



**CROSS OVER**  
CAMILLIAN DISASTER SERVICE INTERNATIONAL  
*Quarterly Bulletin No.21 January-March 2021*



## **Service-centred Leadership**

The Camillian  
epitome of service

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with an extraordinary effort



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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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## The threat of vaccine nationalism

Fr. Aristelo Miranda, MI  
Director, CADIS

A year had passed since the coronavirus pandemic has been declared a public health emergency of global concern. As of February 15, 2021, the global cases of COVID 19 reached 108.840.449 with a total of 2.400.456 global deaths. It has affected 219 countries and territories out of 251 recognized by the United Nations.

We had just passed the emergency phase of the pandemic, moving towards recovery and resilience building. Inoculation had just started particularly among the frontliners and the most vulnerable sectors in the highly developed countries, while the least developed countries are still grappling with having the supplies of vaccines. If this will be managed with the guidance of the fundamental principles of human rights and ethics, then a better prognosis will become a reality. Otherwise, another global emergency might emerge.

The greatest fear of the majority impoverished countries is what some experts called “vaccine nationalism” or “vaccine imperialism” or, in the words of Pope Francis, “pharmaceutical marginality.” Whichever term you prefer, it means only one thing, that “a small group of rich countries — comprising just 16 percent of the world’s population — have locked up 60 percent of the global vaccine supply.” (Duke University’s Global Health Institute).

“Until everybody in the world is safe, no one is safe. If one country is left unvaccinated, this disease will bounce back and forth. And all of us will be constantly besieged by it.” (Brilliant)

“With a fast-moving pandemic, no one is safe, unless everyone is safe [...] Vaccine nationalism could exacerbate inequalities lower-income countries already face in terms of acquiring

doses. It might serve short-term political goals. But it’s ultimately short-sighted and self-defeating. We will not end the pandemic anywhere until we end it everywhere.” (Dr. Tedros Adhanom)

This tendency will bear a gross impact on global stability and order. According to studies, “global GDP would drop nearly \$300 billion each year if only high-income countries can get vaccinated, with \$30 billion in losses specifically for the U.S. But if high-income countries paid for the supply of vaccines, they would get back \$4.80 for every \$1 spent, the policy research nonprofit estimated.” (RAND Corp.) Furthermore, unequal global vaccination will prolong the pandemic. A failure to vaccinate in one country could mean a resurgence of the virus in other countries.

If protectionism (vaccine nationalism) will end up as the ultimate guiding principle, then the forecasts of some experts will be most likely to happen. I believe in Pope Francis’s wisdom as echoed in his encyclical “Laudato Si” that everything is interconnected in this world. To maintain stability and harmony, that interconnectedness should be respected and developed.

As fully engaged in the humanitarian mission and disaster ministry of the Church, we have the imperative to advocate for fair access to COVID 19 vaccines to all, especially the frontliners and the most vulnerable persons. “The principles of justice, solidarity, and inclusiveness must be the basis of any specific and concrete intervention in response to the pandemic.” (Pope Francis). Moreover, CADIS commits to provide credible information on vaccination to people to help them achieve a free and sound decision to get vaccinated.



# Servant Leader: The Axiom which is St. Camillus



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## Introduction

Crisis and impasse caused by COVID-19 is alarming. In our society, attuned to living the present in a rapid velocity, the prospect of startling crisis and forced hospitalization, seclusion, and death are even more bewildering. How can we, in any such circumstance, become a servant to those being led? “I am among you as one who serves” is how Jesus sums up his mission (Luke 22:27). St. Camillus de Lellis (25 May 1550 – 14 July 1614), founder of the Ministers of the Infirm (Camillians), exemplified this mandate in a unique way. Although, leadership and service are

frequently thought of as being opposite, Christian leadership at its bottom involves an element of service. Accordingly, St. Camillus de Lellis who served the sick and led them by encouraging and building a New School of Charity focuses on leadership through service. Camillus shaped a culture of service and addressed service as the heart of leadership.

## The Importance of Motive

Service is the measure of Christian leadership. Being a servant leader consists in the conviction that Christian leaders lead by serving

and serve by leading as an expression of their faith in Jesus. They then become God’s instruments of service to people. Service is fundamental to the identity of a Christian. Therefore, a Christian leader strives to be of service to all. Jesus left no doubt about the style of his leadership when he said, “the Son of Man did not come to be served but to serve and to give his life as a ransom” (Mt 20:28). This is how Jesus described his style of leadership, that of a servant. Jesus taught us by word and action that service is central to the identity of a Christian servant leader. The essential lesson we can learn from Jesus



on leadership is that he taught and practiced leadership as “service.” Jesus was a servant leader in every sense of the concept. Gene Wilkes narrates, Jesus as one who served his mission (the will of his Father) and led by serving those he recruited to carry out that mission.

### **Finding Greatness in Service**

Despite many challenges, St. Camillus practiced leadership by the example of compassionate service to the sick. He made service to the sick the highest priority of his life. Camillus de Lellis grew into service-centered leadership through service, prayer, and scripture. In his own way, Camillus revolutionized the services offered to the sick in the hospital. The inspired Camillus went out on the streets of Rome like a seraphim inflamed with charity to serve the sick. He sought out the sick and abandoned and, adored them as Lords and Masters. “The whole purpose of my life,” Camillus said, “is to serve the sick as if they were my king and masters, because in serving them I serve Christ.” It must be remembered that, Camillus, a brave young man, began his

life journey as a soldier to fight enemies and lived a reckless life. Eventually, he converted, renewed, and transformed his life and committed to becoming a Capuchin monk. However, the wound on his leg caused his hospitalization. While there, Camillus was transformed through his direct experience with the misery and suffering of the poor. Inspired by the words from the crucifix, Camillus dedicated his entire life in total and compassionate and devoted service to the sick. A firm conviction of being called by God to care for the sick characterized his passion to

his day. Indeed, his leadership began when God-given mission captured him. Camillus turns leader as he becomes a servant to the God-revealed mission. The hospital was a church for Camillus, the place of encounter with the Lord. He called the hospitals delightful and flowering gardens, like an earthly paradise. Once when asked whether the odour of the hospital and its stench did not irritate him, he said, “I do not believe that in this world you can find a field smelling with flowers, which I like so much, than the stench of the hospitals, from which I feel,

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serve. He allowed his faith to shape a spiritual identity for his unique service-centered life. Camillus considered it a personal responsibility to meet the spiritual, physical, medical, and material needs of the sick.

### **Encompassed by Mission**

Camillus was a servant leader of

restored. He used to say to his religious, “A good soldier dies at war, a good sailor at sea, but a good minister of the sick dies at work in a hospital. Camillus used his potential power to the advancement of service to the sick. He took necessary risks to make needed changes, defended the sick, and confronted those who neglected the care of the sick. Camillus, the servant leader served the mission and lead by serving those on mission with him.

### **Spirituality of Camillus’s Servant Leadership**

Undoubtedly, Camillus’s expression of service to the sick is a distinguishing mark of his spiritual life. Inasmuch as following of Christ is a fundamental characteristic of religious life, it constitutes a closer imitation of the kind of life lived by the Lord Jesus and his disciples. Accordingly, the life of Camillus itself was



concerned with the exercise of the ministry of service to the sick and regulated all of his life. The nucleus of Camillus's servant leadership is a leadership through service that entails living solely for Christ. Camillus's leadership through service entails giving up one's life for Christ and contemplating Christ crucified in the sick. Very significant to the spiritual aspect of his service-centered life is that he completely identified himself with Jesus and served the sick like the Good Samaritan. As a result, he became a representative of the healing presence of Jesus through his servant leadership.

The kind of altruism exemplified by Camillus can be described as being other-oriented, selfless, and positively influencing others towards greater good. "Service" is the special aim "proper to the Religious Order Camillus established." He left a deep imprint on his followers who saw him serving the sick with singular devotion. This can very well be called his heroism to serve the sick 'above everything else', even at the risk of his life. Correspondingly, the starting point of Camillus's leadership is his relationship with Jesus and Jesus' service-centered model of leadership. Therefore, such leadership is following Christ's example of servant leadership.

### **Implications of the Servant Leadership of Camillus**

Perhaps the most powerful lesson from the life of Camillus de Lellis is that he chose to lead more by example than by his words. The distinctive dimensions of his service to the sick and essential elements of his servant leadership



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**“Leadership is a service, in the sense it makes to meet the needs of another or the group by performing needed functions.” - Charles J. Keating**

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ascertain that: Camillus, by identifying himself with the sick gained deeper insights concerning the pain and suffering of the population for whom he dedicated himself in order to enhance the quality of life. Uniquely drawn from his faith, his way of service to the sick is the prolongation of those gestures of mercy and compassion which characterized the earthly life of Christ. In his own unique way, Camillus cared for the sick with much compassion and authenticity, so characteristic of servant leadership in which he excelled. Everyone around him experienced his passionate care. The strength of his servant leadership is found in its power to serve the needs of the sick. Several elements make his leadership through service distinctive: 1) His service-centered leadership is an outcome of his surrender to the call of God. This call was successfully nurtured by

Camillus and carried forward to the very end. He allowed himself to be led by love and the spirit of God; 2) In his service to the sick, Camillus gave flesh to the lifestyle of Jesus. He set an example which paved the way for many to follow; 3) Camillus grounded his servant leadership in the understanding of the person of sick in whom Christ lives and who is Christ himself; 4) He experienced God's unconditional love and the initiative of total service to the sick had a divine affirmation; 5) His service to the sick was woven into the very spirituality of his life. He consecrated himself to the service of the sick. It was not just any kind of ordinary service, but service with the spirit of love (Gal 5:13) that a mother has for her only sick child; 6) His service-centered leadership is scripture-based, kingdom-centered and people-oriented. This is the genuine foundation for a service-centered leadership in





order to be biblically altruistic; 7) The strongest motivation for the service to the sick came from the words of Jesus. He firmly believed, service to the sick is an essential aspect of the continuation of the salvific mission of Christ; and 8) distinctly, Camillus had an attitude of sincere love, which became service.

### Servant Leadership is Practical

Christians are called to serve. Contemporary Christian leaders need to ask questions like, “what are we in-service to and how must we express that now? Serving as Christ served and leading by serving is the call for every Christian. Charles J. Keating, a noted leadership writer, affirms, “Leadership is a service, in the sense it makes to meet the needs of another or the group by performing needed functions.” Being a servant and leader is a process that begins with a personal relationship with Jesus Christ. He then invites the person to become a disciple, servant, and leader. Servant leaders who make the commitment to follow Christ will have great boldness to share the gospel of service with the lost. The servant leader develops godly character from the inside

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**Camillus’s agenda for himself was to give oneself for the welfare of the sick, and by becoming more like a servant; he turned out to be an enhanced servant leader of the sick.**

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out. This higher calling will cause servant leaders to abandon their own desires and goals and become faithful servants. Furthermore, Paulo Cedar notes, leadership which serves as perfectly exemplified by our Lord Jesus is essential for those who seek to be effective and biblical in their service. Camillus’s agenda for himself was to give oneself for the welfare of the sick, and by becoming more like a servant; he turned out to be an enhanced servant leader of the sick. In addition, he invites us to commit deeply to the context in which we find ourselves and to point towards an adherence beyond the context.

### Conclusion

Crisis is sometimes experienced by us as impasse. Impasse is a feeling of getting trapped or arriving at a dead end. Worse, the situation of impasse does not seem to offer a way out. The more we try to get out of impasse the deeper we get into a dilemma. The experience of impasse, I

am sure, is not unfamiliar to us today. It is experienced not only by individuals but also by communities, towns, families, church, and nations. The psycho-spiritual, social, and economic implications are an extension of impasse of COVID-19 pandemic. In its more intense degree impasse makes us feel that all the support we had counted on, either have crumbled or have been taken away. The wise exercise of service in times of crisis and impasse is, then a question of cultivating a sense of service-centered leadership which informs the daily decisions of living a life of service. Thus Christian servant leaders seek the welfare of the people God has placed under their care. At the present health crisis, it is my hope that the exemplary servant leader example of St. Camillus de Lellis may facilitate qualitative growth in servant leadership.



# An Extraordinary Year With an Extraordinary Effort

By Fr. Aristelo Miranda, MI



The year 2020 of the Camillian Disaster Service International (CADIS) was indeed extraordinary. It was a year programmed for the final evaluation of its six-year strategic plan (2014-2020) and the preparation for a new strategic mission for 2021-2027. Moreover, it was extraordinary because of an unexpected event of the coronavirus global pandemic. Nonetheless, it never jeopardizes and ruins the spirit and commitment of CADIS to humanitarian and development goals.

Following CADIS’s vision - “towards the fullness of life in a resilient community” - we aim that by the year 2020 and beyond, CADIS International is a recognized effective leader in disaster intervention. As far as 2020 is concerned, the following are our humble achievements:

## A. Capacity building and on-going formation

While the annual Bangkok Conference didn’t push through because of the pandemic, CADIS organized online formation and actual application of learnings in developing project proposals in response to the pandemic

specifically addressed to the developing countries in Asia, Africa, and America. After a series of consultation, group, and individual mentoring, eighteen (18) COVID 19 emergency projects were realized. The new five (5) post-COVID 19 resilience-building programs in Uganda, Tanzania, Kenya, Burkina Faso, and Haiti begin in February 2021.

## B. Building and strengthening networks

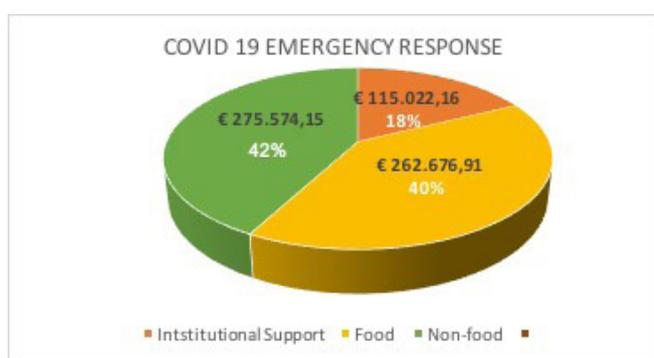
Building networks and partnerships with like-minded organizations for an efficient and effective response has been one of CADIS’s main thrusts. Since it started its engagement with the humanitarian mission of the Church, it gained partnerships with 16 international and national organizations. Out of sixteen, three organizations and an institution were added in 2020, namely, Tzu Chi Foundation, Migrante International, and Sentro Pilipino Chaplaincy (Rome). The partnership helps CADIS deliver efficient and effective services to the most vulnerable populace and contributes new learnings and opportunities in this ministry. Furthermore, it proves that an authentic desire to serve conquers the borders of faith and culture.



## C. Responding to emergencies and engaging in projects for development and resiliency building

### 1. COVID 19 Emergency Response

The COVID 19 emergency response was a landmark initiative of a systematic collaboration among the Camillian Charismatic Community members in highly developed and developing countries. It was a unique and unprecedented response of CADIS to the global public health emergency. For the record, it was the first time in CADIS's history that 18 projects were simultaneously implemented in 19 countries



of Africa, America, Asia, and Europe (Italy and Spain). A total of 58.000 individuals from the 17 developing countries received food & non-food relief supplies (PPEs, hygiene kits, etc.).

### 2. Typhoon Emergency Response

In the last quarter of 2020, three consecutive typhoons have hit the Philippines' northern regions, which affected several millions of the population. The emergency response of CADIS was coordinated by Migrante International (MI) and the Camillian Philanthropic Health and Development Office (CPHDO). A total of 4.165 family survivors of the typhoons, mostly farmers and indigenous peoples, were assisted in recovering their farms and livelihood.

### 3. Resilience Building Projects

CADIS is coordinating two resilience-building projects in Haiti and the Philippines. It also monitors and evaluates two other projects in Thailand and the Philippines. All these projects (4) are funded by the Episcopal Conference of Italy (CEI) with a total amount of 915.847,00 euros.

#### Haiti

Project Title	Post-Hurricane Mathew Recovery Programme
Beneficiaries	81 households
Stakeholders	Brothers of the Incarnation, Camillians in Haiti, CADIS USA, CEI
Budget	€ 157.160,74
Duration	1.5 years
Activities	Livelihood support, construction (water system, shelter, multi-purpose centre), training, and farmers' cooperative building

#### Philippines

Project Title	Improving Capacities of Bohol farmers to respond to disasters and climate change
Beneficiaries	300 households
Stakeholders	Farmers' POs, Diocese of Talibon, FARDEC, CEI
Budget	€ 349.046,89
Duration	3 years
Activities	Improving the capacity of farmers to respond to disasters and effects of climate change through training on climate-resilient agriculture, organizing People's Organizations (POs), health training



## Philippines

Project Title	Developing the capacities of indigenous communities (AETAS) towards poverty reduction
Beneficiaries	6937 households
Stakeholders	IPs, Diocese of Tarlac, HADFAFI, CEI
Budget	€ 586.279,52
Duration	3 years
Activities	Overcoming food insecurity through agricultural inputs support, health training, and support to legal recognition of their ancestral domain

## Thailand

Project Title	Strengthening indigenous leadership and community capacity of Northern Thailand towards social inclusion and sustainable development
Beneficiaries	3553 households
Stakeholders	RTRC, Diocese of Chiang Mai and Chiang Rai, CEI
Budget	€ 305.520,00
Duration	2 years
Activities	Capacity building for community-based vulnerability and resilience assessment & participatory learning and action, training on climate-smart agriculture, participatory collection, knowledge production, and dissemination of indigenous knowledge, systems, and practices on sustainable family farming, advocacy, and protection of peasant's rights and indigenous culture

## D. New Engagement and Actual Challenges

By collaborating with CADIS Taiwan by its grant of € 800.000,00, CADIS will begin its five core projects on post-COVID 19 resilience building in the most vulnerable communities of Uganda, Tanzania, Kenya, Burkina Faso, and Haiti.

## Burkina Faso

Project Title	Strengthening resilience of the Internally Displaced Persons (IDPs) amidst security crisis and COVID-19 in Burkina Faso
Beneficiaries	2000 Internally Displaced Persons (IDPs)
Stakeholders	IDPs, local government, diocese of Ouahigoya, CADIS Burkina, CADIS Taiwan
Budget	€ 185.270,14
Duration	2 years
Activities	Health and psychosocial assistance, WASH, food security and nutrition, peacebuilding

## Kenya

Project Title	Enhancing food security through climate-smart agriculture in Baringo County
Beneficiaries	200 farmers
Stakeholders	CADIS Kenya, County government agencies, farmers, CADIS Taiwan
Budget	€ 254.935,93
Duration	3 years
Activities	Training on climate-smart agriculture, installation of an irrigation system, training on small scale business development and management



## Tanzania

Project Title	Promoting strengths and economic resilience of single-mother families in Dar Es Salaam and Morogoro
Beneficiaries	40 women
Stakeholders	Women's group, parishes, Camillian delegation, CADIS Taiwan
Budget	€ 147.069,13
Duration	2 years
Activities	Women empowerment and small scale business enterprise

## Uganda

Project Title	Livelihood support, skills training for women and youth, and health promotion in Musoli
Beneficiaries	100 youth
Stakeholders	youth, Camillian delegation, local government unit, CADIS Taiwan
Budget	€ 189.326,98
Duration	3 years
Activities	Livelihood skills training, acqua-friendly fishing methods, cooperative development

## Haiti

Project Title	Support project to strengthen the post-COVID-19 resilience of vulnerable populations in the commune of Croix-des-Bouquets
Beneficiaries	552 households
Stakeholders	Camillian delegation, Foyer Saint Camille, CADIS Taiwan
Budget	€ 155.434,00
Duration	2 years
Activities	cooperative development and health awareness programmes



## Multi-country

Project Title	Organizational capacity building in post-disaster interventions in developing countries
Beneficiaries	50 CADIS leaders
Stakeholders	CADIS International, Camillian Thai Province, CEI
Budget	€ 70.000,00
Duration	1 year
Activities	Capacity building on resilience and development work

CADIS's strategic plan was evaluated in 2019 – 2020 by CADIS leaders from different Asia-Pacific and African countries. Three priority concerns were recommended to be given attention and adequate financial investment.

**1) Resource Mobilization:** There is a need to establish a resource mobilization section of the Foundation and the hiring of a resource mobilization officer

**2) Organizational:** There is a need to craft a new strategic direction, planning, and programming approved by the Board.

**3) Advocacy:** There is a need to develop humanitarian and climate justice advocacy as the fourth essential component of the CADIS mission.



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