blanket of darkness unfolds during the last Eucharistic celebration (*Statio Orbis*) of the 51st International Eucharistic Congress (IEC), the RED CROSS shines brightly on top of San Pedro Calungsod stadium. As I hold my sight on it, I was moved to remember the sorrowful events of yesterday and today but moreover I was brought to appreciate in fuller light the bond of Eucharist, Mission and being a Camillian.

SORROWS OF YESTERDAY AND TODAY

Like the disciples journeying towards Emmaus with face downcast and full of disappointments, I remember that in the 20th century we had two brutal, totalitarian regimes; two World Wars, with 50 to 70 million dead in the Second World War alone; as well as genocide and mass murder of millions, concentration camps and gulags. In the 21st century we live with the threat of ruthless terrorism, outrageous injustice, abused and startling children, millions of people displaced and flights, increasing persecutions of Christians and devastating natural catastrophes in the form of earthquakes, volcanic eruptions, tsunamis, floods and droughts. All of that and much more are the "signs of the times."

In light of this situation, there is shortage of hope in the world as perhaps never before in history. Thus, the world needs to hear the message of hope in Christ Jesus proclaimed at the very core of the Eucharist.

HOPE IN THE EUCHARIST

The 51st International Eucharistic Congress held in Cebu City, Philippines shouted over the whole world the hope in Jesus with renewed ardor and with the mission to bring this message of hope to all

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SHEPHERD'S CARE PROVINCIAL'S CORNER

Fr. Rolando Fernandez, MI



LIVING IN GOD'S MERCY AND MISSION

We are indeed so blessed to have a God full of mercy and compassion; a God who never marks our iniquities. But with Him is forgiveness. As the psalmist says, "If you Lord, mark our iniquities, Lord, who can stand? But with you is forgiveness, that you may be revered" (Ps 130:3-4). We have a God, though we turn away from Him, will surely win us back through his mercy and forgiveness. Our Lord Jesus said, "What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go and look for the one that wandered off?" (Mt 18:12). Our God cannot afford to lose any one of us. All of us are so valuable and important to Him. If we truly believe in this God who is merciful, compassionate and forgiving, can we not commit ourselves to this God and to the values that He espouses like love, truth, justice, etc.?

Truly, we are so blessed to have Jesus, the mercy and compassion of God the Father, the full revelation of the Father, the one who suffered, died and rose on the third day, the one victorious over sin and death—the Son of the living God; the one who is really present in the Eucharist. As the Father says, "This is my Son, whom I have chosen: Listen to him" (Lk 9:35). We have to listen to Him for his words are life and love.

When He speaks, He means it. It is true! Thus when He says, "This is my body, which will be given for you; do this in memory of me. And likewise the cup after they had eaten, saying "This is the new covenant in my blood, which will be shed for you" (Lk 22:19-20), He really means it. He is truly and really giving Himself to us. We who receive Him in the celebration of the Eucharist are called to be His witnesses and instruments in the proclamation of the Kingdom of God here on earth; we have to be in His mission especially in reaching out to the poor, the sick, the marginalized and those at the peripheries of our society. Therefore, our celebration of the Eucharist is a commitment to Jesus' mission of mercy and compassion towards humanity's liberation from dehumanizing and enslaving experiences in life.

May the Lord Jesus keep us always in His mercy and compassion.

MERCIFUL LIKE THE FATHER



POSTCARDS FROM TAIWAN

Fr. Giuseppe Didone, MI



Annual Week of Prayer



Inauguration of a new road



Annual Chapter on Financial Report and Budget for 2016



Mass at St. Camillus Church



Ecumenical Prayer and Annual Chapter

From Jan. 18-25, 2016 is the annual Week of Prayer for the unity of the Church. For the first time in the Church of the Aborigines of Hanshi, an ecumenical prayer took place between the three local denominations. The Presbyterian pastor made a reflection on the Letter of Paul to the Corinthians where it is said, "There's only one body with many parts." Therefore, we should collaborate for the development of the one body.

At the same time in St. Mary's Hospital, an ecumenical encounter among hospital personnel where many are Protestant was organized.

On Jan. 24, through the collaborative efforts of the Catholics and Protestants a new road in a farflung area was inaugurated. This new road will make it easier for the aborigines to come to Church and to do their daily dealings.

The Annual Chapter on financial report and budget for 2016 was held on Jan. 22 at St. Mary's that was participated by the Philippine Provincial Council and the Delegation of Taiwan. The delegates from the Philippines had the opportunity to celebrate mass at St. Camillus Church in Lotung which was declared as a jubilee church in the Year of Mercy 2016.

(IEC is IEC... continued from page 1)

especially to those “who, though baptized, have drifted away from the Church and live without reference to the Christian life” (Benedict XVI, Homily at the Synod of Bishops, Oct. 7, 2012). “When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them” (Lk 24:30). Let our eyes be opened in the Eucharist and enable us to recognize him always in the breaking of the bread.

At the “Eucharistic” station in Cebu City last Jan. 20–31, 2016, pilgrims from 73 countries all over the world gathered with the Filipino faithful including the Camillians in the Philippines. This universal assembly is an authentic sacrament of communion in Jesus Christ and of oneness in faith and love. The gathering provided great opportunities for experiencing and understanding the Eucharist as a transforming encounter with the Lord in his word and in his life-giving sacrifice—that we may have life and have it to the full (Jn 10:10). The congress deepened that every encounter with Christ in the Eucharist is a source of hope for the world, transformed through the power of the Holy Spirit into the likeness of Him whom we encounter, and encourages us to set out on a mission to transform the world with our zeal to bring to those who need most the same acceptance, forgiveness, healing, love, and wholeness that we ourselves received and experienced.

Looking at my life as Camillian, the IEC is IEC—deeply INSPIRING, meaningfully ENRICHING and totally CHALLENGING to relive the beautiful experience of the two disciples of Emmaus.

EUCHARISTIC CAMILLIAN

Continuing Camillus’ inspiration by getting up and going back to Jerusalem of our communities and to the sick and the poor, we are convinced that the Holy Spirit sends us forth in order to proclaim the story of Jesus like the early disciples who joyfully shared stories of how each of them encountered the Risen Lord in the Sacred Scriptures and in the Breaking of the Bread.

As Eucharist becomes a living encounter with Christ in the fullness of its paschal mystery, it is also the root of and impetus for hope. In every Eucharist, we are embraced by God’s love and with this conviction, conversion of the heart begins. “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” (Lk 24:32). When prayer is done through, with and in Christ, the Eucharist becomes source of healing and our hope. As the bread is broken in the Eucharist, the broken bread and the difficult reali-

ties of life challenge us to live with gratitude and joy. It is only in being broken that we can only be shared. Those who suffer and have endured a lot of crisis in life can know and own spiritual resilience and truly celebrate life’s joys and remain hopeful.

From the table of the Eucharist, we are called to move towards the table of the sick. The Eucharist is not just a weekly way of celebrating our faith, but should radically affect our relationship with others, especially the sick and those in need. “The Eucharist ends in one hour but the Eucharist of every disciple is unending” (Charles Maung Cardinal Bo, Papal Legate, Homily, IEC Opening Mass, Jan. 24, 2016).

It commits us to the sick and the poor, to love and to serve them. We are challenged to live out the Eucharist by remaining with them (Jesus said to his disciples in the face of death: “Abide in me, and I in you” [Jn 15:4]); finding creative gestures as signs of hope that would draw people to Christ (He took the blind man by the hand and led him outside the village. When he had spit on the man’s eyes and put his hands on him” [Mk 8:23]); doing good for its own sake (“We are created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” [Eph 2:10]).

In particular, the meal stories of Jesus teach us that in every Eucharist there should be: breaking of bread with the sick, poor and marginalized. For us Camillians, the presence of the sick and the poor is a constant reminder and a privileged place of encountering Jesus outside the Eucharist. The Eucharist enables us to effectively respond to the cry of the poor, the cry of the earth and the cry of Jesus Christ. Living the Eucharist means loving the sick and the poor.

Thus, as we are energized and renewed by the Eucharist, we are sent as Christ’s missionaries to the world as broken bread for a broken world. Our lives should be a Eucharistic celebration to a Eucharistic commitment. It is only in deep prayer that our missionary dynamism can only spring from an encounter with Jesus because “prayer is lungs of evangelization” (Rev. Msgr. Miguel Cabreros Vidarte, OFM, DD, Catechesis, IEC 2016.) As a church, we are missionaries. Our Eucharist is the source and goal of the Church’s mission. Let us never forget that “The Eucharist makes the Church, the Church makes the Eucharist.”

To be witnesses of the RED CROSS means that when we eat the bread and drink the cup of wine, we become what we celebrate impelling us to share the “Christ in us, our hope of glory.”



24TH WORLD DAY OF THE SICK CELEBRATIONS

Fr. Rodel Enriquez, MI



Mati, Davao Oriental

Biñan, Laguna

Our Lady of La Paz Parish,
Makati City

Philippine Heart Center,
Quezon City

Southern Philippines Medical Center,
Davao City

Biñan, Laguna

Entrusting Oneself to the Merciful Jesus like Mary: “Do whatever He tells you.” (Jn 2:5)

On Feb. 11, 2016, the 24th World Day of the Sick was celebrated on the national level and by our different communities over the country. This year the national celebration was hosted by the Diocese of San Pablo, Laguna in coordination with the Catholic Bishops' Conference of the Philippines-Episcopal Commission on Health Care (CBCP-ECHC) represented by Fr. Rodolfo Cancino Jr., MI, as Executive Secretary.

It was attended by the sick, patients of the University of Perpetual Help System Hospital, church workers, Commission on Health Care Parish Representatives, priests, sisters and students. The program was divided into three parts. The first part was a talk on St. Camillus's Life and Spirituality by Fr. Rodel Enriquez, MI and the Pastoral Care of the Sick delivered by Fr. Rodolfo Cancino Jr., MI. The second part was the hospital visitation and anointing of the sick. Then it

culminated with the celebration of the Eucharist presided by Most Rev. Buenaventura M. Famadico, DD, Bishop of the Diocese of the San Pablo, Laguna together with other 25 priests of the diocese and religious congregations. He shared that the sick has a special part in the heart of God and must be in the heart of the Church.

The Diocese of San Pablo also received a commendation from the Provincial Health Office for its contribution in the decrease in the prevalence and incidence of tuberculosis in the province. Lunch was offered to all by the Order of Malta.

Moreover, local celebrations were held in the different hospitals and centers where the Camillians are chaplains: Philippine Heart Center, East Avenue Medical Center, Southern Philippines Medical Center, St. Camillus Medical Center, Our Lady of La Paz Parish, among others.

CONTAGIOUS

Fr. John Jay C. Magpusao, MI



Fr. John Jay, MI, is greeted by the children after he presided over the Sunday Eucharist in one of the worst Ebola Virus Disease-hit communities in Sierra Leone, West Africa.

They warned me about it. Stubborn me, I did not listen. I must confess that before engaging into it, fearful, my mind asked: "Do you really need to do it?" Yet curious as a cat, my heart insisted: "Do it, dude!" Now I'm confronted with its consequences. With nobody to blame but myself alone—fully aware that it was my personal choice to be in this kind of situation after all—then I have to deal with it, head, and heart, on.

I volunteered to participate in the Camillian Task Force's Ebola Response Program in the Diocese of Makeni, Sierra Leone, West Africa. Camillian Task Force or CTF is the international disaster response and social service arm of our Order with central office based in our mother house in Rome. With the help of the Conferenza Episcopale Italiana 8xmille Chiesa Cattolica, in collaboration with the Catholic Mission in the Diocese of Makeni, through the assistance of the Xaverian Missionaries and the full support of their confrere, newly ordained bishop, Most Rev. Natale Paganelli, SX, Diocese of Makeni's

apostolic administrator, CTF aimed at aiding the diocese in strengthening health care facilities and community mobilization building psychosocial and pastoral support during the Ebola Virus Disease (EVD) crisis in Sierra Leone.

This was my first ever missionary ministry outside the Philippines, my beloved developing nation (they say this term is more politically correct than Third World country) which has its own share of social, economic, and political problems. So why do mission in another poor and problematic country when my own country is poor and problematic as well? Why not just stay and do the mission in my own backyard? Then I heard somebody saying that no one is poor enough (and problematic enough, if I may add) in order for him/her not to give help.

I was able to easily adjust myself in Sierra Leone. First of all, the food. Their food is spicy but I like spicy food. We have similar climates. They too have oh-so-beautiful mountains, greeneries, birds, and other ani-

mals. Being in Salone (Sierra Leone's native name) felt like being in the provinces in the Philippines. And exactly like other provinces in the Philippines, many of Sierra Leone's interior towns have terrible to very terrible roads. Most houses in both urban and rural areas do not enjoy yet the comfort of having electricity. Please pardon my observation: Economic poverty, from the perspective of an outsider (even if he/she is coming from a developing nation like me), is very much felt in Sierra Leone. These, however, were not a deterrent for the Sierra Leoneans to being warm and good people. In this Muslim country, religious tolerance is one of their best assets.

A Filipino nurse who works for the United Nations, whom I met in Sierra Leone, informed me that I was in the country depicted in the 2006 American-German political war thriller film starring Leonardo DiCaprio, *Blood Diamond*. The film portrays the Sierra Leone Civil War in 1991–2001. Sierra Leoneans were not yet healed from the trauma caused to them by the atrocities of that war when the Ebola outbreak took place last year.

I used to complain a lot about the many facets of our current realities in the Philippines. Sierra Leone allowed me to realize, please pardon me again for my reflection: I must count more our blessings in the Philippines.

The time I was onboard in this Sierra Leone mission, CTF was already halfway through its 8-month (May–Dec.) psychosocial and pastoral support program in almost 20 parishes of the diocese located within Sierra Leone's four districts, namely, Tonkolili, Bombali, Port Loko, and Kam-bia. Guided by the set criteria, each parish selected 20 families who suffered most the lingering psychological and emotional effects of the Ebola outbreak and involved them in the program.

One of the chosen recipients was the family of the teenage boy, Sheka. He and his older and younger brothers were the only ones left alive after 32 members of their family died of Ebola. Family in Salone means extended family. Here's the math: A Sierra Leonean family is usually comprised of 6–12 members. Add to it the family extensions which most likely number almost similarly. They live together in one household.

CTF trained local counterparts to serve as community-based psychosocial facilitators. Most of them were teachers, retired teachers, and university students who were also active parish workers. There were priests also. They were the ones visiting the villages where the affected families and survivors reside.

As these families cope with their losses, loved ones and livelihood alike due to the Ebola Virus Disease, the

facilitators were able to journey with them towards healing. Their emotional burdens, by the way, were made heavier by the stigma and discrimination they also suffered from other members of their villages.

A young man, Alusine, belonged to a family that lost 16 members. His older brother who died first was identified as the carrier of the Ebola sickness to their community. The shame and blame pointed at their family were too much to bear for him.

Fatu, a wife and a mother who was infected with EVD but survived, could still vividly recall the shame she felt when the group of quarantine personnel took her out from their village and brought her to the treatment center.

Greater than the physical affliction, the pain was much more intense for a grandmother like Esther when she saw other kids in their village being taken away by their parents from playing with her grandchildren because they belonged to a family whose many members were infected with Ebola. Esther and other six members from her family contracted the EVD. She and her three daughters survived the ordeal while her husband, son, and grandson did not.

Many of them had family members who were taken to treatment facilities and they never heard any news about them afterwards. They assumed they all died and buried in mass graves somewhere. It hurt them thinking about their loved ones gone eternally without seeing their dead bodies and providing them a culturally decent burial.

Burdened by all these psycho-emotional and economic stresses brought to them by the Ebola epidemic, many Sierra Leoneans found it hard to sleep at night. Some women shared that even though they were not used to drinking alcohol, they were forced to do so just to bring themselves to sleep.

For us CTF people, we were able to meet the representatives of the more or less 400 recipient-families during their monthly group therapy session in their respective parishes. Aside from being an occasion where the family heads were given further information and education as regards the facts of Ebola and how they can continuously help themselves cope with the challenges it accorded them, especially that it also affected their cultural practices, it has in the same vein helped them know that they were not alone in this battle. Since many of them did not know each other before, the gathering enabled them to foster friendship and family spirit among themselves, giving encouragement and support to each

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(Contagious... continued from page 7)

other. They likewise shared how the program was able to help them and gave their recommendations on how the program can be further improved.

Mohamed, a father, said: "Many thanks. When I lost my wife and mother [due to EVD], I thought I was also going to die. I can't sleep at night [thinking] how to take care of my children. I didn't feel like eating. I feel like getting sick. I will not forget my wife and my mother. And my children won't forget [them] neither. But the meetings (monthly group therapy sessions) encouraged me to continue on living. I also encouraged my children [to do the same]."

"When my husband and other members of my family died [of Ebola], it brought pain to my heart; my shoulders were heavy, as if I could not breathe. Because of the assistance of the Camillian Task Force, yes, the pain is still there, but it has become lighter. And somehow I can laugh now," shared an old widow, Marie.

Hearing testimonies like these and being able to listen more to these families' stories of courage, strength, and bravery in overcoming the challenges brought to them by the Ebola outbreak were so inspiring. Their faith in God, or Allah, since most of the families we

served were actually Muslims, kept them going and gave them hope.

After my two months and a couple of days' deployment in Sierra Leone, I left behind the people whom I was beginning to love. I left and they continued with their daily struggles to survive amidst their beloved homeland's widespread social, economic, and political challenges, plus the looming problem of having to raise *borku borku pikin* (many many children) orphaned by Ebola. I left with my mind jeering at me: "So, do you think you have done something good for them?"

My heart, to the rescue, comforted me: "Well, very short-term missionaries like you can only do so much. And even if you spend your entire lifetime there, in the end you will still be called missionary, not messiah."

I went back to the Philippines with my heart, and my mind, filled with stories and memories, and a deeper sense of joy, fulfillment, and inspiration from this very short but very sweet Salone missionary experience.

They were right. It was contagious.

N.B. Fr. John Jay shared in the joy of the Sierra Leoneans and joined them in giving praise and thanksgiving to God/Allah when the World Health Organization finally declared Sierra Leone Ebola-free on Nov. 7, 2015.

CHAPEL OF HEALING

Named after the blessed Mother Mary as Our Lady Health of the Sick and St. Camillus de Lellis, the chapel in the compound of St. Camillus Hospital (SCH) in Calbayog City, Western Samar, was built to serve as a place for prayer and worship and other healing activities for the hospital's patients and employees.

Yet, on Jan. 24–29, 2016, the Eucharistic celebrations were temporarily done at the hospital lobby as the chapel was transformed into a surgical room where minor surgeries were performed during the Surgical Mission conducted by The Society of Philippine Surgeons in America.

At the chapel, a total of 137 indigent patients availed of the free minor procedures like excision of sebaceous cysts and lipomas.

On the other hand, thyroidectomy, mastectomy, and other major surgical operations were also executed for free to 40 economically challenged Samareños at the hospital's operating room.

Despite the demands of their daily regular tasks, the employees—from the institutional workers to the nurses—braced themselves to accommodate the extra challenge of the mission that also converted the conference hall into a ward as the total number of inpatients exceeded the bed-capacity of the hospital.

SCH's director, Fr. Renato D. Maliwat, MI, while witnessing the healing actions in the chapel, quipped, "St. Camillus will really be happy seeing this."

— Fr. John Jay C. Magpusao, MI



CAMILLUS MEDHAVEN

Fr. Rodel Enriquez, MI

Camillus MedHaven Adds New Rooms

Camillus MedHaven Nursing Home in Marikina City marked a new milestone on Feb. 2, 2016, the Feast of the Presentation and Conversion of St. Camillus. It inaugurated a newly renovated building that added 16 private rooms to its capacity. It is now capable of serving 120 residents. At present there are 103 residents.

The celebration started with a Eucharistic celebration presided by the Camillian provincial superior, Fr. Rolando Fernandez, MI, together with other Camillian priests and in the presence of excited elderly residents and benefactors. He emphasized the role of Mary in our spirituality of serving the sick and the constant nourishment through the Eucharist.

The Rite of Blessing followed after the ceremonial

cutting of ribbons by the provincial and our generous benefactors: Mrs. Teodosia Terry and Mrs. Lolita Colina. Everyone entered awestruck with the transformation and was delighted with the prospect of a new home for the elderly.

The day was capped by dinner at the activity area where guests and residents were treated to good food and entertainment. An artist serenaded the residents and gladly danced to the tunes of the 70s and the 80s.

Indeed, St. Camillus must be proud of his followers, the Camillians and their collaborators who continue to spread the mercy and love of Christ to the poor sick by providing services with a heart and a home for our elderly.



THE END IS JUST THE BEGINNING

Sem. Charles Eugene A. Quiazon



The St. Camillus College Seminary (SCCS) Community joined the parochial celebration of the closing of the Year of Consecrated Life at the St. Gabriel of Our Lady of Sorrows Parish in Marikina Heights, Marikina City last Feb. 6, 2016. The Year 2015–2016 was declared as Year of Consecrated Life by Pope Francis to highlight the role of the consecrated persons in the Church. A lot of activities were held throughout the whole year initiated by the parish through the efforts of the parish priest, Fr. Renato Ventajar, CP, to recognize and to unite as one the 20 religious congregations that reside in Marikina Heights. It is but proper to end and to culminate the Year of Consecrated Life with a meaningful gathering.

The registration started at around 2:00 in the afternoon headed by the Angelic, Little Workers and Franciscan Sisters. Almost all of the religious congregations in Marikina Heights graced the event. Sr. Myra Añora of the Missionary Sisters of the Sacred Heart and Br. James Hodge of the Marist Brothers (FMS) were the emcees for the celebration. The Invocation was led by the selected Camillian seminarians who sang "Sa 'Yo Lamang," followed by the welcome remarks of Br. Rustico Lumbo, FMS. In his message Br. Lumbo said that all religious congregations are called to work as one for the betterment of the Church, even though each has its own charism and ministry. The opening song and dance number of "Tell the World of His Love" was presented by the Brothers of the Marian Missionaries of the Holy Cross. Afterwards, Sr. Theresa of the Passionist Sisters formally welcomed Rev. Fr. Gregory Short of the Oblates of the Virgin Mary (OVM) as the guest speaker. Fr. Short delivered a meaningful talk, urg-

ing all the religious to "wake the world" through their different apostolate even though they are exposed in the realm of "busyness" and worldliness. The community singing of "Wake up the World," the theme song for the Year of Consecrated Life, concluded the talk.

All the religious were formed into 10 groups for the group discussion and sharing that followed. It was one of the eye-catching parts of the event, seeing the religious priests, brothers and nuns sharing their thoughts and personal experiences. Each one had a story to tell and each one had a lesson to gain.

The celebration of the Holy Eucharist on the 5th Sunday in Ordinary Time presided by Fr. Short was concelebrated by the SCCS Rector, Fr. Renante Sentillas, MI, and Fr. Bon Arimbuyutan, MI, with the other religious priests. The readings were indeed in line with the celebration as they talked about the calling of the different personalities in the Scriptures. The choir, servers and the readers all came from the different religious congregations. At the end of the Mass, Fr. Louis Stanislaus, a Passionist Father and the Parochial Vicar, thanked everyone who attended the celebration.

The last part of the gathering was the Agape and Fellowship held at the parish convent. Dinner was prepared by the different religious congregations as it fostered the Community Life of the religious through the endless stories that were shared by each one, the parlor games, the singing and the dancing.

As the Year of Consecrated Life was put to an end, the challenge to all the religious begins. Waking up the world is not only done when the religious are being recognized or given importance. Waking up the world through the ministry of the religious is much needed in the ordinary course of life of the Church. The religious are called to wake the world not only on the Year of Consecrated Life but throughout their whole life. This challenge, this calling, this mission begins now.

SALUTE E SVILUPPO PHILIPPINES

Paul Katigbak, SES Phil. Program Coordinator

1st Annual Performance Review between PBSP-IMPACT and Salute e Sviluppo Phil-CBCP-ECHC: Mainstreaming TB Program in the Diocese

During the engagement of Linking Initiatives and Networking to Control Tuberculosis (TBLINC) with the Diocese of Ipil, a partnership between the diocese and the provincial government of Zamboanga Sibugay was established to intensify tuberculosis (TB) program implementation in the province. Since then the Ipil Community-Based Healthcare Program (CBHP) has been mobilizing its more than 1,500 volunteers in conducting TB education sessions via the basic ecclesial communities (BEC) at the barangay level; identifying presumptive TB cases and referring them to rural health units (RHUs); and, serving as treatment partners of TB patients to ensure compliance with Directly Observed Treatment Shortcourse (DOTS) protocol. As a result of the partnership, the Provincial Health Office (PHO) confirmed that the CBHP has already been contributing to more than 10 percent of the total TB cases notified in the province.

In two separate meetings (June 11, 2013 and Jan. 21, 2014) held between the Philippine Business for Social Progress-Innovations and Multisectoral Partnerships to Achieve Control of Tuberculosis (PBSP-IMPACT) and the Catholic Bishops' Conference of the Philippines-Episcopal Commission on Health Care (CBCP-ECHC), the parties have agreed to work together to assist the Philippine Government in combating TB in the country. IMPACT would help the Commission to mainstream and integrate TB control in its existing Parochial Community-Based Health Care in several dioceses in the country. The Salute e Sviluppo Phil-CBCP-ECHC is similar to the Department of Health in that it runs the CBCP's health program all over the country. It is run by Fr. Rodolfo "Dan" Cancino, Jr. of the Order of the Ministers of the Infirm, an Order whose advocacy is among

the sick. Fr. Dan was a medical doctor prior to his entering the seminary in a late vocation. He became a priest only a few years ago but is already much in demand to run retreats and recollections, both spiritual and that involving the sick which is his main advocacy. The ECHC is assisted by CBHP, which is similar to the RHU-BHW (Barangay Health Workers) setup. It has the social infrastructure coupled with dedicated volunteers and church workers who support the program and assist in health and health education among their parish mates. For this reason, IMPACT Component 1 has started to extend technical assistance to the CBCP-ECHC in building the capability of its personnel and volunteers from the region to the province to the parochial level.

Last Nov. 27–29, 2015, the 1st Annual Performance Review between PBSP-IMPACT and CBCP-ECHC was held at City Garden Suites in Manila. It was attended by CBHP diocesan coordinators and leaders from the Dioceses of San Pablo, Laguna; Baguio-Benguet; Imus, Cavite; Ilagan, Isabela; Lucena, Quezon; Ipil, Zamboanga Sibugay; Masbate; Calbayog, Samar; and Surigao, Surigao del Norte to share, discuss and learn from each other's TB program.

The nine dioceses presented their accomplishments and performance in terms of identification and referral of presumptive TB individuals to the DOTS facilities for diagnosis. They also shared their experiences (hindering and facilitating factors) during program implementation. As of December 2015, nine dioceses are already engaged in the program covering nine provinces and 94 municipalities. They have already trained a total of 2,660 parish coordinators and volunteers on "Community-based TB Education and Interpersonal Communication."

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(First Annual Performance Review... continued from page 11)

tion." As of Sept. 30, 2015, 6 of 9 dioceses (Isabela, San Pablo, Lucena, Masbate, Surigao and Ipil) have submitted their partial report:

- TB Education – 2, 737 individuals
- TB Presumptive identified and referred – 374
- TB all forms diagnosed and registered to treatment – 77

On the last day of the program, the participants prepared their work plan for 2016. IMPACT and ECHC cre-

ated a monitoring tool for reporting and evaluation. They were also taught on how to monitor and supervise different parishes as well as on how to coordinate with PHOs and RHUs. The experience was so edifying that Catholic Church in the Philippines continues its mission of preaching the gospel and healing the sick. It was an eye opening experience for the different dioceses and they have committed themselves to continue putting more effort in their own TB program.

THE CAMILLIANS
Philippine Province

**NOW ACCEPTING
Senior High School**
STARTING JUNE 2016

Be One of Us

Interested applicants could contact our Vocation Director at:
ST. CAMILLUS PROVINCIALATE COMPOUND
18 Nicanor Reyes St., Varsity Hills, Loyola Heights, Quezon City
Tel. No: 0905 896 2993 (Globe); 0929 435 8727 (Smart)
Email: camillianvocprom@gmail.com
www.facebook.com/TheCamillians
www.facebook.com/St.CamillusCollegeSeminary
www.facebook.com/camillianvocation

#dare2care
BE A CAMILLIAN

Camillians Open Grades 11 & 12 at SCCS

Starting this Academic Year 2016–2017, the St. Camillus College Seminary is opening a new academic program, that is, Grade 11 and Grade 12 (Humanities/Religious Track) in line with the new educational program of the Department of Education extending High School for two more years.

Such decision underwent a thorough and painful process of discernment. Hence, this new development is surely a sign of relief for those who do not want the SCCS to close its doors and a continuation of our desire to accept new candidates into the Order of the Ministers of the Infirm (Camillians).

Requirements:

- graduate of Grade 10
- desire to discern a life of religious Camillian life
- of sound moral and Christian standing

Interested applicants could contact our Vocation Director at:

St. Camillus Provincialate Compound,
18 Nicanor Reyes St., Varsity Hills,
Loyola Heights, Quezon City

Tel. No.: 0905 896 2993 (Globe)
0929 435 8727 (Smart)

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A N N I V E R S A R I E S

JANUARY

Birthdays

Fr. Jacob Wong Haw Ran 14/01/1972
Fr. Placido B. De Jose 19/01/1980

FEBRUARY

Birthdays

Fr. Ruben J. Mandin 02/02/1972

Fr. Jose P. Eloja 13/02/1966
Fr. Samuel A. Cuarto 16/02/1968
Fr. Joseph Yang Gaochao 20/02/1965
Fr. Evan Paul A. Villanueva 29/02/1968

Perpetual Professions

Fr. Renato P. Sales 02/02/1990
Fr. Manuel M. Tamayo 02/02/1991
Fr. Jose P. Eloja 05/02/1994

Fr. Aristelo D. Miranda 05/02/1994
Fr. David Lee Taichuen 10/02/1996

Presbyterate Ordinations

Fr. Matteo Kao Kuoching 03/02/1980
Fr. Rodel R. Enriquez 11/02/2005
Fr. Marcelo L. Pamintuan, Jr. 24/02/1996
Fr. Evan Paul A. Villanueva 24/02/1996
Fr. Henry B. Angupa II 27/02/2016

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OTHER CONTACT DETAILS:

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