

# BRINGING **HEALING** AT THE PERIPHERIES



**CROSS OVER**

Camillian Disaster Service International (CADIS)

Quarterly Bulletin

No.12

July-Sept 2018

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

**Cover photo:** CTF India conducts medical camps in Assam

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

## in this issue

**Editor's note** 3  
**The World We Want to Live In**

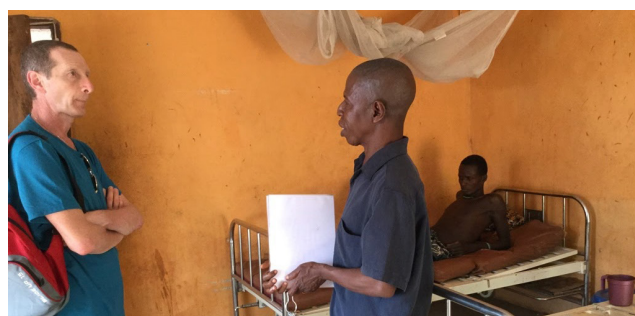
**Article** 4  
**Camillian charism, fourth vow and the activity of CADIS**

**Report** 8  
**Continuing the path to revitalization**

**Report** 10  
**Nepal building back better**

**News** 11  
**CTF India mobilizes medical relief camps**

**News** 12  
**CADIS organized conference on martyrs of charity**



# The World We Want To Live In

On July 5-6, 2018, the Dicastery for Promoting Integral Human Development (DPIHD) has organized a conference on the occasion of the 3rd anniversary of *Laudato Si* - Saving our Common Home and the Future of Life on Earth. Over 400 environmental activists, youth, representatives of the indigenous peoples and climate change impacted communities, academicians, scientists, priests and religious have joined forces to call the attention of all world leaders and the big capitalists who engaged in extractive and destructive activities (development aggression) to save our common home and respect the Paris Agreement. CADIS was invited to this exclusive conference.

I was deeply impressed by this event with a wide-scale participation of the grassroots communities and activists at this prestigious international conference. Having attended several conferences at the Vatican in the past, I have never seen such significant participation of the grassroots communities. Now, their voices are not simply communicated through pens and papers, but they were listened and touched. I hope that this visibility of the unknown victims of climate change will provoke concrete commitments and actions on the part of the leaders in the Church and the society at large.

Pope Francis during his address to the participants on the second day of the conference said: "Here we can think back on the call that Francis of Assisi received from the Lord in the little church of San Damiano: 'Go and repair my house, which, as you can see, lies in ruins.' Today, the "common home" of our planet also needs urgently to be repaired and secured for a sustainable future."

"In recent decades, the scientific community has developed increasingly accurate assessments in this regard. Indeed, "the pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world" (*Laudato Si*, 161). There is a real danger that we will leave future generations only rubble, deserts and refuse."

The conference brings the message of action, commitment, and conversion (ecological). CADIS and the Camillians are all challenged to this cause. They can do their part in making this world a better and healthy place to live in. The prophetic challenge of Saint Camillus de Lellis, the Camillian martyrs of charity and the present call of the Church to be authentic missionaries where words and convictions are transformed into concrete actions; where programs well-elaborated and written will be incarnated into the flesh of the climate change affected persons; where the desires and dreams will indeed become a real path towards the attainment of its vision of attaining fullness of life in a resilient community.

Our generation may not be able to see the world we want to live in, but we need to build such a world that our future generation will enjoy. If not now, when and if not us, who.



Fr. Aristelo Miranda, MI  
Director, CADIS





# Camillian Charism, Fourth Vow and the Activity of CADIS

**The radicality expressed in the fourth vow remains a necessary element in living the charism even in the absence of real risks and dangers. This radicalism is more evident in the opportunities offered by the response to calamities, writes Bro. Luca Perletti, MI**

With this article, I would like to demonstrate how our presence through a multiplicity of forms and interventions in response to natural and non-natural disasters is a real expression of the charism and that in its realization allows us to live the demands of the totality of the fourth vow. Aware that the presence in the frontier of calamity is a specific ministry, CADIS Foundation, (formerly, the Camillian Task Force), has matured and developed its pastoral praxis. I will try to deliver this report by way of examples.

## Camillian charism and its latest development, CADIS

What defines an experience as charismatic, i.e., the fruit of a charism, is its rootedness in history by taking a definite form and realized it through a stable group of persons who made it as their own; as a gift of Jesus Christ, which reflects an aspect within a wide kaleidoscope of His rich personality; its development within a changing historical context where it gathers the challenges and stimuli for renewed forms of ministry, unchanged in its being but flexible in its form as a response to the needs of the world; and in defining itself within the Church contributing to the growth and variety of its rich initiatives.

Saint Camillus himself is considered as the initiator of CADIS. The iconography of the 6th-8th centuries supports this affirmation. In the painting of Conca exhibited at the Museum of the Casa della Maddalena, we can see Camillus with his intention to rescue the victims of the plague in Rome. The famous painting of Subleyras exhibited at the Museum of Rome introduces us to Camillus, who is committed to bringing to safety the victims in one of the floods of Tiber, which caused damages and deaths. The history of the foundation of the Order is marked by a precise recognition that pestilences, floods, and wars (the calamities of time, and not only!) were opportunities to live the charism with a radical dedication which allow the realization of the fourth vow. Some of the most dramatic and moving pages of the history of the Order referred to the generosity shown by so many confreres capable of

giving up their lives to rescue the victims of the calamity. In an interesting volume dealing with Diakonia as the constitutive nucleus of the Order by E. Spogli, MI, after having analyzed its history (a history which is not always edifying due to the inevitable human weaknesses), it affirms that the calamities knew how to regroup the Order and restore awareness of the charism among the individual religious, stimulating them in an exemplary contest of making themselves available to offer their service to the victims of calamity.

The charism, a gift to the Order, descends from Christ whose aim is to reproduce the merciful attitude towards the suffering. Jesus reveals to every man a God, a Father who is merciful and suffers with His suffering children. Mercy is the true name of the Father, a trait that puts into crisis the structured theological visions on the fulfillment of the precepts and the reward to the observers. God is a Father to all His children and treats them with equal affection, without partiality and distinction. This is especially true for those afflicted with suffering - physical, moral or spiritual - towards whom they enjoyed the privileged attention. It is attributed to Camillus the phrase: "do not tell me who you are, tell me what you have!" This passage echoes the attitude of Jesus who does not offer any explanation, - " Rabbi, who sinned, this man or his parents, that he was born blind?" (Jn. 9, 2) - or justification - "You were born totally in sin, [. ..]" (Jn 9, 34a), - to the drama of suffering but bends Himself over the wounds, runs to help other despite being dissuade because the disease has run its course, is solicited before the cry of a widowed mother who lost her only child, without any prejudice or sectarianism and without excluding the possibility that others may also operate miraculous events, if the Father grants it. In His action, Christ shows what it means to have a Father full of mercy: to have a passion for every man, regardless of his condition, social class, pure or impure. Camillus makes this message and demonstrates it with dedication which overcomes barriers imposed by the dictates of the customs of his time, such as - for example - the imposition of confession before any





*St. Camillus de Lellis with the plague victims by Sebastiano Conca*

treatment. "Tell me what you have!" This interests Camillus, his motivational drive.

The charism given to Camillus is, therefore, the awareness of becoming a balm of mercy for all the suffering. Camillus knew the sad condition of the patients of the hospital in his time. He experienced it in his very own life. What would have changed in the status quo would have been the group of people driven by the love of Christ and His example of seeking those who are suffering in the hospital wards. However, suffering is particularly evident where the pain is felt without meaning, more than elsewhere unjust, discriminating and, in many cases, diabolic. Wars and calamities are an example of this since they always hit the poorest, and most vulnerable living in an unjust condition deprived of protection. For this reason, the balm of mercy cannot shun away in those conditions where most felt the absence of God and reclaiming His presence. Aware of all this, beginning with Camillus up to the present, the Order's presence in wars, in natural devastation, in ethnic conflicts and in epidemics, was considered as the highest standard of living the charism of mercy towards those who suffer modelled in Jesus himself, the first to run to help, to spread the balsamic oil, and to cry with those who cry.

Our renewed Constitution speaks of the charism as the gift "to relieve" the merciful love of Christ to the sick, indicating not just a pure imitation but a lived experience, embodied in concrete reality. The charism is flexible, a gift in becoming, and not a carbon copy of the founding experience. On this, it relives the spirit in ever new and actual forms, until it is being accepted as a natural event that even some structures must be let go if it lost their significance. The flexibility of the charism, even its fragility, testifies to its richness and perennial life: only what can change can continue to survive. On the contrary, what is rigid falls under

**In the painting of Conca exhibited at the Museum of the Casa della Maddalena, we can see Camillus with his intention to rescue the victims of the plague in Rome.**

the blows of life. By accepting the future as a historical rule of development, CADIS contributes to enriching the ministerial panorama by including interventions in favor of people and peoples living this traumatic experience of pain, death, and deprivation of everything.

Of this attention - already present in the DNA of the Order as seen above - CADIS becomes a champion and raises it to the level of ordinary ministry through animation and support, promotion of correct strategies, its vision with specific pastoral praxis, the establishment of peripheral offices and support to the good initiatives of the individual Provinces. In addition, CADIS has developed a holistic approach to suffering arising from disasters by recognizing the need for prevention (Disasters are a symptom of an inherent weakness, and their impact is directly proportional to situation of vulnerability, and it is not true that every form of disaster most likely develop the same impact on the population.) up to the attention to mental health. Post-traumatic Stress Disorder is a symptom which is commonly observed when there are calamities but often underestimated. Within these poles, all CADIS operations are enacted. Finally, CADIS tries to restructure the interventions by ensuring continuity and consistency, encouraging broader participation, in the Order and the structures of the Church.

Last but not the least, the charism is a gift for the Church and the community. The charism contributes to the wealth and to the various gifts in which the Church is a depositary for the good of the one human family. Also at this juncture, it can be said that CADIS is charismatic because it brings to the Church a specific gift. The operation of CADIS has as its natural and vital environment, the Church herself. In fact, since its inception, CADIS has developed an ecclesial project in harmony with the local Church, supporting its structures and placing itself at her service. By avoiding interventions autonomously linked to its own resources, CADIS in every project includes the local Church as its point of reference in the planning, the recipient of projects and, where possible, heir of initiatives, in the form of the establishment of new pastoral structures – the launching of a Pastoral Healthcare project in Sierra Leone after its intervention to the victims of Ebola; the handing over of the structures that have been erected for the realization of the programs at aggregate social center for children victims of the earthquake in L'Aquila, 2010.

Therefore, I believe that we can safely say that CADIS is part of the charism to live its roots in history, reproduce in its action the traits of a merciful, flexible and creative God in his work and having the Church as a point of reference.

#### **CADIS and the fourth vow**

The members of the Order are admitted by the profession of the four vows and the last of which intends to express with greater







Bro. Luca talks to an Ebola victim in Sierra Leone in 2015.

force the radical nature of the service rendered by the renunciation of the self, possession and personal affections. Every Camillian ministry - to be called as such - must include the four dimensions. The aspect of the donation of one's life may be less evident in the current healthcare practice where the risk of contracting the illness and losing one's life is significantly reduced. However, the radicality expressed in the fourth vow remains a necessary element in living the charism even in the absence of real risks and dangers. This radicalism is more evident in the opportunities offered by the response to calamities, in which intervention takes place in a situation where often it is beyond our control which makes the offering of one's life more realistic and possible.

Unlike other ministries, the intervention in a situation of calamity sometimes does not follow any plans but derives from a spontaneous and immediate response, even when one is not fully aware of what the mission requires. The unpredictability of the causal event, the absence of a previous design, the immediacy of the response configure the response of CADIS as an act of generosity in its pure state, which belongs to those who do not take their life into account, not counting the risks and dangers ahead of one's choices. It is the attitude of those who place their full trust in the One to whom they vowed, without calculations or expectations. The generosity of the donation does not match up with ingenuity, superficiality or the lack of coordination which might pose a serious question on the operational capacity of CADIS. On the contrary, it developed its *modus operandi* that ensures, if not protection from risks, the coordination necessary to prevent them. The intervention in Sierra Leone for the Ebola epidemic is an example - definition of the project, logistical arrangement, training before departure. The radical nature of the fourth vow, even with these premises, is assured by the generous willingness to get involved, on the impervious and unknown terrain.

Operating in a situation of calamity ensures invisibility. The short time span of an intervention, the lack of prospects to stabilize in the area but rather terminates at the end of the project, the

### **CADIS bases its operation on a triple methodology of seeing, judging and acting. In each of the three areas, the community is the protagonist.**

choice to avoid construction works such as buildings, the team spirit in the realization of programs involving other religious allow us to experience in absolute gratuitousness and avoid protagonism which marks and gives meaning to the ministerial activity. At the end of each project, will remain only the grateful memory of those who have been able to benefit from the programs provided for it while the operator will be aware of being like a grain of wheat which only bears fruit if it dies to itself. It is this experience of dying to oneself which brings the action in times of calamity closer to the commitments made with the fourth vow.

In the interventions to areas affected by disasters, the standard structures of religious life are destabilized, finding themselves operating in new contexts, often with scarce resources, and needs to adapt themselves to the precarious situations of the emergency. One has the sense of the provisional nature, the precariousness and the absence of those certainties of one's own consecrated life such as the daily order, the rules, the spaces and the confreres themselves. Everything is upset and you have to get used to different rhythms of work, to sudden and unexpected decisions, to organize a minimum of religious life that allows you not to lose control of the situation by avoiding the urgent (the many things to do) which might take precedence over the most important (one is and remains religious). Often we are forced to share spaces with other religious. The religious sacrifices its habits and customs, and rhythms of work and spaces of rest. Religious life, during an intervention in places affected by calamity, is turned upside down and involves a spirit of adaptation and renunciation.

Finally, we cannot be silent about the real risks involved in the interventions during the calamities, risks of various kinds depending on the calamity. It could be the aftershocks (in Haiti),



**CADIS has developed a holistic approach to suffering arising from disasters by recognizing the need for prevention up to the attention to mental health.**

possible infections spread by deadly and invisible viruses (Ebola), fragile soils exposed to the elements of nature (floods and geological abnormalities) or man-made violence (ethnic conflicts). Uncertainty and insecurity are often the companions on these occasions and may prevent one from feeling safe in remembering the significance of the commitment to the fourth vow.

The Fourth Vow requires the willingness to gamble one's life in service to the sick. This need remains valid even in a high-tech healthcare world, where everything seems to be under control. The Camillian presence in the scenarios of disasters is an opportunity to restore with vigor, to the highest degree, the vow in its concrete form despite imminent risk and the availability to operate without those conditions of security that normally characterize our religious life.

**Pastoral praxis**

CADIS bases its operation on a triple methodology of seeing, judging and acting. In each of the three steps, it is possible to give a face to what is happening (removing the individual event outside of the mythical area of destiny), indicate a track of practical solution and offer a shared sense of work in emergency contexts. The process helps to bring the feeling of individual and collective responsibility to maturity in the community, freeing up positive energy and driving for improvement.

In each of the three areas, the community is the protagonist. In the area of seeing, one is offered the opportunity to share and listen to the people involved in the disaster, let them express what they are experiencing, what they would like to do, how to get involved responding to their needs. Of this attitude, we can take an example from the intervention in the Horn of Africa (Wajir 2011) when drought and famine revealed to the world the chronic drama of the Somali refugees, who have been living there for years. Through an involvement from the base, placed at the center of attention, it was possible to start a process that went beyond the established months and configuring this project not as a simple relief intervention but as a structural response. Regarding this theme, it is noted that the community was able to identify and carry forward the following initiatives: to activate a mobile clinic designed to offer basic healthcare services in Wajir West area; reinforce the activity of the dispensary by increasing the staff present and the facilities with a particular correlation to the elderly (60+ years) and children (3-5 years); to contribute to the rehabilitation of the three borewells and a sanitation process of at least 20 shallow wells for human consumption; start a program of "community gardens" in selected villages to allow an integration into the diet through the consumption of vegetables.



*Bro. Luca and Fr. John Toai trained Bro. Madhu and Fr. Anthony on safety measures against Ebola.*

In the evaluation phase we arrive at a careful and passionate analysis of the situation based on concrete facts known by those who have experience "in the field" those who participated, as all have the right to representation an evaluation emerges (mediated through participatory process) and reflects with the various members of the community and approaches the reality of the facts. During the evaluation phase, different keys of reading the situation enter into the field. Some are merely sociological, and others are projections, a reflection of their own beliefs. It is a very important moment in laying the foundation for a shared and binding strategic resolution. From pastoral practice, in this area it is necessary to exercise listening to the condition and ways of prevention, avoiding the risk of hasty answers based on past experiences. Not only the effects of a disaster can be superimposed but also its causes and interpretation. To exclude the community from the evaluation phase means to stereotype the interventions and to make them ineffective. For example, following the devastating typhoon Washi (Philippines 2011), a response was organized that took into account all the social groups involved - in particular, those discriminated against by the state - who indicated their priorities, thus coming up with solutions at the end of the project. The reconstruction of 202 dwellings, reactivation of economic activities, provision of agricultural inputs to the four villages which ensures food surplus and the ability to cope with the health needs, especially in the area of mental health.

Finally, the action carries out the plan agreed upon and approved in the previous phases. In this sense, the action is not an automatic response to an event, but on the contrary, a deliberate choice from the various options among the many possibilities. Within a defined action, the different roles are distinguished because each one is given the opportunity to assume responsibility. The actions which ranged from an acute phase which covers the cycle of prevention and rehabilitation; thus including every member of the community. Particular attention should be given to the struggle to rectify those situations which cause the tragic events, especially the conditions of injustice which undermines the orderly cohabitation of the community. In this case, we can refer to the intervention following from the flood in Pakistan (2010) where the preferred target of CADIS went to the populations excluded from the national protection program, the Hindu and Christian minorities.





# CONTINUING THE PATH TO REVITALIZATION

Flashback 2017  
CADIS Programs & Activities

Fr. Aris Miranda, MI

The 57th General Chapter of the Order of the Ministers of the Infirm has approved its six-year strategic plan entitled - THE CAMILLIAN PROJECT TOWARDS A FAITHFUL AND CREATIVE LIFE: Challenges and Opportunities - in May 2013. The Project aims the following: a) interior revitalisation, which means “retrieving the meaning of the gospel radicality handed down by the Founder; proposing anew with courage and an enterprising spirit his creativity and holiness through a personal and community commitment to spiritual discernment.” b) “reorganization which means fostering a change in mentality which will make possible and effective necessary cooperation between the different parts of the Order.”

In response to the call of the 57th General Chapter, the Camillian Disaster Service International (CADIS) intensifies its program of building the capacities of their members and collaborators in disaster management (known as the Bangkok Conference) as well as improves its actual interventions in disasters in the frontiers of natural and man-made disasters in Asia, Americas and Africa in 2017.

All of CADIS programs and responses are propelled by its vision of “fullness of life in a resilient community” and animated by its core values faithful to the Catholic church’s social teachings. It promotes and inspires the development of a community based integral health programs for the well-being

## PROJECT ACCOMPLISHMENTS (full/partial)

2017

	BENEFICIARIES	INTERVENTION	BUDGET/SPENDING (euros)
PHILIPPINES (Full) 2015-2017	434 upland farmers & indigenous peoples affected by T. Bopha in 10 villages	Emergency & recovery through agro-reforestation and livelihood development	272,727,27 128,944,39
NEPAL (Partial) 2016-2017	606 families of earthquake devastated towns of Thokarpa and Kalikha	Emergency & reducing vulnerability, building the resilience of communities	632,807 158,034,01
HAITI (Partial) 2016-2019	98 farming families of Ranja community	Emergency & food security, shelter repair, potable water supply & farmer’s training	240,369,88 172,118,22
THAILAND (Partial) 2016-2020	50 members of humanitarian & development organisations (Camillians & non Camillians)	Formation and capacity building	176,610 65,303,70
AUSTRIA (Full) 2016-2017	82 Syrian women refugees seeking asylum in Austria	Formation for social inclusion and cultural integration	116,900

Figure 1: Project accomplishment of 2017





of disaster-stricken communities through compassionate, competent and coordinated interventions. This vision also affirms and reinforces the principle of sustainable development. It is human development that recognizes human dignity innate in everyone, a development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

CADIS' highest aspiration is the transformation of these affected communities by disasters following its 4Rs core responses. We provide humanitarian and medical RELIEF in the aftermath of a disaster, accompany the devastated communities towards full RECOVERY, build their RESILIENCE and advocate for human RIGHTS. The 4Rs become the framework of intervention and organizing principle in undertaking concrete activities of CADIS' disaster ministry.

In 2017, CADIS responded to the disasters by organizing projects in the Philippines, Nepal, Haiti, and Austria (to the Syrian refugees) with the total amount of 524.400,32 euros. These projects have benefited over 800 disaster-affected families in these countries. It mobilized 22 Camillian religious and 30 lay collaborators to respond to these disasters in the ground. Fundings to these projects are resourced primarily from the public funds (though CEI 8x1000), private donors and the Camillians. The top donors are coming from Europe (78%), the USA (16%) and

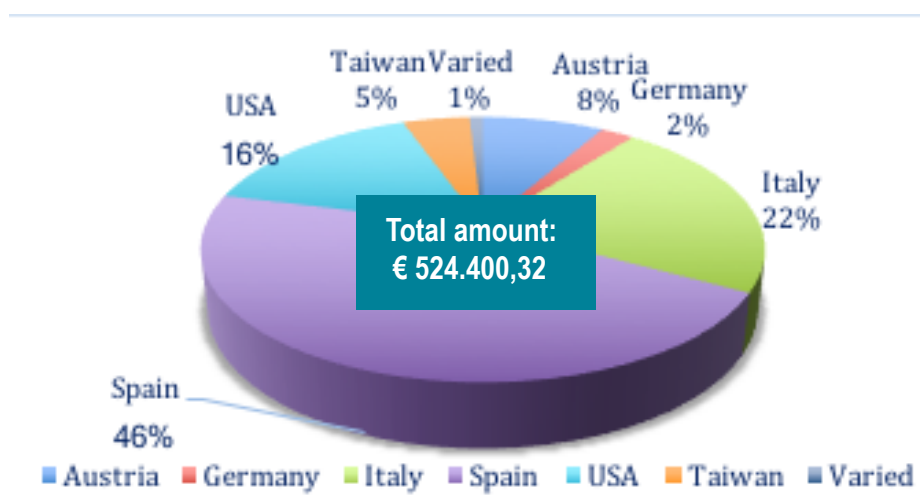


Figure 2: Sources of fund in 2017



Figure 3: Types of intervention

Asia (5%). Regarding types of intervention, the more significant share goes to recovery projects, followed by resiliency projects. There was no emergency relief response conducted in 2017. This year the Board of CADIS

calls to intensify the emergency relief responses to respond to people's immediate needs and understand better their situation and develop their resources (human and material) to brace themselves for another disaster/s.



The Dicastery for Promoting Integral Human Development has organized a conference on the occasion of the 3rd anniversary of Laudato Si, on July 5-6, 2018.



## NEPAL

**Building back better**

Fr. Emmanuel Zongo, MI

**O**n June 29, the various project actors in Nepal met for an update and an evaluation of the progress of the program of activities. It emerged, at the end of the meeting, that two years after the earthquake, reconstruction is progressing.

Based on the plan of the reconstruction of houses, it is noted that 96% of the victims started the reconstruction of their houses. To date, 3,328 families live in safe houses.

Seventy-five percent of the 729 people who had received the full-time training for masonry participated in the reconstruction of the houses.

Regarding hygiene programs, 42 drinking water supply systems are constructed, and another 14 are under construction. Subsidies for the construction of toilets are provided to 62 most vulnerable families in Dolakha. Twelve toilets were built in schools to improve health and sanitation condition.

This year the livelihood activities have focused on training, assessment of progress made, the challenges and the provision of technical support to the groups of farmers to sustain their efforts on the recovery of livelihoods.

Two hundred ninety (290) people living with physical disabilities and psychological issues were supported with drugs and registered with government agencies for continuous support.

Other programs are almost accomplished and achieved its goals of sustaining the survivors of the 2016 earthquake to attain a high degree of resilience.



*An old lady from Nepal receives the livestock assistance from CADIS*



*One of the waterpoints rehabilitated by CADIS in Nepal*



*Livelihood assistance given by CADIS to a mother in Nepal*







## ASSAM FLOOD

## CTF India mobilizes Medical relief camps

Photo courtesy: newindianexpress.com (file photo)

**Fr. Emmanuel Zongo, MI**

**T**his year, in India, the monsoon season has just begun with disastrous consequences due to torrential rains. In fact, in the Northeast region, particularly in the states of Assam, Manipur and Tripura, the heavy rains have affected more than 650,000 people in more than 1,000 villages. The number of deaths as of June was 12 according to the government data. Many people are displaced and lost their properties.

Faced with the tragic situation of the victims of this catastrophe, the Camillian Task Force (CTF) of India, together with its partner organization (Caritas India) and collaborators (lay and religious) have organized medical teams in order to bring assistance to the displaced populace. On June 28, the CTF India team travelled from Bangalore to the State of Assam, loaded with essential medicines and first aid materials. In Assam, the team split into 2 groups in order to cover a maximum number of villages to reach. The first team headed to Madhavpur while the second team to Katlichira.

During their first contact with the affected population, the team noticed the following. This people have not seen a physician and there are no hospitals accessible. When they learned that a medical camp is being organized in their area, hundreds of people came out. Most of the children are not going anymore

Faced with the tragic situation of the victims of this catastrophe, the Camillian Task Force (CTF) of India, together with its partner organization (Caritas India) and collaborators (lay and religious) have organized medical teams in order to bring assistance to the displaced populace.

to school.

More than 4,000 people have been checked with different types of diseases, especially women and children. This medical mission conducted by the CTF India to the flood victims, reminds the works and commitment of St. Camillus to bring to safety the victims of the flood of Tiber river.



*A young Camillian scholastic and a physician with the team hold medical camp in Assam.*



CROSS OVER

11

July-September 2018

## CADIS organized conference on martyrs of charity



(from left) Br. Ignacio, CADIS President, Fr. Leocir, Superior General, and Fr. Aris, CADIS Director, during the conference.

### Fr. Emmanuel Zongo, MI

**O**n May 25, the Camillians celebrated the 468th birth anniversary of their founder St. Camillus and the feast of the Camillian religious Martyrs of Charity. From Indonesia to Burkina Faso, to the Philippines, Australia, and Brazil, several celebrations were held in honor of St. Camillus and the religious who offered their lives for Christ in serving their sick brothers.

In Rome, at the Generalate at Piazza della Maddalena, the Camillian Disaster Service International (CADIS) Foundation organized a conference on “Being martyrs of charity to our time: in the school of the martyrs of charity for a revitalization of the fourth vow.

Fr. Leocir welcomed the participants to the conference. Br. Jose Ignacio Santaolalla, president of CADIS, also gave his greetings to the participants by highlighting the mission of this foundation of the Order which is to “implement, direct and coordinate initiatives to help victims of natural disasters or disasters caused by human action anywhere in the world.” This is in

keeping with the Camillian tradition of intervening and bringing help to those affected by epidemics, pestilence, war, famine, and other disasters in places where these victims are found.

Then it was followed by a presentation of Fr. Aris Miranda, the director of CADIS, on the vision and mission of CADIS and the objectives of the celebration of the feast of the martyrs of charity. In his speech, the director has focused on the very reasons for celebrating this day all over the world. The main objectives are to remember, to celebrate and to imitate.

P. Giuseppe Cinà, in his speech to the theme of “the Camillians martyrs of charity” explained the institution and the meaning of the day dedicated to the “religious who sacrificed their lives on the altar of assistance to the sick” according to the expression of Fr. Angelo Brusco, the former general superior. According to him, the institution of the celebration of the Camillian martyrs of charity means «actualizing, and making present an event of the past”.

Bro. Luca Perletti, the second speaker, shared his experience and engagement with CADIS, formerly, the Camillian Task Force (CTF). He developed the theme on “Camillian charism, the fourth vow, and CADIS.”

Msrgr. Bruno-Marie Duffè, the Secretary of the Dicastery for the Service of Integral Human Development, presented his discourse on the Church that Goes Forth, in the light of the “Laudato Si.” In his speech, he emphasized the importance of the dynamics of “going forth.” To “go out” means to meet the other, the people who are suffering; to be close to the poor, to touch and be touched. It is in this exchange that a church is built for the poor and the mother nature, a church that knows how to listen to the cry of the poor and that of the earth, a cry that the Camillians by living their fourth vow must know how to listen and to respond.



**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