



Ministers of the Infirm

Newsletter

N. 118

The Camillian world seen from Rome... and Rome seen by the world



**I wish I had
100 arms**



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"I am among you as one who serves" (Luke 22:27)

Dear Camillian confreres,

A warm greeting and wish you all peace and holiness!

In this month of July, dedicated to contemplating St. Camillus's passage into eternity (July 14, 1614), I invite you to fix your gaze on his holiness, a true model of our own vocation to Camillian holiness.

On June 29, 1746—280 years ago! – Pope Benedict XIV canonized Camillus de Lellis, presenting him to the entire Church as a model of mercy toward the sick, through the bull of canonization *Misericordiae studium* (the zeal of mercy), in which Camillus's holiness is examined and he is thus defined as the founder of a "new school of charity". From the accounts of his life and the testimonies of his charismatic dynamism, we can grasp the sublimity, depth, breadth, and perseverance of his charitable zeal.

The Sublimity. Truly sublime was the charity that, flowing from God and directed toward God Himself, led Camillus to see in all created things the sole reason for piety toward God, or as opportunities to exercise mercy toward his neighbor. For this reason, from every reality that presented itself to his senses, he drew new inspiration to love the creature and praise the Creator, and to ever more intensely fan the flame of his charity. He felt compelled to speak constantly of God and to perform profound acts of love toward Him. Nevertheless, he suffered because he did not feel worthy of reciprocating God's infinite goodness; for this reason, he wished he could be granted infinite lives to devote them all to the love of God and to the comfort of the poor and sick; and he never allowed either his mind or his spirit to stray from this conviction.

The Depth. Camillus, turning his gaze away from the sublimity of his virtues and charisms, willingly contemplated the depth of his humility, without ever allowing himself to be carried away by forgetting his past errors and sins or by the need to purify himself; often, to himself, he called himself "the worst of sinners." He declared himself unworthy to live among men and, with deep conviction, professed to be an "ember destined for eternal fire." This humble inner attitude led him to serve and assist the sick tirelessly, in all the most humble and arduous tasks. Rejecting even the title of Founder, after having led the Order for twenty-seven years with such patience and dedication, he humbly relinquished that

office and withdrew. Thus he was able to say to his brothers, in the manner of Christ, from whom he had learned to be meek and humble of heart: I am among you as one who serves (Lk 22:27).

The breadth. With what breadth did Camillus's heart expand, so that the fruits of his charity might reach all his brothers in situations of tribulation and illness? To whom—whether oppressed by poverty, prostrated by illness, or terrified by the fear of death—did Camillus not offer the necessary comfort to body and spirit and sustain them in the hope of eternal salvation?

He devoted himself, in a special way, to those sick people from whom others, out of fear of contagion or revulsion at their wounds, fled in horror. He never failed to take them in his arms, to warm them against his own chest, or to cover them with his own garments. If it is true that no one has greater love than this: to lay down one's life for one's friends (Jn 15:13), how can we fail to recognize the heroic charity of Camillus, who never refused to risk his own life for that of Christ's poor, nor ever considered his own existence more important than the health of his brothers and sisters, for whom his heart burned?

Perseverance. Finally, it must be emphasized that Camillo kept the unquenchable flame of his charity burning until the end of his life, until the finish line of his admirable journey, without hesitation and with firm determination. When, for thirty-three months, he was tested by weakness and persistent fever—eagerly anticipating the day of his death, with nothing in his heart but love for God and neighbor, and without entrusting anything further to his first companions—he finally took his leave of this life to enter the kingdom of perfect charity.

In short, Camillus reveals to us that God's mercy is not an ideal detached from reality, relegated to the world of pious practices and devotions of the heart, but a concrete experience that touches the stories and wounds of every human being. His life journey and spiritual path attest that God's love and forgiveness know no bounds; they bear witness that mercy, understood and lived as a "life's mission," is capable of reaching out to humanity's deepest wounds.

A prophet of mercy, Camillus, through his insights, his life, and his words, proclaimed that merciful embrace of the Father which Christ describes in the parable of the Prodigal Son and which is subsequently transfigured into the care and compassionate devotion of the Good Samaritan. Camillus invites us to look beyond appearances, to examine ourselves before the cross, and to let his word guide us to the truth. Saint Camillus moved, without hesitation, from insight to action: the sick expect, first and foremost, to see the new approach to medicine and care reflected in the faces, attitudes, and gestures of those who, at every level, work for their healing, care, and consolation.

Camillus, founder of the new school of charity, would say even today that it is necessary to adopt new forms, in which—even in human frailty—the way Jesus, the healer of bodies and souls, cared for the sick who crowded around him is reflected.

The precious "Camillian" legacy that unites us and the charism of mercy toward those who suffer are now in our hands, so that they may be interpreted and reflected in our words, our choices, our decisions, and in the inner and spiritual world of each one of us who, by the grace of the Lord, have chosen this vocation, this charism, as the compass and sanctification of our lives.

I wish you a blessed feast of St. Camillus, and may his "thousand blessings" always be with you.

Fr. Pedro Tramontin

Superior General



Third Day of Prayer for Camillian Vocations

By **Fr. Baby Ellickal**

On June 29, 2026, at the Generalate of the Sisters Ministers of the Sick of St. Camillus, in Rome, the Camillian Charismatic Family gathered in “communion” to celebrate the Third World Day of Prayer for Vocations, with the theme “Together, the Burden is Lighter.”

The participants expressed their desire to walk together in faith, in shared responsibility for vocations, and in service to their sick and suffering brothers and sisters.

The celebration reminded everyone of the beauty and practical reality of fraternal life, where mutual support becomes a living sign of the Gospel and the sharing of burdens is transformed into an experience of communion.

The Day, attended by over 70 laypeople and religious from around the world representing the various branches of the Camillian Family, was an occasion of grace and spiritual renewal, of communion, and of renewed missionary zeal.

It demonstrated that the Camillian Family is a single body animated by a single charism and a single mission: to make Christ’s merciful love

toward the sick and suffering present in the world.

Every moment made it clear how sharing in one another’s struggles fosters communion; how differences in language, culture, and background harmonize into a single fraternity; and how every vocation is a gift entrusted to the entire Church.

The first example of this was seen in the welcome extended to the participants: members of the Camillian Charismatic Family were able to come together and share the joy of communion in an atmosphere of simplicity, hospitality, and prayerful anticipation.

This initial welcome thus set the tone for the entire celebration, immediately establishing a spirit of unity and fraternity that accompanied the entire event.

“Every vocation,” Father Baby Ellickal emphasized in his introduction to the day, “arises from a personal encounter with the Lord and grows within the Church. It is never an isolated journey, but always a shared experience, sustained by fraternity, prayer, and mutual support.

Vocations are born and grow where there are



communities that pray, live in fraternity, and joyfully bear witness to the Gospel. Vocation promotion ministry,” he affirmed, “is not the task of a few, but the responsibility of all: religious communities, families, parishes, healthcare facilities, and lay groups.”

Father Pedro Tramontin, in his opening remarks, highlighted the theme of the day: “Together, the burden is lighter.” “The Camillian vocation,” said the Superior General, “is first and foremost a call to shared responsibility: to bear the burden of human suffering together through a service marked by concrete compassion and evangelical closeness.”

For Mother Lucia Walker as well, “every vocation matures within fraternal life, through the daily gift of self and fidelity to service. The community,” she emphasized, “is the place where God’s call is nurtured and strengthened.”

But that’s not all. “No one is called to live or

serve alone,” said Sister Laura Cortese. “The Camillian charism is expressed precisely in the sharing of the mission of compassionate service to the sick, lived out in fraternity among religious, consecrated persons, and lay collaborators. Vocations,” she added, “flourish in communities capable of bearing witness to the beauty of a life given.”

Speaking of vocations, Sr. Nora Amanda Gavaghan Korman, Handmaid of the Incarnation and a member of the Central Commission for Formation, recalled that “human frailty, including illness, is not an obstacle to consecrated life or to the service of God, since a vocation is founded on the divine call and not on human perfection.”

This first part concluded with two messages from the laity. The secular institute “Christ Hope,” dedicated to the care of the sick, reaffirmed the importance of serving the sick and the most vulnerable as an experience of constant availability and fraternal communion, even for those living outside of community settings.

The Lay Camillian Family highlighted how the Christian vocation is expressed through simple yet essential gestures: presence, listening, and care. It was noted that vocations flourish where people feel welcomed, supported, and loved.

After the greetings, the participants—more than 70 people from around the world—prayed the Rosary together.

The mysteries recited in various languages made the catholicity of the Camillian charism tangible





and called everyone back to what is essential: a single call—that of serving Christ present in the sick and the suffering, beyond all boundaries.

The Rosary concluded with a prayer for vocations.

In this regard, Father Sergio Palumbo, European Regional Secretary for Formation of the Central Commission, invited “all the male and female communities of our Order to recite daily the prayer for Camillian vocations, which has already been translated into several languages. It is the expression of voices in a single choir asking God to water our little plant with new and holy vocations.”

The second part of the program began at 6:30 p.m. with the Eucharistic Celebration.

The entrance procession was a particularly moving moment, during which several representatives of the Camillian Charismatic Family walked toward the altar carrying lit candles—a symbol of the light of our shared vocation that illuminates all Camillian religious and laypeople.

In his homily, Father Pedro Tramontin, Superior General, explained that “bearing one another’s burdens” is a concrete way of living the Christian life. Taking on the suffering of others, sharing their struggles, and entering with discretion and respect into the lives of those who suffer. It is precisely in this sharing that the burden is lightened and suffering becomes a place of grace and communion.”

The offertory once again underscored the importance of sharing: the baskets of bread were carried in by several people together. The message is clear: when life is shared, the burden becomes lighter; when gifts are pooled, the entire community is enriched.

At the end of the day, the shared meal became a natural extension of the Eucharist, a concrete expression of communion, encounter, dialogue, and fraternal closeness.

The live stream on YouTube also allowed religious and laypeople from afar to participate in the day’s events and prayers, feeling like one family.



Saint Camillus: An Example of a Good Life and a Good Death

By **Maria Chiara Sabato**

Death is merely a transition. If one has lived well, there can only be serenity in the face of death. This was the central theme of the homily delivered by Father Gianfranco Luanrdon, Vicar General of the Order of Ministers of the Infirm, on July 14—the feast of St. Camillus—at the Church of the Magdalene in Rome.

The inspiration for the homily came from the two restored paintings located on either side of the altar: two Camillians, under the gaze of Saint Camillus, are tending to two dying patients.

For a long time, the Camillians were considered “the fathers of a good death and a beautiful passing” because of the compassion and zeal with which they accompanied the dying. The serenity they were able to impart to the sick is the same serenity that Camillus experienced at the moment of his own death, because he had prepared himself for a good death through a good life.

“Camillus’s certainty of eternal life, his constant dialogue with the Crucified One, the Virgin Mary, and the saints, and his love for the sick,” explains Father Lunardon, “prepared him to face death without fear, but as a natural passage toward God.” The dramatic dimension of death emerges from the tension between the intense joy Camillus felt at the thought that he would soon enter eternal life, and his awareness of his own unworthiness for such a gift, for which he appealed solely to the mercy of his Lord. Camillus was well aware that death does not put an end to life; on the contrary, it finally introduces us to life in its fullness.”

There are three guiding principles in life that led Camillus to face death with a serene spirit: “First of all, the certainty of eternal life, which is fully realized only after death. Death is thus understood as a passage.”

Second, his faith, which “matures through an



authentic encounter with God, through ceaseless dialogue with Him, and through a life centered on this intimate and personal relationship with the Lord.”

Finally, “Camillus lived his life in a constant attitude of loving service to the poor and the sick. He lived entirely detached from himself, so as to be wholly ‘centered’ on Christ, whom he saw in the person in need of care and tenderness.”

“Camillus,” Father Lunardon concluded, “in his dying reveals to us that a person achieves self-fulfillment only by transcending oneself—that is,

by committing oneself to something or someone other than oneself: if, on the other hand, one stubbornly seeks one’s own fulfillment and happiness directly, one is doomed never to find it. We can say that Camillus’s death is the most complete expression of his art of living.”

At the end of his homily, Father Lunardon thanked the many people in attendance and invited them to pray for the sick, for religious, for healthcare workers, and for all those who—“whether out of science, conscience, or the promptings of the heart”—care for the sick.



The Face That Heals

*“The Face That Heals” was the theme of the speech delivered on 27 June by Father Gianfranco Lunardon, Vicar General of the Ministers of the Infirm, at the Shrine of the Holy Face at Manoppello (Pescara), on the occasion of the transfer of the relics of Saint Camillus. The present article offers a synthesized presentation of his principal reflections. By **Communications Office***

The face tells a story: it bears marks, wounds, and scars. Every face is a map that reveals age, suffering, and joy, openness or defensiveness.

Physical features and expressions, genetic makeup, and the way we have made them our own are always intertwined and inseparable.

The face is not an isolated fragment or a mask, but is in itself the sign of a whole (the whole person) and of its connection to a greater whole (the human family): every face bears the traces of other faces; the similarities speak of kinship and brotherhood.

The face is the most human thing we possess; for this reason, to disfigure it is to seek to deprive someone of their identity, as well as their dignity.

Every face bears the traces of past and present life, as well as family ties. The face is not an isolated fragment but a sign of the whole person and of that person's connection to the community.

In the life of Saint Camillus de Lellis (1550–1614), we can distinguish two distinct faces: one before his conversion and one after. When the ground collapses beneath St. Camillus in the Valley of Hell, he invokes the face of God's forgiveness and mercy.

After his conversion, the themes of suffering, illness, and caring for the sick and the poor are reflected in St. Camillus. Another profile is superimposed upon him: it is the face of Christ, who reveals himself to Camillus and whom Camillus continually reinterprets through the sick. Although hagiography presents the event as a specific, dated moment, Camillus's conversion was a slow process that lasted his entire life—certainly not a one-time event on that February 2, 1575. In fact, from the moment he experienced God's love, Camillus was struck

“by a blow so profound that for the rest of his life he always carried its memory and its marks in his heart.”

Camillus “turns his gaze inward” and there makes the most startling discovery of his life: he sees his wretched state and, right beside it, a God who loves him nonetheless. Perhaps that was the first time he looked at God in a new way, beginning to discover God’s true face, which is “always beyond” our schemes, our ideas, our images, and our ideals.

From the moment he allowed God’s face to shine with its own light, Camillus was irresistibly drawn to it.

Camillus discovers that God is God and not a man, that He cannot be confined within the narrow confines of our perspectives, that He is constant newness and continually surprises us, that His thoughts are not our thoughts. Camillus’s true “knowledge of God” is that of a mercy beyond all hope.

Camillus’s spiritual experience appears to be deeply marked by a new awareness of his own limitations and sins. He moves from the desire to “save his own life” to the desire to “lose it for God.”

What once satisfied his heart and gratified his needs now proves insignificant in the face of this new way of seeing himself before God. But even in this case, it is nothing other than proof that it is precisely this limitation that becomes an opportunity for salvation, for self-offering, and for self-sacrifice. Before, God was placed in a position where He could satisfy desires and meet needs; now Camillus discovers a God who, instead of satisfying desires, communicates His own (“My thoughts are not your thoughts”), challenges, unsettles, creates tension, and asks man to desire no longer his own will but according to the desires of God’s heart. From an existential perspective, this shift in perspective implies a Copernican revolution, in which—in concrete terms—Camillus removes himself from

the center of the universe and restores God to that place.

From Camillus’s story, we can understand that conversion is often not an exceptional or miraculous event, but rather a process of purification, a radical change in one’s life perspective. It is the transition from illusion to encounter, from my desires to His, from a false to an authentic spiritual experience.

Camillus invites us to go beyond appearances, to look at ourselves in the presence of the cross, and to allow His word to set us in the truth.

The call to true love confronts us with urgent questions such as: What am I truly seeking in my service to the sick? What am I doing? For whom am I doing what I do? Who is leading me to do what I am doing? To whom am I actually giving this part of my time, my energy, and my life?

If the answers we can give ourselves fail to go beyond the outward appearance of that “good” we do visibly so that others will not ignore it; if, behind the stream of gratifications that inevitably sustain and motivate our daily choices, the one true answer—namely, “I commit myself to Jesus Crucified”—does not emerge, then we are deceiving ourselves and perhaps others as well.

If the existential answer—which takes shape in our lifestyles and in the small, ordinary choices that make up our days—is not “for Jesus Crucified,” it will inevitably always be an answer that boils down to “for myself.” Those who have set out on the path of mercy out of true love for God will certainly be tested by suffering, pain, and weakness.

Trials and limitations are the ordinary condition we face when we allow the “word of the cross” to permeate our lives.

God seems, in fact, to leave us with our weaknesses; He leaves us that thorn that causes us “great suffering,” as an antidote to our vanity, “so that we may not become conceited” (Rom 12:7) because of the good we do, so that, driven by the pursuit of gratification, we do not lose “the precious pearl of charity”!

*The life of St. Camillus
reflects various faces:
the suffering that preceded his
conversion, the face of Christ
that enlightens and heals,
and the faces of the sick, in
whom Camillus sees Christ.*



A new hospital opened in Haiti

The opening of the hospital in Jérémie represents a humanitarian response and an act of solidarity in the face of an unprecedented health crisis affecting a highly vulnerable population. By **Maria Chirara Sabato**

In Jérémie, a coastal city in Haiti, the new Saint Camille Hospital was inaugurated on July 12 with a Mass celebrated by the diocesan bishop, Monsignor Joseph Gontrand Decoste. The facility will be managed by four Camillian fathers and will operate in close collaboration with their confreres and the healthcare staff at Saint Camillus Hospital in Port-au-Prince.

The hospital, long awaited by the local population, addresses a very real and deeply felt need for medical care: as early as the day after the inauguration, 200 patients sought treatment there.

At the moment, however, not all services are yet operational, as the hospital is not yet fully completed. In the initial phase, the urology,

dermatology, pediatrics, maternity, and surgery departments will be operational, in addition to general medical consultations. The facility also features a laboratory and a modern surgical wing with two fully equipped operating rooms.

Numerous civil authorities attended the inauguration, along with the Camillian Fathers: Verna Ciréus, director general of Saint Camille Hospital; Father Erwann Jean-Marie, provincial delegate; and Boutroce Gally Pierre, director of the Grand'Anse Department of Health.

The opening of the hospital in Jérémie represents a humanitarian response and an act of solidarity in the face of an unprecedented health crisis affecting a highly vulnerable population.



The “Mini” Golden Jubilee of the Camillians in Caledonia, Kenya

By **Communications Office**

In 1976, the first Camillians arrived in Kenya. Fifty years later, the various communities are celebrating their Golden Jubilee in this African country. The celebrations began on May 31 in Caledonia with the Mini Golden Jubilee and will conclude on September 29 in the presence of the Superior General of the Order of Ministers of the Infirm, Father Pedro Tramontin.

The main event of the Mini Golden Jubilee took place on May 31, 2026, with the celebration of a Thanksgiving Mass at the Caledonia house—also known as Bolech House in honor of Father Bolech Mi, who built it in 1979.

The guest of honor for the day was Father Paolo Guarise, the senior-most Camillian in Kenya and one of the pioneers of this mission. He delivered the homily, during which he emphasized the fundamental role that the Caledonia community has played in the history of the Camillians in Kenya.

The first initiative was the Procura, which served as a base for everyone—religious, doctors, volunteers—who were traveling from Nairobi Airport to Tabaka Hospital.

Medical equipment sent from Italy also arrived at the Procura. The Camillian hospital chaplaincy ministry began at the Caledonia community, with the assignment of chaplains to Kenyatta National Hospital, Nairobi Hospital, Mathare Mental Hospital, and the IDH (Infectious Diseases Hospital). In 2001, the Caledonia community established the “Pastoral Care Training Center for Ministers of the Infirm,” which remains actively engaged in teaching laypeople and religious who work as pastoral workers.

Since 2012, the community has administered the parish of Ndundu, and since 2015, the parish of Kwihota as well. Today, the Camillians in Kenya are present in four dioceses: in Kisii, at Tabaka Hospital; in Nairobi, with the seminary and Bolech House; in Homa Bay, at Karungu Hospital; and in Mombasa.

The community consists of its main headquarters, Bolech House, and three residences: the residence at Mater Misericordiae Hospital, the residence at St. Peter’s Parish in Kwihota, and the residence at Our Lady Help of Christians Parish in Ndundu.



Environmental Crises: The Path to Renewal Starts with Women

By Communications Office

On June 24, Father Aris Miranda, director of Cadis International, participated in the meeting “A Holistic Approach to Health” organized by Caritas International. He addressed the interconnected crises of climate change, planetary health, and forced migration.

His presentation challenged traditional top-down relief strategies, advocating instead for an “integral ecology of healing” that views physical, mental, and spiritual health as inseparable dimensions of human dignity.

A central aspect of the presentation highlighted how environmental and sociopolitical crises expose deep structural gaps, particularly affecting informal economies and marginalized communities.

In the aftermath of extreme weather events, research indicates that workers in the informal sector—predominantly women—face the greatest obstacles on the path to economic and emotional recovery. In Cadis’s experience, starting with women and empowering them as key actors in the crisis response builds a dignified and deeply restored future that engages communities from

the grassroots up.

Father Miranda presented three success stories: in the urban informal settlements of Cebu City, in the Philippines, rather than simply receiving passively distributed aid, local women formed community organizations to lead participatory assessments of climate risks. These leaders developed fire safety protocols for their neighborhoods, removed critical obstructions to mitigate seasonal flooding, and directly and effectively urged local authorities to implement long-term infrastructure projects.

In Kenya, Cadis’s intervention focused on the rehabilitation of the Wajir well. The initiative freed nearly 4,000 people from a precarious and costly dependence on water deliveries by tanker trucks. Along with the well, Cadis organized a training course on rational water use (RUW), entrusting a locally-led, women-headed management committee with responsibility for long-term operational governance.

Following the outbreak of the conflict in Ukraine in 2022, the Polish Province of the Camillians immediately assumed operational management

of the first reception centers at Warsaw Central Station.

There, Cadis established a coworking space, provided psychological support for displaced women, and offered intensive language courses and vocational training programs. Through this project, 95% of the skilled female refugees assisted by Cadis were able to integrate smoothly into the workforce.

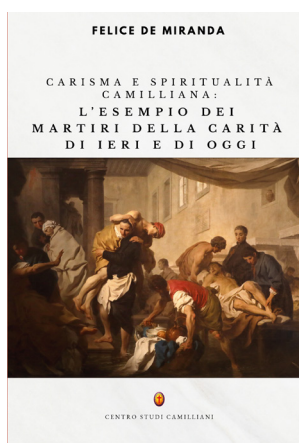
These examples prompted the speakers to put forward a revolutionary proposal: a call to place women at the center of psychosocial and ecological renewal throughout the world.

The proposal was accepted. At the conclusion of the conference, Caritas called for “institutionalizing women’s leadership at the grassroots level, urging delegates to entrust resources and decision-making power directly to women’s groups, both within parishes and in civil society.”



New Publications

Camillian Charism and Spirituality: The Example of the Martyrs of Charity, Past and Present **by Fr. Felice De Miranda**



The Martyrs of Charity are those Camillian religious who died while caring for the contagiously ill. According to a document from 1886, published by the Vatican Publishing House, there are over 300 Martyrs of Charity.

In the book, Father De Miranda recounts some of the most significant plagues faced by these Camillian religious. During the plague in Milan (1630), 17 Camillian religious died in the city’s

quarantine hospitals. During the plague in Naples (1656–1657), nearly all the Camillian religious in the city (about ninety) died while serving the sick. In Messina, during the plague of 1743, 26 Camillian religious from the city gave their lives to the very end. Among them were several novices who asked to take their religious vows early in order to serve the sick. Similarly, during the epidemics of smallpox, typhus, and cholera that struck Rome, Florence, Verona, and Bucchianico between the 18th and 19th centuries, several Camillian religious died as martyrs of charity. Within the Order, the reputation for holiness of these religious has remained unaltered for over four hundred years, confirming their sanctity.



AIDS Care Provided by the Camillians in Thailand

By **Communications Office**

On Saturday, June 27, 2026, the Camillian Social Center in Rayong, Thailand, hosted the twelfth edition of the “Bridge of Hope” event, organized to encourage public participation in supporting disadvantaged children and young people and to create a space filled with hope, happiness, and a spirit of sharing.

However, chronologically speaking, this is only the most recent event organized by an AIDS center that has just celebrated its 30th anniversary.

The true beginning of the Camillians’ commitment to combating HIV and AIDS in Thailand dates back to early 1993, when, during a general assembly of the St. Camillus Foundation, Father Giovanni Contarin was tasked with exploring ways to help the growing number of people affected by and infected with the HIV virus, as well as those suffering from AIDS.

Father Giovanni joined the staff at Bamrasnaradura Hospital in Nonthaburi, which

specializes in infectious diseases. He regularly visited patients and founded an association for HIV-positive individuals called “The Light of the Candle for Life.”

Later, on November 14, 1993, together with others, he opened a center with 17 beds and a space for educational activities. The center was located at 24 Soi Rewadi, five minutes from the hospital.

“The activities were varied,” says Father Contarin. “We offered individual and group counseling to patients’ family members; we visited the dying; we accompanied those who had been abandoned in the hospital and could not return home; we cared for those who could not walk due to tuberculosis or fungal infections; and, finally, we accompanied those who wished to die with their families, surrounded by the love and care of their loved ones.

We organized these trips monthly by minibus,

transporting patients hundreds of kilometers from Bangkok, stopping at their families' homes to explain the situation and convince them to care for their dying relative. Often these were young patients who had moved to Bangkok from various provinces for work or who had been admitted with severe infections to this infectious diseases hospital, which at the time represented the only hope in Thailand."

The center, however, was short-lived and had to close after only two years and four months.

"After several violent attacks," recalls Father Giovanni, "we were forced to close the shelter. I began looking for a plot of land or a house in a suitable location. I didn't want to flee to the desert just to continue our work.

Among the many options, I chose a plot of land that had been donated to the St. Camillus Foundation a few years earlier in the Rayong area."

It was on this 8,000-square-meter plot of land that what is now called the Camillian Center of Rayong began to take shape. Today, in addition to its main facility, it also has two separate branches in Maptaput and Bankhai, and is home to about 120 people: orphaned children and school-age

adolescents living with HIV, adults with HIV or end-stage AIDS, and people with disabilities living with HIV.

There is also a counseling center with a team that organizes prevention and protection activities in schools and factories.

From the very beginning, the main task of the

new center in Rayong has been to care for the dying in a unit called the PCU, or palliative care unit. "Later," Father Contarin recalls, "we developed our own strategy, in line with WHO and UNAIDS guidelines, and collaborated on the project: "Integration of activities outside the healthcare sector (hospitals and clinics) to address the

issue of HIV/AIDS in Thai society."

Today, the Camillian center leads the Catholic AIDS Commission in Thailand and CAPCHA (Catholics and AIDS in Asia-Pacific), which has enabled it to learn about and collaborate with hundreds of initiatives and projects sharing the same goal: to reduce stigma and discrimination, ensure access to antiretroviral treatment, care for orphaned children, and educate people about prevention, protection, and a healthy lifestyle, in line with the values of the faith and Thai traditions.

The Camillians' commitment to the fight against HIV and AIDS in Thailand dates back to early 1993, when Father Contarin was tasked with studying people infected with the HIV virus and AIDS patients.



Third Edition of the Apulian Mediterranean Award

By **Communications Office**

On June 14, 2026, in San Giovanni Rotondo (Foggia), the third Apulian edition of the “San Camillo de Lellis of the Mediterranean” award took place.

The award is part of the national project “He Took Care of Him” aimed at helping people cope with grief and was organized by the Camillian Province of Southern Italy in collaboration with the Mediterranean Health Forum, the *Misericordie* of San Giovanni Rotondo, and numerous agencies, associations, and institutions committed to promoting health, care, and solidarity.

During the event, individual and collective awards were presented to individuals, organizations, and institutions that have distinguished themselves in the fields of healthcare, volunteerism, social protection, research, assistance, and human development.

The awards are granted—through a rigorous selection process—to professionals in the health and social sectors, as well as to volunteers, organizations, and associations working in the social-healthcare and humanitarian fields.

The award was established in 2003 in northern Italy by Father Francesco De Rienzo Mi. For the past three years, since the priest moved to the Gargano region, the award has followed him there.

In total, across the various categories, 64 recipients were honored: among them were patient associations, Carabinieri officers, Red Cross committees, charitable organizations, doctors, nurses, psychologists, and various healthcare professionals.

San Camillo Hospital in Calbayog, in the Philippines, is celebrating 30 years of service

By **Communications Office**

On May 25, 2026, San Camillo Hospital in Calbayog, Philippines, began celebrations marking the 30th anniversary of its founding, honoring three decades of compassionate healthcare and unwavering commitment to the communities it serves.

The celebration began with a solemn Mass in honor of the birth of St. Camillus de Lellis.

Those in attendance expressed deep gratitude for the countless blessings the hospital has received throughout its journey and reaffirmed their commitment to continuing Christ's ministry of healing through compassionate, high-quality, patient-centered healthcare.

Following the Mass, a festive procession wound through the streets of Calbayog City, led by the lively and energetic "Drum and Lyre Corps" from Calbayog City National High School (CCNHS).

Their performances added color, enthusiasm, and energy to the event, creating a joyful atmosphere.

The event highlighted the hospital's key milestones and achievements through a celebratory video, followed by a ceremony renewing the organization's commitment to quality healthcare and compassionate service.

Among the highlights of the day were the award ceremony for the winners of the logo design contest dedicated to the hospital's 30th anniversary and the presentation of long-service awards to employees who have served the institution over the years.

The day showcased the collective dedication of the St. Camillus Hospital family and reaffirmed its enduring mission: to provide quality healthcare by putting "the heart in our hands."





Celebrating New Vocations during the Month of St. Camillus

The Order of Ministers of the Infirm continues to grow, sustained by the enthusiasm of young people who choose to serve the sick according to the Rule of St. Camillus. The celebrations taking place these days in various parts of the world bear witness to a vitality of vocation that enriches the entire Camillian family. By **Communications Office**

Priestly Ordinations in Benin

On July 14, at the Parish of St. Anthony in Zogbo, Cotonou (Benin), five confreres were ordained to the priesthood: Fr. Rodrigue, Fr. Emmanuel, Fr. François, Fr. Alfred, and Fr. Romus. The solemn liturgy was presided over by Archbishop Rubén Mainardí, Apostolic Nuncio to Benin and Togo.

Perpetual Profession in Uganda

The feast of St. Camillus also bore fruit in Uganda, where on July 14 the community celebrated the perpetual profession of Papa Moise Tabhase, a native of the Diocese of Isiro Niagara (Democratic Republic of the Congo). The celebration took place at St. Camillus Philosophy House in Kimaka Jinja, in an atmosphere of joy



Newly ordained Camillian Priests in Benin-Togo

and deep gratitude. The celebration was enriched by the presence of Fr. Anthoni Kunnel, Provincial Superior of India; Fr. Bacil, Provincial Councilor; and Fr. Vincent, Delegate Superior of Ireland, who were visiting the mission.

Temporary Professions in Kenya

In Karungu, Kenya, the temporary profession of three novices took place on July 12. The celebration, presided over by Fr. Dominic Mwanzia, Provincial Delegate, took place as part of the 50th anniversary of the Camillian presence in the country. "This jubilee is rich in fruits in many ways," emphasized Fr. Mwanzia. With the temporary profession of Peter Arege, Clinton Onger, and Caroli Omondi, the Kenya Delegation now numbers 40 religious.

New Vocations in Indonesia

The Indonesian Delegation of the Philippine Province celebrated ten new temporary professions on July 12. The ceremony, presided over by the Delegate Superior, Fr. Ignasius Sibar, took place in the serene setting of the St. Camillus Novitiate in Kupang. The new professed members are: Adam Yordan L. Tamukun, Berno Jani, Daniel Labatar, Karifansius Firman, Mark Craig P. Oguing, Pilipus Benizi Jindung, Vince Neil Aguirre, Yohanes Adi Cajambo, Yohanes Arnoldus Sandri, and Zakarias Bria.

First Profession in Vietnam

Finally, in Vietnam, during the feast of St. Camillus, the community celebrated the first profession of two young men, Vicente Tùng and Juse Tinh. The celebration was further enriched by the joyful readmission of a young Camillian to the Order after a period of discernment.

During this time marked by the liturgical commemoration of St. Camillus, the communities of the Order bear witness to a vitality that spans continents and cultures. The ordinations, as well as the perpetual and temporary professions, confirm a vocational dynamism that continues to renew the charism of mercy toward the sick. Every celebration, from Africa to Asia, manifests the power of a calling that unites young people from diverse backgrounds in a single service of evangelical charity.



Solemn Profession in Uganda



Newly Professed members in Kenya



Newly Professed members in Indonesia



Newly Professed members in Vietnam

Fr. Luis María Landa Unanue [1940 – 2026]

The Spanish Province of the Camillian religious commends to the Father's mercy the life of Father Luis María Landa Unanue, a Camillian religious and priest, who died on the morning of July 1 in the community of Sant Pere de Ribes (Barcelona) at the age of 86.

We thank God for the gift of his life, for his priestly dedication, and for his faithful service to Christ in the person of the sick, living out the charism of St. Camillus with simplicity and generosity.

The news of his death fills with sadness those who shared with him the journey of faith and mission. Certainly, Christian hope illuminates this moment with the certainty that he who dedicated his life to serving Christ in the sick now shares in the embrace of the Risen Lord. As St. Paul writes: "Whether we live or die, we belong to the Lord. So then, whether in life or in death, we belong to the Lord" (Rom 14:7–9).

Born in Zumárraga (Spain) on June 21, 1940, Father Luis María discovered his call to the priesthood at a very early age. After his studies at the diocesan seminary in Bilbao, he earned a degree in Theology from the University of Deusto. He was ordained a priest on July 4, 1973. He spent his early years of ministry in the Diocese of San Sebastián, where he generously carried out his pastoral service as a parish priest and hospital chaplain, discovering the face of Christ, which is particularly visible in the fragility of those who suffer.

That pastoral experience led him to a vocation deeply marked by closeness to the sick. His time in Ghana as a hospital chaplain, alongside the Brothers of St. John of God, further strengthened his desire to devote his entire life to the ministry of mercy. Convinced that care requires preparation



and expertise, he completed his training with studies in nursing, clinical assistant technology, and a specialization in geriatrics, combining professional knowledge with a deep evangelical sensitivity.

This journey reached its fulfillment when, inspired by the charism of St. Camillus de Lellis, he entered the Order of Ministers to the Sick in 1990. A year later, he made

his temporary profession, and in 1994, he made his solemn profession in Vagues (Argentina), definitively dedicating his life to the service of Christ present in the sick.

For many years, Argentina was the main setting for his mission.

In the community of Vagues, he collaborated in healthcare ministry and the formation of pre-novices. Later, as chaplain of the "Ángel H. Roffo" Cancer Hospital in Buenos Aires, he accompanied countless patients and their families with extraordinary sensitivity through some of the most difficult moments of their lives.

There he also served as master of the professed brothers with temporary vows, promoted vocational ministry, accompanied the Camillian Lay Family, and was part of the palliative care team, making Christ's merciful heart visible where suffering seemed to have the final say.

Between 2013 and 2017, he served as Superior of the Vagues community and as a councilor for the Argentine Delegation. Those who shared those years with him remember him as a close, serene, and deeply fraternal religious, always willing to listen to, encourage, and support his brothers with discretion and simplicity.

In October 2019, he returned to the Spanish Province and was assigned to the community of

Sant Pere de Ribes, where, due to the progressive deterioration of his health, he received the care and affection of the community.

Even in this final stage of his life, he continued to evangelize through the silence of his illness, which he accepted with peace, trust, and surrender into God's hands. His way of living with frailty was, for those around him, an eloquent witness of faith and hope.

Today, the Spanish Province gives thanks to the Lord for the gift of his life and for the fruitful ministry he carried out over decades of service to the Church and the Order. In him, St.

Camillus' ideal of "putting more heart into one's hands" became a reality, making care a concrete expression of Christ's love for the sick, the elderly, and all who experience suffering.

With our gaze fixed on the Risen Christ, let us make the words of the Gospel our own: "I am the resurrection and the life. Whoever believes in me, even if they die, will live." (Jn 11:25). May the Lord, whom Fr. Luis María served faithfully throughout his life in the face of the sick, now welcome him into the fullness of His Kingdom and grant him eternal rest. May he rest in the peace of the Lord.

*"I am among you
as one who serves"
(Luke 22:27)*

