



# Experience of the Limit



**CROSS OVER**

CAMILLIAN DISASTER SERVICE INTERNATIONAL

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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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## Engaging with the invisible in disasters



Fr. Aristelo Miranda MI  
Director, CADIS

**T**he impact of any type of disaster is often measured by a handful of numbers: the number of fatalities and injuries, the number of homes and buildings destroyed, the cost of cleanup and repair. It doesn't often account for the emotional wounds inflicted on survivors. When people experience these traumatic and often unexpected events, their first reaction is usually a combination of fear, distress, and confusion. Moreover, the disruption of social processes and relations aggravate the psychoemotional disposition of the survivors.

Most of the research on the impact of natural disasters on mental health of the survivors agreed on the three key characteristics of large-scale traumatic events, namely, (1) disasters threaten harm or death, (2) they affect social processes, (3) they involve secondary consequences such as identifiable mental and physical health outcomes. (*cf. Emily Goldmann and Sandro Galea, 2013*).

WHO identifies some key facts on mental health in emergencies.

- Almost all people affected by emergencies will experience psychological distress, which for most people, will improve over time.
- Among people who have experienced war or other conflict in the previous 10 years, one in 11 (9%) will have a moderate or severe mental disorder.
- One person in five (22%) living in an area affected by conflict is estimated to have depression, anxiety, post-traumatic stress disorder, bipolar disorder, or schizophrenia.
- Depression tends to be more common among women than men.
- Depression and anxiety become more common as people get older.
- People with severe mental disorders are especially vulnerable during emergencies and need access to mental health care and other basic needs.
- International guidelines recommend services at a number of levels – from basic services to clinical care – and indicate that mental health care needs to be made available immediately for specific, urgent mental health problems as part of the health response.
- Despite their tragic nature and adverse effects on mental health, emergencies have shown to be opportunities to build sustainable mental health systems for all people in need. (<https://www.who.int/news-room/fact-sheets/detail/mental-health-in-emergencies>, 11 June 2019).

CADIS has been very sensitive and proactive in developing its intervention program in mitigating and caring the survivors who are or can be threatened with the invisible consequences of their health. Two books have been published since the 2009 Aquila (Italy) earthquake – *Oltre l'Arcobaleno*, scientific research on the mental health impact on children of the earthquake in Aquila (2012), and a *Handbook of Community-based Psychosocial Support for People Affected by Disasters* (2019). These are all written by CADIS collaborators in the various projects geared towards building and strengthening community resilience affected by the disasters.

Studies on resilience (bounce back), the capacity of people to return to pre-disaster levels of functioning, reveals that most people who have been affected by a traumatic event are resilient. However, some develop symptoms of psychopathology such as Post-Traumatic Stress Disorder (PTSD) in which recovery is gradual and long. If not alleviated it will result in exacerbated consequences on the affected person. (*cf. Emily Goldmann and Sandro Galea, 2013*).

In the initial researches done by CADIS, it has been noted that the most vulnerable sector affected by this particular health issue is the children. Symptoms are often unnoticed; they could hardly distinguish the impact of a traumatic event from the normal. If not mitigated, this might result in a serious impact on their mental health and, thus, his or her future growth as a healthy and happy human person.





ARTICLE

# Giving meaning to the experience of the limit: Accompaniment in suffering

By Bro. Luca Perletti MI



**The San Camillo Project was a timely response to the earthquake event and an opportunity for growth for individuals and institutions called to take on the suffering, discomfort and growth of others.**

I will try to expound the theme entrusted to me, describing the elements of the San Camillo Project (June 2009 - July 2011), with which we intended to substantiate our closeness to the victims of the earthquake that devastated L'Aquila and the neighboring municipalities on April 6, 2009. Various reasons contributed to this project – Abruzzo, the birthplace of our Founder Saint Camillus de Lellis, the tradition that he began in intervening during natural and non-natural disasters, but, above all, the will to go beyond the response to the immediate needs that follow every event of this kind through a specific contribution to the emotional and spiritual wounds that it brings about. Divided into different phases to which different actors contributed (I recall here the Dioceses of L'Aquila and Pescara and their Caritas), the “San Camillo Project” allowed a multiplicity of interventions aimed at supporting in the long term the individual and collective response to a similar trauma. The project, in fact, designed to create stable conditions of resistance to a sudden, catastrophic event capable of changing the course of a life and, at the same time, to provide specific responsive and supportive skills in those people who exercise their role in the helping relationships (health professionals, trainers, agents in the field of education ...). In essence, this project is based on the assumption that a calamity can be transformed - painfully - into an opportunity for growth, thus giving meaning to the experience of limits and finiteness, as well as structural fragility.

Animated by this vision, the commitment of CADIS (formerly the Camillian Task Force) unfolded between the

individual accompaniment of the victims, the training of pastoral agents and educators, the search for protective factors of fragile groups and the constitution of an aggregation center, in a spirit of fidelity to our belief that to accompany means also to validate and support skills and competences.

*1. Formation to Helping Relationship and Counselling to pastoral workers of the Dioceses of Pescara and Aquila, to the health professionals and educators in contact with fragile subjects (children adolescents and their families)*

## Results

Among the large group of actors who participated in the four sessions of a two-day course, some people were identified who played an essential role in the social dynamics and function of the therapeutic relationship. They were religious, priests and lay who are considered important resources due to the socially attributed credibility to them. This activity was entrusted to the Religious of the Lombardy-Venetian Province (now, the Camillian Province of Northern Italy), who offered training, accompaniment, and support to the agents of Caritas Aquila and Pescara.

However, during the visits, it became clear that they too needed support and relational resources to deal with a complex phenomenon such as the earthquake. They were therefore directed to a specific program, the management of mourning, and the offering of skills by a psychotherapist for the specialized accompaniment of priests in difficulty.

More complex and challenging was the organization and management of a training program for health professionals



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and educators in the area, an activity entrusted to the Italian Medical Research, an organization operating in the sector of counseling and scientific research. This program was conceived after recognizing the importance of health professionals and social workers in responding to an ever-increasing demand for help to post-traumatic stress (PTSD). The training program aimed to equip personnel with the necessary skills to effectively manage the situation using the Helping Relationship and recognizing the symptoms of PTSD. Similarly, the program was designed to train teachers who, due to their specific profession, would be involved in a natural process of support and management of the psychological effects of the earthquake among their pupils.

However, the various courses organized in the area failed to meet the desired participation, and thus the program was interrupted prematurely.

*2. The scientific study, in collaboration with the Scientific Directorate of the Bambino Gesù Hospital, aimed at recognizing the discomfort caused by the earthquake in view of developing a treatment and rehabilitation program.*

## **Results**

The study is to be considered as a unicum by its object (the general population aged 3-14 years in Abruzzo) and for the extension of the survey aimed at detecting symptoms and disorders different from those considered classically post-traumatic.

The general estimates were compatible with what was observed worldwide by the most rigorous studies and in line with the literature data. Some data emerged in a clear manner, such as the prevalence of psychopathological disorders among the infantile population victim of the earthquake compared to the one not affected. This prevalence was substantially overlapping with the WHO estimates. PTSD was a much less frequent disorder than other investigated anxiety disorders, even in the Aquila people who were victims of the earthquake.

The gathered data and reflections pointed out that the victims of disasters, especially in developmental age, actually need special attention and that these must be addressed to mental health in a broad sense and not only focused on the specific identification and treatment of PTSD.

The research also highlighted the predictive and protective factors of psychopathological manifestations. Among the first, we pointed out the gender (the girls are more exposed);

the state of health (debilitating chronic diseases and / or intellectual disability); and the socio-family context (parents in care for psychological or psychiatric problems) where high index of vulnerability is found. On the contrary, among the latter, maternal education was indicated and, in general, the presence of a healthy family unit.

Furthermore, the research allowed us to understand the need to operate a preventive intervention, even extra-sanitary, aimed at strengthening the individual and community protective factors (self-esteem, self-confidence, hope, friendship, solidarity, social cohesion) not only for the clinical population described above, but also for an even larger portion of the population (20-40%) with psychopathological risk. Some examples of intervention are represented by the early reactivation of schools, by the activation of activities aimed at the expression of emotions following the disaster (and in Abruzzo an intense network of intervention has been activated for this purpose, under the coordination of Civil Protection unit), from the organization of extra-scholastic spaces aimed at children, from family reunification programs, from economic development initiatives and / or new collective planning of the community in revival.

In other words, the research helped us to understand that following a disaster, operating in the field of mental health requires not only the care of the most vulnerable, but also the promotion of the psychosocial well-being of all victims, supporting them in the path of individual and community resignification of internal events and its own resources, indispensable for the reestablishment of new equilibrium.

## *3. Constitution and animation of the Casa Stella Polare*

The “Casa Stella Polare” project was carried out in a structure built by Caritas Italiana, which was donated, to the Caritas of the Diocese of Aquila, in the locality of La Toretta of the capital (Abruzzo). This project is curative but with relational goals in mind. It was proposed to favor the diagnosis and treatment of children and adolescents with Post Traumatic Syndrome (PTSD), whose incidence found evidence in the research just described. Furthermore, the presence of neuropsychiatrists could have contributed to the validation done by paediatrician during screening, confirming or not in their diagnosis. Finally, “Casa Stella Polare” also intended to offer a possibility of aggregation, a situation made difficult by the loss of the structures and interruption of social relations, which was present before the earthquake.

It was not easy to start this activity and carry it out under the terms of the agreement signed between CADIS and the Diocese of L'Aquila (Diocesan Caritas), due to the many institutional, logistical, and relational issues, and the logic of power that came in between.

Without going into details, it should only be noted that in the capital, the small number of children interviewed did not provide a sufficient number of “intervention requests” pertaining to “Casa Stella Polare” which hampered and



delayed its full operation. Moreover, many children (and their families) from the Abruzzo region interviewed and sent for neuropsychiatric confirmatory evaluation of the diagnosis, and corresponding treatment could not be followed by the Casa in La Toretta. This situation had to be remedied by sending the neuropsychiatrists to the Abruzzo region, thus leading to a diversion of the initial project idea, which considered the “Casa Stella Polare” as a place for diagnosis.

However, the need for a new center for “aggregation, diagnosis and treatment” of mental health was demonstrated by the fact that - in the coming months - two other centers with the same purpose were established in Aquila.

Starting from the Casa Stella Polare and those related to it, various activities were referred to the following four areas:

**Facilitating** - raising awareness of the project in the area while offering training (values) and games;

**Diagnosing and Curing** - confirm the diagnostic hypothesis emerged from the Rainbow research, provide tools for the uniformity of diagnostic analysis and offer treatment programs to children identified as carriers of forms of discomfort and / or pathology.

**Promoting** - reaching the wider territory, society as a whole, welcoming queries and providing appropriate answers through the work of animating the community resources.

The area of care had a tortuous path, and the activities of accompaniment and childcare began only in January 2011. The first clients were the children included in the Rainbow research and their parents to verify the status of the diagnose of discomfort and to allow them to join in the two therapeutic groups. The sessions (10) with the children were followed by meetings with parents aimed at strengthening their ability to support their children's difficulties. These meetings were fortnightly and simultaneously (parents and children) to save time for the families involved. The objective of the treatment was to enable the subjects in difficulty to deploy individual skills and resources to deal with critical situations, focusing on their own coping and resilience skills, which, in the event of trauma, can be lost.

The group works were monitored continuously and supervised with the specific intention of reviewing each time the validity of the program designed based on the responses of the individuals and the indications of the professional responsible for the group. This type of supervision has characterized every therapeutic intervention. Thus, individual interventions becoming a form of an accompanied learning approach.

With the passage of time, the group of children under care coming from the Rainbow research has been expanded to other cases arising from the other organizations or institutions, by taking action to establish relations of institutional collaboration (we remember the Social Service of the Municipality of Aquila and the Cephalic Center for developmental age), in which the “Casa Stella Polare” proposed to offer its expertise of psychotherapy.

In the short section of its history, lasting only a few months until its passage to the direction of the Diocesan Caritas, “Casa Stella Polare” has reached about 30 children (and their families) offering them personalized support aimed at the specific problem of hardship, integrating and enabling the family to be part of the “problem solving”. To support the request of the Municipality of Aquila, five families have been taken over, with the aim of facilitating relational mediation, favoring union, and social reintegration.

## Conclusions

The various interventions carried out in L'Aquila allowed us to underline the increasing importance attributed to the theme of “spiritual pain” characterized by the inability to respond to the pressing questions of meaning that appear in the dark and challenging moment of the limit, illness, and pain. Although the Rainbow project was certainly not the only one, it nevertheless contributed to making visible the connection between resilience, spirituality, and religiosity. To signify that dimensions often relegated to the intimate and personal sphere assume, in a calamity, predictive importance of an adaptive response and, even, they appear as elements capable of ensuring or not the individual and collective well-being.

The Casa Stella Polare Project led us to a renewed pastoral activity in which large-scale projects, actions, and initiatives give way to the centrality of the individual human person, the weakest and most defenseless, unable to react to the great dramas in life. We felt challenged to focus our attention on the individual, even when the calamity we are facing seems to cancel out individuality and massify everything. Each person reacts differently. This is brought about by his own experiences, by the family and educational context, by the different networks of relationships. There is no standard or homogeneous answer so that every solution can have the same impact on everyone. Pastoral work in emergencies - but also in everyday life - is characterized by attention to the human person, as a benefit to our varied initiatives.

Ultimately, to those who, like us Camillians and Caritas in which by its Statute take care of the other in difficulty, the programs that were part of the San Camillo Project recalled the challenge of listening to the cry, often a whisper, that tears the soul, thus giving a meaning and a meaning to the experience of the limit such as that which is established after an earthquake; a boundary that reveals the structural fragility, precariousness and temporariness as well as the need for continuous closeness even after having satisfied the first and immediate needs of subsistence.

Aware that the San Camillo Project was - on the one hand - a timely response to the earthquake event and - on the other - an opportunity for growth for individuals and institutions called to take on the suffering, discomfort and growth of others, we the Camillians reaffirm our availability for future collaborations in the areas of our competence such as training in the pastoral care in the world of health.







*Dr Consuelo with her group and the parish priest of Khun Pae*

## My experience with Karen people in Khun Pae

By Consuelo Santamaria Repiso

On October 27th, began the 6th Conference of CADIS, in Chiang Mai, a city of the mountainous north of Thailand.

The welcome was given to the participants with the natives' amazing music with their drums and small guitars who invited to feel, through their melodies, the heartbeat of creation. Everything was ready for us to feel the throbbing of the Pachamama, the Quechua word, which means Mother Earth in the Andean language.

Through the "Deep-Journey Laudato Si Symposium" participants of the symposium were challenged to engage the process of external and internal transformation. The internal transformation of respect, reverence and kindness springs from the inner recesses of the person which will be manifested in the external transformation of care, dedication and cleanliness to our common home. The Symposium was a journey using the encyclical of Pope Francis "Laudato Si" internalizing the praise to

**The most surprising thing is to see how the project carried out by CADIS has helped to become aware of what an organic farm and organic crops are.**

God for the creation in order to promote an ecological conversion until reaching an experience of cultural immersion with different groups of indigenous people. We are part of nature and we cannot separate from it. Personal, cultural, social, emotional and spiritual care cannot be separated from the earth.

The strong influence of consumerism, irresponsible use energy and disposal of wastes in our cities due to egoistic measures makes us close our ears to the cry of the earth. It does not allow us to hear its lament, it does not place us in front of Mother Earth in order to care, love and thank all its benefits, since it is an obligation to care and respect our planet.

To enter in this deep connection with Nature, all the participants of the Conference, divided into groups, travelled to different places to share and learn with the indigenous people their ecological perspectives and their care of the Mother Earth.

My group was in Khun Pae, where Karen hill tribe is located. The Karens very resilient, as they were oppressed by the Burmese monarchy and in the Second World War they were persecuted. They live in Burma and are approximately 7% of the population but many Burmese Karen migrated to Thailand settling in the mountains, about 900 meters above sea level. Some of them went to India.

From the meeting with these people, I have personally learned a lot. Upon arriving there was an atmosphere of peace and harmony that is neither found in the streets of Madrid nor in those of Bangkok. Nature enjoys its original color and that spectacular green of Nature calmed the spirit by joining with the welcoming attitude







*Shaman, the wise man of the village and traditional healer*

of indigenous. With them we share very deep experiences. They taught us how to grow and cultivate rice and coffee and the use of resources in a sustainable way. They are dedicated to the cultivation of rice, in addition to other crops, such as onions, cabbage, peanuts, coffee ... and they also raise animals.

In the area there are about 250 families. More than half are Catholics and the rest are Buddhists. We were able to share with them the Eucharist, chaired by their pastor, Father Tik Kham. It was a very participatory Mass with beautiful songs and demonstrations of affection by all. At the end of the celebration each of us thanked the encounter and all of us manifested how they had gotten into our hearts. Fr. Tik took care of us with utmost attention. We had several conversations with them. We were able to discover their simple religiosity in a very pure state as well as their ancestral animist culture.

Rice is only planted once a year due to lack of water in the dry season. Every year the harvest comes alive, gives life, becomes life for them.

Thanksgiving rites for rice production, which we attended, were loaded with symbolism and meaning. It is the theology of rice. The natives find a connection between the rice harvest and the passion of Christ. Rice, like Jesus, is beaten and battered ... Rice grain is hidden inside those long spikes, which after flowering grow to reach a meter or more in height. Rice fields are blessed with songs and prayers. All of them eat rice three times a day, in the morning, afternoon and night in memory of the days that Jesus was in the grave. After the

blessing and thanksgiving, the elder gave us to drink a rice wine, served in small glasses made of bamboo.

The vivid color of nature harmonizes with their red robes and shirts. Women wear turbans on the head and are adorned with amazing necklaces and bracelets. They chew betel nut that comes from a palm tree and mix it with leaves and lime paste. In addition to being a mild stimulant, it stains the mouth in bright red.

The indigenous people are completely interconnected with nature. This awed me. We could see how simple and natural life awakens creativity. Everything is recycled. I was fascinated seeing how they make extraordinary chairs with the tires of the bicycles, or listen from the shaman, the wise man of the village, the functioning of a healing sauna. The shaman has a small cabin, like a booth, where people can purify their bodies and clean them

of toxins, in addition to finding a healing effect. It is a true sauna.

This wise man, boils water with the medicinal plants needed by the person. In the lid of the pot there is a hole through which a bamboo tube is inserted. Which in turn is connected to another long bamboo tube which crosses the wall of the booth through a hole. The person enters the cabin when the water boils. Vapors envelop the person and are inhaled to produce cleansing and healing.

But the most surprising thing is to see how the project carried out by CADIS has helped to become aware of what an organic farm and organic crops are. This project has not only helped indigenous people to augment their income, but teach them respect to nature. Nothing is wasted, everything works, both in agriculture and animal farms. Indigenous people are aware of the negative impact of chemicals on the land. Everyone is convinced not to use chemicals. The shaman sometimes disappears several days to do a field study and check if nature is indeed respected.

They are part of nature and know that it is their source of life. Care, knowledge of the place, the neatness of the fields, cleaning the place of cultivation, the care given to the Pachamama are the living expression of Pope Francis' Encyclical Letter *Laudato Si* on the care of our common home.





## CADIS and FADV, a new venture in Indonesia



*Children during the training*

By Fr. Emmanuel Zongo MI

In August 2018, the Lombok region of Indonesia was hit by a 6.9° earthquake. A month later, another earthquake (7.5°) in the Palu region took place causing a tsunami and soil liquefaction.

These left severe damages to infrastructures, with hundreds of thousands of people injured, displaced, missing, and dead. After CADIS first emergency intervention immediately after the earthquakes, CADIS, in collaboration with the Tree of Life Foundation (FAdV), with the support of Caritas PSE Manado, started a project on building psychosocial support to the survivors, especially among the most vulnerable population special children.

The six-month project (August 1, 2019 - January 31, 2020) aims to provide a protection network by promoting greater access to quality psychosocial support services, educational facilities for children and essential means of support for their families, in the central part of the island of Sulawesi (Palu) and Lombok, dramatically affected by the earthquakes, in view of developing

**CADIS, in collaboration with the Tree of Life Foundation (FADV), with the support of Caritas PSE Manado, started a project on building psychosocial support to the survivors, especially among the most vulnerable population special children.**

resilient communities, in synergy with the more general reconstruction of the country. As of October 31, three areas of activity were developed for the sustainability of displaced people by the team of our partner FADV present in the field.

**The creation of child-friendly spaces:** The project has pursued the creation of playgrounds for children in the local government schools so that even after the end of this intervention, these spaces will remain accessible to the children. This aims to create a climate of socialization among children to help them overcome their fears and traumas.

**Formation of support groups and educators:** A group of counselors and educators in the communities were trained on the different aspects of joyful teaching-learning and psychosocial support, a resource that will continue to work for the well-being of children. Awareness-building was done at the Department of Education and Health by reporting the implementation of the various activities in the schools and ensure the maintenance of these initiatives.

The project desires to extend its scope under the following activities: livelihood, education, prevention, and protection. Means of sustenance. Creation of control method and marketing chain that will enhance the local production of cocoa and coffee, focusing on pre and post-harvest technology (from producer to consumer) and monitoring the link with the market for economic recovery of the community.

**Education and protection:** Training on how to behave in the event of an earthquake.

This is the first collaborative project of CADIS and the Tree of Life Foundation.



## The 6th CADIS Leaders and Partners Conference embarks on a new journey

By Fr. Emmanuel Zongo MI

From 28 October to 3 November of 2019, the 6th CADIS (Camillian Disaster Service International) leaders' and partners' conference was held at the Catholic Missionary Centre of the Diocese of Chiang Mai, a region in the north of Thailand. The 36 participants (religious, and lay collaborators) from 13 countries reflected on the theme Deep Journey into Laudato Si: Towards a New Prophetic Task of the Camillian Disaster Service International and Partners.

The event started on the evening of Sunday, October 27, with a suggestive welcome ritual organized by the hill tribes (Karen and Lahu) of northern Thailand. The tribal leaders performed a ritual of asking the 'little spirits' and the 'big spirit' to bless each participant.

Fr. Niphot Thianwiha, a diocesan priest, offered the Christian prayer invoking the Trinity and the intercession of the Blessed Mother Mary. It was followed by the symbolic blessing, together with the tribal leaders, by handing over to each of the participants a white thread bracelet and the invocation of the 'spirits' for protection. The ceremony concluded with the traditional drinking and sharing of the rice wine of the Karen tribe, drunk by all in a single container, as a symbol of unity in spirit.

The first two days of the conference (28-29 October) were dedicated to the symposium on the encyclical Laudato Si' entitled: "Deep- Journey into Laudato Si" facilitated by Fr. John Leydon, SSC and Sr. Elizabeth Carranza of the Global Catholic Climate Movement (GCCM) Pilipinas.

The objective of this 'profound journey' on the encyclical of Pope Francis was to involve and train the participants for a more qualified awareness on the public opinion on the urgency of responding to the call of Laudato Si - to take care of our common home. This path is born and develop in-depth, in the spiritual dimension; hence, the need for each one of us to make an ecological conversion.

The fruits of ecological conversion will help us to simplify our lives by reducing the carbon footprints of our daily activities.

The itinerary also involves the awakening of the dreamer in us through these provocative questions:

**1. Where are we?** Look at our current situation, both global and local, and



*The participants of the conference*







*The ceremony of creation during the training on Laudato Si*

ask ourselves these questions. What is happening to our common home? How can we live and reconcile these three fundamental concerns of environmental sustainability, spiritual fulfillment and social justice?

**2. How did we get here?** How did it happen? Identify the causes of the current ecological crisis by the unexamined assumptions despite the current situation, and continue to hope that a new story can be written, a new way of relating with other living beings, and with the earth which can be realistically lived.

**3. What can be possibly done now?**

**4. Where to go?** Identify and express our answers to the call of Laudato Si' to take care of our common home, the commitment to Laudato Si' to put it into practice.

The third and fourth day, (30-31 October), under the guidance of the members of the "Research and Training Center for Religio-cultural Community" (RTRC) of Fr. Niphot, the participants, divided into four groups, spent overnight in the four hill tribe villages of Pa Pae, Nong Tao, Khun Pae, Pa Na to learn and share with their lived experience. The particularity of these villages made up of immigrants and often marginalized by the Thai government is the importance

**The participants - religious, and lay collaborators - from 13 countries reflected on the theme "Deep Journey into Laudato Si: Towards a New Prophetic Task of the Camillian Disaster Service International and Partners".**

and respect they attach to nature and all its elements.

The inhabitants live in symbiosis with every manifestation of nature, rejecting any form of agriculture that harms the authentic spirit of nature. It was a very enriching experience for each participant as they shared their unique experience on the fifth day (November 1) with Fr. Niphot.

The last two days (2-3 November) were dedicated to the evaluation of CADIS's 2014-2020 strategic plan. Under the guidance of Fr. Samuel Cuarto, CADIS leaders gave an introspective look at the life and activities of the Foundation over the last five years. The sharing through the 'world café' activity highlighted the future challenges of CADIS and the Order in response to the theme chosen for the next general chapter of the Order - What is the Camillian prophecy today?

All of this took place with great efficiency. It was above all a precious opportunity to share the experiences and mutual knowledge for the development of CADIS, for increasingly qualified care to the victims of disasters and the most vulnerable people.



*Bro. Gianni with a group of youngsters*



## BOOKS

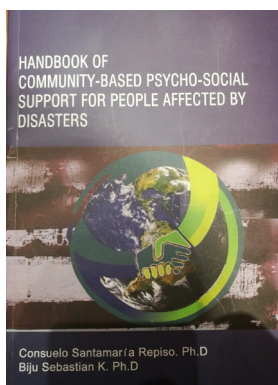
# CADIS engagement in mental health emergencies in disasters

By Fr. Aris Miranda MI



1. Feo, Paolo, M. Iazzolino, W. Nanni eds. *Oltre l'Arcobaleno: Bambini e salute mentale in situazioni di emergenza e disastri naturale*. Bologna: Edizioni Dehoniane Bologna, 2012.

During the Aquila earthquake of 2009, CADIS (formerly CTF) had developed two ambitious project in the area of mental health in disasters, namely, [1] Project “Stella Polare” (north star), psychosocial intervention program targeting children and their families and their communities who were severely impacted by the earthquake, and [2] Project Rainbow (arcobaleno), a scientific research on the impact of the earthquake to children in developing age in collaboration with Caritas Italiana and the Bambino Gesù Hospital. The experience of the project “Stella Polare” gave birth to this scientific study, which was published in 2012.



2. Santamaria, Consuelo, and Biju Sebastian. *Handbook of Community-Based Psychosocial Support for People Affected by Disasters*. Rome: CADIS Publication, 2019.

This handbook of CBPSS was written by Dr. Consuelo Santamaria Ph.D. and Fr. Biju Sebastian, MI, Ph.D. This is a product of the various intervention of CADIS in the Ebola Pandemic of Sierra Leone (2014) and the Nepal earthquake of 2015. Both Drs. Consuelo and Biju have been directly involved in developing and implementing CADIS programs to build and strengthen resilience of affected individuals, families and communities in these disasters. The psychosocial support program designed by CADIS has been used in the succeeding interventions of CADIS particularly in Asia.



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