

Panaad: Camiguin Island's Sacred Time & Sacred Space, Its Purpose and Meaning

FERDINAND T CANTULAR

Abstract

This paper dealt with the religious phenomenon of *panaad* in the province of Camiguin Island in Northern Mindanao. In tracing the meaning, development and purposes of *panaad*, the descriptive qualitative method has been employed. Part of the method are: in-depth reading of available texts related to the practice of pilgrimage, personal observation, and interview with selected pilgrims who had done the *panaad* during the Holy Week of 2011 and 2012. This research yielded the following findings: a) the meaning of *panaad* may vary on each pilgrim but it remains grounded on the religious practice of pilgrimage, which is a popular form of devotion among the Catholic faithful going back to the early Christians; b) the growth of *panaad* in Camiguin is facilitated by the initiative of the Catholic faithful who find the island an ideal place for pilgrimage during the Lenten season; c) the various purposes of *panaad* among the pilgrims can be drawn into two categories, namely: religious and personal. After 30 years, *panaad* in Camiguin has already taken root as an established spiritual devotion which, despite the dwindling numbers of pilgrims in the recent years, will continue to be practiced within the sacred time and sacred space of Camiguin island every Holy Week.

Keywords: Camiguin Island, Holy Week, *panaad*, pilgrim, pilgrimage, sacred space, sacred time

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"I move in a sacred world because God fills every space.
Every journey- because in the end it is return to God- is a
journey through sacred time."

Simeon Dumdum

Ah, Wilderness!

A Journey through Sacred Time

"Movement is the pilgrim's element, into which
she or he is drawn by the spiritual magnetism of a
pilgrimage center."

Edith Turner

Pilgrimage: An Overview

When the dates of the calendar hit the sacred time of Holy Week, the serene and idyllic island of Camiguin is sort of transformed into a sacred space where pilgrims from different places and various walks of life converge to prayerfully trek the sixty four (64) kilometer circumferential road around the island as a form of *panaad* (*panata*, religious promise); a religious act which involves a personal promise to God in entering into the spiritual reality of the holiest week of the Christian Liturgical calendar, which highlights the passion, death and resurrection of Christ. The *panaad* of Camiguin has already become a popular religious devotion during the Holy week, attracting hundreds to thousands of pilgrims from various places including foreigners. It needs to be studied within the light of the church's guidelines concerning popular piety.

William James in his classic *The Varieties of Religious Experience* even warned the faithful of various Christian denominations, specifically Catholics, about practices of devotion which, according to him, if "unbalanced" can lead to fanaticism. The term unbalanced as used by James here would hint to a devotional practice which is not guided by the church magisterium and grounded in biblical teachings concerning piety.

Pope Paul VI (1975) in his encyclical *Evangelii Nuntiandi* (Evangelization in the Modern World) warned that popular religiosity such as the *panaad* "opens the way to many false forms of religion that may verge on superstition." On a positive note however, the Holy father pointed that "if it is prudently directed and especially when it is directed along the path and according to the methods of evangelization, it may be productive and of great good for it does indicate a certain thirst for God such as only those who are simple and poor in spirit can experience." In view of this, popular religiosity can arouse among the faithful a capacity for self dedication and for the exercise of heroism when there is the question of professing the faith. Also, it can develop in the inmost depths of faithful habits of virtue rarely to be found otherwise in the same degree, such as patience, and acceptance of the Cross.

In line with Paul VI injunction, the PCP II (1991) or the Second Plenary Council of the Philippines, a gathering of the Catholic church's hierarchy i.e. (cardinals, archbishops, bishops, priests, theologians and lay leaders), discussed important matters of faith part of which were the acts and decrees on popular piety where devotion such as pilgrimage was discussed. The hierarchy pointed out that "we have kept the traditions of our forebears in the faith our fiestas, rites of Christmas and Holy Week and our various devotions (pilgrimage, saints, our dead, and the Blessed Virgin) all witness to the strength of those traditions. External rites and celebrations possibly too external speak nonetheless powerfully of an internal faith.

PCP II further reminded that our expressions of popular piety may have plenty of aberrations as some superstitions are connected with it; this is why they need to be corrected for most of our people today, their faith is centered on the practice of the rites of popular piety and not on the Word of God, doctrines and sacramental worship. The PCP II challenge was to "put together the practices of popular piety with the greater use of scripture, real liturgical worship, the building up of a faith community and involvement in social issues."

Fr. Loven Tutas (1995) in his Master's Thesis on *Holy Week Beliefs and Practices* among the parishioners of St. James Parish in Buenavista, Agusan del Norte found out that there are so many practices which are out of bounds and are already bordering on superstitions and that do not really assist the faithful in entering into the genuine meaning of devotions they engaged in, Tutas, thus, recommended that there should

be thorough research done to understand what these Holy Week beliefs and practices mean in the lives of the faithful, because such knowledge could be used to foster and deepen the people's participation in the Church's Holy Week Liturgy through a catechetical instruction.

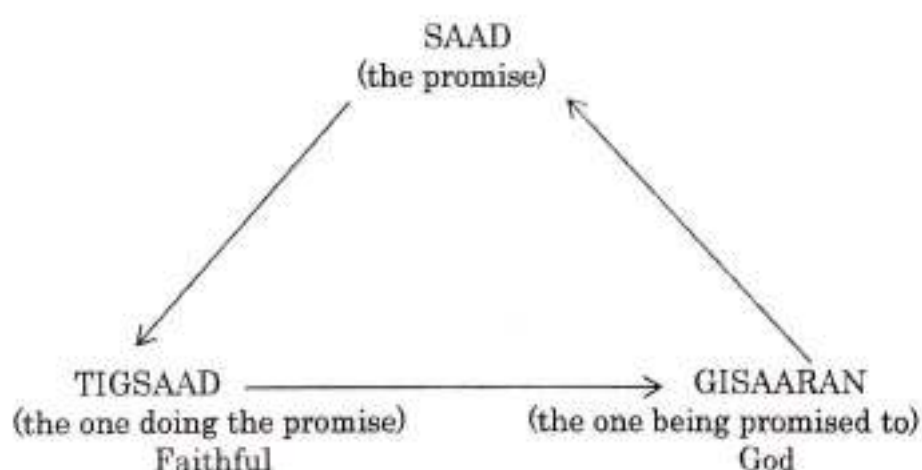
In line with the church's challenge to study reflectively popular beliefs and devotions, this brief study would look into: a) the meaning of *panaad* as a religious devotion and form of pilgrimage, b) the growth of *panaad* as a religious devotion in Camiguin; c) practices and rituals in doing the *panaad*; and d) the purposes of doing it among the pilgrims.

Research Methods

The **Descriptive-qualitative** approach is used in this study. In doing so, three procedures are to be done in the gathering of pertinent data: firstly, through the **Reading of related texts**, which involves reading of literatures related to the practice of pilgrimages, which are particularly available in the documents of Vatican II Council and PCP II where official teachings and guidelines of the church concerning this devotion are contained. Reading them would provide an in-depth understanding of its broader and specific perspectives being an important component of Catholic spirituality. Even among early Christians, a pilgrimage has already become a part of the spiritual devotion they practiced; secondly by **Personal observation**. Having personally observed the *panaad* yearly since 1998, the researcher has been provided with a first hand idea of the nature of *panaad* as it is practiced in Camiguin island. The practices that will be included here would only cover those that are consistently practiced by pilgrims who actively engage on it and those that are practiced by the Camiguinon as they welcome the pilgrims; thirdly through **Interviews with selected pilgrims**, which would provide insight about the *Panaad* from the perspective of the pilgrims themselves. In a way their experiences and testimonies may validate and provide further understanding as to the meaning and purposes of *panaad*.

The Meaning of Panaad

The term *panaad* is an inflected form of the Cebuano term "*saad*" (promise), which literally means "giving of promise". In this study, the context of *panaad* refers to religious devotion and ritual which is a specific form of pilgrimage. Just like its secular meaning, *panaad* in its religious sense has three intrinsic elements: *saad* (the promise), *tigsaad* (the one doing the promise), and *gisaaran* (the one being promised to).



The promise (*Saad*). This is an act of faith being given or rendered by the faithful who is making the promise to the object of his/ her devotion which in a religious context is usually directed to God. Actually the faith of each believer already constitutes a promise of loyalty and fidelity to God. In the case of *panaad*, "the promise" is a very specific act of faith in a form of thanksgiving, request or devotion. All of these expressing a profound trust and faith in God who is the ultimate source of all blessings and overflowing generosity and providence.

The One Doing the Promise (*Tigsaad*). He / she is the one doing the promise in a form of *panaad*. As a pre-requisite in doing a *panaad* seen

in its religious sense, one has to be a believer in order to enter meaningfully and purposively into the heart of this

devotional practice. Fr. Enerio Tacastacas, parish priest of Mambajao, Camiguin (see appendix A1) commented that doing it outside its religious intent could result to "paniid", a pun to *panaad*, which has been also heard also among Caminguinon. It is done by outside pilgrims doing the *panaad* who out of curiosity, may just be doing some kind of observation for whatever purpose they have in mind. But since *panaad* is more of an interior journey towards spiritual growth, it is unfair to have a negative comment on "paniid" by those who do not seem to be a pilgrim, but are more of tourists who merely join the flow of *panaad*. The poet, Anthony Tan in his poem "Pilgrims and Penitents" had graphically captured this situation as he hinted that the real intention of *panaad* is in the heart of the pilgrim and not on how he/she looks.

The One being Promised to (*Gisaaran*). Being the object of *panaad*, God is the focal point of this devotional practice. Without God, *panaad* in its religious sense would lose its meaning. Even in a situation where the object of the pilgrimage is a sacred place, shrine, relic of a saint or other sacred things their sacredness is just a mere reflection of God's overwhelming holiness. The Jesuit paleontologist Tielhard de Chardin (1958) in his classic spiritual book, "*The Divine Milieu*" has this to say "because God is the creative source, the entire cosmos and all that is in it have shared in such sacredness."

Thus, because God is supposed to be the ultimate object of *panaad*, one can see here that the dynamics or the controlling spirit of *panaad* is not just an ordinary promise like the way one would promise to a friend or another person. God, being the center of *panaad*, would make the *panaad* a sacred act as it is also done within the bounds of sacred time (Holy Week/ Lenten Season) and sacred space (church to church, chapel to chapel, and stations of the Cross); all these are done within the confines of Camiguin Island.

The Practice of Panaad in Camiguin

Being one of the early settlements during the Spanish era, Camiguin has become known for its Catholic religiosity. The name Camiguin is derived from the word *kamagonga*, a species of tree which

grows abundantly in the island. The original inhabitants were Manobos coming from the mainland of Mindanao. Traces of this can still be discerned in the dialect *kinamiguing*, which continue to be spoken by some people in the municipalities of Sagay and Guinsiliban. Recorded in old Spanish documents was the possible landfall near Catadman of great explorers Ferdinand Magellan (1521) and Miguel Lopez de Legaspi (1565), bearers of the Spanish crown and the Catholic faith to the archipelago. It was not until 1598 that a Spanish settlement was established in what is now known today as Guinsiliban. However, the settlement was relocated to Catarman in 1622 when Guinsiliban was sacked and burned by the Moros in 1618. The San Roque parish church was established the following year, 1623, which was then under the diocese of Cebu. By 1679, Catarman became the first major settlement in the island. That settlement prospered and progressed during the Spanish era in what is now Bonbon where walkway is situated, the terminus of *panaad*. Tragedy occurred in 1871, when Mt. Vulcan Daan erupted, which destroyed the town; the remains of which are the old Spanish church and convent which has now become a tourist spot and also a place of rest for pilgrims doing the *panaad*. (see photos)

A. Growth and Development

The streamer bearing Panaad 2012 (see appendix A4) which welcomed pilgrims at the port of Balingoan has the subtitle "on its 32nd year." This meant that Panaad in Camiguin began sometime in the 1980's. Fr. Tacastacas shared that a group of faithfuls from the mainland probably Cagayan de Oro, started the *panaad*. On the other hand, Jose Rufino Ladao (see appendix A1) surmised that a certain Dongdong Abesamis who is from Camiguin was the one who started it. Ladao further stressed that popularization of *panaad* happened through the media broadcasting of Bombo Radyo and the initiative of the provincial government through the Tourism office.

1980's to 1990. Within this period, *panaad* was more of a sporadic practice among a few pilgrims within and outside of Camiguin who found the island an ideal place of pilgrimage because of its natural serenity, which is conducive to prayer, reflection, and discernment during the Lenten season. It was within this period that *panaad* in Camiguin started

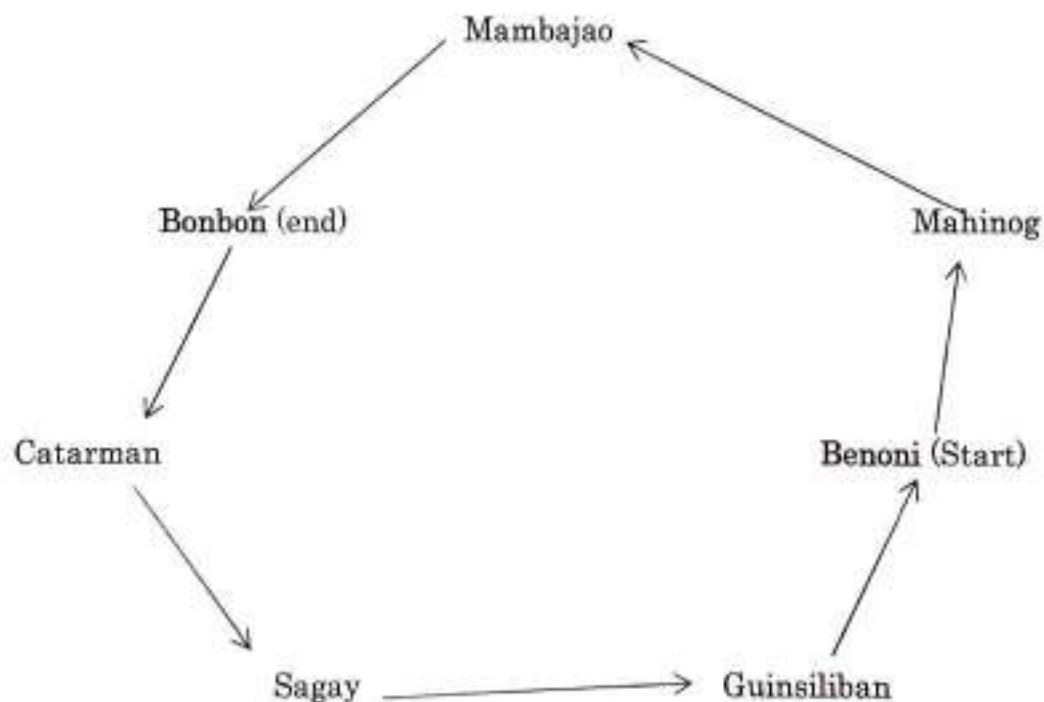
to gain steady popularity and many pilgrims from outside the island started to come by the thousands.

1991-2000. This period is considered the high point of *panaad* in Camiguin. It was during this time that thousands of pilgrims from other places would come to do the devotion of *panaad*. The Catholic church of the island, which is part of the archdiocese of Cagayan de Oro, though not very vocal about the phenomenon of this devotion had somehow openly supported its practice among pilgrims by welcoming them through the parish churches and chapels by opening them throughout the holy week so pilgrims could pray, reflect and rest. The provincial government also expressed its interest and support as they saw its economic value. In a recent interview with Fr. Tacastacas, who is the parish priest of Mambajao Camiguin, he pointed out that *panaad* is more of the initiative of the Tourism Office and the Provincial government. However, he does not really see a problem with it because those people who are working in these offices are Catholics themselves.

2001- Present. The practice of *panaad* which has made Camiguin among the top destination of pilgrims during the Holy Week in northern Mindanao is further legitimized even though the volume of pilgrims has started to dwindle. Yet, despite the waning number of pilgrims, *panaad* as a religious practice will be here to stay in the future as it has entered into the consciousness among the Camiguinons and those devout faithful outside the island. It is already well-entrenched and the support particularly by the government has already been well-established. The seemingly passive stance of the church authority in Camiguin as hinted by the researcher's conversation with Fr. Tacastacas could be taken positively to mean that as of the moment, the church does not see any major problem with its practice, which would need the church's intervention.

B. The Practices of Panaad in Camiguin

1. The Flow of Panaad



Once the pilgrims reach the island, usually in the port of Benoni, Mahinog, they would start to walk prayerfully counter clockwise (see appendix A2). They move towards the parishes/municipalities of Mahinog, Mambajao and Catarman where the walkway station of the cross which is considered as the terminus of the *panaad* is situated in the hillside of Barangay Bonbon. They then continue their walk through the poblacion of Catarman passing the parish church of San Roque then to Sagay, Guinsiliban and back to Benoni again. Though Ladao sees the

counterclockwise movement of *panaad* as the more logical direction to be followed, this direction may also suggest the spiritual dimension of *panaad* against worldliness. The spiritual journey to God is actually a struggle to overcome or end one's worldliness, which is what the parousia or the end of the world is suggesting a spiritual struggle towards wholeness (values integration) and holiness.

2. Practices Among the Islanders

- a. Foremost among these practices is the generosity and hospitality shown by residents residing along the road. They offer cold drinks (usually water and juice), coffee, *tablea* (hot choco) snacks, shelter, and shade to passing pilgrims to sustain them as they walk on foot around the island. (see Appendix A6)
- b. During the duration of the *panaad*, the Parish churches and chapels are opened twenty four hours (see appendix A2) to accommodate pilgrims as they pray and rest from chapel to chapel, church to church. In this way pilgrims are rejuvenated from time to time. *Panaad* as seen here is not just walking but, primarily it is a moving prayer.
- c. In 2010 a theme was formulated in order to give focus among the pilgrims as they prayed and meditate on the passion of the Lord. This year, the fourteen stations of the cross, printed in oversized tarpaulins were mounted beside the road every 4.4 km of the 64 km circumferential road (see Appendix A3). Again, the purpose is to assist pilgrims in their prayerful walk as they would stop to pray at each station. This is why the entire island during the Holy Week is transformed into a sacred space. Camiguin had been consciously prepared for by the faithful both in the government and the church as the stage where the religious drama of *panaad* would again take place.
- d. The involvement of the provincial government of Camiguin has also created a livelier dimension to *panaad*. It has facilitated greater awareness through the media and the putting up of streamers positioned in strategic places on the island like in the ports, entrance of municipality and parish

churches, restaurants, inns and other establishments. The government also stationed ambulances, and provide first aid assistance in various places where the pilgrims would pass.

- e. Souvenir items like t-shirts printed with "Panaad 2011," and in previous year. Other *panaad* memorabilia are printed on hankies, fans and so on. Most of these can be found at the foot hills of the walkway in Bonbon, Catarman. (see Appendix A5)

3. Practices Among Outsiders

While they are doing the *panaad*, pilgrims would usually do the following rituals:

- a. The sacrificial walk through the 64 km. circumferential road around the island is the primary component of *panaad*. Without this, the *panaad* is deemed incomplete. This walking is a reflective and prayerful walk done within the context of sacrifice in view of Christ's passion. Under the excruciating heat of the sun, the walk is a real sacrifice, especially for those who are not used to walking long distances. In fact, not all who attempt to walk around the island succeed; because others would fail due to fatigue, dehydration, unbearable blisters and sprain. Those who fail in "the walk" would continue by commuting through the remaining route till the station of the cross, which entails a punishing ascent to the hillside of barangay Bonbon. The pilgrims then proceed to the parishes of Catarman, Sagay, Guinsiliban then come back to Benoni port.
- b. While doing "the walk", the pilgrims would pray. The prayer would vary from pilgrim to pilgrim. The usual prayers would include the rosary, station of the cross, devotional prayers or something very personal. Throughout the process of walking, the prayers are repeated again and again in a form of a mantra as each pilgrim tries to penetrate God's grace into the mystery of the Lord's passion. The prayer in *panaad* may look repetitive as

pilgrims would pray from church to church, chapel to chapel, station to station, but actually, nothing really is repeated, the entire prayer is a continuum just like one has to breathe continually, eat continually, take a bath continually so one has to pray continually in order to remain and stay healthy spiritually. This continuum is seen as the key to genuine spiritual growth and enlightenment.

- c. The movement around the island is not just a mere ordinary walk as pilgrims would stop, pray, reflect or rest on every chapel and church along the way. This is done during Holy Week when chapels and churches in Camiguin would be filled with pilgrims.
- d. For each pilgrim, the terminus of his/her *panaad* is the "walkway" (station of the cross via crucis) in the barangay of Bonbon, Catarman. Here the pilgrims who are already physically exhausted still have to ascend moving through each station which is situated in the slope of a volcano, one of the seven volcanoes in the island. Again the movement through the station of the cross is usually accompanied with prayers.

The Purpose of Panaad

Among the faithful, the purpose of *panaad* varies from pilgrim to pilgrim. Yet it could be categorized into the religious and the personal. The Religious category has three sub-categories namely- a) Thanksgiving, b) Devotional and c) Intercessory.

- a. **Thanksgiving.** Many pilgrims have purposes which would fall under this category. Before Holy week, these pilgrims may have received unexpected or prayed for blessings from God and as their way of reciprocating such graces they promise to God that they will do the *panaad* in Camiguin when the Lenten season comes. Our informant in 2011, Joker Ryan Babael a Catarmanon from Camiguin Island shared that he promised to do the *panaad* if he successfully passed the CPA board examination. Indeed, upon passing the board exam, he fulfilled and went on do to his *panaad* alone.

Most pilgrims would do the *panaad* with a companion with friends or in groups. According to Joker, doing the *panaad* alone is not easy; that is why he opined that pilgrims who do it are rare. Other pilgrims were Dodong Carciller and his wife (Panaad 2011). They told me that they need to thank God for the numerous blessings they had received, specifically for Dodong who has been recently appointed as a principal in a public school near Cagayan de Oro. For them, the best way to be grateful to God was to do the *panaad*. Others pilgrims who do the *panaad* under this were thankful for passing the Bar exam, for having been healed, for their recovery from a terminal illness, for having a baby, surviving a life threatening calamity/ tragedy, gaining inner peace and stability and so on.

- b. **Devotional.** This is of a lesser purpose among the pilgrims. In fact, of the ten (10) pilgrims that the researcher interviewed, only two (2) expressed a purpose under this category. Those who have this purpose, look at *panaad* as a meaningful way to celebrate the Holy Week for it involves prayer and penitence as one engages in a sacrificial walk around the island. The sixty four (64) km. walk is not easy; it's really a punishing walk which is truly penitential in nature. Mr. Jose Rufino Ladao, who is one of the researcher's informants, said that he had been doing the *panaad* since he graduated from the elementary which was thirteen years ago. According to him, his yearly ritual of doing the *panaad* is already a personal devotion which has already become part of his own faith as a Catholic. The first time he did it, he was thanking God when he graduated valedictorian from the elementary grades. Mr. Steve Salvafia who was an informant last year (Panaad 2011, note: the documentary has been lost to Sendong), proudly recalled that his entire family (five of them usually) did it every year as a family devotion when he was still in high school. Today, because of financial constraint, it's more of an occasional event, but he pointed out that their devotion to God remains constant.
- c. **Intercessory.** This purpose is demanding in the sense that the one who is doing the *panaad* is asking God to grant a request

such as good health, a successful operation, passing the board or bar exam and so on. This is the opposite of thanksgiving where one does the *panaad* because a blessing has been already received. Doing the *panaad* under this purpose is assuming that God will really provide what one wants for someone because one is already doing the sacramental act of *panaad*. Mr and Mrs Rigoberto and Lourdes Macas' (see appendix A1.) testimony would fall under this. They shared that one main reason that they do the *panaad* is for their children to grow into better, respectful and responsible persons. According to them, God has answered their request. Another was the recuperation Mr. Macas who recently had a stroke.

The second general category "Personal" is something very specific that is difficult to subcategorize. This purpose is truly unique to each pilgrim as it is based on personal volition. Bombei Samante and Karen Pastera, who are married, said that their purpose in doing the *panaad* last year (2011), before they were married, was not really well defined but that they just felt the urge to do it after hearing so much about the *panaad*. Pablo Jamero who was one of the informants this year, shared that his original purpose of doing his first *panaad* was simply to observe how *panaad* is being practiced in Camiguin. Satisfied with what he had observed, he then promised God that he would do the *panaad* every four years. One would see in the case of Mr. Jamero that his doing the *panaad* stems from a personal devotion to God. The growth of *panaad* as exemplified in the case of Mr. Jamero is not only historical but personal, as he was able to transcend his own personal purpose to that of something religious, a sign of positive spiritual impact of *panaad* on a pilgrim.

Conclusion

The *panaad* of Camiguin has already been well-established as a popular destination for devotees during the Holy Week in Northern Mindanao. It has developed out of the initiative of the devout faithful these past three decades and has truly grown into a spiritual center where pilgrims from various places spend a meaningful and purposeful culmination of the Lenten season to pray, reflect, discern and do the

sacrificial walk as an external expression of sharing the Passion of Christ. Though it has become more of an activity supported by the provincial government of Camiguin in the recent years, the church remains confident that *panaad* will remain a primarily religious activity. This is echoed by one of the informants who has been doing the *panaad* this past thirteen years when he averred that a lot of changes had happened. For instance, he had observed that some of those who do the *panaad* no longer walk the entire 64 km circumferential road, while others would go straight to the Walkway on a vehicle or walk clockwise instead of the usual counterclockwise movement. Despite all these, according to him, the essence of *panaad* will remain the same. It is a religious activity, an act of faith being done within a sacred time and space in Camiguin Island.

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Informants

Joker Ryan Babael (2011)
Butuan City

Dodong Carciller (2011)
CDOC

Edbert Galendez (2011)
Lagonglong, Misamis Oriental

Pablo Jamero (2012)
Moncayo, Davao del Norte

Jose Rufino Ladao (2012)
Poblacion Sagay, Camiguin Province

Mrs Lourdes Macas (with her husband Rigoberto Macas, 2012)
CDOC

Karen Pastera (2011)
Kauswagan, CDOC

Steve Salvaña (2011)
Bayabas, CDOC

Bombei Samante (2011)
Mulogan, El Salvador, Misamis Oriental

Fr. Enerio Tacastacas, SSJV (2012)
Parish Priest @ Parish of St. Nicolas de Tolentino
Mambajao, Camiguin

Appendices

A. Photos

1. Informants



Mr. and Mrs. Rigoberto and Lourdes Macas.



Mr. Jose Rufinoladao of Sagay, Camiguin



Fr. Tacastacas of the parish of Mambajao



Fr. Tacastacas with author

2. Pilgrims Trekking/ Praying/ Resting



A pilgrim near Bonbon, Catarman



A throng of pilgrims approaching the boundary between Mambajao and Catarman, Camiguin.



Pilgrims pausing and praying by the 9th station near Catarman Poblacion.



Two pilgrims approaching the boundary of Sagay and Guinsiliban, Camiguin.



A lone pilgrim trekking the road in Balbagon, Mambajao



Pilgrims resting inside the church of Mambajao



Pilgrims praying inside the chapel within the old Spanish church in Bonbon, Catarman



Pilgrims resting the old Spanish church



Pilgrims resting at the back of the old Spanish church.

3. Tarpaulins of the Station of the Cross by the roadsides



These are among the tarpaulins of the 14 stations of the cross positioned by the roadside at every 4.6 km to cover the entire 64 km circumferential road.

4. Streamers



Streamer at the port of Balingoan,



Misamis Oriental welcoming those who will do the Panaad 2012.

Streamer at the port of Benoni, Mahinog, Camiguin



Author below a giant tarpaulin welcoming pilgrims for Panaad 2012 at the port of Benoni, Mahinog, Camiguin (photo by Faith Cantular).



Streamer above the road of Catarman, Camiguin.



Streamer of a business establishment welcoming pilgrims.



Streamer Bonbon, Catarman.



Streamer near the foot of the hills of Walkway.

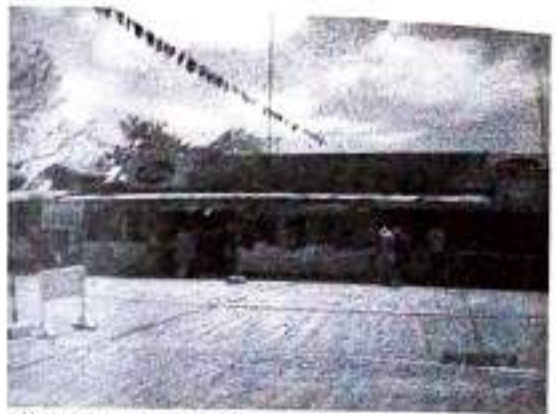
5. Walkway



At the foot of the Walkway Station of the Cross.



Tourism staff at the foot of Walkway.



Business establishment fronting the foot of Walkway selling food and memorabilia.



Tourism staff at the foot of Walkway collecting php 5.00 environmental fee for those who will ascend the station of the cross.



At the foot of Walkway Tourism staff issuing ticket and responding to any queries.



Provincial government ambulance and service readied at the foot of Walkway for any eventualities.

Below are assorted pictures of pilgrims ascending/ descending the Station of the Cross on Walkway



A group of pilgrims praying at a station of the Cross.



A lone pilgrim praying at the foot of a station of the Cross.



A mother with her pilgrim son and daughter negotiating the steps of Walkway station of the Cross.



Pilgrims praying on the 15th station of the Cross.



Pilgrims cooling themselves with ice candy during the descent.



Pilgrims resting on the steps of Walkway before descent.

6. Free Snacks, cold water and juice by the roadside.



Free snacks, water, juice or coffee/ tablea by the roadside of Manuyog, Sagay.



A cheerful giver by the roadside.



Sign by the roadside of Catarman.



Waiting for pilgrims to pass by .

This is a common sight by the side of the 64 km. circumferential road of Camiguin Island during the Holy Week. Truly encouraging for pilgrims.



A group of young pilgrims availing of the free cold drinks and snacks.