



CROSS OVER

CAMILLIAN DISASTER SERVICE INTERNATIONAL (CADIS)

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For An Ecological Conversion

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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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Reconstituting the Web of Life Mentality



Fr. Aristelo Miranda MI
Director, CADIS

We have one origin
We have one destination of our race
Our families and our tribes are all here
In the land, in the ocean and in the heavens.
- Joey Ayala

It is an undeniable fact the great destruction of the life forms which support and connect everyone else on this planet. Thousands of narratives and discourses account the unprecedented mass destruction of our planet and yet remained unheard or deliberately ignored. Prof. Sean Kelly, a philosopher, called this phenomenon global planetary apartheid. Human beings commit a gross violation and violence to the 8.7 million forms of life and other non-living creatures which support the web of life.

The destruction is not unknown to us. No rational being has an uncontested proof to his ignorance. The destruction of our planet is not merely caused by the natural disasters that had occurred all over the world. It is primarily provoked by the human beings unwonted destruction of nature, our life support system. One of the principal reason is the wrong assumption of human development and progress which obscures the original intention of creation and the human beings primordial mission, i.e., stewardship of creation.

The Church's social teaching called this "ecological sin." Destroying the environment is becoming habitual and considered as normal without thinking its gross consequences to human life. This is a great irony that we humans live today. "Sinful spiritual assumptions have an addictive quality, which tends to make them immune to questioning and to challenge. ... This mentality informs and permeates all our thoughts and deeds, even those that appear contrary to it. We may recycle newspapers and glass, and we may take proper satisfaction in doing so, but we remain caught in a web of spiritual assumptions about success and consumption, progress and waste, that effectively undermine and trivialize our efforts to escape." (William Becker)

The only way to overcome this mentality is what Pope Francis called ecological conversion. It is a great turning towards the primary truth of life that we are all interconnected. No one is isolated from the rest. Otherwise, we will not live life to its fullness. It "invokes a return to a vision of integrity ... there are no two ways of behavior". (Card. Turkson). Whatever decision and action that we make have an impact on God, others and creation. Whatever you see around you deserves respect and right to live or exist because your growth and development are intrinsically dependent on them. "The ecological crisis is also a summons to profound interior conversion ... Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience." (St. John Paul II).

The new challenge is to preserve and defend the truth of interrelatedness and interdependence to conduct ourselves towards the fullness of life where no one is left behind. Nothing in creation exists in isolation. We are traveling through a web of life which is seemingly fragile, but if taken with utmost discipline and consciousness we will be able to reach our common destination. So let us change the way we think and act now to start and commit to finishing what had started. (Cf. Satya Nani).



For An Ecological Conversion In The Light Of The Encyclical Letter 'Laudato Si'

Our earth, abused and sacked, requires an “ecological conversion,” a “change of course” so that man assumes the responsibility of a commitment to “care of the common home.”

By Fr. Emmanuel Zongo MI

To avoid the real danger of “leaving rubbles, deserts and dirt to future generations,” an “organic and concerted action of integral ecology” is necessary. This is what the Holy Father Francis was addressing to the participants of the international conference convened on July 6, 2018, on the occasion of the 3rd anniversary of the publication of the encyclical letter *Laudato Si*. These words echo the cry of the Pope - an appeal to an authentic ecological conversion. It is addressed not only to the rulers and leaders of our planet but to every man and woman aware of the tragic ecological situation in which we are immersed.

In fact, according to the most recent studies and surveys, the world is suffocating because of global warming, and global pollution seems to have become pervasively unstoppable. During the 4th session of the United Nations Assembly for the Environment (UNEA), held in Nairobi last March 11-15, it was stated that one quarter of premature deaths is due to pollution and that the ecosystems are close to global crisis, seriously compromising the well-being of the 3.2 billion people, almost half of the world population.

The most alarming statement is probably that all citizens do not perceive the responsibility for this in the same way. People seem to ignore this problem by themselves. They avoid it as if it didn't matter to them. They avoid it as if they didn't radically involve all life on our planet. Perhaps not everyone knows that the world we live in is a pathogenic world, where the air, water, and food, in most cases, are polluted. In most of the population, the food that they eat is nutritionally unbalanced and deficient with essential nutrients. The clothes that they wear contain massive doses of microplastics. How is it possible that such a situation does not draw interest and worry about everyone? How come it does not alarm every person that exists, lives, and moves in this world?

But who is aware of what happens? Who is aware of the

ongoing drama?

Certain decisions are taken by the political and civil leaders certainly lead to the right direction: garbage segregation, the prohibition of the most polluting machines, ecological Sundays. However, few people realize that the simple daily gestures can change things or which, at least, can resolve the problem: limit the use of plastic, for example, use of glass bottles, avoid throwing cigarette butts on the ground. Some are the fundamental rules of society and healthy habits which we must learn to make our own.

(<https://www.studenti.it/tema-argomentativo-ecologia-inquinamento-degrado-ambientale.html>)

In the final document of the 4th session of the United Nations Environment Assembly in Nairobi, we read these statements in point n. 3: “We are, however, deeply concerned about the findings of relevant global environmental assessments which indicate that, despite the availability of solutions to our common environmental challenges, our planet is increasingly polluted, affected by the adverse effects of climate change, quickly losing its biodiversity, and experiencing widespread environmental degradation.”



Faced with this sad reality, what can we do or what should we do? To react or to suffer?

On May 24, 2015, Pope Francis, through the encyclical letter *Laudato Si*, offered the Catholics and all men of good will guidelines to safeguard our common good, the mother earth, and to ensure a future for the next generations. In light of this particularly evocative document, what path should you take? What kind of behavior do you adopt?

Laudato Si: A School Of Integral Ecology

In his encyclical letter *Laudato Si* (LS) published on May 24, 2015, Pope Francis placed himself in the person of St. Francis of Assisi in order to explain the importance of an integral ecology, in which the concern for custody of creation and nature, equity towards the poor, commitment to society, but also joy and inner peace are interconnected.

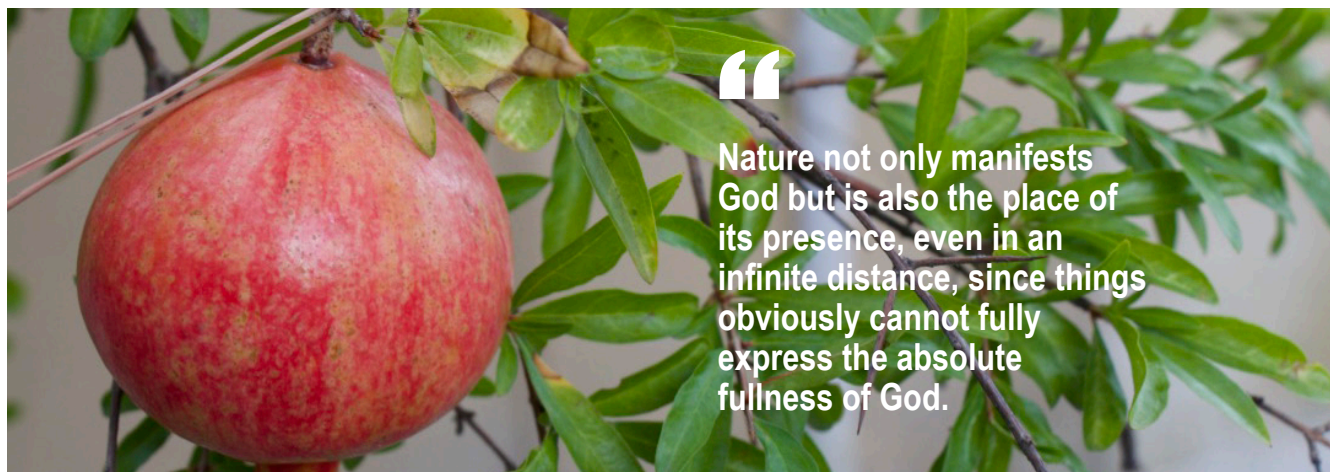
In the six chapters that make up the magisterial document, the Holy Father points out that our earth, abused and sacked, requires an “ecological conversion,” a “change of course” so that man assumes the responsibility of a commitment to “care of the common home.” This commitment also includes the eradication of poverty, attention to the poor, equitable access for all to the resources of the planet.

The Pope distances himself from those who minimize environmental risk, considers it not certain or not so serious, pretends not to see (LS 59) or has the somewhat fatalistic hope that the problems will be solved by themselves, perhaps with the baton magical technique or market. On the contrary, it uses in no uncertain terms an alarmist language: if we continue like this, this century could be a witness to unprecedented climate changes (LS 24), so catastrophic predictions cannot be looked at with sufficiency or irony (LS 161). Indeed, in this case, it will not be possible to say that the Church woke up late or did not have a prophetic look. Pope Francis is aware that, on these issues, there is a certain margin of discussion and debates (LS 24), and that it is not possible to pronounce definitive words (LS 61), nevertheless he feels the duty to make his voice heard loudly in defense of land, without claiming to

define scientific questions or to replace politics, but inviting everyone to an honest and transparent debate (LS 188).

The watermark of Pope Francis’ speech, repeatedly emphasized and underlined, is made up of an integral and integrated perspective. In reality, “everything is connected.” This basic concept is repeated several times. It indicates that the different elements that stratify reality (matter and spirit; body and soul; science-technique-economy-ethics-anthropology-culture-spirituality and religion; the earth, the others, the human person, God) are profoundly interconnected (LS 79); It appears to be harmful to separate them, to proclaim the hegemony of one dimension (for example the technical-economic perspective) over the others; to reduce the multiform wealth of being to only one of its dimensions. For Pope Francis, the ecology will either be integral and integrated, or it will only be the romantic painting of fashion environmentalism. Everything is connected; everything is in relation to the whole; everything is interrelation - separating the opaque shell of individualism (“immanence”, in the language of Pope Francis) to meet the other and the different (“transcendence”, always in his language), constitutes the essence, the marrow of reality: “The fundamental attitude of self-transcending, breaking the isolated conscience and self-referentiality, is the root that makes every cure possible for others and the environment” (LS 208). The reality that has its origin and its model in the mystery of the Triune God (LS 238-240).

In this regard, the most striking example is that was given by St. Francis, who combined a love for creation with the care of the poorest and most abandoned, and in this way, he welded God, others, nature and himself in wonderful harmony (LS 10). The integral perspective is realized through the intrinsic connection of four spheres of reality: earth, others, human person, and God. Nature not only manifests God but is also the place of its presence, even in an infinite distance, since things obviously cannot fully express the absolute fullness of God (LS 88). Thus, the divine and the human meet in the smallest detail of the seamless garment of God’s creation, even in the last grain of dust on our planet (LS 9).



“

Nature not only manifests God but is also the place of its presence, even in an infinite distance, since things obviously cannot fully express the absolute fullness of God.



For this reason, the Pope reiterates the “tremendous responsibility” of the human being towards Creation and reminds us that “the environment is a collective gift, the patrimony of all humanity,” “common heritage” to be administered and not destroyed. Following the biblical story of creation, Pope Francis highlights the three fundamental relationships of man: with God, with a neighbor, and with the earth. Every creature has its function, none is superfluous, and everything is “caress of God,” writes the pontiff, recalling that “every maltreatment towards any creature is contrary to human dignity.”

However, the care of other living beings must always be accompanied by “compassion and concern” for man. And this is why we need the awareness of universal communion.

The Need For An Ecological Conversion

The encyclical expresses a strong appeal from the Pope on the subject of ecological conversion - as he calls it! - Increasingly urgent. It does not represent anything extraordinary, but as Christians, we cannot believe that ecology does not concern us, it is not our business and that the gospel is only a discourse that is exhausted in prayers or in “going to mass.” Does faith have its own and necessary impact on life and, therefore, also on the relationships we structure with people and other creatures?

The concept of conversion

The term comes from the Greek word ‘metá-noia,’ whose etymology indicates a change of ideas: to change the fundamental ideas on which we construct our reasoning, take our decisions, evaluate the consequences of an action. This is the purpose of the encyclical *Laudato Si’*.

This ecological conversion - continues the encyclical - requires both a negative and, above all, a strong propositional charge. In his ‘pars destruens’ he needs to acknowledge his mistakes, responsibilities, and negligence and regret from his heart. In his “pars costruens” some attitudes to be pursued in life and choices are indicated. We could talk about a “spirituality of ecological virtues.” What are these virtues that the Pope invites to cultivate to promote respect and care for creation?

The Ecological Virtues

• Gratitude and gratuity

In LS 220 we read: “This conversion (...) entails gratitude and gratuitousness, a recognition that the world is God’s loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works.” The truth here is that the world is not “free of ownership” (LS 89) and therefore completely available to our arbitrary freedom. The world is the work of God and was created by God with a purpose, that of being a welcoming home for all people of all times: “God created the world for all” (LS 93). Man is undoubtedly the lord of the world, and God has entrusted it to him to work and keep it, but the correct interpretation of the concept of our “dominion” over the universe should be



Shortage of drinking water in Ranja in Haiti after hurricane Mathew in October 2016

“ The environment is a collective gift, the patrimony of all humanity, common heritage, to be administered and not destroyed.

understood more properly in the sense of responsible stewardship. “ (LS 116). The concept of administrator is central to the Christian idea of creation, but also in any culture where the power of the powerful is not considered supreme law. The administrator manages the assets that have been entrusted to him according to the will of his owner, which in this case means: bearing in mind their common destination, founded on the “awareness of our common origin, of our mutual belonging, and a future to be shared with everyone.” (LS 202)

Gratitude and gratuitousness, therefore, imply above all a recognition of the free nature of life. This, is not obvious, especially today, where life is often understood as a right, a possession of which can be used at will. “Life as a gift” leads us to “admit” that we are not the protagonists.

• *The loving awareness of a universal communion (LS 220)*
It is the fundamental idea of “being part of the whole,” with the advantages, but also with the responsibilities that this entails. The risk of some fringes of our contemporary culture is that of isolation. Paradoxically, therefore, because in spite of this need for networks, today’s man is increasing “individual” and less and less a “person.” “Individual,” says “I,” emphasizes autonomy, highlights the boundaries that define our spaces, enhances the rights to be respected.

“Person,” instead, says above all relationship, openness, the necessity of the other, expresses the need of the neighbor. The ecological spirituality of Pope Francis focuses on the rediscovery of our being people, of our being part of an “everything”: this characteristic is not a simple existential accessory, but something constitutive of our life, of our identity. You are not happy alone, ever!



- *Creativity and commitment*

"By developing our individual, God-given capacities, an ecological conversion can inspire us to greater creativity and enthusiasm in resolving the world's problems ..." (LS 220). The believer is not one who is watching, who is content to receive a gift, thanking, but remain fixed in the static nature of his needs. A fundamental virtue is that of "rolling up our sleeves," with creativity and enthusiasm. Here we recall an aspect that should already be established of Christian spirituality in general, and therefore also of the "ecological" one.

Here, then, are three concrete virtues that outline the figure of a Christian who is attentive to the environment. Indeed, the Pope seems to be saying that neither information nor laws are enough to reverse the situation. The laws must be there, and probably others must be made, and they must certainly be enforced. But here we are talking about an attitude, a necessary mentality that is at the basis of slavish respect for these laws.

Attitudes To Contrast

- *The consumer mentality to be contrasted with sobriety.*

The Pope speaks of obsessive consumerism, almost like a psychological pathology, which tends to make us believe that to be happy, we must possess and dominate. To this logic, the encyclical contrasts the expression "less is more" (LS 222). It is a clear invitation to the sobriety of life, which is not pauperism, but the ability to appreciate everything and every moment in their beauty and importance. It knows how to enjoy with little, in simplicity. It is an attitude that frees from idols and makes people more joyful. The freedom from false needs, in fact, from the often induced needs, preserves us from that dissatisfaction, fatigue, anxiety that often color (better, make gray) the days and the relationships. An ancient Greek proverb reminds us that "nothing will satisfy the one who is not satisfied with just a little." "Less is more" is a strong invitation to the enhancement of everyday life, especially personal talents, of gifts received to be spent to create a climate of fraternity. "Less is more" means trust in life, in the potential of life that is often not under our determined control. "Less is more" is preparatory to an openness to life, to create the ability to marvel, to get excited about life itself.

- *Utilitarian pragmatism to be contrasted with wonder*

What matters is technical effectiveness, technological progress. It is dangerous not in itself, of course. We all appreciate and rightly take advantage of the scientific and technical progress of the company. But it becomes harmful if it induces us to make people forget the true beauty of life if it leads them to consider useless a look admired towards a beautiful landscape or a work of art and if it classifies the importance of things (if not of people), based on efficiency criteria. Certainly a bit of pragmatism is necessary and useful in life. The problem is when you lose the ability to marvel, the

ability to contemplate, that is, to have a look that knows how to go beyond appearance to see the traces of beauty sown in that reality.

- *The superficiality to be contrasted with the capacity for contemplation*

In every creature, there is, in fact, a reflection of God, as well as an order, a dynamism desired by God. In faith, then, we know that creation itself was assumed by Christ in the incarnation. The Christian, therefore, far from despising the matter, considers it not only as a reality desired by God but as an obligatory way for salvation. "The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face." (LS 233). The Christian has "big eyes." It is a contemplation that is not an end in itself, but rather a tendency to take care. The beauty that can be seen is a beauty that provokes, that pushes to act, to take care of it. It is therefore not surprising that Pope Francis continues to articulate parallelism and insists that there is no respect for nature without regard for the poor, that ecology must be integral, that is, foresee the responsibility for both environmental conditions and the issues of justice towards the weakest. Nature is not taken care of without even the poor. The two things go inexorably "arm in arm." Contemplation looks at the landscape as the face of the brother. There is a beauty! Integral ecology becomes a synonym of charity, justice, universal brotherhood.

To conclude, we believe that the ecological conversion proposed by Pope Francis cannot be reduced to some technical measures - the lowering of polluting emissions, the safeguarding of endangered animals, more equitable legislation, etc. - that "they run the risk of considering symptoms that do not correspond to the deepest problems" (LS 144). The basic ideas must be converted, the very logic of our reasoning and our decisions: it must be changed - where it exists - a selfish logic with a logic that takes seriously the common origin, mutual belonging, the future shared by all, and above all the fact that true happiness consists in being more and not in having more at all costs.

Thus, this encyclical calls everyone to respect the principle of the universality of goods, since the goods have been donated to "everyone". And the term "all" has not only a spatial value but also a reciprocal temporal value; therefore a generation cannot be allowed to impact the environment to such an extent that even the essential resources of future generations are dissolved. An African proverb summarizes this condition beautifully: "We have not inherited the land from our fathers, but we have borrowed it from our children." An integral ecology is therefore synonymous with respect for the relationship of man with the principles of the common good.



Post-Disaster Rehabilitation Intervention In Indonesia

By Sr. Daisy Carmona

The Camillian Disaster Service International (CADIS) and Fondazione Albero della Vita (FADV) conducted a Joint Need Assessment (JNA) along local partner with Socio-Economic Commission of the Diocese (CSED) of Makassar, Caritas PSE Manado, Caritas Indonesia (KARINA) and Asia Onlus in the affected provinces of Central Sulawesi (Palu City) and Nusa Tenggara Barat (Lombok Island) from February 25 to March 8, 2019. The assessment team was composed of Sr. Daisy Carmona, SMI (CADIS) and Mr. Biplab Chakrabarty (FADV).

During the field visits, they interacted with different relevant stakeholders such as the local authorities, line departments, communities residing in camps and villages, private and local partners, Community Based Organizations, and the children and women. They assessed the level of impact, understanding of their needs, knowledge of preparedness, dynamics of coordination between the government, and the INGOs/NGOs, and the community's collaborative coping and adaptive mechanism for the multi-hazards risks.

Several consultation meetings were also done among humanitarian actors on the ground like CRS, Cordaid, and ADRA to understand their ongoing and accomplished projects before initiating the JNA.

Since July of 2018, more than 500 earthquakes rocked the Nusa Tenggara Barat province in which four of them are of magnitude 6. According to the Ministry of Social Affairs, the earthquake killed 563, injured 1.116,



Sr. Daisy Carmona of CADIS and Biplab Chakrabarty of the Tree of Life during an assessment in Indonesia

displaced 417.529 persons and left 71.937 houses severely damaged. Two months after, in September, a series of strong earthquakes struck central Sulawesi province. The strongest was a 7.5 M earthquake with its epicenter close to the provincial capital (Palu). This earthquake left 1.581 deaths, 2.245 seriously injured, 1.309 missing and 68.451 houses severely damaged. The earthquakes, tsunami, liquefaction, and landslides have caused significant loss of life and damage to properties and livelihood to the most vulnerable families.

The assessment team has found that the children were the most affected and traumatized or in distress condition resulting in a direct or indirect impact on their mental and physical health conditions. It also impacted the children's formal and informal education. CADIS, FADV, and Asia Onlus being experts in protecting children with its holistic framework, strongly recommends for assistance, capacitating & supporting these earthquake-affected children through strengthening playful education

& learning approach and system, teachers capacity building for ensuring quality knowledge transfer, advocacy at policy level, creating equipped child friendly spaces for children activities, Psychosocial First Aid (PFA) with Case Management and enhancing level of knowledge on Safe Water practice, safe sanitation and hygiene promotional activities. They believed that this would certainly add credibility to the government of Indonesia, strengthen the affected children communities and strengthen local governance system.

The proposed project aims to ensure protection with increased access to quality psychosocial support services, education and WASH to children and livelihood support for their families in earthquake-affected Central Sulawesi and Lombok and developing resilient communities as the nation rebuilds. The project aims to impact 5,386 beneficiaries directly and 15,002 beneficiaries indirectly from six months up to one year.



Camillian presence in Bohol, Philippines: An update

By Fr. Sam Cuarto MI

Now on the 5th day of field research on multi-dimensional poverty in four towns of Bohol namely Pilar, Trinidad, San Miguel and Ubay. Remember, we are in the Diocese of Talibon.

Poverty and Vulnerability Survey and Research Team

Our field research shall last for 24 days, covering 150 Purok in 30 barangays within the four above-mentioned towns in the Diocese of Talibon. There will be a total of 900 households as respondents to this survey, selected through stratified random sampling method from an estimated survey frame of 16,224 households. Our field research teams are composed of 5 pairs of field enumerators, 1 reserved field enumerator, 3 data-entry staff, 2 community organizers coordinating the surveys on the ground, 1 driver and two research supervisors (Fr. Sam A. Cuarto MI and Dr. Glace Molina, MD). Fr. Sam is also the Research Director.

The survey instrument we use for this poverty estimation is the Multi-Dimensional Poverty Assessment Tool (MPAT) designed by the International Fund for Agricultural Development. A standardized poverty estimation tool already used in other countries, including in the Asian countries of China and Bangladesh, it has ten dimensions on poverty namely, (1) Food and Nutrition Security, (2) Domestic Water Supply, (3) Health and Healthcare, (4) Sanitation and Hygiene, (5) Housing, Clothing and Energy, (6) Education, (7) Farm Assets, (8) Non-Farm Assets, (9) Exposure and

Resilience to Shocks, (10) Gender and Social Equality.

The importance of having a baseline data on poverty, vulnerability, inequality, lack of access to farm and non-farm assets and basic human needs that comprise, at the same time, basic human rights could not be overemphasized. In a knowledge economy, where the production of knowledge and learning is of critical importance, stakeholders demand fuller transparency and accountability demanding evidence-based impact from interventions, actions, programs and or services.

Initiating the Camillian Presence in Bohol: Negotiating for the Purchase of Land

Which leads us to say that initiating the Camillian Presence in Bohol must respond to the higher standards of accountability and transparency. Producing evidence-based impacts in what we do must then form part of the organizational culture of the Camillian Presence in Bohol, innovating our ways of doing, modernizing our approaches in lockstep with other entities that claim to work for vulnerable peoples. Our sources of support from funding organizations depend mainly on our ability to deliver tangible results, backed up with empirical data that solidly provides evidence of our claims of contributing towards changing their situations of "sickness and or vulnerability" towards health and well-being. Above all, CADIS International aspires to be a knowledge-based organization and a Thought Leader in



Fr. Sam Cuarto and a group of young volunteers at Bohol in the Philippines





vulnerability and resilience studies and interventions.

With Fr. Aris Miranda and Fr. Jojo Eloja planning to come down here in Bohol to start negotiating for the purchase by the Camillian Fathers of a piece of land located in one of the interior towns of Bohol, along the “tourist belt,” we are off to some hopeful start. While new beginnings are always difficult and sometimes unwelcomed, initiating a new Camillian presence in a place—and innovating our ways of doing—is always a source of dynamism for the Order. Going out into what Pope Francis calls as the “field hospital” enlarges our horizons of service, pluralizing our approaches, interrogating our pastoral priorities, but above all, making us humble in our service as we realize our own limitations and helplessness in the face of the larger impoverishments of those people we encounter along the path in this “field hospital.”

And it becomes a struggle while at the same time a joyful solidarity with people. Climate change makes them more vulnerable; walking in faith amidst them, in their existential suffering, brings us hopefully closer to the first impulses of God’s call in the life of the Founder.



The much-hyped progress of Bohol hides the extreme poverty and vulnerability of many households

Working with the Youth in Bohol Towards our Future

We made a conscious decision to engage mostly the youth in this Multi-Dimensional Poverty Assessment in Bohol. As you can see, most of them are young. Our future depends on our ability to inspire the young to embrace our sense of mission. On the other hand, it is particularly the youth and their future that are profoundly affected by climate change. Our level of consumption, our current thinking that “sky is the limit” or that “we live only once and therefore we must enjoy”—these assumptions shape our consumption behavior that destroy the only planet we have, robbing the youth of their future. Our charism needs to be rethought today: it is not only the sickness of individuals we care about; it is not only the suffering of a patient for whom our hearts must bleed. Rather, it is the suffering of all living beings and the Mother Earth that must elicit our tenderness and compassion as Camillians. Moreover, it is our deep sense of justice that must bring us to action alongside those engaged in a global climate movement. This is climate justice—the rights of children and all living beings that are affected by climate change that, in turn, is brought about by an economic model that is blind to finite resources and our way of life that wallows in over-consumption. It is then our task to walk with the youth, engage them to be part of a movement to reverse the global environmental crisis. We involve them in our mission, in the spirit of *Laudato Si*. They are the millennial generation; they are therefore, in the encyclical of Pope Francis, the *Laudato Si* generation in a climate changing environment. Awareness building, consciousness raising and mission development among the youth in Bohol are important cornerstones in setting up our Camillian presence here.

These are my updates for now. As we go into our annual retreat, may God awaken in us our active mysticism as we contemplate His Providence in Nature which He endows on us as a gift that we need to take care of and sustainably nurture.



CADIS
BALANCE SHEET
Analytical Balance List

From 01/01/2018 to 31/12/2018

Amount in Euro

ASSETS		LIABILITIES	
Particulars	Amount	Particulars	Amount
Active assets	25.013,93	Capital fund	120.000,00
---> Total active assets	25.013,93	---> Total capital fund	120.000,00
---> Total assets and advances	25.013,93	---> Total own capital	120.000,00
---> Total available finances	25.013,93	Restricted fund intended by third party	59.882,74
		---> Total restricted fund	59.882,74
Primary cash on hand (Director)	653,16	---> Total restricted assets	59.882,74
---> Total primary cash on hand (Director)	653,16	Balance from the previous year	1.313,85
Secondary cash on hand (Fr.Sam Cuarto)	0,14	---> Total balance	1.313,85
---> Total secondary cash on hand (Fr. Sam)	0,14	---> Total profit and loss	1.313,85
---> Total cash on hand	653,30	---> Total net assets	181.196,59
Cash in Bank [Banca Prossima (Bp) 144767 CADIS]	33.343,41		
---> Tot.Banca Prossima (BP) 144767 CADIS	33.343,41	Invoice to receive	112,36
Deutsche Bank (DP) 840270 CADIS	127.031,32	---> Total invoice to receive	112,36
---> Tot.Deutsche Bank (DB) 840270 CADIS	127.031,32	---> Total different debits	112,36
---> Total Bank deposit	160.374,73	Payroll tax I.R.P.E.F	405,87
---> Total liquidity and current account	161.028,03	---> Total payroll tax I.R.P.E.F.	405,87
		Withholding tax salary loan	371,67
IRAP current account	370,00	---> Total withholding tax salary loan	371,67
---> Total IRAP current account	370,00	Regional payroll tax	313,14
---> Total	370,00	---> Total regional payroll tax	313,14
I.N.A.I.L.	156,25	Municipal payroll tax	162,90
---> Total I.N.A.I.L.	156,25	---> Total municipal payroll tax	162,90
---> Total debit against social security	156,25	Severance fee	3,33
---> Total debit	526,25	---> Total severance fee	3,33
		Allowance for severane fee (IRPEF TFR)	386,52
		---> Total allowance for severance fee (IRPEF TFR)	386,52
		---> Total amount for severance fee	1.643,43
		Social Security (I.N.P.S)	1.106,00
		---> Total I.N.P.S.	1.106,00
		---> Total payable for social security	1.106,00
		Accrued liabilities	33,71
		---> Total accrued liabilities	33,71
		---> Total liability and equity	33,71
		Payable to personnel	2.476,12
		---> Total payable to personnel	2.476,12
		---> Total payable	5.371,62
TOTAL ASSET	186.568,21	TOTAL LIABILITIES	186.568,21
GRAND TOTAL	186.568,21	GRAND TOTAL	186.568,21



PROFIT AND LOSS STATEMENT

Analytical Balance Sheet

From 01/01/2018 to 31/12/2018

Amount in Euro

EXPENSES		INCOME	
Particulars	Amount	Particulars	Amount
Project delivery	293.680,00	Contribution to projects	396.045,38
---> Total project delivery	293.680,00	--> Total contribution to projects	396.045,38
Living allowance	140,75	Contribution from private donors (unrestricted fund)	8.770,49
Medicine and medical supplies	118,55	---> Total contribution from private donors	8.770,49
---> Total expenses	259,30	From private non-member donors	9.165,19
Telephone and Internet	21,76	--> Total private non-member donors	9.165,19
Travel	8.571,44	---> Total income	413.981,06
Travel insurance	168,54	Bank interest	13,93
Consultancy	36.398,46	---> Total bank interest	13,93
Maintenance	5,88	---> Total financial and asset income	13,93
Food and accommodation	540,27	assets	2,25
Tax and charges	17,33	---> Total	2,25
Postage	130,00	---> Total other income	2,25
Organizational support	618,10	---> Total revenue and operating income	413.997,24
Medical expenses (treatment and consultation)	30,66		
---> Total services	46.502,44		
---> Total charges	340.441,74		
Bank charges	950,70		
---> Total bank charges	950,70		
---> Total financial and capital charges	950,70		
Office supplies	145,81		
---> Total expenses gen. support	145,81		
Telephone and Internet expenses	41,42		
Travel	375,20		
Insurance	7,49		
Legal consultancy	23.345,88		
Fiscal consultancy	2.302,87		
Technical consultancy	1.315,00		
Maintenance	424,48		
Tax and charges	310,51		
Postage and courier	8,05		
Marketing (communication and promotion)	2.016,06		
Organizational support to participant member	13.535,00		
Computer (Software)	550,72		
---> Total services gen. support	44.232,68		
Salary	20.317,39		
Social security	6.173,16		
Severance fee savings (TFR)	1.361,65		
---> Total personnel support	27.852,20		
Liabilities	4,11		
---> Total social contribution	4,11		
IRAP	370,00		
---> Total tax contribution	370,00		
---> Total general support contribution	72.604,80		
---> Total management cost	413.997,24		
TOTAL EXPENSES	413.997,24	TOTAL INCOME	413.997,24
GRAND TOTAL	413.997,24	GRAND TOTAL	413.997,24