



CROSS OVER

Camillian Disaster Service International
Quarterly Bulletin No. 31 July-September 2023



**As the river flows, so peace
and justice in the world**



Musoli, UGANDA



Warsaw, POLAND

Contents

■ Editorial

Rebuilding the ecological triad to let justice and peace flow 4

■ Reflection

Climate change. The urgent need for *ecological conversion* for a sustainable future 6

■ Projects

Graduation ceremony and fishermen program in Uganda: progress and challenges to move forward 9

■ Testimonies

The journey into the lives of Ukrainian beneficiaries in Poland 10

CROSSOVER is the quarterly news bulletin of the Camillian Disaster Service International. The name CROSSOVER was inspired by the gospel of Mark (Mk. 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.

Director: Fr. Aristelo Miranda, MI
Chief editor & Layout: Giulia Calibeo



*Fr. Aristelo Miranda, MI,
Executive Director*

Rebuilding the ecological triad to let justice and peace flow

In the first half of 2023, the “state of the climate” finds record average global temperatures of close to 0.2C and 0.3C, respectively. Temperatures in Rome hit 41.8C, breaking the previous record of 40.7C last year. Sicily reached about 41C, and there were highs of 45C in Sardinia. 2023 is more likely than not to be the warmest year on record, coupled with a strong El Niño phenomenon, a regular climate pattern that occurs every 2 to 7 years. Extreme global temperatures have contributed to heatwaves, wildfires, and heavy rainfall worldwide. (cf. Carbon Brief).

The state of global climate change is fast advancing and intensifying. It’s because of “conscience-ignored” and greed-driven human activities. “Centuries of burning fossil fuels as well as unequal and unsustainable energy and land use have led to global warming of 1.1°C above pre-industrial levels. This has resulted in more frequent and more intense extreme weather events that have caused increasingly dangerous impacts on nature and people in every region of the world.” (IPCC Report: Climate Change 2023).

The Season of Creation 2023’s theme “Let justice and peace flow,” reminds us of prophet Amos cries: “But let justice roll on like a river, righteousness like a never-failing stream!” (Amos 5: 24). It is an invitation to all citizens of the world to take up the challenge of climate and ecological justice, and to speak out with and for communities most impacted by climate

injustice and the loss of biodiversity. This invitation sets the stage for CADIS to level up its activities towards advocating for the rights (4th R of CADIS Approaches) of those impacted by disasters to attain an econ-resilient community.

Leveling up CADIS’ efforts means engaging and intensifying our struggle to denounce the triad of ecological sins (personal) and ecological debts (political) by announcing ecological conversion (spiritual). Pope Francis, in his message for the World Day of Prayer for Creation (1 September 2023), invites us to “dwell on those heartbeats: our own and those of our mothers and grandmothers, the heartbeat of creation and the heartbeat of God [...] they are not harmonized in justice and peace.”

Ecological sins are actions and behaviors that harm the environment, leading to degradation and disruption of ecosystems, species loss, and other negative consequences for the planet. It emphasizes the need to consider environmental impacts alongside traditional notions of sin, acknowledging the interconnectedness of all life forms and the responsibility to care for the Earth as a sacred duty. It underscores the need for individuals and societies to reflect on their behaviors and choices guided by ecological virtues to prevent further harm.

Ecological debt refers to the imbalance between the ecological resources a country consumes and the capacity of its ecosystems to regenerate those resources and absorb the waste generated. It's the "debt" a developed or industrialized nation owes to less-developed nations due to their overuse of resources and contribution to environmental degradation. It recognizes that certain nations have





CADIS monitoring visit in Kenya, 2023

historically benefited from exploiting resources and polluting the environment, which has negative consequences for other nations and future generations. It underscores the ethical obligation of industrialized countries to acknowledge and rectify these imbalances by supporting sustainable development, environmental protection, and the politics of ecological sufficiency.

It suggests that recognizing and addressing ecological sin and debt requires a broader transformation of societal norms and policies, where environmental considerations become integral to personal and collective decision-making. Thus, the new triad of ecological virtues, ecological sufficiency, and ecological conversion.

Ecological conversion is a spiritual and ethical concept that calls for a fundamental shift in human attitudes and behaviors toward the environment. It involves a transformation of values, beliefs, and practices, encouraging individuals, communities, and societies to adopt sustainable lifestyles and recognize the intrinsic value of nature. It emphasizes the need to prioritize the well-being of the Earth and all its inhabitants, fostering a harmonious relationship between humans and the environment.



A Mighty River
Amos 5: 24

**Let Justice
and Peace Flow**

Season of Creation 2023



Climate change. The urgent need for ecological conversion for a sustainable future

Fr. Medard Aboué MI
General Consultant for the Ministry

1. The facts before our eyes

On the face of the earth we have just lived through a third quarter that has exposed before our eyes the manifestations and consequences of what is now difficult to deny, the dramatic consequences of climate change linked to global warming. None of the five continents has been spared. This is certainly not due to phenomena we would never have heard of, but much more to the exceptional nature, the much greater intensity, the unprecedented quantity and extent of the same natural calamities. Overheated oceans and record temperatures, megafires, violent fires and storms, historic floods, unprecedented flooding of rivers and bodies of water, unprecedented and prolonged droughts and famines, devastating earthquakes, increasingly invasive exotic species and so on - these are just some of the headlines that have filled our daily lives, each time causing incalculable damage to humans and their environment.

IPCC scientists explain all this, stating clearly that: "Rising global temperatures will disrupt the water cycle, intensifying heavy rains (monsoons, for example) and increasing the frequency of wet and dry spells. Combined with heatwaves, these will favour forest fires. Storms will be more frequent everywhere. In the oceans, climate change will lead to a further rise in sea levels through warmer waters and the melting of glaciers and polar ice caps, as well as a drop in oxygen content and an increase in water acidity. Natural carbon sinks will see their capacity to absorb CO₂ diminish, further amplifying climate change"¹.

In short, everything is interlinked and, as Mahaut and Johannes HERRMANN wrote: "Our growth is still only achieved through the destruction of natural areas or areas that are only slightly artificial, the over-exploitation of environments (forests clear-cut and replanted in an ultra-homogenous way, and therefore without biodiversity), deadly infrastructures, hyper-intensively cultivated areas without hedges or trees... And we are destroying our house over our own minds in the belief that we are rationalising our production"².

The rapid repetition and succession of these phenomena raise questions for us, humans that we can no longer ignore. Faced with the unleashing of natural forces and the destruction of our fundamental ecosystems, we urgently need to ask ourselves what is the future of our life on earth? What kind of planet do we want to pass on to future generations? These questions and many others are legitimate when we know that it has been scientifically demonstrated that: "The human influence on the climate is now unequivocal. The warmest years we have experienced to date will be among the coolest within a generation. Past GHG (greenhouse gas) emissions have led to profound changes in all components of the climate system. Continued emissions are exacerbating the impacts of climate change. Many changes are irreversible on timescales of hundreds to thousands of years. The choices and actions taken over the current decade will, therefore, have repercussions today and for thousands of years to come"³.

¹ Cf. INTERGOVERNMENTAL PANEL OF EXPERTS ON CLIMATE CHANGE (IPCC), Summary of the Sixth Report - Changes - March 2023, 6.

² HERRMANN M. and J., "Ecological Conversion, a Theological Urgency (also)". *Nouvelle Revue Théologique*, 142 (2020), 547.

³ Cf. Summary of the Sixth IPCC Report, op. cit., 15.



2. *Quo vadis, homo sapiens?*

Quo vadis, homo sapiens?, asked the ancient philosophers, always reminding man of his responsibilities. The biblical counterpart to this question puts on the lips of the sacred authors of the Book of Genesis the story of Creation, according to which God entrusted man with a historic responsibility for the care of all that was created (cf. Gen 2:17-19). Man, without being its absolute owner, became its precious guardian so that through his responsible action, the earth would continue to be the "tabernacle" of an ever-new hope. But the powerful and seductive irruption of industry and technology into the world from the end of the 28th century onwards seemed to make humans forget this responsibility, leading our will to power to over-exploit the earth in such a way as to break every lock on the sustainable protection of our planet. As the philosopher Achile Mbembe provocatively put it, we have become "an invasive species that creates many problems for the planet."⁴ We have reached the end of a trajectory, and humanity's cry of pain will not go unheard.

Are we ready to rethink the notions of progress and modernity? Are we ready for a new way of inhabiting the earth that ensures a reasonable and sustainable future? In fact, our survival as a species, even a modern one, is totally dependent on respect for the functioning of truly complex systems.

Any reflection on contemporary ecological issues

must take account of this lesson from the life sciences and theology: a world that is no longer habitable thanks to a high level of functional biodiversity will not be habitable for our species.

From Pope Francis to Greta Thunberg, from Javier Gutiérrez to serious climate scientists, we all agree that there is no more time to lose. It's not a matter for one person or political leaders, or governments, or institutions alone. It's a matter for all of us, individuals as well as groups or communities of people.

3. Pope Francis and the urgency of "ecological conversion"

The solution lies in what Pope Francis calls ecological conversion⁵, in which no one can feel unconcerned. Of course, governments and the major industrial and economic interest groups whose activities are considered the biggest polluters must be at the forefront of this epochal battle. But no one can in good conscience extricate themselves from this adventure of ecological action that the Pope and the Church are calling for with all their might. And when the Holy Father speaks of ecological conversion, he offers us an anthropological, philosophical and theological vision in which the believer in particular and every man of goodwill, in general, makes his own superiority over all that is created not a motive for personal glory or irresponsible domination, but as a different capacity, imposing on him in turn a grave responsibility by the very fact that he is born



4 Cf. MBEMBE A, *The Earth Community*, La Découverte, Paris, 2023.

5 Cf. FRANCIS, *Laudato Si'*, Pierre Téqui, Paris, 2015, 217-220

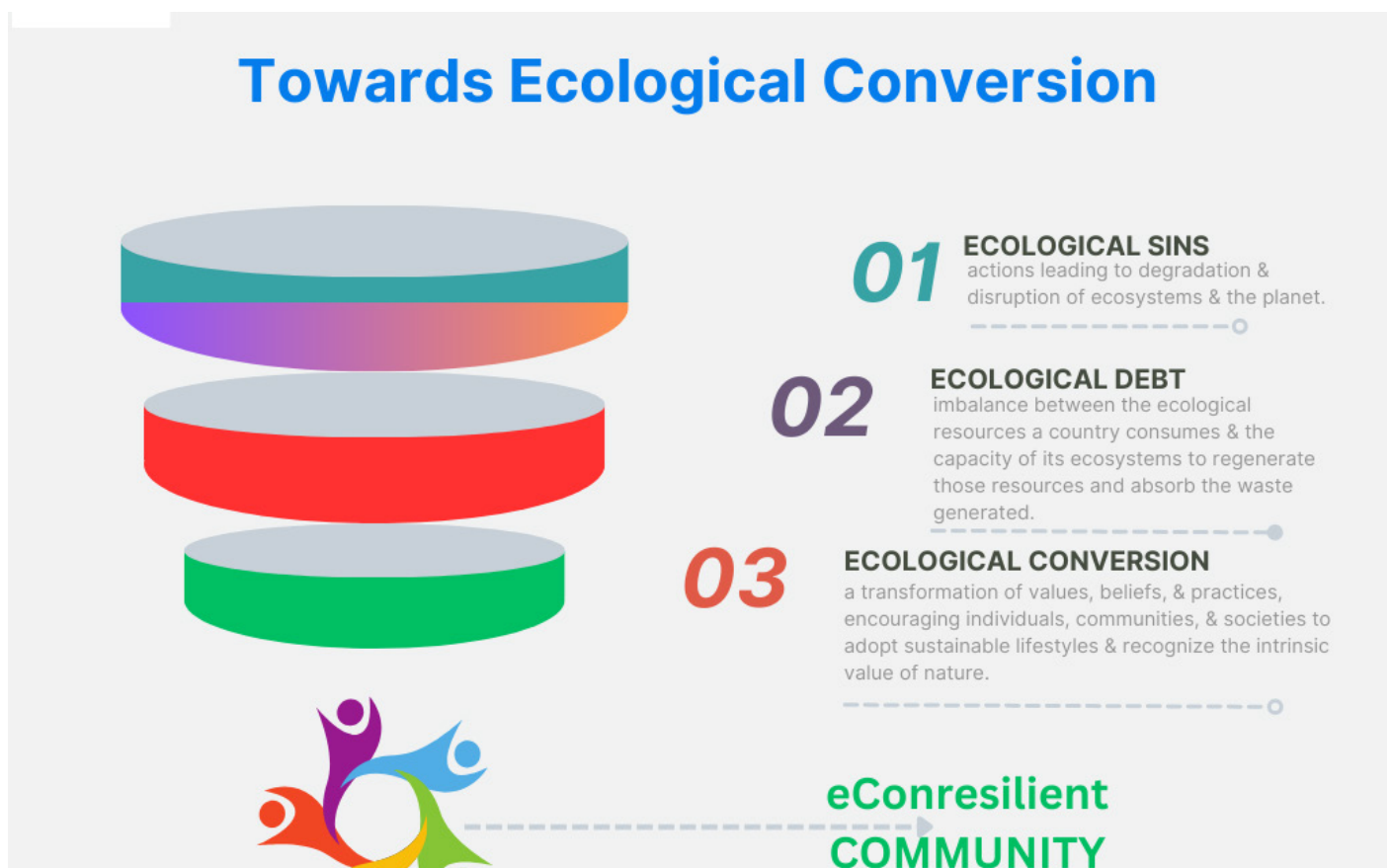


into this world that exists before him and will exist after him. Taking up the spirit of what he said in 2015 in his encyclical *Laudato si'*, the Pope writes in his message for the celebration of the LIII^o World Day of Peace: "The ecological conversion to which we are appealing, therefore, leads us to take a new look at life, considering the generosity of the Creator who gave us the earth and reminds us of the joyful sobriety of sharing."

This conversion must be understood holistically, as a transformation of our relationships with our sisters and brothers, with other living beings, with creation in all its rich variety, and with the Creator who is the origin of all life. For Christians, it means "allowing the full consequences of our encounter with Jesus Christ to flow into our relationships with the world."⁶

Human beings are the first to suffer the serious consequences of extreme natural disasters, to the point of making the question mentioned above *Quo vadis?* a nagging one. Global warming threatens our species first and foremost, as all the scientific studies show⁷. Apart from the immediate damage, climate disruption heralds a future that is far from serene. That's why, in the spirit of this ecological conversion, everything is for the benefit of man himself. All the more so since it is only a matter of time before we assume our responsibilities. Because, "The danger of not acting in time is immense, but success would bring us much more than a simple technical solution to a biological crisis: a renewed bond, humanity reintegrated at the heart of the divine project, the end of a war of extermination that no longer has any reason to exist."

It even goes beyond an ecological approach of sobriety, degrowth - whatever the terms - which would simply be adapting to circumstances. Every living thing has its own role in nature (says science) and its own value in the eyes of the Creator (says Scripture). What a wonderful opportunity to reconcile the two!⁸



6 Cf. FRANCIS, Message: LIII World Day of Peace, "Peace, a path of hope: dialogue, reconciliation and ecological conversion" Vatican City, 01/01/2020.

7 CABANES PA. "Climate change, pollution and health: equal fight?", *Environ Risque Sante*, 2018; 17: 4-6.

8 HERRMANN M. and J, "Ecological conversion, a (also) theological urgency". op. cit, 556.



Graduation ceremony and fishermen program in Uganda: progress and challenges to move forward

CADIS three-year post-Covid project report shows a good progress in the implementation of activities

CADIS post-Covid resilience project “Livelihood support, skills training for youth and health promotion in Musoli” in Uganda continues at full speed.

Started in May 2021, for three years the aim of the intervention is to strengthen socio-economic resilience of 90 youth and improve access to health service in Musoli Village. The project aims to (1) increase job opportunities for 90 youth, (2) increase the youth monthly income, (3) activate youth participation in community development activities, (4) establish micro business for the youth and (5) improve the general health conditions of the people.

So far, it's been two years of training and the beneficiaries have managed to beat the odds of life by excellently performing well in their studies. Eighteen (18) vocational beneficiaries who have been in boarding school graduated in August 2023 with a big ceremony organized by the school management. During the graduation ceremony, the young students received the Certificate of Graduation issued by the Board of the school that affiliated the program for official recognition. The next step is to find jobs or assist them to start their own career.

During the ceremony, the parents of the graduates, local government authorities, religious leaders, invited guests and the local people in the villages graced the occasion with their presence. The parents were so proud to see their children achieving the fruit of their commitment and sacrifices.

As for the fishing program, the group has slowly progressed due to some unavoidable reasons but it's still going on well.

The fishing group Musoli has been entrusted with six boats, six engines and the fishing gears, three boats are for hooks while three boats are for nets.

Fishing activity on Lake Victoria can prove to be the best if at all handled with care and happens to be in good relation with the police and fulfill all the requirements needed on the water.

On the lake the youth operate with two methods: fishing hook and net fishing. Members are free to use the preferred method.

In the last months there have also been many challenges to face, such as the expensive repair of one machine getting spoiled. Moreover, fishermen had some complaints about the equipment they use getting spoiled and reducing in size and number, e.g. the nets proved to be old. It requested the replacement of nets and hooks. CADIS help was fundamental for the youth of Musoli because all what was needed was provided.

Some members have achieved important results thanks to the project.

Mr. Iman testified of how he managed to build a small residential where he can stay with his family even though it's not of high standard but due to help of CADIS, he managed to build a small house in the standards of the village.

Jacob and Bosco as well testified the investment they made with the money got from the program to buy a plot. Mr. Charles on his side reported that he managed to get goats and pigs which can increase his family income. He also bought some iron sheets that he is collecting slowly in order to build a house for himself. Currently he is staying in a grass searched house.

The security or tracking systems have also been renewed, which means we can easily follow what is going on with the machines wherever the machines are or in case of any problem or theft we can easily detect.

Conclusively the last quarter has not been easy. It has had some challenges which have been stepping stones to our progress as the saying goes “we have to work in order to eat” which means amidst problems we still need to move on.

The journey into the lives of Ukrainian beneficiaries in Poland

For more than a year, CADIS has been listening to the voices of Ukrainian women who have found a safe place in the Camillian mission

Iryna, Alla, Angela, Anya, as well as Sr. Cristiana, Fr. Roman, Ada and many others.

They are some of the stakeholders and protagonists of the resilience building project that CADIS, in collaboration with the Buddhist Tzu Chi Charity Foundation (BTCCF) and the Polish Camillians, has been supporting for more than a year.

The continuation of the war in Ukraine and the end of the emergency phase in December 2022 have placed a great responsibility on us: to continue to help women, children and the elderly in the process of integration into the Polish society. The main goal is to help Ukrainians who have decided to continue their lives in Poland in the integration process, find a stable job, live in an apartment with their family, and send their children to school.

The accompaniment and integration phase, which lasted about a total of twelve (12) months, revealed important results, which we were able to observe during the CADIS monitoring visit in July 2023.

About 40 people including women, children and the elderly are currently residing in the Camillian seminary of Łomianki. Most of the guests intend to stay in Poland for good and bring the rest of the family from Ukraine to Poland.

95 percent of the guests are working; all the children go to school, which allows the mothers to work for long hours.

We interviewed four Ukrainian women residents at the seminary. The video is available at the Camillian Disaster Service International (@CADISinternational) YouTube channel.

Alla has been living in Łomianki with her son Daniel for almost a year. After a difficult start, she has found serenity and security with other moms in the seminary, and she is grateful that her son is comfortable and has gained many friends. The adaptation process is still ongoing, but doing well.

Anya is an obstetrician by profession who recently obtained recognition of her profession by the Polish Ministry of Health. She has been living in Łomianki since July 2022 with her two little girls, who attend school and speak perfect Polish. Her plan in the future is to remain in Poland to provide security and a prosperous future for her children.

Iryna recently arrived in Łomianki with her son, but she already feels at home and is finding her balance. Also encouraged by the Camillian hospitality, she sees her future in Poland and prays for Ukraine's victory.

Angela lives in Łomianki with her young son. She recounts how her life has radically changed since she found a job and her son began attending kindergarten. She is extremely grateful for Fr. Roman's hospitality and for the Poles' support of the Ukrainian people.

During our stay, we also visited the preschool of the Congregation of the Sisters of the Immaculate in Łomianki-Burakov, where Sr. Cristiana, the congregation's supervisor, accompanied us to the places where Ukrainian and Polish children spend school hours.



The inclusion of the Polish children in the school began in March 2022 through an adaptation process that would be as natural as possible. Thanks to the supervision of Ukrainian educators and a psychologist, harmony was spontaneously created between the Polish and Ukrainian children, who also share time together outside of school activities at birthday parties and other extracurricular activities. To help the Ukrainian children in their educational journey, they have been integrated into the Polish educational program so that they will be ready, once they finish kindergarten, to pursue their studies to the next level. Although the language barrier is still an obstacle, seeing the children happy, sociable and well integrated is the greatest satisfaction for everyone.



We also visited Ursus, where a total of 8 apartments have been rented for a number of refugee families who have found jobs in the city of Warsaw or nearby. Some are engaged with their personal and technical skills to work at the coworking space called "Harna" (strong and beautiful woman). It was here that we met Maryna, who fled the war in Ukraine with her 17-year-old daughter Yulia. Thanks to the support of the Camillian Mission for Social Assistance (CMSA), they now live in an apartment and Maryna works as a manicurist in "Harna". In Poland, Maryna found out that she had cancer that had been misdiagnosed in Ukraine and every day she fights to beat this disease.

Despite her weakness, she wanted to share her story and her everyday life with us. She demonstrates strong hope and courage amid her ordeal. The touching video story is available on the CADIS YouTube channel.

Overall, at midpoint, the project is enjoying success and is helping Ukrainian women beneficiaries gain confidence and awareness for their own and their entire family's future.



Join Global

Christian family in caring for creation!

*The Season of Creation is the annual
Christian celebration of prayer and
action for our common home.*

Learn more and register your event at

SeasonOfCreation.org.



**Let Justice
and Peace Flow**
Season of Creation 2023

A Mighty River
Amos 6: 24



**SEASON OF
CREATION**

September 1- October 4



CADIS
CAMILLIAN DISASTER SERVICE
INTERNATIONAL



**DO YOU KNOW WHAT
IT IS WORTH
REALLY
YOUR CONTRIBUTION?**

- ✓ First aid medical kit
- ✓ Food, water, basic necessities
- ✓ Clothes, blankets in case of emergency
- ✓ Available means of transport

SUPPORT THE EMERGENCY FUND

CC: Fondazione Camillian Disaster Service International - CADIS

DEUTSCHE BANK IBAN: IT13T 03104 03202 00000 0840270

BIC-SWIFT: DEUTITM1582

INTESA SANPAOLO IBAN: IT19G0306909606100000144767

BIC-SWIFT: BCITITMMXXX



CADIS
CAMILLIAN DISASTER SERVICE
INTERNATIONAL

visit cadisinternational.org