



# CROSS OVER

CAMILLIAN DISASTER SERVICE INTERNATIONAL (CADIS)

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## **The Gospel of Creation**

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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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## Loss of sense of Biointerconnectedness

One year ago, a Swedish young girl student Greta Thunberg sparked the climate strike phenomenon with her first solo strike in front of the parliament holding politicians to account for their lack of action on what she calls the “climate crisis.” Since then, her cry drives millions of young adults to walk out of their schools, workplaces, and homes to join young climate strikers on the streets and demand an end to the age of fossil fuels. “Our house is on fire — let’s act like it. We demand climate justice for everyone.” No less than, Pope Francis endorsed the climate strike.

While the climate strike is advancing, the amazon rainforest is wildly burning. Brazil has been silent about this phenomenon until Brazil’s Instituto Nacional de Pesquisas Espaciais, INPE broke its silence in August 2019 in corroboration with NASA’s findings of smoke from the fires, visible from satellite imagery, darkened the city of São Paulo despite being thousands of kilometers from the Amazon. The increased rate of fires is attributed to Mr. Bolsonaro’s pro-business policies that had weakened environmental protections and have encouraged deforestation of the Amazon after he took office in January 2019.

We are now entering into a new geological era called the age of Anthropocene, - “in which humanity had become the dominant force shaping our planet’s biophysical conditions.”(S. Myers). It refers to the environmental changes induced by human exploitation, which resulted in climate change, loss of biodiversity, food insecurity, water stress, soil degradation, etc. Human beings are now living in this era of “The Great Acceleration, where human impacts on Earth’s natural systems have been intensifying nearly exponentially.” (Steffen et al.). We are putting more pressure into the single planet where we live.

Drawing out the lessons from the social encyclical of the Catholic Church “Laudato Si” which states: “This sister now cries out to us because of responsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our symptoms of sickness evident in the soil, in the water, in the air and all forms of life.” (no. 3).

Among the severe causes of this crisis is the prevailing “technocratic paradigm” (LS, 109) which dominates the current political and economic systems, the “excessive anthropocentrism” (LS, 116), a severe deception and greatest mockery of man, and “hyper-individualism” (R. Krznaric) which led us to believe that the best way to lead the good life, and achieve human happiness, is to pursue our narrow self-interest, to follow our personal desires.

We lost the sense of the interconnectedness of creation - living beings and non-living things. Everything in this world has a purpose whose realization is heavily indebted to the richness and uniqueness of anything that exists. Intentionally, this is how the Creator designed the world where we owe our strength and progress. Subversion to this order is tantamount to death.



# THE GOSPEL OF CREATION

## Ecological spirituality of living and ethics of care

By Gianfranco Lunardon, MI

### Introduction

**O**n September 1 of this year, we are invited to celebrate the day for the custody of creation. It is a day to raise awareness among women and men of goodwill for a genuine and authentic ecological conversion, according to the perspective of the integral ecology of "Laudato Si," because - in dialogue and peace between different faiths and cultures the human family can live sustainably on the land given to us. The day for the custody of creation is an opportunity to know and understand the fragile and precious reality of creation. Laudato Si invites us to "a contemplative look" to admire the creatures of the earth and in particular the world of life, so varied and lush; a contemplation that is also worried about at creation, threatened by irresponsible behavior.

God has given to man "the earth, the sea, and all that they contain" (Psalm 14: 6; Acts 14:15). He put the sky at his disposal, as well as the sun, the moon, and the stars. He has granted men the rains, the winds and all that is in the world. And after all this he gave himself. "For God so loved the world that he gave his only Son" (Jn 3:16) for the life of the world.

These words of the great Alexandrian exegete, Origen (II-III century AD) express in a simple but very effective way the source of Christian theological reflection on the safeguarding of creation. Man is called to take care of creation in so far as it is the fruit of love of God, who was pleased to give it to the man himself, from God "made sovereign over the works of his hands" (cf. Ps 8: 7).



**We are invited to know and understand the fragile and precious reality of creation.**

Pope Benedict XVI had already dedicated the traditional message for the 43rd World Day of Peace to ecology - "If you want to cultivate peace, keep creation" (January 1, 2010), - emphasizing the inseparable link between the custody of creation and planetary humanism. "It is indispensable that humanity renews

and strengthen that covenant between human beings and the environment, which must be a mirror of God's creative love, from which we come and towards which we are on our way."

But it was Pope Francis who gave a decisive acceleration to this binomial, with the revival of expression of great



semantic effectiveness and full of religious, spiritual and ethical consequences: the “Gospel of creation.”

The expression ‘Gospel of creation’ comes directly from the title of the second chapter *Laudato si’* (nn.62-100), which constitutes the actual nucleus of the encyclical. It is in it, in fact, that Pope Francis unfolds, in an extensive biblical trajectory, that fraternal gaze on creation that he - as the introduction (nn.1-16) underlines - takes up from Francis of Assisi and qualifies the point view of the text.

The richness of this section allows at least two perspectives of reading, certainly not opposed, but rather complementary. Therefore, starting from their presentation, it will be possible to explore the fundamental notion of “integral ecology” which is the specific object of the fourth chapter (nos. 137-162).

### 1. Tenderness, care, hope

Two perspectives of reading, united by the breadth of the biblical reference: an accurate crossing of the canon of scriptures (historical, prophetic, book of wisdom, gospels and other writings of the NT) all conducted precisely in the sign of reference to creation.

The first perspective could be evoked by speaking of a proclamation of the Gospel for the whole of creation, of the narration of a love with a cosmic dimension that addresses every living being: “every creature is the object of the tenderness of the Father, who assigns it a place in the world” (n. 77). In this direction, also the pages dedicated to Jesus’ gaze on the created world go, which call to share his affection for every creature (nos. 96-100). It is in this perspective, markedly theological - that the significant indications present in different sections of the encyclical are also rooted, concerning some important ethical questions. I am thinking of the underlining of the intrinsic value of the world (No. 115), beyond its functionality to the needs of human beings.

## “ Every creature is the object of the tenderness of the Father, who assigns it a place in the world.

I still think of the invitation to recognize the value of individual creatures, of species (No. 33), of the “lungs of the planet filled with biodiversity” (No. 38), of ecosystems (No. 140) and to practice its care, what a qualifying dimension for being a believer himself. We could grasp the meaning of these indications by recalling the criticism of the absolute anthropocentrism of modernity present in the encyclical. It would be profoundly wrong “to think that other living beings should be considered as mere objects subjected to the arbitrary domination of the human being” (n. 82).

It is also essential, however, to grasp the breadth of the balanced perspective indicated by Pope Francis. The criticism of a “despotic” (n. 68) and “deviated” (n. 69) anthropocentrism does not aim to “equate all beings living and taking away from the human being that particular value which at the same time implies a tremendous responsibility” (n. 90).

It could not, in fact, “be authentic a feeling of intimate union with other beings of nature, if at the same time, in the heart there is no tenderness, compassion, and concern for human beings” (n. 91). On the contrary, precisely because “everything is connected”, it is necessary to hold “concern for the environment” together with “a sincere love for human beings and a constant commitment to the problems of society” (No. 91), since “we are faced not with two separate crises, one environmental and another social, but a single and complex socio-environmental crisis” (n. 139).

Not by chance the same accentuation of the affectionate lordship of God over creation finds expression also in the reference to the universal destination of

the goods of the earth, as a criticism of an “unjust” system (no. 48-52), to every vision of private property that do not take responsibility for a welcoming solidarity with a global dimension. In short, it is a question of living in creation in the sign of relationship and universal communion. “Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river, and mother earth.” (n. 92).

The last words just mentioned, also guide us to grasp the second perspective mentioned. The reading of the texts of creation conducted in chapter two of *Laudato si’* also discovers a real Evangelium, that is, he lives in them, a good announcement for humanity and its existence within creation, rooted in the experience of a God who dominates the cosmic chaos and human injustice. “If God could have created the universe from nothing, can also intervene in this world and overcome all forms of evil. Therefore, injustice is not invincible” (n. 72). It is the clear affirmation of the inseparable intertwining of creation and redemption”. In the Bible, the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected” (n. 73).

It is not by chance that *Laudato si’*, concludes in chapter VI (no. 202-246) with a sharp cry of hope, with an invitation to never despair in the possibility of change, but rather to allow oneself to be personally involved in the dynamics of ecological conversion. It is also to keep this hope alive that it invites us to contemplate creation with the eyes of faith - the eyes of Francis of





Assisi - to understand it as “the entire material universe speaks of God’s love, his boundless affection for us... Soil, water, mountains: everything is, as it were, a caress of God. “(n. 84).

## 2. Gazing and listening

It might seem that this reading of the second chapter of *Laudato Si* has favored too delicate tones, almost leaving in parentheses the drama of the negative that lives in our common home and that Pope Francis knows well. Already from the very beginning of the encyclical he underlines that sister earth protests for the evil that we provoke her, because of the irresponsible use and the abuse of the goods that God has placed in her.

We grew up thinking that we were its owners and rulers, authorized to plunder it. The violence that is in the human heart wounded by sin manifested in the symptoms of disease that we feel in the soil, in water, in air, and in the living beings. For this reason, among the poorest and most abused poor, there is our oppressed and devastated land, which “groans and suffers the pangs of childbirth” (Rom 8:22) (n. 2).

Precisely in the discovery of the contradiction between the beauty/goodness given that we contemplate and the piercing cry that even creation crosses, the need for care for the common home is rooted, expressed from the subtitle of *Laudato si* ‘. For this reason it is also an invitation to refine our ears, to be more able to grasp the cry of the earth, in its interweaving with that of the poor (n. 49).

We could read the same encyclical as an indication of a method, of a journey of formation, which all our communities are called to share: precisely the believing gaze, so attentive to the goodness of the world, informs the stages of a journey that demands:

First of all, careful listening to the cries coming from victims of climate change or pollution deaths; from the Amazonia deprived of its forests, from the seas exploited without limits or from the species that become extinct (perhaps



**The entire material universe speaks of God’s love, his boundless affection for us... Soil, water, mountains: everything is, as it were, a caress of God..**

without ever even being recognized and contemplated);

Secondly, the understanding, beyond the emotionality of immediate reactions. It is the style of the first chapter of the encyclical, which dedicates a careful examination to some critical dimensions of the ecological-social crisis, grasping the key factors in which it is expressed and the dynamics that determine it. It is not a merely intellectual exercise, but they need to grasp with the instruments offered to the different sciences “what is happening to our home”, the title of Chapter I, nos. 17-61): the dynamics of exploitation the resources of the earth and the people that an unfair economic system is realizing;

Finally, the answer. The one that finds expression in the actual custody of the living reality, as well as that which is expressed in the need for change in the system, in what is most unacceptable

(in this sense above all, Chapter V, n. 163 -201). It is, however, the expression of a response, of an assumption of that responsibility that Benedict XVI already in *Caritas in Veritate* pointed out as a fundamental dimension of the believing moral attitude. *Laudato Si*’ emphasizes that “On many concrete questions, the Church has no reason to offer a definitive opinion; she knows that honest debate must be encouraged among experts, while respecting divergent views” (n. 61), but also invites to take seriously the urgent urgency of the issues at stake - think of climate change - which must be met with an incisive action.

## 3. Integral Ecology

What was mentioned helps to understand better the meaning of the following expression that appears in the title of this intervention: “integral ecology.” The dimension of integrality is undoubtedly essential to truly grasp the message of *Laudato si*. Francis himself clarified that it should not be read as a green encyclical, but as a social encyclical - attention to environmental ecology and care for the earth, - “common home” - cannot go to the detriment of human ecology and caring for humans.

The encyclical takes, for example, distances from those who believe that “the human species, with any of its interventions, can only be a threat and consequently compromise the global ecosystem, so it is convenient to reduce its presence on the planet and prevent it every time type of intervention ”(n. 60). His is instead a humanist position, but of a new humanism, in solidarity and attentive to its roots in the earth, cultured as a mother.

Nor is it possible, in this sense, to contrast human ecology with an environmental ecology, almost the latter representing a superficial, inadequate approach. On the contrary, precisely by keeping strong as the 1st chapter of *Laudato si*’ does - the connection with the concreteness of environmental issues in their specificity, the idea of an ecology of the human, strengthened





### **The integral ecology requires opening towards categories that transcend the language of the exact sciences or biology and connect us with the essence of the human.**

in its full integrity, is increased, taking seriously what in the common sense is the immediate referent of the expression - environmental ecology - reinforces the re-signification brought about by the integral adjective.

Thus we can understand the central function, in different senses, that it has for the installation of *Laudato si'*. On the one hand, it has a meaning of significance, of appeal against reductionist approaches: "the integral ecology requires opening towards categories that transcend the language of the exact sciences or biology and connect us with the essence of the human" (n 11). It is no coincidence that chapter IV also examines dimensions that are rarely associated with the expression ecology: the cultural one (nos. 143-146) or the one of living in urban communities (nos. 147-155). On the other hand, however, it plays a vital role for an encyclical that effectively holds together a profoundly theological and contemplative dimension and a convocation, wide-ranging, addressed "to every person who lives on this planet", to "enter into dialogue with everyone about our typical home" (No. 3).

In the idea of integral ecology, in fact, Pope Francis links that sense of urgency of change, which most of humanity now associate with the

environmental question, with the perception of its inescapable connection to the social, cultural, anthropological dimension (LS, c. III) and educational (LS, c. VI). An expansion of meaning, therefore, analogous to that realized in nos. 216-221 of chap. VI for the idea of "ecological conversion."

Here, then, that the integral ecology comes to assume a function in some way analogous to that which has traditionally for the ethical-social Catholic perspective the common good, which not by chance is referred to precisely in chapter VI (nos. 156-158). It becomes a multi-dimensional objective, to which the efforts of the various social components are directed, in relation to the well-being of the global society. A shared goal - "the environment is a collective good, the patrimony of all humanity and the responsibility of all," (n. 95) - around which it is possible to convene men and women of ideal belonging, also profoundly different, for a dialogue-oriented to the care of the typical home. A key concept, therefore, for that work of cultural and social mediation that is at the center of socio-political formation in a plural society.

A concept that allows inserting into the same dialogue for the common home, absolutely some specific words of the

experience of Christian faith. I think the bond that comes to be established between the shared ecological knowledge of the relational interconnection of our world, so central to the fourth chapter - "everything is connected" (no. 138), - and its interpretation as communion in creaturalty: "all of us in the universe is united by invisible bonds and form a sort of universal family, a sublime communion that drives us to a sacred, loving and humble respect" (n. 89). I still think of the further rereading offered in the final numbers of the encyclical in the light of faith in a Trinitarian Creator: "the world, created according to the divine model, is a web of relationships" and this network of links "invites us to mature spirituality of global solidarity that springs from the mystery of the trinity" (n. 240).

#### **4. An ecological spirituality**

An antiphon of the liturgy of the hours reads: From the rising of the sun to its setting may the name of the Lord be praised (Psalm 112). What shape should this praise have in today's history? It is perhaps not the answer, in the concrete dimension of our life that is, with our way of "living the earth" producing and consuming and living in relationships with the other and with "things" - the convocation of the Creator God of all things, so that we may return to re-encounter the face of the Creator in creation?

Simon Weil wrote that Jesus' smile shines in the beauties of the earth. But what did we do with the "good and beautiful" things that the Creator gave us? What have we done with God's smile? This "distancing" from collaboration with the Creator has led to the construction of the "territories of dissimilarity from God" in which multiple "iniquities" proliferate, multiple "disfigurements to the order of things" that God the creator has generated. The evangelist, Luke, reminds us: "What good is it for man to gain the whole world if he then loses himself." (Lk 9:25). Indeed, man has "gained" the world, but perhaps he is losing it in the blindness of his greed that precludes a future. The face of man and earth have





been disfigured, and the earth and the man of today are in suffering!

Pope Francis in his encyclical *Laudato Si* made himself the interpreter of this suffering, of the pain of men and the earth, listening also to the “suffering of God,” always in search of a human friend who “cooperates” with his continuous work of creation and keep it. Pope Francis reminded us that man is not “at the center of the world”, around which everything must be instrumentally reported, but he must learn “to live with”, integrating himself with the nature of which he must take charge and in the community of co-creatures that inhabit that global village that is our land.

The theologian J. Moltmann affirms “the place of man” in the order of creation. “Men, in their peculiarity, in their destination and their hope of life, are a part of nature. Therefore they are not at the center of the world, but to survive they must be integrated into the nature of the earth and into the community of the co-creatures they live with.” In other words, men must learn to relate to all forms of otherness created by God the Father. This way of perceiving oneself in the order of everything created is fundamental to avoid falling into the imposing logic of human self-referentiality. In arrogant reasoning (those who claim the criterion of acting regardless of the context to which it belongs) it will lead to reckless use of the earth’s goods, only to complain then in front of environmental criticalities that precisely undermine our reckless lifestyle. Self-referentiality, or being self-centered, inevitably leads to having a purely instrumental relationship with the others who are beside me and with nature, a “disposable” relationship that uses everything from material goods to affections and even human relationships. If it appears evident that the times claim a new modality of human activity, we cannot but start from the urgency of the “regeneration of man,” so that it becomes “capable of working” to exercise its function in creation and creation - to let justice

work. The time has come for everyone to respond to this voice of the Pope with his specific “here I am!” But the “care and custody of creation” cannot be given if the custodians are not “constituted,” indeed if the man is not renewed, he will not be regenerated by the spirit.

Of course, the knowledge of the world of techno-science can give us the “tools” indispensable to work, but it is necessary that the “tools” be “governed” by men who are aware of the common good, the awareness of what is convenient to human nature and useful to the social consortium. Technologies, as instruments of human activity and its “relationship” with nature and the environment, are never neutral to the ecological question.

To have “new eyes” (purified) means to recognize the Creator in creation and thus be able to assume “the commitments to the creation that the gospel of Jesus proposes to us” (n. 246). This implies knowing how to see the world and recognize its intrinsic complexity which means knowing how to “watch” or “stay with” and “get one’s hands dirty,” also exercising “healthy pressure on those who hold political, economic and social power” (No. 206). It implies knowing how to be a prophetic sign even with the “counter-current” testimony of a lifestyle capable of weaving new human relationships (the life of sharing with the brothers) and new ways of living the relationship with what Pope Francis did not hesitate to call “our mother earth”, thus building a habitat “with a human face”.

### Conclusion

*Laudato Si* really offers stimuli and ideas to profoundly renew the presentation of the social thought of the Church, deepening its roots in writing and tradition, but also elaborating it in forms capable of effectively interpreting the life of humanity of this time, that is, seizing it - according to the indication of the Conciliar Constitution *Gaudium et Spes* (no. 1) - in its joys and hopes, in its sadness and its anguish. In short, he lives in that practice that the

Council has indicated as qualifying for the mission of Christian communities: the ability to “discern and interpret the various languages of our time (...) so that the revealed truth is always more deeply understood, both better understood, and to adapt it more successfully in our times” (GS n. 44).

Safeguarding and redeeming creation appears as a commandment given to men before the law given to Moses. Together with the command of sabbatical rest, there is the command to guard and cultivate the garden, a command addressed to all men.

Man must choose between being the lieutenant of God who reigns over creation and authoritatively enhancing his life, or being a disfigurer, exploiter, ruler of creation. Man does not only sin against God, against his brothers, against himself but also against nature, often making the land desolate.

The Adam of the first creation, the earthling, in his sinning, have sinned and sins also against the creation, but the new Adam (cf. 1 Cor 15.45), the last to come but first in the thought of God, knew how to live with the creation in an excellent way. His messianic action not only concerned the relationship with men but also that with creation. Jesus loved the earth, remained faithful to it, showed himself a contemplative of creation, capable of seeing in it a gift of God and a responsibility for man. Reconciled with nature, with animals, with the work of man, with daily reality, from the contemplation of nature he was able to draw lessons, consolation, and was able to respond to the groan present in everything. It was not only “the beautiful/good shepherd” (Jn 10:11) of the sheep, but also of nature!

And we, following him, in front of the “advancing desert” - as Nietzsche announced -, facing the increasingly desolate land, we should learn from him to see in the depths of creation the *signatura rerum*, the writing of things, to grasp not only the *lacrimae rerum* (cf. Rom. 8:22), but also the *laudes rerum* (cf. Ps. 19: 2-5; Bar 3.34-35).





## CADIS Thailand Operates Relief Program In Ubon Ratchathani

Last September 23, CADIS Thailand team traveled to the heavily flood-affected province of Ubon Ratchathani, northeast of Thailand. Due to the monsoon rains aggravated by succeeding typhoons hitting the northeastern provinces, hundreds of thousands were displaced.

According to the Thai Department of Disaster Prevention and Mitigation (DDPM), approximately 158,028 households have been affected, and 19 deaths reported (of 6 September 2019). The catastrophe causing damages to infrastructure and assets, including 3,818 houses, 439 schools, and 57 health

facilities damaged; 1,503,367 rai (equivalent to 240,538 hectares) of crops inundated, 1,065 prawn farms, 16,577 fish farms, and 814,816 livestock (cattle, goats, pigs, and poultry) affected.

CADIS Thailand headed by Fr. Sriprasert Rocco Pairat, MI conducted relief operation in Ubon Ratchathani in collaboration with the Social Action Office of the Diocese of Ubon Ratchathani. Food, ready meals, and non-food packs such as hygiene kits, cleaning tools, etc. were distributed to the families affected. They rowed through the waters searching families trapped by the flood. Several Camillian religious have joined the mission.





## 6th CADIS Leaders Workshop Conference to be held in Thailand

From October 28 to November 3, 2019, the Camillian Disaster Service (CADIS) International will conduct its 6th Leadership Conference. This will be at the Catholic Mission Center of the Diocese of Chiang Mai, Thailand.

The 1st CADIS Leadership Conference on September 2014 at the Bangkok Rama Hotel in Bangkok drafted the Six Years Strategic Plan. In this forthcoming conference, we need to revisit this Strategic Plan as societies around the world are facing the grim impact of the fast-evolving climate crisis on the most at-risk regions where we are present. Known as Camillian Task Force in its initial beginnings, it organized its first international conference in Rome in 2009 where it defined the specific character of the Camillian presence in humanitarian emergency response.

In this forthcoming Leadership Conference we would like to face the future in this particular mission field, to assess our gains and growth in the past to the present and to project our future desired situation in the next six years.

This will be also an opportune time to reflect more deeply the future directions of the Order of the Ministers of the Infirm. The Father General and the members of the General Consulta have already disseminated the Lineamenta for Thought and Proposals in Preparation for LIX General Chapter of the Order of the Camillians on May 2020. And it offers us the question, "What is Camillian Prophecy today?"

For our reflection and thought, it shares to us a quote from Pope Francis in his address to the Camillian Charismatic Family: "It is a matter of looking to the future, open to new forms of apostolate which the Spirit inspires in you and

which the signs of the times and the needs of the world and the Church require. The great gift you have received is still current and necessary also for this age of ours because it is founded on the love that will never end [...]. Be ever aware that "it is in communion, even when this proves painful, that a charism is seen to be authentic and mysteriously fruitful. In fidelity to the initial inspiration of the Founder and the Foundresses, and in listening to the many forms of suffering and poverty of humanity today, you will know how to make the gift you received shine with an ever new light; and many young men and women throughout the world will be able to feel attracted by it and to join you, so as to continue bearing witness to God's tenderness." [Pope Francis, Address to the Camillian Charismatic Family, 18 March 2019]

To look forward to the future, and to be open to new forms of apostolate as inspired by the Holy Spirit according to the signs of the times and needs of the world and the Church, we need to look at our charism as both a gift and a prophecy. Where there is a higher index of suffering in a climate-changing environment, there is also our calling to bear witness to the abundance of God's mercy and tenderness, a present given to us by God and yet a prophetic task to be carried out.

As has been the structure in the past five Leadership Conferences, we begin the forthcoming Conference with a two-day Laudato Si Facilitators' Training, followed by a two-day immersion to the indigenous peoples' communities with biblico-theological-philosophical reflection, and an assessment of the 6 Years Strategic Plan (2014-2020).





# Disaster Management And Trauma Counselling

By **Sr. Nancy Munene**, Kenya

**Responding to disaster is like practicing the 4th vow - serving at the risk of one's own life.**

**T**his course was actually very relevant to me as a Camillian because it was mostly dealing with our ministry. I learnt many things that I did not know before. On disaster management we learnt the phases of disaster management such as preparedness, impact, response, rehabilitation and mitigation. Preparedness is the aspect of being ready in case of a disaster – having equipment and human resource to respond to the disaster. For instance, fire fighters, personnel etc. To educate the community on risk factors in order to have less damage or even to prevent disaster is another important thing.

We looked at the types of disasters whereby we saw that some are natural while others are man-made. Natural are such as Earthquakes, Volcano eruption, Landslide Draught, floods, typhoons, diseases like Ebola among others. Manmade could be plane crash, building corruption, bomb blasts, oil spills among others. In Kenya we have experienced some of these disasters like bomb blast, terror attacks fire etc.; therefore it was easy to understand.

We also did principles and practice of first aid which impressed me very much. I learnt the qualities of a first aider, responsibilities, objectives, and personal safety. We learnt how to resuscitate, do first aid in bleeding, burns, snake bites, foreign body airway obstruction.

On the side of Trauma and trauma counselling we defined trauma as a deeply distressing or disturbing



experience while counselling is the act of helping the client to see things more clearly possibly from a different point of view.

This is just a short summary of what we learnt and I feel that it is important for us Camillians because we are called to be ready to help people even at the risk of our life.

As a Camillian I can as well get someone who need emergency help (first aid) and with this knowledge be able to do something before the person is taken to the hospital. After understanding the different types of trauma that people undergo, helps us handle people with compassion and help them where necessary.

Actually, responding to disaster is like practicing the 4th vow - serving at the risk of one's own life.

Thank you once more for granting me this chance. I wish I could get a place to practice in order to affirm the skills especially on first aid. I believe that where there is will there is way.



## Humanitarian Intervention of CADIS-Burkina Faso

**F**or over four years, Burkina Faso has been experiencing an unprecedented humanitarian crisis, linked to the sudden escalation of violence by some terrorist groups, especially in the northern part of the country.

According to the latest report of the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) - August 29, 2019 - over 271,000 people were forced to leave their homes and live as refugees in other communities or refugee camps. These men and women are facing particular critical living conditions in finding the minimum necessities to feed and cure themselves.

In the face of this humanitarian crisis, the CADIS Association of Burkina Faso (CADIS-BF), despite its limited resources, is trying to honor its mission by serving with the most vulnerable people and the victims of all the types of catastrophes. On June 24, 2019, with the permission of the competent civil authorities, CADIS-BF team, composed of Camillian confreres Bros. Sébastien Rouamba, Paul Kaboré, and Mr. Aoué Jacob, visited the site of Yirgou in the rural municipality of Pensa, located about 250 km from the capital - Ouagadougou.

After being welcomed by the local authorities, CADIS-BF team met with displaced persons (around 110,000 in the area) to assess their situation and their current needs. The needs are enormous from their precarious health condition to food insecurity.

As the primary and urgent needs were identified, more fundamental needs came out such as ease of access to drinking water, the essential medical support such as vaccines for the prevention of epidemics, health hygiene kits, clothing, and the lack of storage space for food supplies and system of food distribution.

At the end of the meeting, CADIS-BF coordinated by Bro. Sébastien Rouamba, MI, has donated eight tons of corn to the displaced population to mitigate food crisis. This gesture appears to be just a drop of water into an ocean of needs of this desperate populace. CADIS-BF counts more support especially from benefactors, to be able to return as soon as possible and offer further support to these survivors and victims of senseless and unprecedented violence.

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

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