



# **Volunteerism**

## **Christian witnessing of Charity**



**CROSS OVER**

CAMILLIAN DISASTER SERVICE INTERNATIONAL (CADIS)

*Quarterly Bulletin No. 13 October-December 2018*

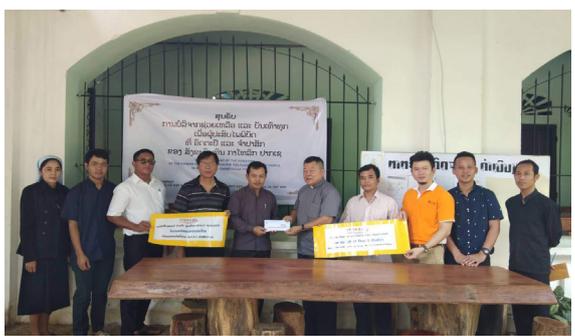
**CROSSOVER** is the quarterly news bulletin of the Camillian Disaster Service International. The name **CROSSOVER** was inspired by the gospel of Mark (4:35-41) when Jesus invited his disciples to cross over to the other side of the lake, and then a massive storm battered their boat that it almost sank. Fear had overshadowed them; Jesus rose from sleep and calmed the sea. St. Camillus himself had crossed over the confines of the hospitals when he learned about the plague-stricken people, and the victims of floods, war, and pestilence. The enormous strength and enduring compassion of the Camillians are displayed during these difficult historical moments.

**Cover photo:** Volunteers during the Kerala flood relief work

**Director:** Fr. Aristelo Miranda, MI  
**Chief Editor:** Fr. Emmanuel Zongo, MI  
**Design & Layout** Fr. Sibi Augustin Chennatt, MI

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Fr. Aristelo Miranda, MI  
Director, CADIS

## Reweaving the social fabric of vulnerable communities through VOLUNTEERISM

In the last six-year accomplishment report of 2007-2013 entitled “Creative Fidelity to CTFs Vision and Mission”, CADIS highlights its big accomplishment in the mobilization of over 1,500 volunteers - lay, religious and priests in 7 countries heavily affected by disasters. Their involvement bears fruit by being able to serve 136,526 survivors. If not because of the volunteers, CADIS might not be able to reach such significant accomplishment.

United Nations’ “2018 State of the World’s Volunteerism Report” describes volunteerism as enabling “individuals to work together, shaping collective opportunities for dealing with risk and connecting individuals and communities with wider systems of support.” Based on the experience of volunteers who were interviewed, volunteers are significant actors that facilitate and strengthen community resiliency. Resilience is the ability to bounce back and recompose as it is or even more than its original state. Obviously, the community’s resilience depends on several factors and conditions.

Some volunteers of CADIS have once expressed their disappointment for not being able to do something concrete and tangible after one month of staying in the community. They were surprised in fact when they were told by their mentors during the orientation that you are not expected to build houses and water reservoir to this community whose meager belongings were totally blown away by a Category 4 hurricane. The best thing that you can do is to accompany and journey with the survivors who are struggling to meet their daily needs and recover the losses. It took them time to realize that the biggest and most unforgettable contributions that they had to the community happened only after they have left the place. At present, the affected community is the most dynamic and proactive community in the area. They were able to reconnect the thread that binds them together as persons.

The most sensible roles that the volunteers can play are to restore human connections in vulnerable communities in order to cope with adversity, to build relationships that strengthen trust and social cohesion, to show mutual emotional support to deal with adversity and to connect community members with support networks. These roles emanate from the inherent characteristic of person - a social being by nature and created for service to care for one another.

The contribution of volunteers is highly focused on “developing social relationships through shared voluntary action, noting that such relationships forge bonds of solidarity, enhance trust, expand people’s support base and lessen their vulnerability to shocks and stresses. [...] Resilience is strongest when people are embedded in a web of diverse networks, relationships, and connections that enable capacities and coping mechanisms that are unavailable to people acting alone.” (2018 The State of the World’s Volunteerism Report).

CADIS upholds as reflected in its volunteer policies that the achievement of the goals and mission of this Foundation is best served by the active participation of the members of the human community. It believes that volunteers are genuine partners in development and resilience who can act as drivers of change rather than just as deliverers of services.

On September 25, 2018, CADIS was formally admitted as a member observer of one of the biggest Catholic federations of volunteers called FOCSIV - Federazione Organismi Cristiani Servizio Internazionale Volontario. This is a new milestone of CADIS in engaging more in the world of volunteers who are making a difference in the lives of the most vulnerable persons. CADIS can be their best companion in allowing the gifts of God to persons to transform it into an actual strength that can keep the fabric of the community intact and woven.

Oprah Winfrey once said “Everyone who has achieved some success in life was able to do so because something or someone served as a beacon of light. What seems to be an endless cycle of generational poverty and despair can be broken if each is willing to be a light to the other. When you learn, teach. When you get, give because love means nothing if you don’t share it.” That is the true spirit of volunteerism.



# Volunteerism:

## An ecclesial perspective

### Spirituality and Witnessing of Charity

**Voluntary service, the modern form of free gift and relationship, can become a form of witnessing to charity and a true spiritual journey.**

Fr. Emmanuel Zongo, MI

The communication of faith and Christian witnessing are substantiated and structured by the concrete stories of listening, relationship and gift with a preferential attention for the poor. The story of Jesus of Nazareth is a story of love and giving: “Jesus went about doing good and curing all who had fallen into the power of the devil, for God was with him.” (Acts 10:38).

The Good Samaritan who passed by an unfortunate man, “came near him; and when he saw him, he was moved with pity...and took care of him” (cf. Lk 10: 25-37), becomes the most evident icon of the style of Jesus and, at the same time, of the concrete vocation to charity of each of his disciples.

The Church, called to promote and defend the dignity and rights of the person, and therefore to be on the side of the weakest, has always been very committed to solidarity without borders. Today, she offers many opportunities to meet people living in situations of suffering and need, deprived of freedom and most in need, offering the announcement of hope, mercy, understanding, and solidarity through the proximity of humanizing gestures.

In the Christian perspective which distinguishes itself from the modern philanthropic intervention, our action of love always shines in faith to the only one Father of all, who makes us all brothers and sisters to his Son and transforms us into one body. So “if [one] part suffers, all the parts suffer with it” (1 Cor 12:26). In this dynamic of the human and faith, voluntary service, the modern form of free gift and relationship can become a form of witnessing to charity and a true spiritual journey.

#### Church and volunteers

The spontaneous commitment of people and groups in favor of a social need or utility is not a new fact or a characteristic



Bro. Telius (right), Sara and Giovanni at Ranja in Haiti



of our modern social sensibility - from calamities to pestilences, from mobilizations against multiple aggressions, to wars of all kinds, from helping the weakest such as women and children, to the collections of food and money, to the meals for the have-nots. The known and unwritten history of humanity has been dotted with multiple figures of volunteers who have dedicated themselves to this or that cause in response to a social need or the need of others.

The volunteer has represented an experiential path of lived solidarity, through which many people and groups have tried to realize in their own lives and in the life of those involved in response to the demands of justice and social change.

Our ecclesial communities, after a profound critical and planning reflection of their own identity and mission among the men and women of our time, realized by the Second Vatican Council, have immediately enhanced the precious cultural and ideal heritage inherent in the numerous expressions of voluntary service.

Particular attention is given to Christian-inspired volunteerism. The Christian draws from his own faith and shares in the ecclesial community the love for the poor, wounded and marginalized person. This love is the dimension on which every Christian volunteer bases his style of life and relationship, as well as the experience of service.

Precisely because inspired by faith, however, the love for the least cannot be an exclusive patrimony of those who volunteered. It should rather be a wealth of the entire community. The volunteer, therefore, is not an operator to whom the charitable activity is delegated, but rather is an animator of a service that is carried out by the whole community in various ways. In giving ourselves to others there is not only an imperative of "loving one's neighbor as oneself" (Jn. 19,18) but to the most complete one of "loving one another as Christ loved us ... because no one has greater love than this, to lay down one's life for one's friends." (Jn 15: 12-13).

By continually calling the Christian community to its duty to love, volunteering nurtures it to grow. The efforts of the Church in Italy focused particularly on this objective through their pastoral orientation in the nineties articulated in the programmatic document *Evangelization and Witness of Charity*.

Christian-inspired volunteerism stems from an idea of a person who is the 'image and likeness' of a God and enters into history with freedom, gratuity, and humility and teaches charity as the principle of the relationship between God and men and men among themselves. The relationship among human persons assumes in Jesus Christ a form of fraternity. It becomes the

Church where every expression of gift and free service is an answer to the love of God and the principle of human love.

Charity in its double manifestations of love of God and of neighbors synthesizes the believer's moral life. In this perspective, remembering that Jesus came to evangelize the poor (Mt 11: 5, Lk 7:22), how can we not emphasize more decisively the preferential option of the Church for the poor and the marginalized? (Cf. John Paul II, *Tertio Millennio Adveniente*, n.51).

Volunteering for the Christian is one of the experiences in which charity is manifested and realized as a love for others and a response to the gift received from God: "I give you a new commandment: love one another; as I have loved you, so you also may love one another" (Jn 13:34).

The Church, the Christian community in the diocesan and parochial levels, sees in the voluntary service born of these motivations as a concrete and visible sign of the love of God, of the evangelical charity and of the preferential option for the poor. (*Caritas Delegation of Lombardy, A Document on Volunteering*).

### The spirituality of volunteering

Volunteering is one of the possible and most significant concrete signs of a Christian style of life. The option of intelligent and qualified services informs one's existence beginning with some foundational values such as gratuity, gift, respect for the dignity of other, sharing, sobriety. In this key, the reflection of the past decade has committed us to a Church according to the pastoral indications of the *Evangelization and Witness of Charity* and the strong appeal of Pope John Paul II contained in the Apostolic Letter *Novo Millennio Ineunte* (January 6, 2001), and urged us to maintain the experience of Christian-inspired voluntary service in due consideration, emphasizing its spiritual dimension by following the image of the Good Samaritan.

The work and choice of the volunteer embody a choice of a lifestyle based on the values and experiences of gift and gratuity. For a Christian-inspired volunteering, this is the qualifying reference point.

Gratuity cannot be considered only in an economic category (absence of cheap exchange). It is not a matter of contrasting the free service with the paid professional service, but of giving meaning to the gratuitousness understood as a value that guides the relationship; that is given in a disinterested way; that respects the other without obliging him to the relationship, without demanding a return. Gratuity qualifies the relationship



*Volunteers during the Assam flood relief work (India)*



and gives a 'Christian' form to the mentality of life projects.

Volunteering is characterized by its intrinsic willingness to move towards, to meet. In this perspective, reciprocity is never understood as a measure of the relationship but as a bond that is created between people by virtue of the gratuitous gift.

The style of a Christian-inspired volunteer, charged with the gift of the Eucharist, chooses proximity as a style of life which has to be shared with the sobriety of time, things, an atmosphere which privileged the poorest and the use of simple means by trying to involve the gift of the family and the entire Christian community. The Christian witness of volunteering in a changing society can play an important role in making the person responsible and share in the common good toward a "civilization of love", with imagination and creativity.

The new legislation called the reform of the 'Third Sector' entrusts to the volunteers not only tasks of substituting the new services rendered by the person but considers them in participating at in the planning and management of services. Hence, the commitment to a new presence in the territory and in the society, in an individual and associated form, of Christian-inspired voluntary service so that programs and resources are oriented towards the protection of the rights of the person.

The Christian-inspired voluntary service needs to retrain and reorient itself into the social changes taking place, keeping the spiritual motivation of its foundational commitment.

The ability of volunteers to observe the needs, to listen to the question, to be present in a capillary way in the territory and local communities, to build and promote interpersonal relationships, to bring to evidence concrete needs and answers, to support rights, to intervene with social subjects and institutions, makes clear how volunteering can increase social cohesion, contribute to the construction of a local "spontaneous social pact", create the preconditions for the construction of a political discourse that starts from a universe of shared values and not just from the explosion of individual, group, and category interests.

Volunteering is one of the subjects of Welfare, alongside with the Third Sector, which has its own specificities and differences with respect to the other actors present in the social sector (social cooperatives, social promotion associations, foundations, moral bodies, religious/ecclesial bodies). In its relationship with the Third Sector, volunteering must safeguard and enhance its own contribution to originality which offers the world of social services instruments for an evolution and a force of fundamental innovation and creativity. In this sense, it can



*Volunteers during the flood relief work in Philippines*

be affirmed that if the Third Sector lost its voluntary service or diluted it in a reductionist conception, it would lose the very soul that helps it to be a sign of change and wealth of values.

In relation to the institutions, volunteering must be able to adequately and propulsively play the role of collaborator in identifying the needs and priorities, in the planning of social policies, in designing of services, in verifying the quality and achievement of objectives, and denouncing shortages and waste. This task of a truly participatory, horizontal, subsidiary needs paths of awareness, training, and accompaniment that help the volunteer itself to be a significant actor in addition to the laws that recognize it.

### **Volunteerism and the fight against indifference**

The new and old forms of poverty which are more and more the result of indifference, loss of values and intimacy of persons, highlight the inescapable need for help that establishes significant human relationships with those in distress, who, on these authentic relationships, finds paths of hope, liberation and redemption, making use of all the possible resources of organized and widespread solidarity.

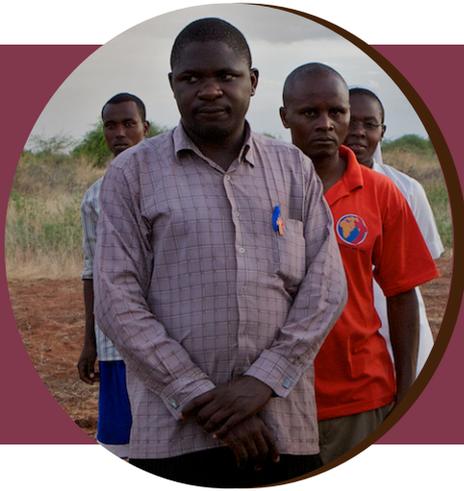
The key role of volunteering begins with the people and groups who, without seeking personal and professional advantage, offer to others apart from the different obligations (kinship, associative or mutual); sharing and taking care of the inconvenience by giving answer without disregarding the resources and the legitimate protagonism of those who suffer from their personal and family life.

Which meaningful, continuous and trustful relationships can be established with those in distress, on the basis of compliance with the organization's budget? These necessary approaches to the problems of the excluded acquire power and incidence in situations of distress only if and when mediated by the stimulating and regenerating contribution of authentic helping relationships based above all on trust in those in need and on the feeling of a shared need, a condition of unease to be faced and overcome together. This feeling is based on the gratuitousness and gift of the volunteers. On this gratuity, we can build alliances of trust and hope with the poor of the earth and of every human condition.

This perspective and alliance can make volunteers experientially aware of the social contradictions and injustices and place them as vigilant sensors and advocates of social justice, alongside anyone who genuinely wants to fight for this cause.

In the encyclical *Deus Caritas Est*, Pope Benedict XVI wrote: "This situation has led to the birth and the growth of many forms of cooperation between State and Church agencies, which have borne fruit." Further, he said: "Significantly, our time has also seen the growth and spread of different kinds of volunteer work, which assume responsibility for providing a variety of services. I wish here to offer a special word of gratitude and appreciation to all those who take part in these activities in whatever way. For young people, this widespread involvement constitutes a school of life which offers them a formation in solidarity and in readiness to offer others not simply material aid but their very selves. The culture of death, which finds expression for example in drug use, is thus countered by an unselfish love which shows itself to be a culture of life by the very willingness to "lose itself" (cf. Lk 17:33 et passim) for others. » (n.30).





## My experience with CADIS (CTF)

Bro. Joseph Khiyaniri, MI

**M**y experience with CADIS started way back in 2011, when I was requested by the Kenyan delegation to give a hand in the assessment of severe drought that had left thousands of animals and several people dead in the North Eastern part of Kenya.

I was accompanied by Anita, a lay Camillian from Ireland, who really gave me a great challenge of taking a lead in the assessment process. This journey took us to hostile north eastern region where we visited refugees who had overwhelmed the largest camp in Africa called Daadab, with over 800,000 refugees. In our assessment, we discovered that many refugees had escaped from the camp due to lack of basic needs and intermingled with the general population thus causing great influx and pressure on the local population.

In our assessment, we established that due to several NGOs that were already dealing with the camp, it was convenient for us to focus in Wajir county that was most hit by the drought and refugees influx due to its proximity with neighboring Somali country.

As Miss Anita left for Ireland after the assessment, I was left to start the implementation of the five programmes that we identified as core issues affecting the victims of drought. These were food security, water/sanitation, community health, public health education and Geriatric health. Beginning from adverse environment characterized by hot sun and high temperatures of over 40 degrees, I had to mobilize a team of staff to start over all the projects. My first challenge was the different culture of the Somali people who are predominantly Muslims, together with the fact that majority of the population speak only local language (Somali). At the beginning, it was very difficult for the

people to accept working with Christians whose intention was not well known to them.

As time went on, the general population started accepting us, beginning with the women who are mostly prevented from interacting with people of different faith. By the first quarter of the project timeline, we garnered a lot of honor and recognition from both the community and the government.

I felt a lot of social, psychological and spiritual touch with the people. I remember several times the people calling me even odd hours to inquire of the type of medications to take regarding their sickness. This taught me how humility, love and care can bring you very close to the people you serve. At a certain moment when we were evaluating our initial project, a government representative (chief) gave a feedback to the whole community gathering that our organization taught him a new methodology of serving people different from other NGOs, which entailed the values of justice, love, listening and care.

I would not finish my experience without mentioning one adventure that I encountered on my journey from Nairobi to wajir. As I was driving in the rough sandy road, my car got stuck in the sand at the middle of the journey and was alone. I was forced to climb over the top of the car to make a call for help. By good luck, I managed to contact the people in Wajir to come for rescue. All of a sudden, I made a prayer to St. Camillus to intercede in my problem. Some idea came to my mind that I try to reverse the car. Once I did that, the car came out of the sand mysteriously. I couldn't believe this incident up to now. With all this in mind, I strongly believe that working with CADIS is something that has helped me to understand and perform the will of God as a Camillian!



## Annual Leadership Conference to be held in Bangkok

CADIS annual leadership conference will be held in Bangkok for the fifth time from November 12 to 17, 2018. The main topics of the conference will be servant-leadership, climate change and fund-raising.



CROSS OVER

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October- December 2018

# After the Earthquake...

## Two months after the strong earthquake, Lombok is not yet recovering

Fr. Andi, MI

Until now, the situation of Lombok island, especially the most devastated areas, is not so far different from the first week after the earthquake. What you see around are still remains and rubbles of the buildings and houses. People are still living in the self-improvised tents especially as the fear of aftershocks or new earthquake still persists. The rehabilitation and reconstruction of the villages are not yet visible. There is heavy equipment around clearing the debris and liberating spaces for future rehabilitation. Fortunately, relief goods from the government, NGO's, religious and non religious groups, and individuals are still arriving.

### The Camillian Relief Services

Today, with the team in Lombok, we visited the place where we are going to distribute relief goods in a village called Lenek, located on the north side of Lombok island. It is predominantly a Buddhist village. They are very hospitable and grateful to the various groups or denominations who give them help.

This village is among the most devastated areas hit by the earthquake. The houses, temples, public facilities, and school buildings were totally damaged. The source of potable water, a deep-well, was also destroyed. As of the present, most of the people are busy taking care of their families in the tents as well as clearing the ground to build new houses. However, they are aware that it will take longer to clear the ground and start building back better their houses. Many are unemployed. As most of them are farmers and laborers, they rely on farming and paid labor in the farm or construction work. There are no works available since everybody is tending to their own lot.

Fortunately, relief goods are still abundant. This gives them time to concentrate on clearing the debris and preparing to reconstruct their houses.

### The Need of the Villagers

In order to speed up the clearing of debris, they need some tools such as a spade, wheelbarrow, mattocks, industrial gloves, etc. Since the rainy season is fast approaching, they need to rehabilitate the

deep wells so that it can collect rainwater and distribute it to the village. To protect the possible spread of diseases, there is a need to install public toilets and bathrooms accessible to the evacuation camps.

### Camillian Intervention

Having surveyed the place, listening to their concerns and looking at our financial capacity, we, the Camilians have decided to provide some basic construction tools for each families, jet water pump, profil tank, and pipeline to activate the deep well to facilitate the distribution of clean water, and to facilitate the construction of some public toilets and bathrooms in some accessible locations. We have purchased the materials for working, tools, water pumps, pipes, and the profil tank for 4 deep wells.

However, we are still waiting for a further assessment of the permanent public toilets. While waiting, we might propose to CADIS Australia to fund the construction, as they are little costly. We are hoping to be able to do more for the people of Lombok.



Fr. Alfons during the CADIS intervention at Lombok (Indonesia)



Fr. Andi (extreme left) during the CADIS intervention at Lombok in Indonesia



# CADIS quick response to Asian emergencies

**B**eginning in the second half of 2018, six extreme natural events have taken place in India, Indonesia, Laos, and the Philippines. In the World Risk Report of 2017, the Philippines placed number three with high exposure to extreme natural events while the others have shown minimal exposure. These phenomena have impacted several millions of population where most of them are the most vulnerable populace.

CADIS was able to establish a quick response to these disasters by mobilizing the Camillian confreres to organize a quick reaction team. These interventions were granted with the financial support from the Camillians provinces and delegations of India, Indonesia, Thailand, the Philippines, Taiwan, USA,

Spain, Germany, Australia, Austria, France, Tanzania, Burkina Faso, and Chile, Lay Camillian Family and some local and foreign donors who quickly shared their generosity.

Last May 25, 2018, CADIS has re-introduced the celebration of the Feast of the Camillian Martyrs of Charity with an appeal to all Camillian religious to contribute at least \$25 a year for the emergency fund. This fund has allowed CADIS to organize an emergency response to scores of disasters, particularly in Asia. It has been also among the priority response of CADIS as pushed by its Board of Directors.

Below is the summative list of emergency intervention.

## 1

### ASSAM (Northeast India)

Disaster	Flood due to monsoon rains
Date of the event	June 13, 2018
No. of affected people	650,000 individuals
Intervention	Medical relief in 15 villages
No. of persons served	4,019
No. of Volunteers	49 lay, priests and religious
CADIS contribution	€ 10,000



## 2

### ATTAPEU (Laos)



Disaster	Flash flood due to dam colapse
Date of the event	July 23, 2018
No. of affected people	24,000 families
Intervention	Food and non-food relief distribution
No. of persons served	301 Families (953 individuals)
No. of Volunteers	40 lay, priests and religious
CADIS contribution	€ 5,000

3

**ANTIPOLO (Philippines)**

<b>Disaster</b>	Flash flood due to monsoon rains
<b>Date of the event</b>	July 17, 2018
<b>No. of affected people</b>	288, 860 families
<b>Intervention</b>	Food and non-food relief distribution
<b>No. of persons served</b>	330 families
<b>No. of Volunteers</b>	35 lay, priests and religious
<b>CADIS contribution</b>	€ 3,000



4

**LOMBOK (Indonesia)**

<b>Disaster</b>	6.4 mag. earthquake
<b>Date of the event</b>	July 17, 2018
<b>No. of affected people</b>	3,512,689 individuals
<b>Intervention</b>	Food and non-food relief distribution
<b>No. of Volunteers</b>	10 lay, religious
<b>CADIS contribution</b>	€ 8,000

5

**KERALA (India)**

<b>Disaster</b>	Flash flood
<b>Date of the event</b>	August 15, 2018
<b>No. of affected people</b>	5,500,000 individuals
<b>Intervention</b>	Medical, food and non-food relief distribution
<b>No. of persons served</b>	3,038 individuals
<b>No. of Volunteers</b>	57 lay, priests and religious
<b>CADIS contribution</b>	€ 5,000



# An enriching experience

To live for two months with a people hard hit and in such deprived and poor contexts, is a stimulus to do always more things better and to try to be persons always true.

Sara & Giovanni

We came to know CADIS through a friend who was working with the CADIS team in Rome - Dr. Marco Iazzolino. Following the earthquake in Nepal, Marco invited Sara to join him in a mission of about 15 days in Nepal to verify the state of affairs and to plan a project in favour of the affected people. From the human and professional point of view, the experience was so important and enriching, that we suddenly made ourselves available to collaborate in other projects. About two years later, we were contacted for a project at Grand'Anse in Haiti, to work with a rural community heavily damaged by the hurricane Matthew in October 2016. Thus, we came to know Cadis, and after some meetings of training and programming we left.

Living and working in a context totally different and away from Italy was truly a significant experience. Haiti is an incredible country, situated in what we called the earthly paradise (Caribbean), a place extremely difficult with high rate criminality and severe poverty. The project in which we collaborated was in a rather quiet zone compared to chaotic and dangerous Port Au Prince. We were hosted by Fr. Massimo, a Camillian priest who lives at Jeremie. And soon we became a "family". The welcoming given to us was truly exquisite. Fr. Massimo has been in mission in Haiti for twelve years. Besides accommodating us and managing our stay there and our travel for work, he gave us some fundamental cultural indications which helped us avoid some mistakes.

Moreover, the continuous discussions with the project coordinator Fr. Emmanuel and the project manager Fr. Robert, with the supervision of Fr. Aris, helped to lay foundations for a project that would last for three years. Our task was to work with the persons at the community of Ranja who lost everything (houses, personal documents,



CADIS volunteers Sara and Giovanni at Ranja in Haiti

cloths, animals, plants..) because of the hurricane. The plane of Ranja, a marvellous valley through which pass the river Grand'Anse, was completely devastated; nothing was left. The project has been scaled down due to a larger project which had other territorial and international partners participating in the reconstruction of the community with houses, system of potable water collection, a form of agriculture based on the collaboration of the community organized in groups, the construction of a multipurpose house, and the repairing of some damaged houses.

The experience of working with the Community, which at first was complex and difficult due to the mistrust of the people, was instead stimulating and enriching. The notable difficulties of communication due to the fact that none of us speak Creole, the differences of the cultural and economic contexts far from that of Europe, have slowly given way to a form of reciprocal respect which led us to work side by side, to communicate with faces, smiles and "pats on the shoulder", till we became part of the community of Ranja which at the beginning seemed impenetrable to us.

Slowly the people stopped to see us as strangers who imposed their ideas, and began to understand that we, without great solutions, would do together

whatever possible, only if they share in it. Perhaps the good outcome (if we can say so) of our short mission was the attempt to adjust the project choices with the will of the beneficiaries, the true protagonists of the project. This was only possible thanks to the trust and freedom of action which Cadis demonstrated to us, supporting us also in choices that had not been shared before the departure, but whose need had emerged only once on the spot.

Now we have been back for a few months. Thinking about the experience lived in Haiti we cannot but thank CADIS for the opportunity offered to us, that saw us grow as individuals and as couple. At the personal as well as the professional level we both (educator and architect) have put aside theoretical notions and stereotypes to give space to creativity, imagination and inventiveness. To live for two months with a people hard hit like that and in such deprived and poor contexts, is a stimulus to do always more things better and to try to be persons always true, more updated and aware.

Finally, as couple, we were "forced" to live side by side 24 hours a day, in a continuous confrontation and sharing at various levels which have further strengthened our rapport.... and we cannot wait to leave again!





## CADIS collaborates with Caritas Thailand in delivering relief to Laos flood survivors

**C**ADIS Thailand collaborates with Caritas Thailand in delivering relief services to the Laos flood survivors. Both organizations are supporting the relief efforts of Caritas of the Diocese of Ubonratchathani and the Diocese of Phakxe in Laos which began on August 7 up to 28.

On July 23, 2018, the Saddle Dam D, part of a hydroelectric dam system under construction in southeast Laos's Champasak Province, collapsed due to heavy rains leading to widespread destruction and homelessness among the local population in neighboring Attapeu Province. As of September 7, 39 people were confirmed dead, at least 97 more were missing, 4,270 currently living in shelters and 13,100 people affected.

The relief operations by local and foreign organizations were a bit delayed due to certain government restrictions. Permission is needed before any relief operations can start. The Catholic relief services were most affected by this restriction due to suspicion of proselytization. A nun who works with the diocese facilitated in securing the necessary permissions from the

provincial government of Attapeu. According to the nun, she was informed also that the survivors will be evacuated from the school in which they are currently refuging to a safer place and will be relocated to a safer place since schools are about to resume classes. Moreover, the government promised to help the survivors in rebuilding their houses. It is also expecting a contribution from the Catholic organizations.

Food distribution in the evacuation centers is being carried over by the Catholic organizations, particularly at the Mitsamphan Primary School. They are serving a total of 301 family evacuees (953 individuals) in this school. Since the opening of classes falls in September, some evacuees will be transferred to other temporary shelters provided by the government so that classes will not be disrupted. However, the shelters cannot accommodate all evacuees. Some of them will be moved to the temporary shelters beside Mitsamphan school in which the Diocese of Pakxe is managing. Fr. Matthias Pavee, a priest from this Diocese is coordinating the relief efforts.



Palu (Indonesia), devastated by a recent earthquake and Tsunami

**Help us to make our response effective..  
Donate to CADIS emergency fund**

DEUTSCHE BANK with the Account Name of  
Fondazione Camillian Disaster Service  
International – CADIS  
Piazza della Maddalena, 53 – 00186 Roma  
IBAN: IT13T 03104 03202 000000840270  
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