



Solidarity in the peripheries of life



CROSS OVER

Camillian Disaster Service International (CADIS)

Quarterly Bulletin

No.11

April-June 2018



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No. 11 April-June 2018

CROSSOVER is the quarterly news bulletin of 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 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 moment.

Cover photo: *Wajir in Kenya*

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Drinking water becomes a reality thanks to CADIS for the Ranja community in Haiti after the 2016 earthquake

Re-living the forgotten testimony of the heroic past

On May 25, 2018, the Camillians in the world will commemorate, celebrate and imitate the witnessing of the more than 300 Camillian religious who joyfully died during the period of wars and pestilence between the late 16th and 19th centuries. Their courageous death, enduring sacrifices, and determination marked the authenticity of the witnessing to the fourth vow, i.e., service to the sick even in danger to their own lives. Their love for the fourth vow is the sole reason why many of them volunteered to serve the plague-stricken and the victims of war despite imminent threats of death.

Though St. Camillus de Lellis didn't die of contamination from the plagues, he opened the way and led his followers to look for the sick beyond the confines of the hospitals in the suburbs, abandoned buildings, and leprosaria where most of them were hiding. Since 1994, these witnesses of the fourth vow are known as the Camillian Martyrs of Charity.

What importance does the celebration of the Day of the Camillian Religious Martyrs of Charity have to the present witnessing of the Camillians in the world of health? Is martyrdom necessary? The marvels of the modern medicine and sophisticated technologies have crippled somehow the ferocity of the modern plagues and diseases. State governments are adequately prepared except in some of those in the least developed countries. International cooperation is improving in facilitating a quick response to a particular situation where local force could not match to the gravity of the situation especially in times of natural and human-made disasters. This condition seemingly does not warrant any more martyrs of our time.

However, no one can deny the fact that the impoverished communities bear the highest index of suffering due to the catastrophic impact of natural disasters and epidemics. Between 1994 and 2013, the record shows a total of 6,873 natural disasters worldwide, which claimed 1.35 million lives or almost 68,000 lives on average each year and 218 million people were on average per annum were affected. On average, more than three times as many people died per disaster in low-income countries (332 deaths) than in high-income nations (105 deaths). This disproportionate burden of the impact of natural disasters in lower-income countries than in high-income countries is a gross situation of injustice. Here, the fourth vow of the Camillian is challenged and thus the "martyrs of charity" are sought forth.

The Camillian Disaster Service International Foundation (CADIS) continues its mandate of responding to the new signs of the times by operating under its core four areas of disaster response – RELIEF, RECOVERY, RESILIENCY, RIGHTS (4Rs). Now their voices will be heard again, and their witnessing will be shared through this news bulletin named CROSSOVER.

CROSSOVER is the quarterly news bulletin of CADIS (formerly the Camillian Task Force - CTF) which stopped publishing since 2015 when the central government of the Order (Consulta) decided to form a new Foundation called CADIS which was finally registered legally in 2016.

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 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 moment.

CROSSOVER attempts to bring you news, events, and reflections of CADIS in the world. It envisions to enrich the memory of our past by keeping its values fully alive in the present challenges and keep propelling the rudder towards establishing a fully resilient community in the future.



Fr. Aristelo Miranda, MI
Director, CADIS



Camillian Martyrs of Charity: An exemplary witnessing of the fourth vow

Dear Confreres and Friends,
Health and peace!

On February 2, 1994, the Order of the Ministers of the Infirm had officially instituted May 25 as the Day of the Camillian Religious Martyrs of Charity. The day also commemorates the birth of St. Camillus de Lellis (May 25, 1550).

The Day of the Camillian Religious Martyrs of Charity is a commemoration of the heroic life of more than 300 Camillians (seminarians, oblates, novices, brothers, and priests) who died in serving the victims of plagues in Italy, Spain, Hungary and Croatia during the first four centuries of the life of the Order. This is an exemplary witnessing of the “fourth vow of the Camillians,” that is, service to the sick “even in danger to my own life”.

Significant facts of the Camillian heroic history and tradition

During the plagues, the Order of the Ministers of the Infirm gave ample and touching proof of their capabilities, skills, and readiness to serve the victims open and conscious to the risk it entails. “In such exceptional circumstances, the community began to appreciate how well the fourth vow had prepared its members for the task ahead. Indeed, starting with the major superiors who were the first to offer their services to those suffering from the plague, the members competed with the other to be the first to be chosen and sent to where the needs and dangers were greatest.” The fourth vow serves as the guiding star and source of joy and great satisfaction to their vocation and ministry.

Of the more than 300 martyrs of charity, only 222 of them have names on the record with the corresponding circumstances of their deaths, the places where they served and the type of plague that contaminated them. All the others remained anonymous for the reason of particular difficulty in gathering facts and evidence due to the tragic condition when the event happened. We remember Father Pietro Pelliccioni from Milan who entered the Camillian Order in 1595. Father Pietro twice became the provincial superior and nominated as general consultor and secretary general of the Order. In fact, Camillus has indicated him to be the successor of Father Oppertis as general superior, but he renounced it several times. He went to Genoa to look after the Spanish soldiers who had been quarantined due to a highly contagious type of typhoid. In a few months, Father Pietro was contaminated with the disease and died at the age of 46 in 1625. We also remember Brother Giacomo Giacometti who met Camillus and the Camillians while doing an internship in medicine and surgery at the Holy Spirit Hospital. He joined the Camillians in 1612 and chose brotherhood as a way witnessing the Camillian charism. In 1630, he worked at the leprosarium and later assigned to Genoa (Pammatone Hospital) where he demonstrated his ability to care for the sick “like a mother caring for her only sick child.” He was then nominated to the General Council. When a plague struck Genoa, he asked to be freed from his duty and went back to Genoa to serve the plague victims. In 1657, he was contaminated with the disease that caused his death on



CTF India volunteers in Nepal to assist the people affected by the earthquake.



July 14 at the age of 65. We remember Onofrio de Lellis, the nephew of Camillus, a novice who died in 1606 while assisting the sick at the Holy Annunciation Hospital of Naples.

In 1594, a pestilence struck Milan, and as soon as the request of Archbishop Visconti reached to his ears, he immediately ordered his religious to embark to Milan from Genoa. They left Genoa with their hearts burning with the desire to become a martyr of charity. While approaching the border of Milan, the mule driver begged not to oblige him to proceed to Milan for fear of violating the warning. Camillus rent another mule and in some parts of the journey proceeded on foot towards the city. On the road, he met some farmers who warned them sternly not to proceed to Milan. Camillus exclaimed at them saying, "It is for this reason that we are going." As soon as they arrived in Milan, they went to the leprosarium of St. Gregory and saw their confreres untiringly serving the affected people.

Among those who died offering their lives in service to the plague-stricken people, beginning with St. Camillus de Lellis (though he didn't die because of the plague, but he was the first to demonstrate an authentic love and care to the plague-stricken people), eleven of them were provincial superiors, five general consultants, and several local superiors. They manifest their great conviction and fidelity to our charism in times of plagues and wars to the fourth vow, which became an exemplary testimony of these leaders that made the rest of the members inspired to follow their footsteps. They kept the last testimony of St. Camillus at his deathbed: "[...] being called to serve the sick is a precious gift, a talent which must unfailingly be put to good use." (Cf. Last Letter of St. Camillus).

The main purpose of celebrating the Day of the Camillian Martyrs of Charity

The very purpose of celebrating this Day - in re-echoing the official declaration of the General Government in 1994 - is to remember which means to know, investigate, learn, create a connection, and apply in the present the lessons of the past. In harmony with the Christian martyrs, our celebration of the Camillian Martyrs is an act which strives to give meaning to the very words of Jesus in the Gospel in our present context and needs. "This is my commandment: love one another, as I have loved you. No one can have greater love than to lay down his life for his friends." (John 15,12-13)

In our search for our charismatic identity and belongingness, remembrance of this heroic tradition is an essential aspect of our prophetic heritage. The heroic act, enthusiasm, and readiness of our confreres to accept death in serving the sick in the Lord's name, MUST influence our way of witnessing today to the world of health and in the Church more relevantly the love of Jesus toward the suffering humanity as Camillians in the footsteps of Saint Camillus. That is one of the main reasons that point out to the need to nurture it to make our witnessing more credible and meaningful to the Church and the society.

Secondly, we want to celebrate which means to highlight the values of the real heroic action, of the person, and of a historical event. It highlights the values of solidarity,

**"Certainly the heroic offering of life, inspired and sustained by charity, expresses a true, complete and exemplary imitation of Christ."
Pope Francis**

commitment, generosity, self-denial, fraternal love and an option for the poor. These values run through the "veins and nerves" of our ministry that sustain its vitality, radicalness, and relevance amidst the fast-changing social conditions. Lastly, we want to imitate which means to espouse ourselves to the learnings and values which will help us to live our witnessing of the merciful love of Christ more accurate, relevant and meaningful.

Though the present situation does not guarantee ample opportunities to exercise our fourth vow today as the martyrs of charity did, the invitation to live in fidelity to our fourth vow remains. As Pope Francis says, "Certainly the heroic offering of life, inspired and sustained by charity, expresses a true, complete and exemplary imitation of Christ [...]." (Motu Proprio: *Maiores Hac Dilectionem*, 2017). Furthermore, "in the life of a Minister of the Sick, the fourth vow is neither an adjunct nor defense. It is a substantive vow. His life, his religious life cannot be concretized without it. It is from this base that the task in hand, even if it has to be pursued to a heroic degree, is to be seen as a total response to the love of God, who has given himself to the Minister."

Join and promote the mission of the Camillian Disaster Service (CADIS) International Foundation

Given the above exposition, the General Government of the Order through the Camillian Disaster Service International Foundation (CADIS), the humanitarian organization of the Order, is recommending to all the provinces, delegations, and communities to celebrate creatively this feast of the Martyrs of Charity every May 25. The commemoration will highlight a special celebration of the Holy Eucharist, a novena prayer and a weekly recitation of the prayer in times of disasters. CADIS will send soon an electronic copy of the liturgical guide to all of you.

Another important highlight of this commemoration is the Emergency Fund Campaign. This will allow CADIS and its member organizations to conduct relief intervention at the very onset of an event. From 2005 to 2014, a total of 0.7 million people were killed by disasters, and about 1.7 billion people were affected. The top 5 countries that were impacted by the disasters are China, USA, Philippines, India, and Indonesia. (Cf. UNISDR). All these countries have a Camillian mission. Thus, their cries should not be left unheard. CADIS will also provide a separate mechanics of the campaign.

Faternally yours,

FR. LEOCIR PESSINI, MI (Superior General)
& **FR. ARISTELO D. MIRANDA, MI** (Director, CADIS)
Rome, March 30, 2018



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Motu Proprio MAIOREM HAC DILECTIONEM and the holiness of the Camillian consecration



The Relationship between this Document of the Magisterium and the Fourth Vow of the Camillians

Fr. Pietro Magliozzi MI

On 11 July 2017 Pope Francis signed the Motu Proprio *Maiores hac dilectionem* on offering one's own life for others persevering unto death as a means of achieving canonical holiness. This perfectly reflects the words of the Camillian consecration 'and I promise to God that I want to serve the sick even at the risk of my life'.

This Motu Proprio begins with a quotation from John 15:13 'Greater love has no man than this, that a man lay down his life for his friends' and observes that voluntarily and freely offering one's life for others, persevered with unto death, is a 'true, complete and exemplary' imitation of Christ and thus deserves to be admired and imitated. This offering of one's own life thus becomes a 'means' by which to achieve the goal of every Christian – holiness.

For this reason, Pope Francis (cf. art 1) adds to the two prior conditions for beginning the procedure of beatification and canonisation, namely martyrdom (red martyrdom) and the heroism of virtues (white martyrdom), also the 'offer of life' (cf. art. 3). This phrase 'offer of life' is explained in article 2 of the Motu Proprio: 'a free and voluntary offer of life and heroic acceptance propter caritatem of a certain and untimely death'. What is this offer if not the fourth vow of the Camillians which led more than 300 religious to the martyrdom of charity?

To this offer propter caritatem (for charity) with the acceptance of death we can associate very many heroes of Camillian charity such as Giovan Battista da Gaeta, Serafino da Lucca and Angelo delle Marche who died as martyrs of charity because of an infection of petechial typhus in the Bay of Pozzuoli in 1589.

In addition we may cite Leandro from Ferrara, Orazio from Florence, Orazio from Naples, Michele from Puglia and Orazio, a novice from Umbria who died of cholera in Rome, in the Hospital of St. Sixtus in 1591. And then there was Fr. Cesare Vici who died together with another four brothers in the year 1600 of the plague in Nola (Campania).

In 1630, during the plague described by Manzoni, ten Camillian religious died in Mantua, eighteen in Milan, seven in Bologna, six in Mondovì, five in Rome, four in Borgonuovo, three in Florence, and one in Lucca. The following died in fragrance of holiness because they had been infected: Fr. Francesco Corradi (1618), Fr. Giovan Battista Marapodio (1630), Br. Giacomo Giacometti (1657), and Br. Pietro Suardi (1656).

Very many others have dedicated their lives heroically to the sick: Br. Bernardino Norcino, Fr. Francesco Pelliccioni, Fr. Ilario Cales, the Servant of God Fr. Martino de Andrés Pérez, the Servant of God Camilla Rosa Maria Grimaldi, the Servant of God Girolamo Tiraboschi, the Servant of God Saverio Pietrangeli, the Servant of God Fr. Rocco Ferroni, the Servant of God Maria Aristeo Ceccarelli, Fr. Camillo Cesare Bresciani, Fr. Stanislao Carcereri, Fr. Antonio Michalak, Br. Pietro Vecoli, Fr. John Cleary, Fr. Primo Focchi, Br. Marcelo Caon, the Servant of God Germana Sommaruga, Fr. Alexandre Toé, Fr. Celestino Di Giovanbattista, and Br. Ettore Boschini.

Canonical Camillian Holiness

Naturally, to speak about canonical holiness the offer of a person's life is not enough if there has not already been demonstrated an 'ordinary' level of the Christian virtues, the fame of holiness after death, and a post-mortem miracle by intercession of that Servant of God (cf. art. 2). In article 6 of





St. Camillus de Lellis assists the plague-stricken. A painting by Gregorio Guglielmi, Vatican Museum.

the Motu Proprio all the articles of the Causes of Saints are described (articles 7; 10.1; 10.3; 15a; 15b; 19; 32; 36), to which is added the phrase 'offer of life' between the words 'virtues' and 'martyrdom'. One can thus see clearly the same dignity and value of these three terms or means for the proclamation of canonical holiness. In other words, we can consider as being on the same level St. Cecilia who was a martyr to her faith (red martyrdom to faith); St. Jerome who was heroic in his theological virtues (white martyrdom to hope); and St. Damian de Veuster or any Camillian religious who died helping the sick (martyrdom to charity).

Holiness is everything or everyone connected to God (the only perfectly holy being); in the Catholic Church holiness is the universal vocation of Christians, through baptism, adoption as sons, and justification (cf. Wikipedia). Holiness is therefore a call to a journey of conversion of one's image to a full resemblance to the 'life of Christ' and not mere static imitation. The synthesis of the life of Christ, as observed by Fr. Giuseppe Cinà in his course on theological anthropology, is pro-existence, life for the other unto the end. This end says Pope Francis is to accept freely and voluntarily a certain and untimely death with the intention of following Jesus in charity (articles 2a and 2b).

Therefore what the Camillian consecration has already experienced for four centuries, namely the fourth vow as Camillian holiness, the entire Church today recognises as a source of universal canonical holiness. Here we are reminded of the book on the fourth vow by Fr. Emidio Spogli; the articles of Fr. Felice Ruffini on the 'martyrs to charity' and of Fr. Ercole Meschini on the 'heroism of charity of Camillians on battlefields'; my article on 'the fourth vow today'; and the many articles that explicitly and specifically talk about Camillian heroic charity.

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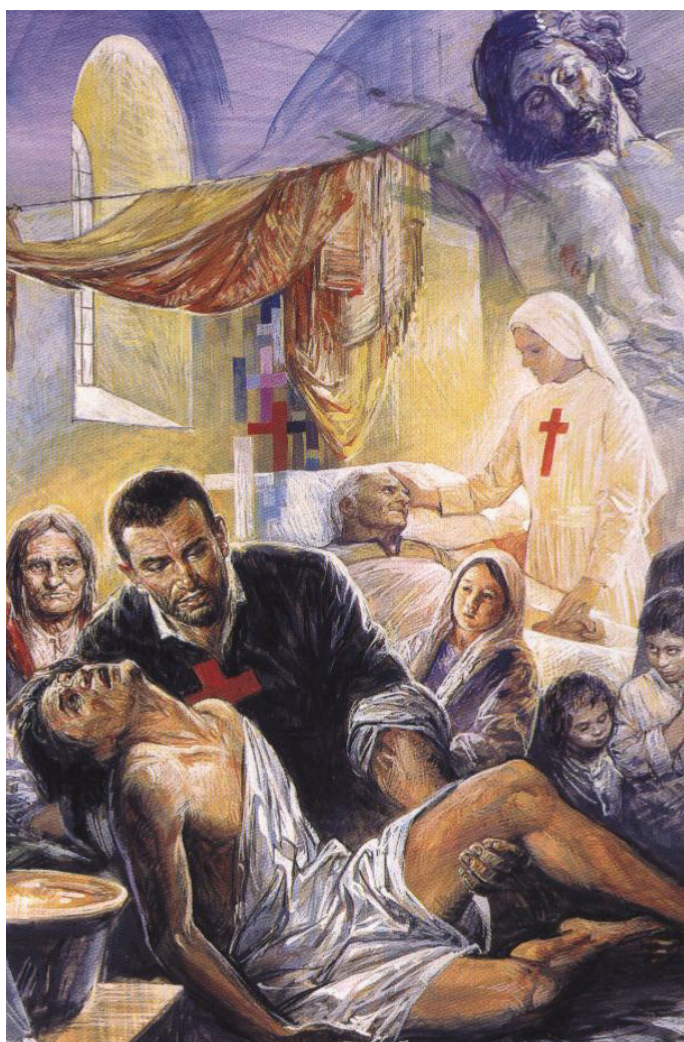
In addition, the Motu Proprio makes us think about charity not as simply 'doing something that is morally good'. One is not talking about a heroic succession of virtuous actions to help the needy or heroic social action performed in the name of human solidarity or some philosophical ideology. But, rather, of charity based upon faith in Christ and on a change in the ontology of the person, his or her profound being, his or her essential nature, as is explained by the Salesian Savino Palumbieri in his text 'I love therefore I am': charity that gives authentic being and identity.

All of this cannot come from purely human reflections. It has to come directly from the Word of God. In Matthew 25:31-46 Jesus shows that the criterion of the final judgement (salvation or damnation) is based upon works of mercy for other people. In 1 John 3:16 St. John writes: 'This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters'.

The Retrieval of the Unity of Christian Knowledge and the Christian Life

Maiolem hac dilectionem rediscovers charity in the unity of the Christian life. The cultural events of history and the history of philosophy have dualised the Christian life into the life of faith and practical life; acting in the Church (liturgy, catechesis, adoration, devotions, Biblical studies) and in the world (social pastoral care or forms of pastoral care involving service:





The Camillians during their four centuries of history have always been united about the value of the fourth vow and the belief that serving the sick when this places their lives at risk is a source of holiness.

hundreds of saints, blessed and heroes of charity for the sick over these two thousand years of history of charity in the world of health and health care. The saints of charity for the needy and the suffering, who are many more in number than the saints of charity for the sick, confirm and deepen this truth of the holiness of pro-existence following the example of Jesus.

The Camillians during their four centuries of history have always been united about the value of the fourth vow and the belief that serving the sick when this places their lives at risk is a source of holiness. They have believed this and lived and practised it until today: during the sixteenth and seventeenth centuries when there was the plague, cholera, typhus and syphilis; during the eighteenth century when there was typhus, cholera and smallpox; during the nineteenth century when there was tuberculosis; during the twentieth century when there was AIDS; and during the twenty-first century when there has been Ebola. The secularist post-modern world, which is very resistant to believing, requires signs that demonstrate the strength and the truth of spirituality; radical pro-existence following the example of Christ: the offer of one's life unto death or danger to one's life in a context of faith is one of these signs. Someone could make an accusation of religious fanaticism (as though one was dealing with suicide bombers) but within spiritual-religious equilibrium where the value of charity is shown to be a religious value that is higher than the ethical-moral value of human life everything has a logic and a meaning in the hierarchy of values.

On 25 May 1994, the General Consulta of the Order of Camillians, under the prophetic leadership of Fr. Angelo Brusco, instituted the day of 'Camillian religious martyrs to charity'. Today, twenty-three years later, the universal Church as well, through the official words (the ordinary Magisterium) of Pope Francis recognises this holiness and indirectly recognises the divine and charismatic inspiration of St. Camillus in instituting the fourth vow (as a fundamental vow of the Camillian consecration), in living it, and in handing it down to future generations.

To consecrate oneself as a man or woman Camillian to being a man or woman Camillian today with all its charismatic originality adds, thanks to this Motu Proprio, the feeling of being fully in the canonical holiness of the Catholic Church.

pastoral care in health; justice and peace; elderly people; work; native peoples; immigrants; ecology; prisons, beggars; alcohol and drugs; collective emergencies; the abuse of minors; abortion; and ethical problems, etc.).

Indeed, at times there is even a need to defend the rights and the value of pastoral theology against dogmatic theology. This Western duality of Platonic origins: matter-spirit, body-mind, heaven and earth, the divine and the human, has had grave repercussions in history which have been visible in separations between life and faith, faith and reason, contemplative and active consecrated life, action and prayer (Martha and Mary), and the missionary role of a Christian in the world and interior life. These are all tensions that the Church has had – and has – to address constantly with official documents in order to restore doctrinal balance and truth. For this reason, a Motu Proprio that places the pro-existence of a Christian at the centre of things, and as an end of his or her holy life, is prophetic and important, retrieving anthropologically and theologically the unity of life where dualisms are integrated in a theopatic mysticism, in an epeptasi (or mysticism of action), as has been shown to us by



“ The hospital is a house of God, a garden where the voices of the sick are the music from heaven.”

St. Camillus de Lellis



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Survivors rebuild their lives

Fr. Emmanuel Zongo, MI

After the earthquake of Nepal on April 24, 2015, which left more than 9,000 dead and 22,309 wounded, the CADIS INTERNATIONAL FOUNDATION in partnership with CARITAS Nepal has carried out a recovery project in Sindhupalchowk District. The project is focussing on human security and inclusion by reducing vulnerability and building the resilience of communities in the said district. It aims to help the affected communities to improve their understanding of security issues and build their capacity to respond to future disasters, improve their mental health and food security.

Upon the request also of Caritas Nepal, CADIS has started a psychosocial support training to the staff of Caritas Nepal in the four districts where the recovery program is implemented. CADIS immediately with the help of Fr. Biju Sebastian, a Camillian psychologist from India, led a refresher course for five days on psychosocial support for the 18 staff of Caritas Nepal.

The project was able to provide a 10-day cash-for-work to 354 families with a total amount of €16,537. Another €1,683 were used to purchase tools and reimbursed their transportation.

Through the Cash For Work program, the project was able to reconstruct 11 community assets such as roads,

irrigation canals, milk collection center, school playground, etc.

The impact of the project in the life of the communities affected by the earthquake

The project implemented at the district of Sindhupalchowk has permitted the survivors of the earthquake to start a new life and rebuild their future. For instance, the cash-for-work program has directly benefited all the inhabitants of the said district by reestablishing the services such as roads, irrigation canals, potable water supply, farm development and support to agricultural production. Training and support to livestock breeding has improved the families daily income.

But the most significant contribution of the project has been in the area of psychosocial support. This support has helped improve the lives of earthquake survivors by making their community resilient.

In summary, the integrated support of CADIS to this project has led to the economic recovery of the affected families and improved access to infrastructural services. The cash for work program has improved road and market access that paved the way for the repair and construction of a resilient shelter in the area.

The implemented project has helped the survivors of the earthquake to start a new life and rebuild their future



Nepalese women are working to restore the irrigation canal.





Ranja in Haiti: The fruits of CADIS's economic support program for agriculture.

Post-hurricane recovery

Fr. Emmanuel Zongo, MI

On October 4, 2016, the Haitians, after a devastating earthquake in January 2010 and the succeeding cholera epidemic, was hit again by another powerful hurricane called Matthew. The category 4 cyclone has killed more than 546 people and left about \$ 3 billion in damages according to the government reports. The Departments most affected by the cyclone were the Grand-Anse, South, Southeast and Nippes.

In response to the damage caused by Hurricane Matthew, CADIS Foundation, after its emergency intervention in November of 2016, conducted a post-hurricane recovery programs in a small village of Ranja with 346 inhabitants located few kilometers away from the city of Jeremie. After the hurricane, this community was like an empty and abandoned village. This project is in collaboration with the Camillian Haitian delegation and the Brothers of the Incarnation, a local religious congregation.

The project which started in March 2017 and still ongoing, aims to help the community of Ranja who succumbed to catastrophic poverty brought by the hurricane, to rebuild their lives and strengthened their resiliency.

Among the activities considered for this project are the following: Potable water

After a year since the project started, the community of Ranja is gradually recovering from destitution with great hopes



supply which came in operational in September 2017; Relaunching of agro-pastoral activities with microcredit support and technical assistance to reduce the incidence of food insecurity; Ensure strong family dwellings by repairing their houses or temporary shelters; Build a multifunctional center which will serve both as an evacuation center in times of disasters and a place of worship, meetings, training, and formation; Planting of endemic trees to protect their ecosystem and conservation of nature.

After a year since the project started, the community of Ranja is gradually recovering from destitution with great hopes. The agricultural activities are showing the tremendous progress that made them organize a mini-market that favors economic activities between Ranja and the other villages.

On April 6, 2018, the second phase of the project was approved by the Italian Bishops' Conference for funding together with CADIS USA doing business as (dba) Servants of the Sick Disaster Relief Service (SOS DRS) and the Camillian province of Germany. A key component of this project is the construction of a multi-purpose center for training, formation, worship and evacuation center. The second phase will complete the rehabilitation of the Ranja community.



CADIS Board of Directors meets



Meeting of the members of the CADIS Board of Directors

Fr. Aristelo Miranda, MI

On April 16, 2018, the members of the Board met in Rome for the first meeting of this year. Seven members of the Board out of eleven were present in the meeting. The Board has currently eleven members: Fr. Leocir Pessini, Br. Jose Ignacio Santaolalla (President), Fr. Aristelo Miranda (Director), Fr. Gianfranco Lunardon, Fr. Laurent Zoungrana, Fr. Dietmar Weber (Germany), Fr. Biju Sebastian (India), Fr. Shukrani Mbirigenda (Tanzania), Ms. Anita Ennis (Ireland), Sr. Sabine Zida and Sr. Liberty Elarmo.

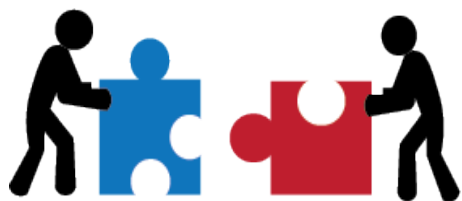
The main agenda are the following: financial report of 2017, accomplishments and new projects, and the partnership with FOCSIV. For the year 2018, three projects (Philippines and Haiti) are approved for funding for a total amount of €703.432,00. Funds are granted by the Episcopal Conference of Italy through the 8x1000 program of the Italian government.

The Board meets regularly for three times in a

year and at least once in a year that all will be physically present in the assembly. This will give a chance to those members who are living outside Europe to participate. However, they can participate every assembly via skype or other online communication system. The primary role of the Board is to deliberate the proposals for programs and projects from the executive body and the all leaders' conference known as the Bangkok Conference.

The Bangkok Conference is an annual meeting, training and formation of all leaders of CADIS from the different provinces and delegations of the Order. This is a venue wherein deeper consultations, gathering of proposals and evaluation is done by the executive team to assure greater participation from below. This year, it will be on November 12-17 at the St. Camillus Pastoral Center in Bangkok.





New projects.....

COUNTRY/AREA	TYPE OF INTERVENTION	BENEFICIARIES	DURATION OF THE PROJECT	BUDGETED AMOUNT
Philippines/Tarlac (Indigent people of Aeta around the Mt. Vulcano Pinatubo)	Food security, development of social enterprises, mitigation of climate change and sustainable management of forest resources	100 agricultural families in extreme poverty in 100 hectares of agricultural land in three villages	3 Years	€ 467,503,08
Philippines/Bohol	Food security, development of social enterprises, mitigation of climate change and sustainable management of forest resources	300 agricultural families	3 Years	€ 270,615,49
Haiti/Jeremie (community of Ranja struck by earthquake)	Food security, shelter, water and sanitation	98 families	18 months	€ 157,160,74
Thailand/Chiangmai (Indigent community of Karen, Lau and Lawa)	Food security, centre for training on agriculture, development of indigent leadership, mitigation of climate change, sustainable management of the natural resources	45 villages of agricultural community	2 Years	€ 247,020,00
Kenya/ Wajir (Three vulnerable villages struck by drought)	Food security, mitigation of climate changes, health of the community, empowerment of women and literacy drive	200 families	3 Years	



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

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