



CROSS OVER

CAMILLIAN DISASTER SERVICE INTERNATIONAL (CADIS)

Quarterly Bulletin No.14 January-March 2019



Resilience And Active Listening

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.

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

in this issue

Editorial	3
Resilience is rebuilding the cross of humanity	
Article	4
Emergency and listening	
Report	7
We started the year knowing CADIS a little more	
Report	10
Ranja in joy	
Report	11
The Holy See and the COP 24	





Fr. Aristelo Miranda, MI
Director, CADIS

Resilience Is Rebuilding The Cross Of Humanity

Human life is grounded in three fundamental and closely intertwined relationships, with God, with our neighbor and with the earth itself. These three vital relationships have been broken. This rupture is sin. [...] The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. (Laudato Si #66)

Among the most popular evening tales that we commonly heard during our early childhood days is the creation story in the Bible. It was a symbolic and profound narrative of the history of human existence. This thought came back alive in the second encyclical of Pope Francis: "Laudato Si". This encyclical reminds us of an urgency to restore the harmony that we enjoy and benefit from our common home as well as the hopeful pathways to restore it with our concerted and disciplined efforts.

The plethora of pathways is within our reach but humanity lacks the commitment and political will to crossover it. CADIS is fully resolved to crossover it by envisioning fullness of life in a resilient community.

Building a fully resilient community is a slogan that occupies at the center of all undertakings to restore the balance enjoyed by all living creatures and nature (ecosystem) which is now in the brink of total collapse. It becomes a new discipline well-articulated by theology, science, philosophy, ethics, arts, literature, etc. But, how do you measure and assure the correct interpretation of the slogan that will faithfully respond to humanity's urgent task of caring for our common home?

A fundamental criterion to consider is situating the crux of our theories (thinking and reflection) and praxis (actions and commitments) - "theopraxis" - to the very primordial established relations that exist in our common home. This could be simply described as retracing the true path to the cross of humanity. This cross has two axes with four vital points: 1] vertical (the upper points to God and the lower points to the earth), and 2] horizontal (the left and the right arms point to the neighbors and at the intersection of all these relations is the human person created in the "image and likeness" of God. Our relations to God and to our neighbors is only possible if it's grounded on the earth. Otherwise, it will be devoid of its expression and becomes unintelligible.

A fully resilient community is a community that keeps the vital signs of the relations of a human being to God, to the neighbors and to the earth healthy. This could be only possible if the prime actor is fully conscious of his/her innate responsibility to care for the common home.





Fr. Aris in Wajir, Kenya

Emergency and listening

By Fr. Arnaldo Pangrazzi, MI



The presence, often silent and respectful, is the first expression of solidarity that speaks more than a thousand words.

Emergency means unexpected and dangerous events that produce a strong impact and major repercussions in the lives of the protagonists. In every emergency, the critical factors are represented by the circumstances of the calamitous event, the identity, the roles, the reactions and the resources of the people involved and the support available to those who suffer. In front of those who are hurt or in pain, what to do? What kind of listening to adopt?

Listening that heals

The art of helping can be articulated around the four verbs which summarize the different horizons of mercy. They can be arranged in the following order according to the helper's strategy:

1. What can I BE for those who are hurt or in pain?
2. What can I COMMUNICATE to those who are hurt or in pain?
3. What can I LEARN from the one who is hurt or in pain?
4. What can I DO for those who are hurt or in pain?

Being present is the first requirement in

the art of helping. The mere knowledge of a calamitous event or the follow-up of news from afar does not help to alleviate human suffering. The mission is to make ourselves present. The presence, often silent and respectful, is the first expression of solidarity that speaks more than a thousand words.

Some helpers let themselves be overwhelmed by the troubles of consolation: their words or easy phrases of circumstance could produce the opposite effect and upset those in mourning. But proximity, dressed indiscretion, authenticity, and sensitivity, is a drug that does not remove the pain but makes it more bearable, less rending.

In many tragic situations both the visitor and the visited experience the drama of impotence in order not to change destiny or what happened. The proximity of someone willing to watch in the darkness becomes a balm that alleviates the immense loneliness of the sufferer.

In the Christian tradition, the supreme symbol of this presence is Mary at



the foot of the cross of her Son Jesus, crucified at the age of 33, after a life dedicated to others. The “Stabat Mater” presents her as a dignified Mother in her immense sorrow. She is a Mother who does not show indignation towards those who have crucified her Son. She does not make hysterics in front of such a horrendous and humiliating execution. She does not let herself be overwhelmed by despair. In the midst of so many people ungrateful and blinded by hatred and ignorance, Mary watches over the dying Son to represent present love.

Knowing how to communicate is the second ingredient in the art of helping. The impact with a tragedy upsets the existence of the survivors and often makes them sink into the darkest despair. Many require logical explanations to their questions: “Why did it happen?”; “Why us?”; “Why does God not kill murderers who do evil and do not spare the lives of good people?”; “Why did God not protect us?”; “Why did God take my son away?” They are excruciating invocations that also tear the mind and heart of those who would like to ease the sentence.

Behind these expressions, there is the disappointment for frustrated expectations or anger for unsettled projects or destroyed dreams. Unfortunately, many unfortunate events happen without any logical, intelligible or exhaustive answers. In a certain sense, the drama of suffering touches the mystery of man, but it also touches the mystery of God. He reminds us of Job in his suffering and, even more, Jesus in his cry that goes through history: “My God, My God, why have you forsaken me?” (Mt 27, 64).

In front of the protest and the questions of those who are torn by pain, the role of the helpers is not to defend God, who is old enough to defend himself, nor to lose himself in erudite theological considerations, but rather to allow the outburst and to give space to bitterness and despair, so that they may be liberated and purged. Listening to and accepting pain is an essential prerequisite for mitigating it. Those who feel listened to and understood a little at a time are accepting the wound and are helped to heal the wounded heart. Tuning in with the thoughts and moods of the interlocutors is to practice empathy,



A religious sister of the Ministers of Infirm in Wajir



The proximity of someone willing to watch in the darkness becomes a balm that alleviates the immense loneliness of the sufferer.

which is a fundamental attitude in the helping relationship.

Knowing how to learn: for the help to be effective it is necessary to know the interlocutors, their culture, their history, their values, and their expectations. In listening and accompanying in case of traumatic events, it is important for the helpers to know and be able to adapt to the expressive language of the victims: the grief, in children, could find expression in the game, in the use of metaphors or in drawing and, in young people, in need to be with friends, to counter the risk of isolation. In an emergency, both in the immediate phase and in the stages following the disastrous event, the rescuer offers the availability of his time and resources in the awareness of being himself a person marked by the

experience of limitations and injuries.

Each helper, like every person helped, draws on the heritage of his hired and healed wounds (on a physical, material, relational, spiritual level) that strength, wisdom and increased humanity that allow him to become a “wounded healer” next to those who now experience the adversity and profound changes produced in one’s existence.

The project help initially requires the commitment of the good Samaritans to know the identity of the people rescued: their culture, their roles in the family, their values, their weaknesses, and their resources. Learning is facilitated by the observation and listening of gestures, silences, the “said” and the “unsaid” and the metaphors used by the interlocutors.





Bro. Luca Perletti in Sierra Leone during the Ebola mission in 2015



Faced with such a difficult reality, the discretion, the listening and the feedback of human and humanizing helpers can contribute to change the negative view of some people upset by pain.

The art of learning from “human documents” involves two skills of the helper:

The first consists of giving space and acceptance to the verbalization of the moods, thoughts, and outpourings of those who suffer.

In the initial stage of condolence, this requires time, space and patience, to give way to the distressed to narrate their pain. Every pained person needs to repeat the story of his own experience adding, from time to time, other details and considerations. The process of narration is part of the path of gradual acceptance and processing of a tragedy, especially when the event has devastated the structures of its existence.

The phase of listening and the reception of the disturbance and the wounds must be conjugated with a second moment equally important for healing and more oriented to the development of hope.

The second stage consists in identifying and bringing to light the mental, psychological, affective and spiritual resources present in those who live in misfortune.

D. Soelle, the author of a penetrating book on suffering (Suffering, Fortress Press, Philadelphia 1975), suggests that the real challenge to the trials of life is to go to the question “Why me?”; to open up to the fruitfulness of pain, trying to find out “Where can this suffering lead me?”. The path of gradual healing requires different strategies and times,

depending on the events that have occurred, the personality of the survivors and their ability to transform suffering into growth.

Knowing how to do: the fourth verb represents all the actions and initiatives that rescuers can put in place in disasters. The verb “to do” is based on the concreteness and tangibility of actions aimed at improving the conditions of those who are traumatized by mournful events.

The verb “to do” implies concrete implications also for traumatized people and, depending on the emergency, it may imply their direct commitment to rebuilding their homes or to relocate their future elsewhere, the collaboration with the solidarity networks, the reintegration into social activities, the motivation to invest in the present and the future, so as not to remain, prisoners of the past. Re-investing can mean, initially, the challenge to gradually rebuild hope through decision-making, trust, and openness to others, participation in groups of mutual help to take advantage of emotional and social support, attendance of courses or training experiences, to increase and expand their creativity and develop healthy self-esteem.

Final considerations

The irruption in its history of a painful event, sometimes tragic, shakes its certainties, unmasks the false certainties, reveals the faces of its wounded humanity and makes aware of its mortality. There are those who

perceive the painful event or calamity as a punishment or as a punishment for errors committed or disregarded responsibility. It can apply also to those who try to purify their lives and consolidate it even in moments of adversity as a fatality or injustice, as an absurdity or a scandal, as a mystery which to cohabitate, as a school from which to learn valuable lessons about what is essential in life, or as an opportunity to human and spiritual growth by their faith.

Faced with such a difficult reality, the discretion, the listening and the feedback of human and humanizing helpers can contribute to change the negative view of some people upset by pain introducing considerations and reflections that can change their point of view. This awareness generates suffering but, at the same time, can orientate to internalize truths that cannot be circumvented such as the transitoriness of life, the fall to an illusion of being in control of the events, the reconciliation with the reality that we are children more than masters of nature, dependence on God and others, the invitation to strengthen the virtues, such as patience and perseverance, the search for the meaning of suffering and the meaning that can arise in the shadow of the wounds.

This is a synopsis of an article written by Fr. Amaldo Pangrazzi. The whole article in Italian can be found on this website: www.cadisinternational.org



We started the year knowing CADIS a little more...

By Consuelo Santamaria Repiso

On January 3, 2019, the Humanization Center in Spain organized the “H Day” (Humanize) which is a part of the various significant celebrations of the Center. The Center organizes different activities throughout the year following the letters and sequence of the word HUMANIZAR (to humanize). Among the highlights of this day is a 45-minute presentation of CADIS – Camillian Disaster Service International, the humanitarian arm of the Camillians, its mission and activities.

The presentation roots the history of CADIS as far as the 16th and 17th centuries particularly during the period of emergency, disaster, and crisis brought about by the plagues and epidemics in Europe especially in Spain and Italy. To respond to this type of catastrophe, the followers of St. Camillus mobilized and met the plague victims even at the risk of their own lives. Many died, and they are called the Camillian Martyrs of Charity. At that time, CADIS was conceived.

In 1995, the 54th General Chapter of the Camillians in Bucchianico had approved the motion to respond to the socio-sanitary emergencies of the modern time. By the year 2000, the General Consulta formed a Commission who will attend to the needs of the most vulnerable persons in times of a catastrophe. The Commission is called the Camillian Task Force (CTF).

The CTF mission was then presented during that meeting and formation from Tres Cantos to the Bangkok Conference in 2014 in which the team formulated its mission, vision, and core values of the Camilian Task Force.

In 2015, during the meeting of the major superiors and the

General Consulta of the Order in Warsaw, the motion to establish a Foundation which will promote and organize initiatives in situations of disasters which is now called the Camillian Disaster Service International (CADIS) Foundation was approved. After presenting the history and journey of CADIS up to the present, its interventions or projects from the different countries were presented. A major highlight was given to the missions in Sierra Leone, Nepal, India on psychosocial health and pastoral care; in the Philippines on agro-reforestation and care for a healthy environment, as well as in Haiti with the important support of CADIS USA, etc.

The talk was very effective since many concepts and questions were clarified. Bro. Jose Carlos Bermejo, MI, the general delegate of Spain encouraged the group to support and collaborate CADIS mission and activities in a more concrete way.

The idea of going out to meet the most vulnerable, to promote resilience in the communities affected by disasters, and to form those affected by making them protagonists to their recovery garnered appreciation and support from the participants. In Spain, we have an intervention caravan called UMI (Mobile Intervention Unit). Its purpose is also to go, to meet those sufferings and offer counseling especially that crisis due to grief, suicide, and natural catastrophes within the national territory. The UMI is conceived in the same century as CADIS and became a reality with the same intention of CADIS. It is like a little sister who feels, vibrates and wants the same thing: “Approach the suffering.”

Thank you CADIS ... thank you UMI.



The participants of the CADIS meeting with Consuelo Santamaria



Core Actions of Development

By Fr. Aristelo Miranda, MI



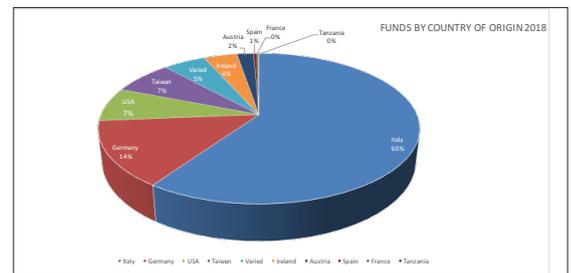
Fr. Andi during the CADIS intervention at Lombok in Indonesia

In the year 2018, CADIS has invested more in its initiatives on relief followed by resiliency primarily in Asia and simultaneously, the increase of local and international partner organizations. The following are some highlights of the core actions of development.

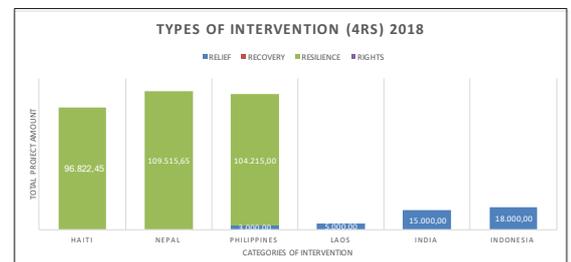
- Investing in formation, promotion and resource mobilization
 - 28 participants from 9 countries participated in the ongoing capacity building and planning of CADIS mission partners 5th edition known as the Bangkok Conference
 - The revival of the celebration of the feast of the Camillian Martyrs of Charity soliciting more support among the Camillians and collaborators for the humanitarian mission of the Order.
 - CADIS 25 emergency fund campaign has been launched in May 2018. Seven Camillian provinces and delegations have contributed and the Lay Camillian Family.
- Building and strengthening networks and collaboration with the Camillian Provinces and Delegations
 - CADIS Australia Ltd. is legally registered (ACN 627714587) to the Australian Securities and Investments Commission.
 - CADIS Philippines is integrated into the Philanthropic and Health Development office (CPHDO) of the Philippine Camillian province.
 - CADIS Burkina Faso is legally registered as an association whose main function is to respond to humanitarian emergency and promote resiliency.
- Responding to emergencies and engaging in projects for development and resiliency building.
 - Six emergency relief responses (India, Laos, Indonesia, Philippines) were organized in Asia at the second half of 2018.
 - One resiliency project (Nepal) has been concluded while three others (Philippines and Haiti) were opened.
- Building networks and partnership with like-minded organizations for an efficient and effective response.
 - Four new local and international partners have forged with a formal agreement with CADIS, namely, Farmers' Development Center (FARDEC), Health and Development for All Foundation (HADFAFI) – Philippines; Research and Training Center for Religio-Cultural Community (RTCRCC) – Thailand; Fondazione Albergo della Vita (FADV), Federazione Organismi Cristiani Servizio Internazionale Volontario (FOCSIV) – Italy.

For the year 2019, CADIS will be more determined in building partnerships with organizations who shared with its vision.

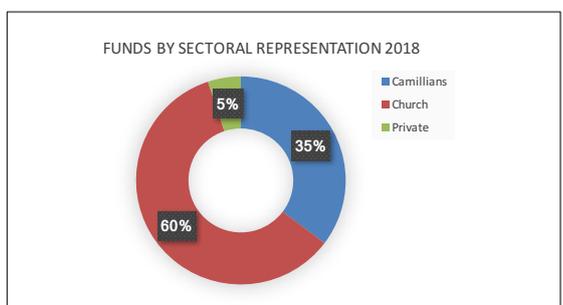
Our resources



60% of the donors are from Italy while 40% is distributed from the rest of Europe.



The 1st half of 2018, resiliency projects are the top responses while in the 2nd half, relief responses are at the top.



60% of funds are sourced from the Church institutions in general while 35% are donations from the Camillian provinces and delegations.





Water jet pumps installed by CADIS at Lenek to provide potable water

Lombok, 4 months after the devastating earthquake

By Fr. Andi Suparman, MI

The recovery process is slowly progressing in the villages where CADIS intervened at the onset of the emergency. Tents used for temporary shelters and evacuation centers are still visible along the highway. Houses are not yet rebuilt. Some of them are staying in the makeshift houses enough to protect themselves from the rain. Others, who have no other means are staying at the evacuation shelters provided by the government despite its uncomfortable condition because it is too small for a family, crowded and flooded when it rains. Relief efforts in Lombok are diminishing after the most devastating earthquake in Palu. Relief services and volunteers transferred to Palu which left the survivors of Lombok unattended.

The government shelter support project for Lombok survivors remained stagnant. Most of the families have not received the 50 million rupiahs (4,700 USD) as promised by Pres. J. Widodo of Indonesia. According to the survivors, the requirements to avail the funds are tedious and complicated. Only a few were able to rebuild their houses out of their own pocket while the majority has to hurdle to find means. Some have started to look for work for their daily survival. However, it is not easy, since many employers were also affected and have not yet fully recovered their businesses.

Lenek village which is predominantly a Buddhist community is trying to rebuild their place with their own initiatives. Survivors are not getting much relief and financial aid from the

government. Even private assistance from donors is scarce. This is the place where CADIS deems to adopt for the rehabilitation. Most of the survivors are staying with their relatives while waiting to rebuild their own houses. Some of them preferred to stay in their makeshift shelters rather than the government temporary shelters.

One of the main problems that they have is access to clean and safe water. Most of the deep and open borewells need repair and rehabilitation. The government installed water system is not functioning since after the earthquake many of the pipes were broken. The government has not done yet any repair. Fortunately, they have still the old deep wells (20-30 meters deep) but it needs immediate rehabilitation and water pumps to facilitate the collection of water.

CADIS has already repaired and installed 2 water jet pumps more than a month ago but there are still 8 more that needs rehabilitation and pumps. CADIS is looking for funds to supply safe and potable water to the 255 families in this village. During this visit, 3 sets of pumps were donated to this community. As of now, 6 wells are working including one which was repaired by another organization.

The most urgent need now is to rebuild their homes. In the meantime, the community is preparing their proposal to CADIS for housing assistance. Some organizations are giving assistance to the children in the village and organized nutrition and educational assistance support.



HAITI

Ranja in Joy

Blessing and inauguration of multi-purpose hall

By Fr. Emmanuel Zongo, MI



The bishop of Jeremie Mons. Joseph Decoste blesses the multi-purpose hall at Ranja in Haiti

On December 12, 2018, the population of the small village of Ranja in Haiti experienced an important moment in the life of the community. It was the blessing and inauguration of the much desired and expected multipurpose center. In fact, after Hurricane Matthew in October 2016, the chapel that also served as a meeting place of the people was destroyed by the said hurricane.

At the request of the community, CADIS decided to consider it as a priority, the reconstruction of this structure not only as a chapel but as a multi-purpose center for training, worship, and social activities as well as an evacuation center in case of disaster. Thanks to the support of the Italian Episcopal Conference, the project has become a reality. After three months of construction, the center was blessed and turnover to the community of Ranja in the presence of Mons. Joseph

Gontrand Decoste, the bishop of Jeremie, Bro. Jose Ignacio Santaolalla, the president of CADIS foundation, the Camillians of Haiti, and the community. During the ceremony, Mons. Decoste expressed his profound gratitude to the Camillian religious and in particular to the CADIS foundation.

He said: "In the heart of our suffering after Hurricane Matthew, amid the desolation of the affected population, the CADIS foundation whom I didn't know before came to give hope to the community of Ranja with so many accomplishments such as potable water system, agricultural training and support and this multipurpose center that can be used as a chapel, a meeting and training place and also as a safe place in case of disaster. In the name of the community, I sincerely thank CADIS, and I hope that the collaboration will not stop."

After the rite of blessing, Mr. Roland

Lindor, representative of the Ranja community, thanked God for the author of everything and the CADIS foundation that accompanies them on their journey to resilience after Hurricane Matthew through the realization of many works including this multipurpose center. He ended by invoking God's blessing to the Camillian religious and especially to CADIS foundation, which he hopes will always be by their side to carry out other projects.

Brother Jose Ignacio, the president of CADIS Foundation, also expressed his joy in behalf of the Camillians to the changes taking place in Ranja since the beginning of the project up to the present. He stressed that the result of all this lies in the way CADIS intervenes, which does not consist solely in giving something but in accompanying the community in its reconstruction. He finished by thanking the bishop and all the stakeholders involved in carrying out the project activities and inviting them to commit themselves more to the achievement of the objectives. The morning ended with a little refreshment in a festive atmosphere between dances and smiles.

During this visit, we met a serene community, happy with the various activities already completed and ready to commit to achieving the goals of the project that will terminate at the end of this year 2019.



The new multi-purpose hall constructed by CADIS at Ranja with the financial aid from Italian Bishops Conference





The Holy See and the COP 24

By Fr. Aris Miranda, MI

The 24th session of the United Nations Conference on Climate Change or the Conference of the Parties (COP24) was held in Katowice, Poland on December 2 to 15, 2018. Almost 30,000 participants from around 200 countries which included political leaders and top scientific experts gathered to discuss how to effectively implement the principles established by the 2015 Paris Agreement. The theme of the said gathering is “Changing Together”.

The hot issue on which the attention was most focused was precisely on saving the fate of our planet according to the most authoritative studies by the IPCC on the impacts of global warming of 1.5° Celsius. Compared to pre-industrialization, global temperatures have risen by 1° C, and if there is no way to change the course, a +1.5° increase is expected as early as 2040 and +2° in 2050. This limit must absolutely not to be achieved if we want the Earth as we know it today to continue to exist. To make sure that the increase in temperatures can stop at a maximum limit of +1.5 degrees it is necessary to operate a radical decarbonization process in favor of ever wider and constant use of energy from renewable sources. (cf. Intergovernmental Panel on Climate Change. (IPCC) Report 2018, in <https://www.ipcc.ch/sr15/>)

A delegation of the Holy See led by the Secretary of State, Cardinal Pietro Parolin also participated in this conference. In the light of the Encyclical *Laudato Si*, the delegation praised the efforts of world leaders who, despite a long and complicated debate, came to a consensus on the rulebook for the implementation of the Paris Agreement adopted in 2015.

“We are grateful to the leaders from States and

other stakeholders who contributed to this multilateral dialogue and the writing of the rulebook. The consensus on the final document, rather complex and technically detailed, represents a confirmation of the commitments made three years ago in Paris and of the significance of multilateralism. Unfortunately, we must also note that the rulebook does not adequately reflect the urgency necessary to tackle climate change, which “represents one of the principal challenges facing humanity in our day” (LS, 25). Moreover, the rulebook seems to downplay human rights, critical in reflecting the human face of climate change, which affects the most vulnerable people on earth. Their cry and that of the earth demand more ambition and greater urgency.” (*Final Declaration of the Delegation of the Holy See*, in <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2018/12/19/181219c.html>)

The COP 24 ended on the 15th of December with the adoption of the Katowice Climate Package. This document contains detailed rules and guidelines for implementing the global climate agreement adopted in Paris in 2015. The package first sets out how countries will provide information on their national contributions to reduce emissions (NDCs) including mitigation, adaptation, and details on climate finance for developing economies. A good consensus was also achieved on the adaptation front. The Parties now have a guide and a register to communicate their actions on adapting to the impacts of climate change. Everybody hopes that the 2019 event in Chile (COP 25) will fine-tune the latest elements of the Paris regulation and start working on future emission targets.



CADIS Australia supports drought-vulnerable population in the Diocese of Wilcannia-Forbes



Robert and Mariese Mcmillan donate the contribution of CADIS Australia to the bishop of Wilcannia-Forbes Mons. Columba Macbeth Green

In the recent months, parts of Australia have experienced the worst drought in fifty (50) years. Faced with the consequences of this natural disaster and the call for solidarity to support farmers in need, CADIS Australia launched a fundraising campaign. This initiative raised \$ 2,000 AUD which was brought personally by Bob and Marie McMillan to Bp. Columba Macbeth Green, Bishop of Wilcannia-Forbes, a diocese largely affected by drought.

Bp. Columba appreciates CADIS contribution to the Diocese's emergency intervention and assures that the money will benefit the neediest and most vulnerable farmers.

In the meantime, CADIS Australia continues to raise funds for the earthquake and tsunami survivors in Indonesia. Donations may be sent to CADIS Australia account: CADIS AUSTRALIA LTD. BSB 032179 ACCT. NO. 371579.



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
BIC-SWIFT: DEUTITM1582