



Ministers of the Infirm

Newsletter

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

N. 120



Why are you so troubled,
o coward?



Ministers of the Infirm
Newsletter N.120 September 2026



edited by

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Believing in Times of Fear and Change

Dear Confreres,

“When evening came” (Mk 4:35). Thus begins the Gospel account of the famous and dramatic calming of the storm. Faced with the momentous challenges of change affecting the Church—and, within the Church, our own Camillian consecrated life—we are realizing that we are all in the same boat: fragile and disoriented, yet at the same time all called to row together, all in need of comforting one another. Like those disciples who speak with one voice and, in their anguish, cry out: “We are lost” (v. 38), so too are we realizing that we cannot move forward each on our own, but only together.

Consecrated life is going through a time unlike any that has come before. We are not facing a mere season of tension in our faithful adherence to our holy vows or a questioning of the primacy of the “spiritual”: what is happening is a transformation, an anthropological and value-based shift that demands to be heard without fear. The most recent analyses of consecrated life and the Church’s magisterium over the past few decades have highlighted that the categories we’ve used to interpret the past are no longer sufficient, because today new, more radical urgent needs are emerging—ones that touch on the human and the spiritual even before they touch on structures. These urgent needs are not

merely problems to be solved, but theological spaces where the Spirit continues to speak.

A primary urgency is vulnerability. Not the spiritualized kind, nor the kind that is denied, but the real, everyday vulnerability that permeates communities and consecrated persons: psychological fragility, unspoken loneliness, accumulated fatigue, and spiritual burnout. For too long, we have viewed consecrated life as a place of strength, coherence, and stability. The question is not how to eliminate fragility, but how to live with it without being overwhelmed by it, allowing it to become a space for encounter and revelation—not for shame.

A second urgent need is the end of the work-centered model. For decades, mission has been identified with works (schools, hospitals, parishes, etc.): today, many of these works are closing, transforming, or being handed over. This is not a failure; it is a necessary transition. Mission can no longer be equated with what we do: it is time to move from works to processes, from management to presence. Consecrated life is called to become lighter: this does not mean renouncing the mission, but rediscovering its evangelical core. A consecrated life less shielded by works is a life that is more exposed, but also freer. A third urgent need is the question of authority. Physical and spiritual abuse, dynamics

of control, and subtle forms of infantilization are not isolated cases. Evangelical authority must be capable of accompanying without taking over, of protecting without stifling; authority must be capable of fostering responsibility.

A fourth urgent need is consecration in the digital age. The digital realm is becoming an anthropological environment. It alters our perception of time, the construction of identity, the quality of relationships, and the way we discern and live out our mission; it introduces new forms of closeness and new forms of loneliness; it amplifies vulnerability, calls for new forms of authority, and opens up spaces for mission that are not tied to specific works.

Like the disciples in the Gospel, we have been caught off guard by an unexpected storm. It is easy to see ourselves in this story. What is difficult is understanding Jesus' attitude. While the disciples are understandably alarmed and desperate, He is at the stern—precisely the part of the boat that sinks first. Despite the commotion, He sleeps peacefully, trusting in the Father. When He is finally awakened, after calming the wind and the waves, He addresses the disciples in a tone of rebuke: "Why are you afraid? Do you still have no faith?" (Mk 4:40).

The storm lays bare our vulnerability and exposes those false and superfluous certainties with which we have built our schedules, our plans, our habits, and defined our priorities. It shows us how we have allowed to fall asleep or been neglectful of what nourishes, sustains, and strengthens our consecrated life and our community. The Lord calls us to faith, to embrace this time of trial as a time of choice. This is not a time for God's judgment, but for our own: to choose what matters and what is fleeting; to separate what is necessary from what is not. It is the active power of the Spirit that sets our boat's course anew toward the Lord and toward others. We are likely familiar with the accounts of the two visions of the Crucified One that Camillo had at the beginning of his journey.

As often happens in the ways of God, that holy inspiration on the night of the Assumption in 1582—to "establish a Company of pious and good men who, not for pay but voluntarily and out of love for God, would serve Him with the charity and tenderness that mothers usually show

toward their own sick children" (Manuscript Life = Vms 52), had been contradicted by the turn of events: the storm and the waves of life were raging against what Camillo held in his heart. Camillo is stuck in this initial phase of uncertainty, in the uncertainty of many questions that found no answers, in difficulty and misunderstanding—sometimes even from the very people considered "closest" to him. It is precisely during the night of the trial of the stormy sea that Camillo begins to experience the following of Jesus Crucified.

The words heard from the Crucified One are well known: "Why are you distressed, O fainthearted one? Undertake the task, and I will help you, for this work is mine and not yours" (Cicatelli – Life of St. Camillo). The starting point is that of "faint-heartedness," that of a child's heart—too small, fragile, weak, and vulnerable to withstand the impact of the Spirit's power and the terrible trial of the gift's gratuitousness.

Camillus reminds us that whoever has set out on the path of mercy "out of true love for God" will certainly be subject to anxiety and fear: we must all pass through this time of desolation and trial, for it is the time when we are tested in our "steadfastness," in the steadfastness of our ideals, and in the truth of our love. We must pass through an inevitable sense of frustration, as when we fail to live up to the ideals we have promised, by vow, to uphold.

The Lord grants our requests, but according to the Father's will, not according to the desires of our hearts—which may still be "faint-hearted"—to desire God's desires. But in doing so, He transforms our hearts and minds, giving birth to the new man—a man who, precisely in this weakness, is capable of finding a new presence of God. Then, even the most tormented and stormy situations, such as the experience of fear and fatigue, become opportunities to continue the gift of self until the end, "for the love of Jesus."

Ultimately, this is the treasure that St. Camillus has placed in our hands. It is a difficult time, but also a time of grace. I invoke upon all of you the "thousand blessings" of our founder.

Fr. Pedro Tramontin
Superior general



Canonical Visit to India

by **Fr. Deepu Vallooran**

From August 3 to 28, the canonical visit of the Superior General, Fr. Pedro Tramontin, and the General Consultors—Brother Paul Kaborè, head of the Mission; Fr. Medard Aboue, head of the Ministry; and Fr. Baby Ellickal, head of Formation—took place in India.

During the trip, the visitors explored various regions of India: Bengaluru, Mananthavady, Mangaluru, Aluva, and Krishnagiri. The journey then continued to Eluru, Hyderabad, and Assam. The Superiors also visited the tomb of Saint Mother Teresa in Kolkata and the city of New Delhi.

The visit was a time of encounter, fraternity, listening, sharing, and encouragement for the various communities, and it allowed the Superior General and the members of the Consultors to see, hear, and experience the life of the Province more closely, while the confreres were able to meet the Order's leadership in a spirit of openness and fraternity.

The visit was also an opportunity to look back

with gratitude on the journey already taken. The courage of the pioneers who brought the Camillian charism to India continues to bear fruit even today. The Province has grown in its missionary presence, its ministries, its formation structures, and its vocations. Its brothers serve not only in India but also in various parts of the world, contributing to the mission of the universal Order.

At the same time, the messages from the General and the Consultors presented the Province with a series of challenges for the years ahead: to remain missionary, to foster fraternity, to strengthen formation, to accompany young brothers, to promote the vocation of the religious brother, to develop the Lay Camillian Family, to care for the well-being of the confreres, and, above all, to remain close to the sick and those who suffer.

At each location, the Superior General and the Consultors met with the confreres, celebrated the Eucharist, visited the various ministries, and

shared in the joys, challenges, and hopes of the Camillian mission in India. The purpose of the visit was to share in the reality of the Order, get to know the confreres, and encourage them to continue faithfully in the mission entrusted to the Camillians.

Above all, the visit was an invitation to move forward together. "Unity," said the Superior General, "is essential for the mission. Decisions in the Province must take everyone into account, and chapters and assemblies are important moments of shared discernment. If, in a boat," he added, "people row in different directions, the boat does nothing but go in circles. The members of the Province, therefore, must learn to row together in the same direction."

At the same time, the Province must remain united in prayer and solidarity with those serving far from home: including in Ireland, Uganda, the United States, Italy, Spain, Germany, and Austria.

In less than fifty years since its founding, the Province has already established a presence in several states of the Indian Federation, vocations are numerous, and thirty Indian religious are on mission abroad through interprovincial collaboration and what are known as "extraterritorial communities."

The challenge for the future lies in deepening this missionary generosity, particularly through stronger collaboration with the African Provinces, continued support for missions such as the one in Uganda, and openness to new areas where the Camillian charism is needed.

It is not merely a matter of expanding our geographic presence, but of sharing our gifts, personnel, experience, and the Camillian spirit with the Order as a whole, while remaining open to receiving the gifts and experiences of other Provinces.

One aspect that surprised the visitors was the close collaboration with other religious orders

present in India. "The Camillian mission," said Father Medard, "does not take place in isolation, but within the broader mission of the Church. Collaboration with other religious families can offer a visible witness to Christian unity."

As in other regions, the majority of Indian religious in India have made perpetual vows, while the number of brothers is very low: within the Order, they account for less than 8 percent. In the Indian Province, there is currently only one brother out of 73 religious.

"This situation," said Brother Kaboré, "is a real challenge for vocation promoters and formators, who must help young people clearly understand their calling."

Unlike the other members of the Council, who were experiencing Indian hospitality for the first time, for Father Baby the trip was a joyful homecoming. Fr. Baby expressed particular joy at seeing the young Camillians, so full of enthusiasm, energy, and a desire to serve.

"The Province," said Father Baby, "has the responsibility to accompany these young confreres, encourage them, and help them grow into mature, joyful, and committed Camillian religious. It is not merely a matter of conveying information or preparing candidates for religious life.

It is about accompanying people, listening to them, understanding them, inspiring them, encouraging them, and helping them gradually discover and live out their vocation with freedom, maturity, and joy."

In the words of all the visitors, the call to continue walking together, supporting one another, listen to one another, and build a place where every brother can experience the joy of belonging, the beauty of fraternity, and the passion of the Camillian vocation.



Madagascar Lies in the Heart of Poland

by **Fr. Roman Zajac**

For 45 years, Madagascar has been a mission land for the Camillian Province of Poland. The two countries are not only physically distant: their climate, language, culture, and daily life are profoundly different. Just to get there, it takes about thirteen hours from Warsaw and about ten hours by car.

But distance must not lead to emotional detachment: this is why it is important to deepen our understanding and regularly share news, photographs, and testimonies from Madagascar. It is difficult to love a mission you do not know.

In fact, the missions are not a distant appendage of the Province's life.

They are an integral part of it. We must get to know them, pray for them, and build bonds between people who live thousands of kilometers apart but belong to the same religious family.

Since the 1980s, Polish and Malagasy Camillians have served in Madagascar. Some have spent many years here. Others have left behind works

that continue to this day. All have become part of the history of St. Camillus's presence on the island.

The main center of the Polish Mission in Madagascar is Fianarantsoa. The religious house is located not far from the university hospital, with which the Camillian ministry has been associated for years. In Fianarantsoa, service to the sick remains one of the most important aspects of the Order's presence.

A special moment each week is the Sunday Mass celebrated in the hospital chapel, in which the Camilton liturgical group actively participates.

In places like these, one comes to understand that a mission is not, first and foremost, a building or an institution. A mission is an encounter with the person.

Just seven kilometers from Fianarantsoa lies Ilena, a village that is home to people with leprosy. The simple homes, the daily struggle for survival, illness, and poverty reveal a Madagascar



The leprosarium in Ilena is one of the places where the Camillian charism takes on a particularly profound meaning.

Here, the words about serving the sick and suffering cease to be merely a religious motto.

very different from the one seen in tourist photographs.

It is one of the places where the Camillian charism takes on a particularly profound meaning. Here, the words about serving the sick and suffering cease to be merely a religious motto.

In the future, Ilena could play an important role in the Mission. The Polish Province is, in fact, evaluating the possibility of using this site both for formation and to house a novitiate.

Another important location on the Mission's map is Sahambavy, situated on the shores of a lake, about a forty-minute drive from Fianarantsoa. This site still lacks connection to the electrical grid, an adequate fence, and further infrastructure improvements.

In total, there are three deacons living in Madagascar who have completed seven years of formation in Poland. Five other young Camillians are currently in formation in Burkina Faso.

They are in their final year of theology and are preparing for their perpetual profession. The goal of their formation is to return to Madagascar.

They are indeed one of the most important signs of hope for the future of the Mission. Every

Malagasy vocation represents another step toward the future of the local Church and the Camillian Mission.

For decades, the Mission has grown thanks to the tremendous dedication of missionaries who came from Poland. Today, a new chapter in its history is slowly unfolding, and young Malagasy men are preparing to take on ever-greater responsibility for the Order in their own country.

The foundations have been laid, as demonstrated by the celebrations on July 19, 2026, marking the silver jubilee of priesthood of Father Albert Rainiherinoro, the first Malagasy Camillian. Three deacons and five temporary professed were present at the celebration. Their presence was a sign of hope for the future and, at the same time, an opportunity to promote the Camillian vocation.

The Mission cannot remain merely a work carried out "for Madagascar." It must increasingly become a work of the Malagasy people themselves, rooted in their language, their culture, and their way of living the faith, while remaining faithful to the spirit of St. Camillus.



The Order's Central Economic Commission Meets

by **Fr. Lucas Rodrigo da Silva**

The third meeting of the Central Economic Commission (CEC) for the 2025–2028 term took place from September 7 to 9, 2026, at the Generalate in Rome.

All members of the Commission attended the meeting: Br. José Ignacio Santaolalla, General Treasurer; Fr. Joseph Tran Van Phat, of the Vice-Province of Vietnam; Fr. Lucas Rodrigo da Silva, of the Province of Brazil; Fr. Roger Relbamba Kafando, of the Province of Burkina Faso; Jair Gomes de Araújo, accountant for the Province of Brazil; Bruno Tribioli, administrative director of the institutional section of the Roman Province; and Emilio Servando Pernas Villar, administrator of the Spanish Province. The Superior General, Fr. Pedro Tramontin, participated in the proceedings on the first day.

The proceedings began with a time of prayer led by Br. Ignazio, followed by the Superior General's greeting and welcome message to the members of the Commission, gathered for their third meeting. Subsequently, Br. Ignazio presented the agenda and the main planned activities, with particular emphasis on the analysis of the financial reports for the 2025 fiscal year from the

Provinces, Vice-Provinces, Delegations, CADIS, Health and Development, and the General House.

Before beginning the analysis of the financial reports, Fr. Lucas was also asked to provide an update on the project “Financial and Legal Management of the Order's Assets,” an initiative aimed at strengthening a more coordinated, transparent, and responsible management of the Order's assets in service of the Camillian mission.

Over the course of the three-day session, the Commission devoted itself to examining the financial statements and reports presented, facilitating a comparison among the various sectors and entities of the Order and delving into the most significant financial and administrative aspects.

At the conclusion of the meeting, the members of the Commission expressed their gratitude for the fraternal, collaborative, and constructive atmosphere that characterized the proceedings, emphasizing the importance of dialogue and sharing in promoting financial management that is increasingly attentive and consistent with the Order's mission.



The Qualities of a Camillian Formator

A formator is, first and foremost, a leader. To lead means to breathe life into something, to awaken energy and enthusiasm, and to help another person grow.

by **Fr. Deepu Vallooran**

The formators of the Indian Province gathered on August 28, 2026, for a day of reflection, sharing, and fraternal communion.

The sessions throughout the day were led by Fr. Baby Ellickal, general consultant for formation, who guided a series of reflections on the role of the formator and the challenges facing formation today.

The day began with the question: “Who forms the formator?” The question prompted participants to look at their own lives and recognize the need for ongoing growth on a personal, spiritual, and intellectual level. A formator cannot accompany others toward maturity without remaining open to being formed himself. His relationship

with Christ, human maturity, self-awareness, willingness to learn, and capacity to serve are essential to the ministry entrusted to him.

The formator is first and foremost a mentor. To mentor means to give life, to awaken energy and enthusiasm, and to help another person grow.

The formator is therefore called not only to teach or guide, but also to encourage, inspire, and accompany those entrusted to his care. His own enthusiasm for his vocation can become a source of life and encouragement for those in formation.

Three fundamental qualities of a religious animator have been highlighted: vocational enthusiasm, human maturity, and a willingness

to serve. These qualities must be integrated into the formator's life.

A formator who lives out his vocation with joy and conviction can convey that enthusiasm to others. Human maturity enables him to deal with people and situations with wisdom and balance, while an authentic spirit of service helps him exercise his responsibility with generosity, care, and humility.

The meeting also provided an opportunity to reflect on the evolution of the concept of formation. The discussion highlighted a shift from a traditional model—centered largely on rules, control, pressure, and conformity—toward a model that places greater emphasis on listening, understanding, trust, encouragement, accompaniment, and personal responsibility.

Formation does not simply consist of molding a person according to a predetermined pattern, but rather in helping them grow and respond freely and responsibly to God's call.

Another important area of reflection was the challenges facing initial formation today. T

hese include vocational promotion and discernment, the maturity of candidates, the influence of past experiences, the fragility of commitment, individualism, community life, intercultural differences, the influence of digital culture, consumerism, and changing attitudes toward authority.

At the same time, the importance of integrating the Camillian charism, the missionary spirit, and apostolic identity into the formation process was emphasized.

Participants also reflected on healthy boundaries in formative relationships. The relationship between a formator and a candidate entails a special responsibility due to the authority and trust it implies.

The formator is called to accompany without possessing, to care without creating dependency, and to exercise authority as a form of service. Respect for confidentiality, freedom of conscience, and the proper distinction between the internal and external forums are essential.

Attention was also given to emotional, physical, and digital boundaries, as well as to the importance of protection, transparency, and accountability.

The importance of teamwork and shared responsibility in formation. Formation cannot rest entirely on a single individual. Consultation, shared discernment, dialogue, and mutual accountability among formators contribute to a healthy and coherent formation process. The formator must also possess the humility necessary to ask for help, continue learning, and remain open to the experience and wisdom of others.

In this context, Fr. Baby suggested creating a group of formators who can meet regularly to discuss issues related to formation and those in formation, share experiences, reflect on the challenges encountered, seek appropriate ways to help those in formation, and support one another in this important ministry.

The Camillian formator is not the owner of a vocation, but a servant of God's call. His task is to accompany each person entrusted to him with patience, wisdom, and respect, helping them discover and faithfully live out their own vocation. The goal of formation is not to create people in the image of the formator, but to help them grow in the image of Christ. In the Camillian tradition, this means forming people whose lives are characterized by compassion, mercy, and generous service.

The formator himself must remain open to his own formation, continually allowing Christ to shape his life. In this way, he can become a credible companion to others and help them grow in freedom, maturity, holiness, and faithful commitment to their Camillian vocation.

The exchange of experiences and reflections offered an opportunity to look at the ministry of formation with fresh eyes, to recognize the challenges of the present time, and to renew the commitment to accompany vocations with greater maturity, freedom, responsibility, and love.



Vocation Accompaniment at the Heart of Formation in Latin America

by **Fr. Baby Ellickal**

From August 10 to 15, the historic Convent of the Good Death in Lima (Peru) hosted the 24th American Meeting of Vocational Promoters and Animators from Latin America.

Among the 23 participants was Fr. Arnaldo Pangrazzi, a Camillian religious from the Tres Cantos community (Madrid), who contributed to the reflection on the processes of discernment and vocational accompaniment in consecrated life.

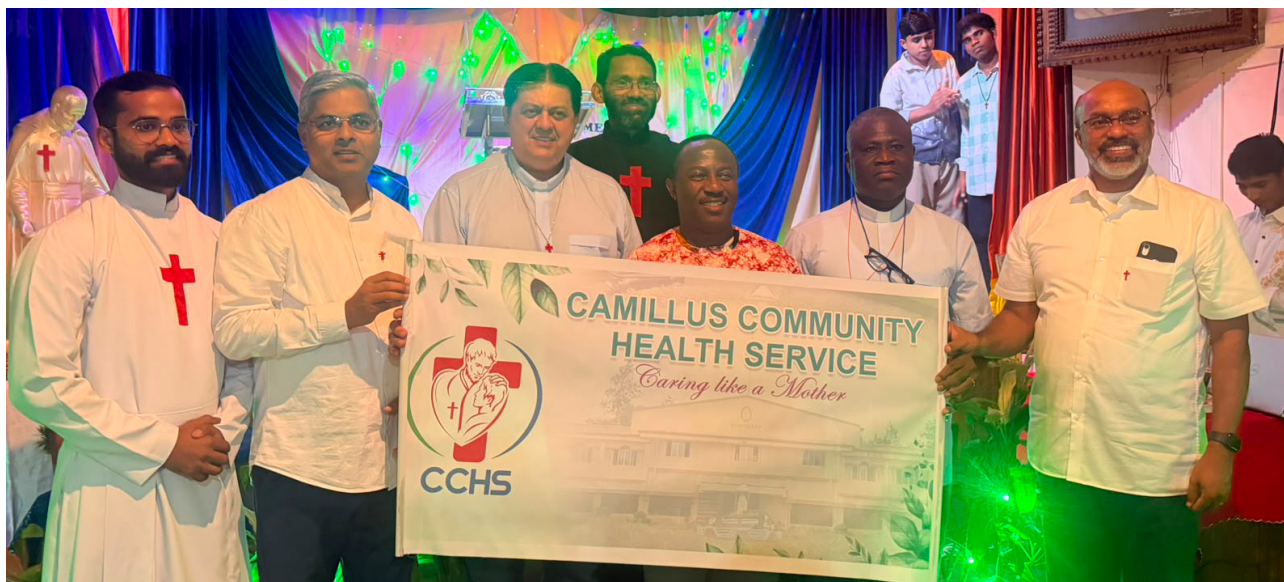
Among the topics discussed, particular attention was given to the importance of in-depth interviews for vocational discernment, taking into account aspects such as family and personal circumstances, motivations, and the charismatic dimension.

The experience also included an exercise in reflecting on the journey taken so far and looking ahead to future challenges. In addition to the formation sessions, the meeting allowed

participants to learn about various Camillian communities in Lima. Visits were made to the centers of the Sisters Ministers of the Sick, the shrine of the Tertiary Sisters of the Daughters of St. Camillus, the Camillian novitiate, and the Cefosa San Camilo center.

The experience also had a cultural and spiritual dimension, featuring a journey in the footsteps of several Peruvian saints, which fostered a deeper understanding of the history and religious tradition of the country hosting the meeting.

The 24th American Meeting of Vocational Promoters and Animators was thus an important opportunity to strengthen communion among the various Camillian communities in Latin America, to share experiences and tools for vocational accompaniment, and to renew the commitment to the formation of those called to carry on the charism of St. Camillus.



Community Health Project Launched in India

by **Fr. Sebastian Christi**

Camillians in India have launched 'the Camillian Community Health Project' at Mananthavady. The project, inaugurated on August 4, aims to bring medical care and physical and spiritual assistance to homes and villages far from cities.

The program is intended for the sick, the poor, and those who are lonely or neglected by their families. For people living with HIV or AIDS, the program also provides individual counseling, emotional support, and educational and recreational activities for their children.

With the approval of the Provincial and his council, the initiative came to life on August 4, when the Superior General, Fr. Pedro Tramontin—in the presence of members of the General Consulta of the Order of Ministers of the Infirm and

together with Fr. Antony Kunnel, Provincial Superior of India—blessed and inaugurated the project by lighting a candle. Also present at the ceremony was Bishop Jose Porunnedom of the Diocese of Mananthavady, who imparted his blessing.

The project, called “Camillus Community Health Service,” is designed to provide spiritual, physical, and emotional support to the poor and needy who are ill and confined to their homes.

There are many sick and elderly people who receive inadequate care or are neglected in their own homes, likely due to the hectic lives of their family members, a lack of knowledge about how to care for loved ones, and a shortage of facilities and financial resources. Aware of this reality, the Camillians of Mananthavady have proposed this form of ministry, which was

close to the heart and in the hands of St. Camillus himself.

The activities are carried out by a team of healthcare workers and volunteers coordinated by the Camillians. It is a collaborative ministry that takes shape through the creation of a network with religious congregations, parishes, and local government agencies.

With the Lord’s help, we trust that the compassionate love of the Crucified One, expressed in the charism of St. Camillus de Lellis, will permeate the human community, comforting the sick and the elderly. May no one feel unwanted, neglected, or forgotten in old age or during times of illness and suffering.

The following table provides a clearer understanding of the project’s objectives and activities.

Camillian Community Health Service

Objectives	Activities
Spiritual Care	• Conducting pastoral visits to the sick in their homes within parish communities, hearing confessions, and administering Holy Communion. • Organizing periodic meetings for the sick in parishes to provide spiritual and emotional support. • Conducting spiritual formation sessions and prayer meetings for volunteers and staff members
Physical Care	• Visits by the medical team to bedridden patients, the elderly, and the poor to assess their health status and medical needs. • Providing care, diagnosis, and administering mild medications, if necessary. Referring patients to healthcare facilities, if and when requested
Therapeutic Interventions	• Organizing medical camps for diagnosis and referral to specialized facilities. • Collaborating with healthcare providers to ensure accessible care for the poor
Food, Nutrition, and Medicines	• Providing food, nutrition, and medicines to the poor and needy. • Raising awareness among people to contribute to the cause (in cash or in kind)
Training and Awareness	• Training of caregivers (relatives, volunteers) to prepare them professionally and spiritually to face the reality of suffering. • Raising awareness among families and social groups about caring for the sick and the elderly within their own families and neighborhoods, to maintain their own health and that of society
Sustainability and Growth	• Recruiting human resources—a greater number of volunteers and professional staff. • Maintaining contact with donors (donor recognition programs) • Gradually expanding the ministry to other areas, as God's grace works and guides us
Finance	• Securing financial resources: local donors and project funding
Data Collection and Evaluation	• Registrazione sistematica e accurata dei dati raccolti sul campo • Valutazione professionale dei dati per una maggiore efficienza ed efficacia del ministero, per l'utilizzo da parte di soggetti con obiettivi e interessi simili affinché i Camilliani, le diocesi e il governo possano studiare e pianificare migliori strategie future
People Living with HIV/AIDS	• Providing spaces for individual and on-site counseling • Organizing programs: health awareness, emotional support, and recreational activities • Providing educational support for their children



Preserving Human Dignity Even at the End of Life

by **Juan Pablo Hernández**

José Carlos Bermejo, Provincial Superior of the Camillian religious in Spain, participated in Panama as an international speaker at the Fourth Interdisciplinary Congress on Grief and Intervention in Crisis Situations, organized by the Piero Rafael Martínez de la Hoz Foundation, in collaboration with the Panamanian Association of Psychologists and the Santa María La Antigua Catholic University (USMA) from August 20 to 22.

In one of his presentations, José Carlos Bermejo addressed the topic of human dignity during end-of-life care. Faced with a perspective that risks reducing death to its exclusively clinical aspects, Bermejo emphasized the need to care for the person in all their dimensions, recognizing their value and uniqueness until the very end.

This perspective is directly linked to the humanizing tradition of the Camillian religious and to their commitment to palliative care capable not only of managing symptoms but also

of addressing the emotional, social, spiritual, and relational dimensions of the person who is suffering.

José Carlos Bermejo's visit to Panama was also preceded by an interview published on July 17 in the Panamanian magazine *Ellas*, in which the specialist reflected on grief, death, and the challenge of humanizing end-of-life care.

In the interview, Bermejo observes that one of the difficulties in facing death stems precisely from our reluctance to talk about it because "death confronts us with our radical limit".

In his view, society needs to develop a stronger culture of thanatology, one that allows us to understand death and the processes associated with it without turning them into a reality from which we simply seek to escape.

At the same time, Bermejo highlights some positive progress: there is greater awareness of

the need to pay specific attention to the end of life, and a culture supportive of palliative care is gradually developing.

The interview also addresses the impact of the digital age on the experience of grief.

Bermejo warns that new forms of relationships—characterized by digital identities and technology-mediated connections—are transforming the way people experience loss and symbolically maintain their relationship with those who have died.

For Bermejo, humanizing end-of-life care means bringing humanistic values into the realm of care, especially when a person is in a state of extreme vulnerability.

This involves adequate management of physical symptoms, emotional support, attention to the spiritual dimension, and work within

multidisciplinary teams, prioritizing the relief of suffering and the person's well-being over purely technological care.

Bermejo also challenges some of the common misconceptions associated with grief, including the idea that “time heals all wounds.”

The grieving process, he explains, requires understanding, tenderness, and, when necessary, professional support. Recognizing and embracing each person's emotional and spiritual experience is essential to offering truly

humanizing support.

José Carlos Bermejo's visit to Panama represents a new opportunity to share the humanizing approach developed by the centers in Tres Cantos and to forge ties with Latin American initiatives dedicated to grief support and end-of-life care.

The grieving process requires understanding, tenderness, and, when necessary, professional support. Recognizing and embracing each person's emotional and spiritual experience is essential to offering truly humanizing support.

Young People Bring New Life to the Order

Between August and September, there were several professions and ordinations. The new members come from Burkina Faso, Peru, and Vietnam

by **Communication Office**



Solemn Profession in Peru

The Order of Ministers to the Infirm continues to attract vocations. Last month, there were 3 ordinations in Vietnam and 1 solemn profession in Peru. In September, in Burkina Faso, there were 10 temporary professions and 7 perpetual professions.

Solemn Profession in Peru

On August 15, the Solemnity of the Assumption of the Blessed Virgin Mary, the Church of Santa Maria della Buona Morte in Peru joyfully welcomed the solemn profession of Hardy Steward Cruz Huamán, a Camillian religious who thus concludes an important stage of his vocational journey.

The celebration was presided over by Fr. Alex Ballena, Vice-Provincial Superior of the Camillian religious in Peru, and was attended by Fr. Arnaldo Pangrazzi, a member of the Tres Cantos community (Spain) and Hardy's formator during the final years of his formation.

Three New Priests in Vietnam

On August 13, the Vietnam Province of the Order of Ministers to the Sick celebrated the priestly ordination of three deacons: Joseph Phạm Quang Hiệp, Peter Nguyễn Tuấn Anh, and Peter Lê Hùng Anh. The celebration was presided over by Bishop Joseph Trần Văn Toàn of the Diocese of Long Xuyen.

According to the bishop, love for the Lord is not expressed only in words but must be translated into concrete actions. For the Camillians, the response to the Lord is manifested through the devoted care of those who suffer. The sick need not only physical care but also psychological and spiritual support, and support in the sacramental life.

The bishop's hope is to continue in the spirit of St. Camillus and to recognize the face of Christ in the sick, in the elderly, in those who are lonely, and in those facing difficulties in life.



Three New Priests in Vietnam

In the Diocese of Long Xuyên, the religious assist the poor who are sick at the Kênh Bầy Hospital and care for the elderly living alone at the Láng Sen nursing home, which houses 52 elderly residents who are either alone or no longer self-sufficient.

The three young men entered the Order of the Camillians in 2012. For them, the day of their ordination is not a point of arrival, but the beginning of a new journey.

Temporary and Perpetual Professions in Burkina

Vocations are also on the rise in Burkina Faso. On September 8 in Ouagadougou, ten temporary

professions and seven perpetual professions were celebrated in a grand ceremony.

The ten religious who made their temporary profession are: Gordien Niyonzima (Burundi), Léonidas Nkurunziza (Burundi), Ladislav Niyimbona (Burundi), Jacques Nagreongo (Burkina Faso), Noël Kere (Ivory Coast), Félix Oubda (Burkina Faso), André Wend-Waoga Bonyida (Burkina Faso), Wendkuni Ilboudo Ouagadougou (Burkina Faso), Frank Sawadogo (Burkina Faso), Zoumaro Jean De Dieu Kone (Mali).

The following made their solemn profession: Joachim Nduwayezu (Burundi), Sidwaya Aimé Compaoré (Burkina Faso), Edmond Kondombo (Burkina Faso), Kiswensida Faustin E. Yameogo (Burkina Faso), Jacnel Nicolas (Haiti), Hancitho Cantave (Haiti), Johnny Annacy (Haiti).

Archbishop Eric Soviguidi, Apostolic Nuncio to Burkina Faso and Niger, presided over the Eucharistic celebration, and Archbishop Prosper Kontiebo, Metropolitan Archbishop of Ouagadougou, along with Fr. Guy Flavien Ouedraogo, Superior of the Province of Burkina Faso, and many other Camillians concelebrated.



Temporary and Perpetual Professions in Burkina

In Acireale, Camillians celebrate various milestones

by **Communication Office**

A solemn Eucharistic celebration presided over by Bishop Antonino Raspanti of Acireale was held on September 6, 2026 in the cathedral of Acireale, Catania, to celebrate various milestones in consecrated and priestly life lived in the spirit of St. Camillus de Lellis.

The Mass commemorated Father Mario Allegro's 50 years of Camillian priesthood, Brother Carlo Mangione's 40 years of Camillian religious consecration, Sister Maria Rapisarda's 30 years of Camillian religious consecration, and Father Paolo Calderaro's 90 years of life.

At the end of the celebration, the provincial superior, Brother Carlo Mangione, highlighted the close ties each of the honorees has with the city: "Father Paolo and Father Mario spent over 30 years, at various times, in this Camillian community in Acireale; later, they both served as pastors of the Mangano parish, directors of the Giovanni XXIII Institute, and chaplains to the Franciscan sisters in Scillichenti."

"Sister Maria," continued Brother Carlo, "is a daughter of this city; after many years traveling throughout the Camillian world, she has now returned to Acireale as a beloved daughter and a caring, hardworking sister to the beloved ones of St. Camillus. And I, in my 40 years of consecrated life, have spent 38 of them in all the Camillian



works currently present in the Acireale Mangano community. All of this speaks to the strong bond not only between our people but also between the charism of St. Camillus and this part of the Church."

At the end of his address, Brother Mangione thanked the bishop for his presence, as a sign of communion and fraternal friendship between this local Church and the great Camillian family of the diocese." He wished the faithful the 1,000 blessings of St. Camillus.



Camillians in India Honored for Their Commitment to Healthcare

by **Fr. Teji Anickattuvayalil & Fr. Deepu Vallooran**

In India, two Camillian centers have received an award for their commitment to serving the sick. The first center is Snehatheeram – St. Camillus Care Home, located in Kerala.

Snehatheeram received an award from the Archdiocese of Varapuzha in recognition of its compassionate service to people with terminal illnesses and its work in palliative care.

Snehatheeram – St. Camillus Care Home is a 24-hour residential care facility that provides medical care and psychosocial services to vulnerable populations, including older adults, individuals without adequate social support, and people living with HIV and AIDS.

The ceremony took place on July 5 at St. Anne's Church in Thottakkattukara, in the Archdiocese of

Varapuzha.

The event was opened by Bishop Antony Valumkal, auxiliary bishop of the Archdiocese of Varapuzha. In his address, the bishop fondly recalled his previous connection with the Camillians and expressed appreciation for the unique charism and dedicated ministry of St. Camillus de Lellis in the service of the sick, the suffering, and the terminally ill.

After expressing gratitude for this recognition, the director of Snehatheeram added: “ We dedicate this award to our guests, staff, volunteers, benefactors, and the Camillians. This award is also an encouragement for the future.”

The second center to be honored was St. Camillus Ashram in Yellampet, which received



the Guiding Star Awards 2026 during a ceremony held in Hyderabad. St. Camillus Ashram was recognized for its commitment to children with disabilities at the Daivalayam shelter.

The shelter provides medical care, physical therapy, special education, and spiritual care to sick children.

Father Shiju Joseph, director of Daivalayam, received the award in recognition of his selfless service to children with cerebral palsy and autism.

Also in attendance at the ceremony were Father Rohit Dhanwar, deputy director and program coordinator of Daivalayam, and Father Able Jose, the center's administrator.

The award recognizes Daivalayam's vision of offering love, care, dignity, and rehabilitation to the most vulnerable children in our society.

"This honor is not just an individual recognition," said Father Shiju, "but a tribute to the collective mission of the Camillian fathers and sisters, the staff, benefactors, and volunteers who work tirelessly for the children of Daivalayam.

We dedicate this award to all our special children who inspire us every day. We express our sincere gratitude to the organizers of the Guiding Star Awards 2026 for this encouragement, which will motivate us to continue our work with greater zeal and commitment in the service of humanity."

The Sick Are My Masters

by **Juan Pablo Hernández**

On August 25, Father Dionisio Manso, a Camillian religious and Spanish priest with over sixty years of ministry, was the guest on an interview segment of the program "Tiempo de cuidar", hosted by Gerardo Dueñas on Radio María.

During the conversation, Father Dionisio reflected on some of the most significant moments of his life as a Camillian religious and, in particular, his long experience as a hospital chaplain.

A native of Burgos, he began his vocational journey while still a teenager and has spent much of his ministry caring for the sick. He has 38 years of service at the Hospital Virgen del Rocío in Seville, in addition to experience gained at the Hospital La Fe in Valencia and the Hospital de San Pere de Ribes in Barcelona.

During the interview, he shared one of the convictions that has deeply shaped his journey: "The sick have shaped my Camillian identity."

For Father Dionisio, the sick person is not merely the recipient of pastoral care, but a true "teacher" for those who accompany them.

Listening, observing, respecting moments of silence, and discerning each person's needs are, in his view, essential elements of hospital ministry.



Fr. Dionisio Manso

Father Dionisio also reflected on the importance of respecting the spiritual and religious dimension of every sick person, regardless of their beliefs.

In light of his experience in various countries and healthcare settings, he emphasized the importance of respectful accompaniment, without imposing faith, noting that the sacraments must be understood as part of a journey preceded by listening and accompaniment.

His testimony is linked to the Center for the Humanization of Health, whose work began during his time as Provincial Superior of the Camillian Religious, and to the Listening Center in Seville, of which he was one of the founders.

Addressing the new generation of chaplains, Father Dionisio summarized his approach in three words: humanity, preparation, and vocation—combined with a fundamental attitude: knowing how to listen and allowing oneself to be transformed by the sick person.

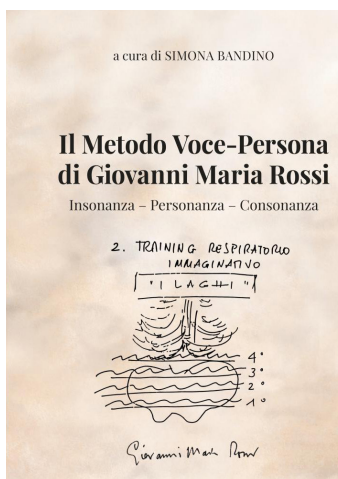
Through the perspective of a chaplain with extensive experience, the conversation offered a profound reflection on care, listening, and end-of-life accompaniment.

by **Communication Office**

Il Metodo Voce-Persona di Giovanni Maria Rossi *edited by Simona Bandino*

This volume offers a systematic and scientifically grounded presentation of the Voce-Persona Method, developed by Camillian Father Giovanni Maria Rossi (1929–2004), a leading figure in the history of vocal studies and music therapy in Italy.

Through the research conducted by Simona Bandino, the method is presented in all its theoretical and practical complexity, highlighting its cultural, pedagogical, and therapeutic roots, as well as its relevance today in dialogue with neuroscience and the sciences of the voice.



Based on the inseparable unity between voice and identity, the Voce-Persona Method views vocal production as an integrated bio-psycho-physical and relational process.

Intended for scholars, musicians, teachers, music therapists, singers, voice professionals, choir directors, educators, and trainers, this volume serves as a theoretical and methodological reference for an integrated view of the sonic

experience, in which the voice and the body are not merely technical tools but become a privileged space for relationship and healing.

Gesù e i malati — La fantasia della cura *by Luciano Sandrin*

Jesus is the Teacher to whom we must look to learn a relational style—a way of standing alongside the sick and caring for their suffering. He commanded his disciples to continue his work, never separating the ministry of the word from the diaconal ministry of care, viewing the sick person in their entirety as someone to be healed and to whom health and salvation are to be brought.

This book reinterprets—with the help of experts in the field, but also from a psychological perspective—the Gospel passages in which Jesus devotes himself to caring for

Luciano Sandrin

Gesù e i malati

La fantasia della cura



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people, rediscovering his actions to learn from him a relational style that expresses the imagination of his care.

Luciano Sandrin is a Camillian priest. He is Professor Emeritus of Psychology of Health and Illness and Professor of Pastoral Theology of Health at the Camillianum (International Institute of Pastoral Theology of Health) in Rome, where he also served as dean.

He currently teaches Psychology and Pastoral Care of Health at the Camillian Formation Center in Verona.

**“Why are you so afraid?
Do you still have no faith?”
(Mark 4:40)**

