



The **courage** to stand up again



CROSS OVER
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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.

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EDITORIAL



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COVID-19 a Wake-Up Call to Ecological Conversion

On January 24, 2020, the world is rocked anew by an upsurge of new cases of coronavirus infection which began in Wuhan, China which recorded 20,630 confirmed cases (as of February 4) across the globe. The World Health Organization (WHO) declared on Jan. 30 that the 2019-nCoV outbreak is a Public Health Emergency of International Concern (PHEIC). Panic has spread faster than the virus as the international community is still grappling with the solution on how to mitigate the spread of the virus. Amid this chaos, infodemic (false information) and stigmatization took over.

What brought about this virus? What do we know so far? How can we prevent the viral infection? These questions torment the mind of most people. Thus it creates panic, infodemic and stigmatization.

There have been ample scientific studies conducted on epidemics in which these pieces of information are reliable. Among the theories which I think need our attention is its relation to climate change and migratory patterns of animals and humans. According to the study, “some species have reduced their migratory behavior or even formed sedentary populations as a result of anthropogenic changes to the environment [...] changes in migratory behavior also alter the incidence of infectious disease and its transmission. Migration can reduce the incidence of disease because individuals leave contaminated habitats periodically, individuals are more separated from each other during migration, and infected individuals are likely to succumb to demanding long-distance movement.” (cf. Frank Seebacher et al. 2016).

Furthermore, “the epidemiological boundary separating humans from wildlife- and livestock-borne pathogens has been breached repeatedly throughout history. At the turn of the twentieth century, it was estimated that 61 % of all known human pathogens and 75 % of all emerging diseases were zoonotic (Taylor et al. 2001). Zoonotic “spillover” into human populations can occur in numerous ways. Direct contact between people and pathogen-carrying animals through, for example, the consumption of infected wildlife or livestock is a common pathway of emergence (Patz et al. 2004; Murray and Daszak 2013).”

The imbalance that our ecosystem suffers has brought serious impact to human lives and to all living creatures, which are perfectly designed by the Creator to protect human life and our common home. The ecosystem’s vulnerability is primarily anthropogenic. The famous “throwaway culture” and the desire for profit is causing a lot of damage to our common home. “Urbanization and associated land-use changes, in conjunction with rising meat consumption, have brought reservoirs of wildlife diseases into closer contact with livestock and people (Wang et al. 2008).”

Pope Francis has a solution to this present malady, that is, ecological conversion. “Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where the life of the spirit is not dissociated from the body or nature or worldly realities, but lived in and with them, in communion with all that surrounds us (Pope Francis).” In simple terms, we need to restore that intrinsic relationship and connectedness to everything that the world has around us.





Scarcity of water at Ranja in Haiti

RESILIENCE: The Courage To Stand Up Again

By Fr. Emmanuel Zongo MI

Life continually presents us with many challenges. Unexpected events can take us by surprise and question all the projects we had planned, leaving us with our morale on the ground. Obstacles, trials, unexpected pains such as illness, mourning, abandonment, disasters of all kinds, separations, or loss of our points of reference, place our ability to react to them to the test. It is easy to

break down, isolate yourself, and let go. Instead, every moment of crisis of existence hides within itself an opportunity to evolve and become stronger. While everyone is good at sailing when the sea is calm, it is precisely when you are in bad waters that you see the character, strength, and courage of a person. Reacting to adversity thus becomes the only possible solution: accepting pain

without denying it, letting yourself be invaded by it until you use it as a fire that purifies us from the inside, that illuminates the darkness within us and that will allow us to rise from our ashes just like the Arab phoenix. This ability to modify our functioning by absorbing the force or the opposite situation and using it to draw new trajectories is what makes us resilient, that is, the ability to get back on our feet even after experiences that threw us to the ground.

Resilience in history

Since ancient times, human beings have distinguished themselves by their ability to survive natural disasters, wars, and all sorts of famine or disease. This has been possible because man is “programmed” to resist misfortune, overcome it, and live with stress daily, to the point that one could say that the ability to fight and rise stronger than before (rather than fragility) is the rule in the human world.

The need to fight has its *raison d'être* in the inevitability of daily defeats, disappointments, and conflicts, up to those existential upheavals, such as violence or the loss of a loved one, which, by breaking a pre-existing balance, pose the person who has suffered them a series of questions: Why me? What is the meaning of what happened to me?

Questions to which it is not possible to escape: only by seeking a clarifying answer, a meaning, even if sometimes never definitively fulfilled, it is possible in fact to redefine one's suffering, which, beyond gratuitous pain, can be seen as an added value, and a source of greater sensitivity towards the beauties of existence, as well as the suffering of others.

While it is true that certain wounds will never heal completely, any trauma, if not lived passively as punishment or denial of happiness, can represent, in its sudden and unpredictable occurrence, a chance for a higher realization, on a par with the condition of the swan that developed from the ugly duckling in Andersen's famous fable (*Cyrułnik*, 2002).

Therefore, difficulties as an opportunity, as a challenge that mobilizes its resources, both internal



and external, is a challenge from which one cannot be exempt, in the name of achieving a more functional balance.

Facing the inevitable calamities of life sets in motion a skill known as resilience, a term taken from the engineering field to indicate the ability of a material to withstand a sudden impact without breaking (*De Filippo, 2007*). Its action can be compared to that of our immune system called to protect us from external aggression.

What is resilience?

The term resilience from the Latin word *resilientia*, appears for the first time in the work of Francis Bacon in 1626, to designate the way the echo “bounces.” It is a concept derived from mechanical engineering and is the ability of a metal to withstand external stress, shock, and twisting. It has been translated into psychology to explain the phenomenon represented by those people who, despite having experienced trauma, accidents, or natural disasters, have found their balance, which has led them to live a serene existence. It is the ability to repair themselves after damage, to cope, to resist, but also to build and manage to reorganize their lives positively despite difficult situations that suggest a negative outcome.

According to Consuelo Casula, “resilience is the strength of people who, despite being wounded, consider themselves not victims but users of their resources and prepare to recover the resources needed to face the future with planning hope. The word resilience (from the Latin ‘resilire’, bounce) in physics indicates the property of materials to regain their original form after having suffered a blow. In sociology and psychology, it highlights the human capacity to overcome the difficulties of life with elasticity, vitality, energy, ingenuity. Resilience is the ability to overcome adversity, to face risk factors, to get up after a crisis, stronger and more ingenious than before: it is the ability to overcome the injustices of life without succumbing.” (*La Forza della Vulnerabilità, 2011*).

Being resilient does not only mean being able to resist the pressures of the environment, but implies a positive dynamic, a capacity to move forward, despite crises, and allows the



A woman is watering her vegetable garden in Wajir, Kenya

The dynamic of resilience makes us understand that we must never give up but persevere and make the motivation last despite the obstacles and difficulties.

construction, or rather the reconstruction, of a life path. It is a priceless gift, which enables us to overcome difficulties, but which does not make us invincible, nor is it always and in any case present: in fact, moments can occur when situations are too heavy to bear, generating a more or less lasting and pervasive instability. There are no ‘Superman’ people or superheroes simply because they have been resilient in the past, even though there is no doubt that the strength of outdated battles predisposes the individual to fight with greater awareness (of the risks taken and the probability of success).

The dynamic of resilience makes us understand that we must never give up but persevere and make the motivation last despite the obstacles and difficulties. We can learn that we can manage on our own and that we have all the skills to be effective. “Instead of cursing the darkness, it is better to light a candle” (*Lao Tze*). The inner light is the guide that illuminates our path. Often events don’t happen by chance, but to help us to find our centering and self-confidence. We are the only reference point on which we can always count on.

Resilient individuals have in themselves, in their relationships, and in life, those elements of strength to overcome adversity, defined as protection factors opposed to risk factors, which instead diminish the ability to withstand pain.

The necessity to develop resilience

When faced with a difficulty, a person can react in two ways: freeze and not move forward, or respond and fight to find a solution soon. In this case, it is not so much the objective conditions that make the difference as the type of mentality with which the person approaches the problem. Some adults have a ‘static’ mentality, which prevents them from reacting in the face of difficult times, and adults who instead have a growth mentality that allows them to glimpse a light. The latter can be defined as resilient individuals. However, since resilience is, in fact, an innate character of the human being, it is possible that even non-resilient people, therefore endowed with a fixed mentality, may develop a growth mentality, thus becoming resilient individuals. In his book, *La resilienza come competenza dinamica e volitiva*, F. Cantoni



enumerates five components that contribute to developing resilience.

1. Optimism. The willingness to grasp the good side of things is an essential human characteristic that promotes individual well-being and preserves from discomfort and physical and psychological suffering. Those who are optimistic tend to belittle the difficulties of life and maintain more lucidity to find solutions to problems (Seligman, 1996).

2. Self-esteem goes with optimism. Having low self-esteem and being very self-critical leads to a lower tolerance of other people's criticism, which is associated with a higher share of pain and bitterness, increasing the possibility of developing depressive symptoms.

3. Hardiness. This, in turn, can be broken down into three sub-components: CONTROL (the belief that you can control your surroundings, mobilizing those resources that are useful for dealing with situations), COMMITMENT (with the precise definition of significant objectives that facilitates a positive vision of what you are facing) and CHALLENGE, which includes the vision of change as incentives and opportunities for growth rather than as a threat to your security.

4. Positive emotions help the person to focus on what they have instead of what they lack.

5. Social support is defined as the information coming from others, to be the object of love and care, to be esteemed and appreciated. It is important to emphasize that the presence of people who are willing to listen is effective because it mobilizes the telling of one's misfortunes. To tell is to free oneself from the burden of suffering, and a gentle welcome without rejection or condemnation from others

will mark the passage from an inner, painful and solitary story (which can lead to delirious forms of communication) to a shared sharing of what happened.

Ultimately, what determines the quality of resilience is the quality of the personal resources and bonds that could be created before and after the traumatic event. Speaking in terms of resilience means changing the way we read phenomena and overcoming a process of linear analysis, cause and effect, so it is no longer correct to reason by saying, for example: "He was seriously injured, so he is doomed for life!". (<https://www.stateofmind.it/2015/03/resilienza-psicologia-positiva/>)

Christian resilience, the parable of the judge and the importunate widow (Lk 18, 1-8)

Christians feel no joy in suffering and take no pleasure from pain or humiliation. Their spiritual resistance is their refusal to let their spirit be broken when it is subjected to degrading negative forces. Many see in prayer and continuous observance of their religious activities an extraordinary and authentic strength to resist those who seek to suppress their spiritual identity. The strength that suffering Christians can draw is unlimited (Cf. Col 1:11).

The character who demonstrates positive insistence, persistence, perseverance, and resilience is the one who appears in a parable of Jesus, which we call "the judge and the annoying widow." In fact, in that story, there are two "persevering" characters: the judge in evil and the widow in good. In this "arm wrestling," he will be the first to give in.

Let us read the text in the gospel of Luke, in chapter 18, and then try to understand its message in Jesus'

intentions and how it can be applied to our situation.

Then he told them a parable about the necessity for them to pray always without becoming weary. "There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say, 'Render a just decision for me against my adversary.' For a long time, the judge was unwilling, but eventually, he thought, 'While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me I shall deliver a just decision for her lest she finally comes and strike me.'" The Lord said, "Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?" (Luke, 18, 1-8).

God can and wants to give us that resilience that allows us to pursue the objectives of the Kingdom of God despite the continuous "no," the defeats, and the inevitable setbacks of life. It is that insane rationality that makes us rise for the hundredth time, aware that sooner or later, we will reach our goal. It is that capacity to restructure failures, considering them inevitable steps towards success. In short, Christian resilience comes during and after our goals, when we have to draw on all our physical and mental resources to make that last mile that divides us from the goal; when we have to face a momentary defeat, showing that we can rise again.

In conclusion, we can say that being resilient in life does not, therefore, mean being infallible, but rather knowing how to positively accept changes and difficulties, correcting the course when necessary, and drawing from adversity the incentive to reach and conquer ever greater challenges. Keeping a confident and optimistic vision allows you to draw from adversity the incentive to improve yourself and achieve ever greater goals. (<https://blog.vicenzapsicologia.it/resilienza-vinci-le-difficolta-coraggio/>)



Women at work in Nepal after the earthquake of 2016





A session of psycho-social support at Lombok in Indonesia

Humanitarian intervention after the earthquake in Indonesia

Following the visits to the different locations in Lombok and Palu, it was found out that the project had driven a significant impact on the lives of the students in the twelve schools concerned.

By Fr. Emmanuel Zongo MI

On August 5, 2018, a powerful earthquake shook most of the islands of Lombok and Palu in Indonesia. To support and accompany the psychosocial and mental health needs of students, the Camillian Disaster Service International (CADIS) Foundation, together with its partner, the Tree of Life Foundation (FADV) have set up a training and psychosocial support program. For six months (August 2019 - January 2020), the main objectives of the project were pursued: the accompaniment of the schoolchildren through formal and non-formal educational activities and the improvement of hygiene.

To measure the impact of the project on the population, Fr. Aris Miranda, director of CADIS, and two representatives of FADV (Biplab

Chakrabarty and Baijayanta) traveled to Indonesia from January 22-30, 2020 to evaluate the program and conduct a new assessment. Following the visits to the different locations in Lombok and Palu, it was found out that the project had driven a significant impact on the lives of the students in the twelve schools concerned.

A significant change in the psycho-emotional attitude of the children was highlighted, as they faced the traumatic experience resiliently and were more motivated in their study. In addition to the students, 18 teachers were trained as psycho-social facilitators to ensure the continuity of the children's psycho-emotional support.

The project as a whole directly involved more than 5,386 people and indirectly 15,002 individuals. Its

concrete realization was possible thanks to the active collaboration of local partners: PSE (Caritas) Manado and Pemuda al Isryad (local Islamic NGO).

These visits, characterized by listening to people and observing situations, allowed us to identify some elements of concern such as the lack of means of subsistence, the difficulty of access to clean drinking water and the lack of psycho-social support to adults and children. To improve these elements of precariousness, a third phase of the intervention is being planned with the primary objective of helping the population to achieve food self-sufficiency, strengthen psychosocial support and disaster risk management in a healthy and ecological environment.





LINGAP BATANGAS: Camillian Philippine Province's response to the eruption of Taal Volcano



A group of volunteers of CTF-Philippines

By Fr. Rodolfo V. Cancino

As of 22 January 2020, ten (10) days after the eruption of Taal Volcano in the province of Batangas Philippines, more than 71,382 families displaced with 282,230 individuals and accommodated in 564 evacuation centers. More than 10 municipalities around the volcano were extremely affected and is on locked down as of this date. The government is on the process of implementing forced evacuation of communities in as much as the full eruption (base blast) is yet to come in the coming days that can cause extreme destruction of lives. Most of the affected communities were covered by ashes from the first blast of Taal volcano last 12 January 2020 destroying houses, agriculture,

livelihood and even lives.

The Camillian Philippine Province through its Camillian Task Force in collaboration with the Episcopal Commission on Health Care of the Catholic Bishops' Conference and the Archdiocese of Lipa launched LINGAP (CARE) BATANGAS. This is a relief and comprehensive health intervention to geographically isolated and depressed evacuation centers. This is a long-term crisis intervention for people in evacuation centers promoting wholistic health and wellness.

This package of intervention includes
a. Spiritual nourishment for both Catholics and non-catholics: Holy Eucharist or Ecumenical services
b. Medical consultation (paediatrics,

geriatrics, medical, surgical, optometric, orthopaedic and others)

c. Free medicines and diagnostic examinations

d. Mental Health (Psychological First Aid, Debriefing sessions with children as well as adults) facilitated by our barefoot counsellors

e. Breastmilk provision (from breastmilk letting) specially to vulnerable infants

f. Provision of sanitation and hygiene kits

g. Innovative and creative Learning group sessions (LGS) to the community on health and wellness.

As of this date, the Camillian Philippine Province through its partners has given more than 12,520 standard food relief goods packages, medicines, clothings, hygiene and sanitation kits and others to Batangas Evacuees for the past 2 weeks.

The LINGAP Batangas team composed of religious and lay partners desire to continue and promote health and wellness among vulnerable communities and those who are vulnerable in communities primarily in Balayan and San Luis Batangas who are housing more than 56 Evacuation centers.

Inspired by St. Camillus and our Camillian martyrs, we bring hope and healing to those who are in dire need affected by this disaster.



Vulnerability and Suffering, Deafening Silence, Resilience and Rebirth

By Fr. Gianfranco Lunardon MI

Faced with the stresses of life, which have a particular characteristic - inevitability, resilient people respond flexibly, adapting the response so that it is functional to the different circumstances and needs of the moment.

Viktor Frankl, an Austrian scholar, offers an example of resilience by referring to his personal experience as a deportee in an extermination camp: "[...] I have survived four Nazi concentration camps and as such I bear witness to an unsuspected degree of resistance in dealing with the worst possible conditions of mankind. Even the most helpless victim in a hopeless situation, facing a destiny that he cannot change, can rise above him, can grow beyond him, and thus make him change. He can turn a tragedy into a triumph" (cf. Viktor Frankl, *Man's Search for Meaning*).

Let us think, for example, of a mourning, an illness, an emotional fracture that affects the personal, a natural disaster that shatters the fabric of the community and the daily scenario of relations with devastation and death: these kinds of painful experiences alter, with different intensities, the personal and community balance. Becoming resilient means, therefore, "*changing glasses*" with which one observes life and its natural events, trying to find "*the colors of life*," alternatives to problems, and the strength to move forward.

"Resilience is not a characteristic that is present or absent in an individual; it



presupposes behaviors, thoughts, and actions that can be learned by anyone. Having a high level of resilience does not mean not experiencing life's difficulties or stresses at all, nor does it mean being infallible but willing to change when necessary, willing to think you can make mistakes, but also to correct the course".

The concept of "resilience" attempts to take away the person with vulnerability to risk, on the one hand, the escape, the removal, and, on the other, the complacency that leads a person to victimization. It is not only about resistance to destruction, but also about building an existence and a future. It is about an existential dynamic that extreme situations, such as detention in a camp, bring out. In his

masterpiece - *If This is a Man* - Primo Levi had noted: "The human faculty of digging a niche, of secreting a shell, of erecting a tenuous defense barrier around itself, even in seemingly desperate circumstances, is astonishing and deserves in-depth study. It is a precious work of adaptation, partly passive and unconscious, and partly active".

We often hear with breathlessness on the lips of people who have survived great dramas and traumas that have the whole profile of tragedy (personal and community violence, extermination, wars, epidemics, natural disasters, etc.), words of closure, end, death or at least resignation to survival.

They are highly dramatic words because they spring from the depths



of the awareness of being in the end, of being literally 'cornered' in life. They are the most iconic testimony of the fact that it is not enough not to be dead to be alive.

Walking deaths: 'surviving' people, literally, people who 'live above': in this case, above the physical, existential, affective rubble [...] of what was their biography, their affections, their spaces, now feelings-relationships-mute spaces, who no longer speak affirmatively, but who in a questioning way ask tearing questions of meaning, in a thunderous 'deafening silence.' A survival, a living continuously under the track, with the real risk of being overwhelmed by pain, heartbreak, helplessness, distressing feelings are well summarized by the psalmist: "My tears have become my food day and night, while they continuously tell me: Where is your God?". (Psalm 42).

Just as it is not enough to have shelter to be at home, after it has been, for instance, gutted by an earthquake. In our post-modern social and relational reality, of a very 'functional' nature, we tend to reduce everything to the purpose: "what is it for?" For example, a house destroyed by an earthquake was not just a "physical structure for living," and a church was not just a place of worship. Space - a room, a house, a neighborhood, a town, a landscape, or architecture - for the human being does not only have functions (just as people do not only have roles) but is full of meaning, history, life. An "all-around world," in short!

To live within this 'space' is to participate in this meaning, which sustains existence in its daily unfolding, and at the same time, enriches it. Space, even if wounded or upset by calamities or disasters, always remains an *affective unity*; it preserves for me a deep memory; it is the space that the eye can embrace, but above all, it fills the heart. The relationship with my living space is defined precisely by memory and amazement to what I have experienced in that space, not by the rapt and distracted gaze that uses it as a background for a *selfie*.

The landscape is not just 'an

anonymous and indistinct part of the world' but is 'an intimate and personal world apart' because it is precisely the world that is 'for us - for me.' It is the path that introduces us to an otherwise elusive totality: its most profound and most precious meanings are immaterial and constitute a great lesson in a time when only what is seen, what works, what produces quantifiable effects, matters.

Every person has a point from which he or she looks and measures everything that exists: for this reason; it is not enough to think generically about a reconstruction of buildings after catastrophic events or extensive social violence. To contain the devastating effects of this fracture in individual biographies and the life of a community, aid, solidarity, and the promise of reconstruction are not enough. They are necessary, but not sufficient. For time not to stop when the hands have stopped, for trauma - the pain of the powerless - not to kill the survivors by extinguishing their lives, two movements are needed, which only from within the affected communities can come, with the help of those close to them and, for those who believe in it, of Grace: resilience and rebirth.

Resilience, the ability to withstand shocks without breaking requires personal qualities, but above all, the ability and possibility of sharing. Nobody can face the trauma alone. Trauma in the Greek language means 'perforate,' 'damage,' 'injure,' 'ruin': the breach generated, the emotional short circuit triggered, the broken relational fractures are reconstructed only in the relationship with others, becoming aware that everyone has a contribution to make, a legacy to revive, a competence to offer.

Resilience is, therefore, much more than just surviving. It is an extraordinary capacity, ecstatic, to renew oneself after a loss. It is allowing a new grafting in a plant that has undergone unwanted, unplanned, undesired pruning. Pain does not erase itself, but sometimes it makes us more human, more humble, it leads us to more meek advice, it opens our eyes more realistically, it helps us to get rid of the superfluous, it moves us to walk paths otherwise unexplored, it gives us communion with those who share.

Then there is the dimension of rebirth. An anthropological constant had emerged from the stories of the extermination camps: those who live for others can survive (cf. V. Frankl, *Homo patiens*). An individual who succeeds in telling, in reintegrating the fracture of trauma into communication and life, can go on. "It is the ruins (tiring emergency situations) that often open up the glimmers and breaches that allow us to see the sky"! (V. Frankl, *Homo patiens*, 124).

One can be reborn even in pain if one can make a gift that helps others: authentic suffering - that is, a tension that bends us but does not wholly break us - is always 'out of love' for someone. In this sense, it is fundamental to narrate the events to throw oneself over the obstacle, but also to offer. It is not always possible to use words. But images, drawings, gestures are fine, even if they can often be faded, confused or blocked by fear, loss, shock: precisely in this situation of extreme vulnerability they can find in community language, an extraordinary mediation to express, communicate, free. Knowing that liberation does not happen in a deterministic way, with a snap of the fingers, with a decisive intervention of the *deus ex machina*.

The path of resilience and rebirth is a gift that helps us to scale down our aspirations for power and control drastically, our Autarkic illusions of absolute freedom to recognize the profound and challenging truth of a principle of inescapable reality: we are fragile, as the Pascalian anthropological binomial of *misery-fragility-precarity* and greatness (man as a "*thinking reed*") reminds us.

Resilience can only help us to assume the paradox of 'misery-largeness' to live, authentically, on a human scale, as a unicum always to be rebuilt, cultivating, and defending the yearning to touch every new frontier. It is the mystery of man, the only *finite* being who never feels *re-finished*, because he is always open to *Infinity*.

Every man is essentially a fact to be recognized and to be more and more aware of but also and above all a task to live and realize with always renewed passion, responsibility, creativity never definitely realized!





CADIS update 2019

By Fr. Aris Miranda MI

A. PROJECTS:

There are four (4) ongoing projects on resilience and development in the Philippines (2), Thailand, and Indonesia.

- **Bohol** (the Philippines): for farming families (around 300) in Bohol (climate resilient agriculture), with a total budget of 349.046,86 euros. This is a three-year project (2018-2020).
- **Tarlac** (the Philippines): for Aeta families (6.973), indigenous people in the central region of the Philippines building their capacities for development to reduce the impact of poverty, save the environment, and protect their indigenous culture and health with a total budget of 586.279,52 euros. This is a three-year project (2018-2020)
- **Chiang Mai** (Thailand): for the indigenous families (2.755 families) and their young leaders (Karen, Lawa, Lahu) in North Thailand strengthening their leadership capacity for inclusion, social and sustainable development with a total budget of 247.020,00 euros. This is a two-year project (2018-2020).
- **Palu/ Lombok** (Indonesia): for schoolchildren and their families (5.386) impacted by the earthquake and tsunami in Palu and Lombok building their capacities of the teachers for psychosocial intervention in the primary and secondary schools in collaboration with Fondazione Albero della Vita (FAdV) for a period of six months (August 2019 –January 2020) with a total budget of 40.000 euros.

B. ORGANIZATIONAL DEVELOPMENT:

CADIS is committed to accompany and assist the development of their partners (CADIS national) from the Camillian provinces and delegations of the Order. There are sixteen (16) CADIS organizations with a total of 57 individual members.

a. Capacity Building

- October 28 to November 3, 2019: The Bangkok Conference was attended by 34 members of CADIS and their partners coming from the 13 countries.
- Focus of the Conference: a) Training for Laudato Si facilitators b) evaluation of the strategic plan 2020.
- Technical Formation: (1) Kenya: one student doing Masters on Project Planning and Management at the University of Nairobi for two years; (2) Rome: one is doing a training in communication at the Holy Cross University (Rome)
- The second book on the Manual for Psychosocial Intervention is published in English and Spanish.

b. New Members of the College of participants: They are the partner organizations of CADIS at the national or country level.

- Kenya: CADIS Kenya, an NGO legally registered to the Kenyan Board of NGOs on September 6, 2019).
- Australia: CADIS Australia, registered as a business entity under the Australian Securities and Investment Commission on July 24, 2018).
- Burkina Faso: an association named CADIS Association of Burkina Faso, duly recognized by the civil government of Burkina Faso on May 17, 2017).
- Brazil and Haiti (work in progress)

c. Evaluation and Recommendation of the Strategic Plan 2014-2020

- Better administration of CADIS with full-time personnel of the Executive Committee such as the program coordinator, and fundraising officer.
- Define well the relationship of CADIS International, and its members called the college of participants from the Camillian provinces and delegations particularly those who have been engaged with the projects as well as their partners in the formation and capacity building,
- Elaborate strategies to promote and protect the rights of persons and communities affected by disasters.

C. PROPOSED PROJECTS FOR 2020

- **Bohol** (the Philippines): eco-spiritual center for climate justice and peace and integral human development.
- **Dar es Salam** (Tanzania): Formation and empowerment project for the economic sustainability of refugees from DRC, Burundi, and Rwanda.
- **Palu and Lombok** (Indonesia): building a fully resilient community by strengthening their capacities for the psychosocial intervention and economic development.



CADIS Australia met the bushfire victims in South Coast

By Robert McMillan



Members of CADIS Australia with some parishioners a Moruya



More than 12 million hectares of land have been razed since the outbreak of the Australian bushfires in October 2019. The devastating fires have destroyed land mass in size of the whole of England. So far over 3000 homes and farms damage, close to 50 fatalities, and the loss of over one billion wildlife animals have died and some species are gone forever.

We have been very fortunate and grateful to have an ongoing support from our major supporters such as Steggles, Chickens, Lindt Chocolate, and John Galea from Paul Galea Egg Producers. Within the last month, we traveled down to the South Coast of New South Wales on one Sunday at Moruya at the Sacred Heart Church where Fr. Meng Barawid concelebrated with Fr. George during the 10:00 AM Sunday mass. After the mass, we met and greeted the parishioners and the locals to hear their stories of loss and heartache.

We assisted some families financially, and distributed trays of eggs to those in need. The following weekend, we traveled back down to the South Coast to the Batemans Bay and Dean. We met Fr. Martins, the parish priest of St. Bernard's Catholic Church after the 6:00 PM mass on Saturday. We met and greeted the parishioners and locals, consoled and listened to their stories of losses for hours. After a good sleep, we attended the 9:00 AM mass and we distributed cartons of eggs and Lindt chocolates.

CADIS Australia is planning in the coming months to make a deeper assessment of needs in the area and eventually develop a more structured intervention to the needs of our fellow Australians.



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

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