Ministers of the Infirm

Newsletter

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



Witnessing to the Resurrection

Ministers of the Infirm
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Eschatological Hope

Dear Brothers,

At the beginning of this new month, I would like to extend a cordial and fraternal greeting to you, accompanied by the support of the Council and our gratitude for the service each of you performs in the various ministries of the Order.

The Solemnity of All Saints and the liturgical commemoration of the faithful departed, both celebrated in November, remind us of our faith in eternal life. I take this opportunity to offer and share with you a brief reflection on the eschatological hope that underlies this faith.

In the early Christian community in Corinth, Saint Paul preached forcefully: "If Christ has not been raised, then our preaching is in vain and your faith is also in vain. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also comes through a man. For just as in Adam all die, so in Christ all will be made alive" (1 Cor. 15:14, 20–22).

Christians in the first centuries after Christ quickly came to understand this life, which had become one of the fundamental truths in the witness of their faith. Ancient texts also reveal how clear to them was the idea of eternal life flowing from the resurrection of Jesus—a life for which dying as a martyr was a gain. At that time, such witnesses were honored so that their example might give the living the strength to love and serve Christ, who alone, through his own death and resurrection, gives true meaning to human life.

And so eschatological hope naturally became part of the definition, in the teaching and transmission of the faith that took place during the ecumenical councils leading to the Church's Creed. This faith, proclaimed from generation to generation, has come down to us.

"For us who look upon these figures," wrote Pope Benedict XVI, "their actions and way of life are in fact 'proof' that the things to come—Christ's promise—are not merely a reality to be awaited, but a true presence: He is truly the 'philosopher' and the 'shepherd' who shows us what life is and where it is found" (Spe salvi, 8) .

But so that this eschatological hope might not remain merely a foundational value of the faith of Christians of the past, Pope Benedict XVI himself said provocatively in the same encyclical: "We must ask ourselves explicitly: Is the Christian faith also for us today a hope that transforms and sustains our lives?

Is it 'performative' for us—a message that reshapes life itself in a new way—or has it become merely 'information' that we have, in the meantime, set aside and which seems to us to have been superseded by more recent information?" (Spe salvi, 10).

In other words, let us ask ourselves: what remains of that faith? For us and for Christians today, are the Solemnity of All Saints and the commemoration of the dead merely annual observances or true expressions of faith? For us Camillians, "accustomed" as we are—by the very nature of our charism and ministry—to death, what meaning do they hold for our consecration and service?

Far from treating these as rhetorical questions, it is urgent, however, that we rediscover their spiritual, theological, and pastoral depth in a context like ours, where it is evident that every effort is made to hide death, to diminish the significance of heroic witness, and to downplay the importance of eschatological hope in the face of life's most extreme situations.

With what awareness of eschatological hope are we able today to accompany the seriously ill and the dying on their final journey? Let us not forget that once, in the 18th century, the Camillian brothers were called " 'The Fathers of the Agonizing' in Spain, and in Lima, Peru, they were called 'Los Padres de la Buenamuerte'—both to indicate the work they did in assisting the dying and to identify the convent where they resided, known as the Buenamuerte Convent because of the title given to the Virgin in the chapel. These were not inherited noble titles. On the contrary, they are merely expressions of esteem, admiration, and veneration earned from simple people as a result of selfless Camillian service, free from human considerations. Our very fourth vow—" to serve the sick even at the risk of one's life," is impractical and meaningless unless grounded in faith in eschatological hope. So many of our predecessors lived during the glorious periods of our history, marked by the indelible seal of numerous martyrs of charity of whom we are proud.

Furthermore, the recent COVID-19 pandemic—which still leaves many questions in our hearts—has also made us aware of how the world of healthcare is undergoing constant and significant transformations and developments, in the face of which nothing can be taken for granted. The service to the sick that we profess must contend with strict legal regulations and directives that often place a brake or a limit on the promise made through solemn consecration. The medicine of the future, subject to the content-generating capacity of AI's algorithmic system, presents us with scenarios that are barely predictable in the care of the person.

According to Pope Leo XIV in "Magnifica humanitas" (90), while we are called to reflect on this great work in progress of our age, "we believers must and can choose which project to work on and in what style, in order to safeguard and enhance the magnificent humanity that has been given to us as a gift. This is not a choice about our future, but about our present, because artificial intelligence and other emerging technologies are already part of our daily lives"

It is clear that the "project" on which to work must be that of eschatological hope, and the "style" must be that of the faithful witnesses who have gone before us. Naturally, that style can and must find ways to adapt to every historical context, but it cannot stray from the fervor characteristic of those who have experienced the Risen Jesus.

" "Redemption and salvation, according to the Christian faith, are not mere facts. Redemption is offered to us in the sense that we have been given hope—a reliable hope—by virtue of which we can face our present" (Spe Salvi, 1).

The eschatological hope inherent in the resurrection of Jesus is I the horizon of meaning that has always illuminated and guided the steps of those who bear the Good News and proclaim salvation and peace. This hope is ours as well. May it always shine forth in our ministry for the glory of God and the salvation of the brothers and sisters we serve.

We remember with gratitude our Camillian brothers who have completed their journey in the Lord, faithful to the charism and to their ministry, bringing consolation and the hope of the Resurrection to the sick. They were true "fathers of a good death" and authentic witnesses to our faith.

We also entrust to God's mercy all those who have died after receiving care and service in our communities and works, that the Lord may welcome them into his peace and grant them a share in eternal life.

I entrust you to the intercession of the Virgin Mary, Queen of All Saints and Health of the Sick, and I invoke upon each of you "a thousand blessings" from our Founder, Saint Camillus.

Fr. Pedro Tramontin
Superior General



A living memory to build the future

by Communication Office

From October 3, 2026, to October 28, 2026, Fr. Pedro Tramontin, Superior General of the Order, accompanied by Fr. Gianfranco Lunardon, met with all the Camillian religious as part of the canonical visit to the Camillian Province of Northern Italy.

The visit was above all a time for listening, fraternal encounter, and discernment, allowing for a grateful acknowledgment of the journey the province has undertaken and, at the same time, for looking with realism and hope toward the transformations it is called to face.

The Superior General visited 82 solemnly professed religious and two temporarily professed religious, spread across fifteen communities and residences geographically distributed throughout Piedmont, Liguria, Lombardy, Emilia-Romagna, and Veneto. Currently, there is also a young postulant undergoing this stage of formation in Acireale as part of an interprovincial experience.

The Northern Italian Province, as a testament to its historic missionary commitment, also accompanies and supports the Camillian confreres of the delegation in Kenya, in Colombia and Ecuador, in Haiti, and the communities in Armenia and Mexico.

The pastoral nature of the visit allowed for sharing in the daily lives of the religious, enabling the Superior General to present an overview of the Order—including statistics, updates, projects, and challenges—and facilitating personal conversations with the religious.

The Northern Italian Province—like many ecclesial communities in Italy and Europe—is experiencing a decline in the number of religious and the consequent aging of its members. Despite their frailty and advanced age, the religious continue to be engaged in their pastoral work.

"I was deeply moved," says Father Pedro, "to see how so many confreres, despite their advanced age and inevitable frailties, continue to bear witness to the Camillian charism with simplicity and joy. They live it out by caring for their elderly confreres, welcoming religious returning from the missions, and being close to those housed in nursing homes and hospitals. I have met brothers who walk with canes and yet continue to go to the hospital every day to be with the sick. It is

a testimony that touches the heart: it reminds us that the Camillian vocation does not retire and that, even when physical strength wanes, the desire to serve, console, and stand by those who suffer remains alive." In addition to ministry with the sick, the fraternal and spiritual way of life in community continues, as does the diverse ministerial commitment begun by the province's founders and carried on in more recent years by figures such as Father Celestino Rizzi, a missionary in China; Father Rebuschini; Father Luigi Tezza; and Brother Ettore Boschini.

The province is involved in healthcare ministry and formation at the Camillian center, provides spiritual care in large public hospitals, accompanies the sick and their families at the end of life, and collaborates with the local church in the management of parishes. Alongside these activities, the province manages nursing homes, physical rehabilitation facilities, senior care residences, and a social housing center for foreigners. There are also various fundraising campaigns to promote health in mission countries.

This diverse ministerial commitment still allows us to transform a necessity into an opportunity. The decline in numbers and the resulting downsizing of our presence cannot be addressed solely as an organizational problem. The challenge is to transform a necessity into an opportunity for discernment. It is not simply a matter of closing ministries or reducing activities, but of asking ourselves which presences, communities, and ministries can today express the Camillian charism with greater authenticity and prophetic power. Beyond the numbers and activities, the visit was above all a time for encounter and listening: "During every visit," Father Pedro recalls, "I like to set aside time for individual religious, to learn about their hopes, their concerns, and how they view the future. Many confreres are questioning the sustainability of Camillian structures and works, especially in light of the decline in vocations and the difficulty of finding young religious who are willing and prepared to take on administrative and managerial responsibilities as well. This situation, however, can become an opportunity to seek new forms of collaboration. It would be interesting, for example, to develop stable and well-structured interprovincial collaboration, with clear responsibilities and operational procedures, so that it can function effectively and foster greater sharing of human resources and expertise. At the same time, we must open ourselves with greater confidence to collaboration with the laity, drawing on the expertise of qualified professionals and collaborators who are capable of assuming responsibilities in the management of our works, always while respecting and sharing the Camillian identity and mission." "In my individual meetings," continues the Superior of the Order, "I have also been able to appreciate the presence of religious from other provinces of the Order, who represent an important asset for our communities and for the continuity of the Camillian mission. This intercultural presence deserves to be supported and valued through appropriate formation programs, particularly in the study of the Italian language and culture. A solid foundation not only fosters better integration into community life but also allows them to express their abilities more fully in pastoral ministry and in hospitals. Investing in their formation and accompaniment therefore means transforming cultural diversity into a true resource for fraternity, the charism, and the Camillian mission." In this discernment regarding the future, the province's history is not merely a heritage to be preserved, but a wellspring to which we can return to understand how the Camillian charism has been embodied throughout the ages.

The stories and legacy of Father Camillo Cesare Bresciani, who spent his days at the Pio Ricovero in Verona; of Father Rocco Ferroni, who walked the halls of a nursing home; of the first brothers in the hospitals of Cremona, Padua, and Mantua or providing care in private homes; and of Brother Ettore Boschini and his call to the "least among us"—all have charted the course of this province. The same Spirit that inspired those creative responses in the past now calls us to new forms of fidelity. This history of charity—ancient yet ever new—does not simply hand us a legacy to preserve, but a responsibility to assume. The concrete forms of ministry may change, our presence may diminish, and our works may be reimagined; what must never waver is the evangelical passion for the sick, the fragile, and the poor. It is from this creative fidelity to the charism that the Northern Italian Province is called today to discern, with courage and hope, its own future.



Travelling with St. Camillus

by Communication Office

From Bucchianico to Rome. On November 1, the return journey of the relics of St. Camillus began from his birthplace to Rome, where Camillus founded the Order of Ministers to the Sick. Before departing, a Mass of thanksgiving was celebrated at the Shrine of St. Camillus in Bucchianico. As Father Pedro Tramontin, Superior General of the Order of Ministers to the Sick, emphasized in his homily, "Today the Church offers us a day of grace because today we celebrate the Solemnity of All Saints. Among that immense multitude of saints described in the Book of Revelation, St. Camillus also shines."

The saints are people from every people, language, and nation "who took the Gospel seriously and allowed God's grace to transform their lives." "Today," Father Pedro continued, "we are not simply celebrating a geographical move. We are celebrating the mystery of a vocation." That young man from Abruzzo, marked by limitations and frailties, was led by Providence to the city where he encountered God's mercy and where his mission in the service of the sick took shape. Holiness, too, often begins this way: with a journey, a move, a departure." Every holiness arises from a journey. Saint Camillus thus joins the long line of people who have left something behind, guided by God: " Abraham left his homeland. The Apostles left their nets. Camillus had to leave many things behind. Every saint has experienced an 'exodus,' a departure that led them out of themselves to entrust themselves to God." "In the Gospel it is written: 'Blessed are the poor in spirit, blessed are the merciful, blessed are the pure in heart, blessed are the peacemakers.' When we look at the life of St. Camillus, we recognize these Beatitudes embodied in the concrete reality of service to the sick. Camillus learned mercy by seeing in the sick person not a burden, but the very face of Christ. He sought purity of heart, converting radically and devoting all his energy to the service of the Kingdom. He was a peacemaker, bringing comfort to places where pain, abandonment, and despair reigned. His holiness did not arise far from suffering, but right in the midst of it." The life of St. Camillus, his encounter with the sick, and his rediscovery of faith, adds the Superior General, are an example for us as well: "Many times we would wish for a path that is already clear, a life without uncertainties, holiness without struggles. But the Lord often works through paths that we do not immediately understand. The young Camillus certainly did not imagine what God was preparing for him. Yet, step by step, Providence guided him toward the fulfillment of his mission."

Like St. Camillus, we too are on a journey. "Holiness does not consist in never falling, but in allowing God to lift us up again," Father Pedro . "It does not consist in being without limits, but in placing our limits in the Lord's hands. It does not consist in doing extraordinary things, but in living with love what we are called to do every day. The Solemnity of All Saints reminds us that holiness is a universal vocation. It does not belong only to the great founders, martyrs, or mystics. It is the call of every baptized person.

St. Camillus teaches us that no story is too complicated to become a holy story. No wound is too deep to be healed by grace. No past is so heavy as to prevent God from building a future of holiness."



Between Bucchianico and Rome lies the Valley of Hell

by Fr. Gianfranco Lunardon

Today, at the Mass marking the return of St. Camillus, I do not wish to speak of Bucchianico, where St. Camillus was born and where he was raised in the faith thanks to his mother. Nor do I wish to speak of Rome, the city that welcomed Camillus and allowed him to care for the sick and to found the Order of Ministers to the Sick.

Instead, I want to speak about the Valley of Hell, a place central to the life of St. Camillus. It was here, in fact, on February 2, 1575, that St. Camillus was converted.

Starting with the Valley of Hell, Camillo's outlook changed: the sick and the poor remained on the horizon, but God became the center of his life. After his conversion, Camillo gained a new awareness of God and of himself: he refocused his gaze on the center, and that center was God.

Although hagiography presents the event as a specific, dated moment, Camillo's conversion was a slow process that lasted his entire life—certainly not a one-time event on 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 carried its memory and its marks in his heart. Perhaps February 2 was the first time Camillus looked at God in a new way, beginning to discover His true face, which is always beyond our schemes.

Camillus's true knowledge of God is that of a mercy beyond all hope. Camillo's spiritual experience appears to be deeply marked by a new awareness of his own limitations and sins. In this self-awareness, Camillo discovers a devastated man, a failure. But alongside him, he discovers God, because one cannot start over alone.

It is the beginning of a new way of defining oneself, starting from the experience of unconditional love. This new way of seeing oneself and God is a willingness to accept ourselves for who we truly are—without excuses or justifications—but also to allow God to be as He chooses to reveal Himself: the God of love, the God of mercy who asks us to enter into this way of thinking.

Through his conversion, Camillo's perspective shifts. What once satisfied his heart and gratified his needs (to the point of making him dependent on them) now proves insignificant in light of his new way of seeing himself before God. Whereas before Camillo was in the habit, like all of us, of making vows that he would later forget, he now vows to give himself entirely—even at the risk of death.

Before, God was placed in a position where He could meet needs, give meaning to what would otherwise be absurd, and faith in Him was something that brought peace in the face of the immediate prospect of death. The personal encounter with God unmasks the "sedative god," the false god of Camillo's past.

Now Camillo discovers a God who, instead of satisfying desires, communicates His own; He challenges, unsettles, creates tension, and asks man to desire no longer his own will, but according to the desires of His heart. From an existential perspective, this shift in horizon implies a Copernican revolution, in which—concretely – Camillo removes himself from the center of the universe and restores God there. God is the meaning, the secret, the significance, and the commitment to holiness.





From Camillo'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 often self-serving desires to His, from a false to an authentic spiritual experience, from a God whom I think I can control to a God who takes hold of me and draws me into history as His disciple.

True conversion begins with listening to ourselves, just as we are, and learning to know and love ourselves for who we are, including those limitations that we must somehow learn to respect; only in this way will we set out on the path to present ourselves and surrender ourselves entirely to God, so that He may transform us and make us what He wills! Pope Leo XIV, in his homily in Paris a few weeks ago, quoting St. Augustine, the founder of his Order, in commentary on Psalm 169, said, "May you always be displeased with who you are, if you wish to become what you are not" .

What we are not today is the beautiful plan—the good life of the Gospel—that Jesus desires for each of us to live as saints. It is the proven, tangible evidence that this experience is possible—and it is possible for all of us.



The Oil of Charity of St. Camillus

by Communication Office

St. Camillus lived like the wise virgins: "He knew how to live as a witness to the Lord, keeping the lamp of faith burning through a life entirely dedicated to charity and service to the sick." With these words, Monsignor Luis Marín de San Martín, O.S.A., almoner to His Holiness, began his homily on November 8, 2026. The Mass was celebrated in the Basilica of Santo Spirito in Sassia, which had hosted the saint's relics for several days.

In his address, the prelate first elaborated on the parable of the ten virgins. The difference between the wise and the foolish is that the former brought a supply of oil with them in case—as happens in the Gospel—the bridegroom was delayed. The foolish, on the other hand, did not think of this.

"The oil," the bishop explained, "is everything that concretely nourishes our relationship with the Lord and keeps it alive over time. It is something that cannot be improvised at the last moment, nor recovered once the waiting is over. The oil represents that inner strength that is formed and strengthened day by day through a lived faith, concrete charity, and active perseverance.

This is the attitude that characterizes the saints—men and women who have constantly nourished their relationship with God, making their lives a faithful response to his word. Holiness, in fact, is not just one possibility among many offered by the Christian life, but the goal toward which the believer's entire existence is directed.

However, explains Bishop De San Martín, holiness is not a state attained once and for all, but a daily journey. "It is not enough to start off well. One must remain faithful even when faith faces difficulties, when prayer becomes arduous, and when it seems not to produce immediate results."

It is within this attitude of perseverance in

prayer, faith, and charity that St. Camillus finds his place, for he "has given the Church a concrete witness of fidelity to the Gospel. One becomes a saint by learning to love, serve, and care for suffering people with the same love with which Christ reached out to the poor and the sick. His fundamental spiritual insight is that the sick person is not simply someone in need of assistance, but a brother or sister in whom one encounters Christ" .

In his care for the sick, Saint Camillus leaves us two very concrete teachings: "The sick person must never feel like a burden, a number, a clinical case, or a nuisance, but must be welcomed and recognized in their dignity, whatever their condition may be. Charity requires, first and foremost, a heart capable of tenderness." In his rules, Camillus recommends cultivating a maternal affection similar to that of a mother for her own sick child. It is a love that seeks no recognition and does not shy away from hardship. It is a love that draws near, accompanies, knows how to wait, and continues to give of itself even when there is nothing in return."

The second teaching concerns the holistic care of the sick. "Camillus asks his religious not to limit themselves to meeting material needs, but to care for the whole person, attending to their spiritual dimension as well, respecting each person's circumstances and accompanying them with sensitivity and discretion. Care, in fact, must encompass the whole person—body, mind, emotions, and spirit. It is not enough to treat physical pain. We must also know how to listen, offer comfort, respect the deepest questions, and accompany each person through their own experience of suffering."

"The witness of St. Camillus," concludes the Vatican Almoner, "reminds us, therefore, that holiness is not measured by the apparent grandeur of our works. What matters is love for others. It is not only what we do that matters, but above all the way we do it and the spirit in which we act. It is here that holiness becomes an everyday reality when love does not remain a mere intention, but takes shape in our hands, in our words, in our gestures, and in our choices. This is how we can transform service into charity, care into a witness to the Gospel, and our lives into a concrete response to God's love."

From this perspective, the life of St. Camillus can be seen as a concrete interpretation of the parable of the ten virgins. "His lamp is fueled day after day by the oil of prayer, fidelity, adoration, and loving service to the sick. His closeness was not a passive waiting, but a life entirely oriented toward others—encountering and serving them in our brothers and sisters who suffer."





God, St. Camillus' Greatest Treasure

by Maria Chiara Sabato

The parable of the talents and the presence of the body of St. Camillus lead me to some reflections. Thus, began the homily of Cardinal Baldo Reina, Vicar General of the Diocese of Rome, during the Mass on November 15 at the Church of St. Mary Magdalene.

"The talents are not the personal qualities and gifts that each of us has received—but a true treasure. At that time, one talent was equivalent to about 20 years' wages for an average laborer; five talents were 100 years of work." As the cardinal went on to explain, "God therefore entrusts to his servants—us—his treasure, which is God himself. And St. Camillus found this talent. St. Camillus understood that God was the greatest treasure. We could never understand or grasp the life and works of Saint Camillus without comprehending the insight that God is everything. What drives Saint Camillus to reach out to the sick, to create a different culture around them, is the discovery of God as a treasure in his life. Saint Camillus received these talents and invested them with courage, with suffering, with a spirit of sacrifice, and through constant trials."

The cardinal's reflection continued, addressing those present and the baptized in general: "Today, the legacy of St. Camillus challenges us and asks, 'What are you doing with the treasure God has entrusted to you?' because God continues to bestow His gifts upon each of us with His customary generosity. God was generous with St. Camillus, St. Thomas, and all the saints, but He is no less generous with us. God entrusts His gifts to each person according to their abilities, but He entrusts gifts to everyone. May we not find ourselves paralyzed by fear of God, by a mistaken idea we have of Him, or behave like the third servant who says, 'Here is your talent; I am returning it to you,' because that servant had never truly made the talent his own; he never considered it intended for him personally. So I return to the question: how do we make the most of this talent that has been entrusted to us with such great generosity?" "Saint Camillus," the cardinal continued, "teaches us that discovering this treasure changes our lives. From the moment of his conversion, Camillus spared no effort in serving the little ones, the least among us, and the sick."

What is striking about the life of St. Camillus, however, is the modernity of his teachings: "He asked us to put our heart into our work, and this is highly relevant today. The sick person is not just a number, someone who needs a medical report or a medical record; above all, they are a person who needs dialogue, a kind look, and someone who approaches them for who they are."

At the end of his homily, the cardinal invited everyone to pray for all those who are suffering, for healthcare workers, for those in hospitals, and for those who, for financial reasons, have decided not to seek treatment. "Let us pray," he added, "that no one suffering from illness or pain may feel alone or abandoned. Let us pray that those responsible for the sick may always place the dignity of the person at the center, for the worth of a society is measured by the care it shows toward the least among us and the sick."



St. Camillus, Mirror of Christ's Kingship

by Communication Office

The Feast of Christ the King unites the kingship of Christ—"who does not dominate but bends down to heal the wounds of humanity"—with the humanity of Camillus, who made the sick his life's calling because in them Camillus finds the kingship of Christ. With these words, Cardinal Pietro Parolin began his homily during the celebration held on November 22 at the Church of Santa Maria Maddalena in Rome on the occasion of the return of the saint's relics.

"When we read and meditate on the Gospel of Matthew's account of the Last Judgment," the cardinal continued, "the question arises spontaneously: 'And I, on which side will I stand?' But the real question that Jesus poses does not concern the future so much, because at that point He Himself will show us which side to take—and He will do so by observing where we are placing ourselves right now." . The question the Gospel invites us to reflect on, Parolin said, is "Where do I choose to dwell today? With whom do I walk in my daily life? Judgment takes place today—in the choice to stand with those whom the King and Shepherd prefers to associate with and with whom He identifies: the hungry, the thirsty, the sick, the poor, the vulnerable, and those seeking both material needs and meaning." The verbs that describe the simple, ordinary actions of daily life—eating, drinking, dressing, meeting, visiting—conceal the opportunity for Eternity: 'Whatever you did for one of these least of my brothers and sisters, you did for me.' "

Returning to the opening remarks, "Christ's kingship is expressed in service and self-giving. Saint Camillus de Lellis was a mirror that reflected this evangelical kingship by bearing witness to mercy alongside the sick. For Saint Camillus, caring for the sick was equivalent to serving the King, Christ himself. The sick person is perceived and cared for as the flesh of Christ: to serve Christ in the sick and, as Christ, to serve the sick. Those who knew him said that 'if he had had a hundred hands, he would have used and devoted all one hundred to that service.' Camillo's work was not simply the encounter between an 'illness' and a 'skill,' but the encounter between those who are poor and in need and those who know they are enriched—in this life and in eternal life—by that poverty and that need."

"In imitation of Jesus and St. Camillus," Parolin concluded, "our hands can become a 'sacrament' of God's benevolence and tenderness; our wounds can become openings through which to understand and experience the human condition, but also places where the Lord's grace—conveyed through care, welcome, and consolation—can heal and save humanity itself."



Building Bridges for formatione

by Fr. Baby Ellickal

On November 14, a two-day formation event on the theme “Building Bridges of Collaboration: Together for Interprovincial and Intercongregational Formation” came to a close. The event took place in Rome at the General House of the Camillians.

The gathering aimed to promote new perspectives on collaboration and strengthen communion among the Provinces and the various Congregations of the Camillian Charismatic Family. At the same time, the organizers sought to foster forms of collaboration with other religious congregations. Fr. Baby Ellickal, coordinator of the Central Commission for Formation, opened the proceedings by extending a warm welcome to the participants, expressing his joy at their presence and emphasizing the importance of this opportunity for encounter and shared responsibility. He then presented the theme of the two-day event, outlining its objectives and program. The first presentation was given by Fr. Guido Errico, a Salesian, who explored the topic of interprovincial and intercongregational collaboration in formation, offering food for thought on the value of sharing, reciprocity, and shared responsibility in formation processes. The speaker highlighted how the sharing of experiences, expertise, and resources is an essential condition for strengthening charismatic identity, valuing diverse cultural realities, and ensuring continuity and quality in formation. In particular, he drew attention to the need to pool qualified formators, resources, and adequate formation facilities, while simultaneously fostering mutual understanding and fraternity among religious from different cultural backgrounds. In the afternoon, Brother José Carlos Bermejo offered a reflection on the theme “Formation through Intercongregational Collaboration.” Beginning with the challenges that consecrated life faces in the current context, he emphasized the importance of overcoming the tendency to live and work within the confines of individual Institutes, opening up to a broader experience of communion, to the sharing of respective charisms and available resources, and to the implementation of joint formation initiatives. Among the proposals that emerged over the two days, particular prominence was given to the idea of dedicating a “Year of the Camillian Charism” as an opportunity to deepen and share the spiritual, charismatic, and apostolic heritage of St. Camillus with all members of the Camillian Charismatic Family. Two additional priorities were also identified: promoting the systematic study of the Order’s two official languages, Italian and English, and to create a shared digital platform to collect and make available documents, texts, and resources useful for initial and ongoing formation. To ensure continuity in the work undertaken, the Commission agreed to meet twice a year—once online and once in person. The next online meeting is scheduled for June 2027. Thailand has been proposed as the venue for the subsequent in-person meeting, with a tentative date of December 7–10, 2027. This event could coincide with the celebration of the 75th anniversary of the Camillian presence in Thailand.



Walking Together in Formation

by Fr. Baby Ellickal

From November 9 to 12, 2026, the meeting of regional secretaries for formation took place at the General House of the Ministers of the Sick in Rome, on the theme "Walking Together in Formation. Toward an Integral and Missionary Formation Journey." In his opening remarks, Father Ellickal emphasized the importance of strengthening communion, shared responsibility, and collaboration among the regions to address the current challenges of consecrated life and religious formation. He also outlined five fundamental attitudes that would guide the discussion: listening, sharing, discerning, collaborating, and making concrete commitments. In turn, the Superior General, Fr. Pedro Tramontin, encouraged the participants to approach the gathering with openness and a sense of responsibility. Following him, Fr. Gianfranco Lunardon, Vicar General, spoke on "Camillian Formation in a Changing Reality: Challenges, Risks, and Possible Paths to Strengthen Our Formative Programs." The presentation explored several particularly relevant aspects: human and emotional maturity; the relationship between cultural identity and charismatic belonging; changes in the perception of illness and suffering; new forms of communication and community relations; digital culture; and the motivations for religious consecration. His remarks sparked a reflection on accompanying human frailty, on the need to move beyond a formation model tied to structures and works and to foster a more direct presence alongside the sick.

Discussion also centered on renewing the exercise of authority through dialogue and shared responsibility, as well as the new challenges posed by digital culture in formation processes.

The Regional Secretaries presented the vocational and formation situation in their respective regions, outlining current initiatives, achievements, and the main challenges. The discussion revealed several shared needs: strengthening vocational outreach and personal accompaniment, paying greater attention to the preparation of formators, promoting human and emotional maturity, deepening Camillian identity and spirituality, ensuring the protection of minors and vulnerable persons, and fostering a mindful use of digital technologies and artificial intelligence in formation programs.

The concluding discussion led to the identification of several proposals aimed at promoting greater collaboration between the Provinces and Delegations and facilitating the coordination of formation initiatives at the Order level. Guidelines were also formulated to develop common criteria for accompanying adult vocations, enhance the use of digital resources in formation, value the contribution of qualified laypeople, and define clearer criteria for study and mission experiences abroad. At the conclusion of the meeting, among the priorities for 2027, the importance of coordination and collaboration among the Regions was reaffirmed in order to effectively implement the proposals that emerged.



A New Rehabilitation Center Opens inGeorgia

by Fr. Roman Zając

On the tenth anniversary of Pope Francis's visit to Georgia, the Camillians inaugurated and blessed a new rehabilitation center for people with disabilities.

This took place on October 1, 2026, in Kutaisi, Georgia—exactly ten years after Pope Francis's historic visit to the Camillians' care center in Tbilisi.

During his visit to Tbilisi, Pope Francis met with the sick, the elderly, and those in need of support, as well as with those who dedicate their energies daily to serving them. On that occasion, he recalled that the poor and the weak are the "body of Christ" and that caring for them is a hallmark of Jesus' disciples.

Ten years have passed since that meeting. The Pope's message has found its continuation right here in Kutaisi. A place has been created where God's consolation can be expressed through vocational rehabilitation, the patience of therapists, and the daily care of those in need.

These two events are linked not only by the date but, above all, by the same understanding of Christian mercy. At the center is the person, whose dignity does not depend on age, health, or physical abilities.

Behind every disability lies a real story. There are parents who have been caring for their children for years. There are people for whom performing the simplest task requires an enormous effort. There are families weary of constant caregiving, seeking professional support, but also simple and genuine human understanding. It is precisely for them that the Kutaisi Center was founded.

During the Mass, the conviction that the human person is much more than their body, a diagnosis, or their limitations resonated with particular force. "A person's dignity does not begin with the ability to be self-sufficient, nor does it end when that ability is lost." This phrase from the homily represented one of the most important messages of the celebration: in a world that so often judges

people based on their abilities and achievements, the inalienable dignity of every human being was reaffirmed.

For this reason, the mission of the new Center will not be limited to improving physical abilities. It will also be to help the person discover what is still possible. Rehabilitation should not be limited to the question: "What can't you do?" Rather, it should ask: "What can we do together so that you can do more?"

Job, in the midst of his suffering, wasn't asking for a lesson on the meaning of suffering. He wasn't expecting easy answers. He needed someone to sit beside him, listen to him, and not look away. The Center aims precisely to be that gaze, that extra bit of attention.

Rehabilitation does not begin merely with a specialized tool or an exercise. It begins with connection, trust, and patience—with one person capable of saying to another, "I'm with you. Let's try this together." Even if not all therapies will result in the hoped-for outcome or full recovery of physical abilities, we can still patiently seek what is possible and never leave the person alone.

The Kutaisi center aims to be a home—a safe, welcoming, and trusting space. A place where a person can be themselves, without fear of rejection. Those who come for rehabilitation should not feel like a patient number or just another clinical case. They should experience being valued as a person, knowing that every effort they make is recognized.

For this reason, during the blessing, prayers were offered not only for the building but also for the hands of the therapists—for their expertise, patience, and professionalism. For all those who will embark on the difficult journey of rehabilitation, and for the families who will rejoice even at the smallest progress of their loved ones. Because walls are not blessed for their own sake; a place is blessed so that it may serve the person.







60 Years of Camillian Presence in Burkina Faso

by Maria Chiara Sabato

On Sunday, October 18, the parish of St. Camillus in Ouagadougou, Burkina Faso, along with the Christian community, priests and brothers, healthcare professionals, and many faithful, gathered to celebrate 60 years of the Camillian presence in Burkina Faso.

The theme of the day was: "Let us celebrate the past, live in the present, and build the future."

The celebration, presided over by Bishop Justin Kientega of Ouahigouya, was an opportunity to revisit a history of love, sacrifice, and service to the sick and the most vulnerable.

The opening of the celebration featured a tribute to the first Camillian fathers who arrived in Burkina Faso. Their courage planted the seed of St. Camillus's charism in this African nation. Over six decades, their work has given rise to hospitals, care centers, and shelters for vulnerable people.

In his homily, the bishop praised the commitment of the Camillians, who continue to be "the hands and heart of Jesus" for the sick. The choir's songs, liturgical dances, and colorful offerings bore witness to this community's joy of life.

The work, as the bishop emphasized, is not over. It is important to continue building the future and to carry on the work with hope. The presence of young religious and lay collaborators is indispensable for addressing the new challenges of healthcare, medical ethics, and spiritual support for the sick.

The final blessing, shared in a festive and fraternal atmosphere, led the assembly toward a new chapter in the history of the Camillians in Burkina Faso, with the promise to continue serving the sick, even at the risk of their own lives.

A Square for the Camillian Father Celestino Di Giovanbattista

by Maria Chiara Sabato

A square dedicated to Father Celestino di Giovanbattista. This took place in Massa d'Albe, a town of over 1,300 residents in the province of L'Aquila, in Abruzzo. There, on October 25, the community dedicated the square in front of the church to the Camillian priest who devoted much of his life to Burkina Faso.

Father Celestino (1934–2001) chose to live out the Gospel and his vocation by serving the least of these, giving himself entirely to the most needy in distant and challenging lands, without ever forgetting his roots or his home community. On August 27, 1972, Father Celestino set foot for the first time on Burkinabé soil, where the Camillians had been working since October 1966. Assigned to the community at St. Camillus Parish in Ouagadougou, he remained there until October 13, 2001, when he was killed by an inmate while visiting the prison.

"Dedicating a square to him is not merely a formal act," recalled Mayor Nicola Blasetti, "but a tangible and lasting sign of our entire town's gratitude toward a man of extraordinary humanity, faith, and selflessness.

From today onward, anyone who passes through this square will be able to remember his example of love for one's neighbor and dedication to those who suffer. His name thus remains engraved not only on a plaque, but in the hearts of all of us. Because there are people who, even as they travel far and wide, continue to belong deeply to their homeland. And there are examples of lives that deserve to be remembered every day—not only on solemn occasions, but in the daily gestures of care, generosity, and love toward others".

With the plaque the municipality has placed in his memory, Father Celestino's name will be



a daily presence in the town's life, serving as a tangible reminder of the values of solidarity, altruism, and compassion for those who suffer.

Present at the ceremony were the Deputy Prefect of L'Aquila, Giuseppe Girolami; the parish priest, Father Francois Xavier; the Camillian priests, whose witness brought the memory of the missionary even more vividly to life; Regional Councilor Mario Quaglieri; Regional Councilor Gianpaolo Lugini; Provincial Councilor Ernesto Fracassi; and the Deputy Mayor of Avezzano, Fabrizio Ridolfi.

The presence of representatives from neighboring municipalities was a further sign of affection for this missionary. What made the day even more meaningful was the participation of local organizations, reflecting a community capable of coming together around its values and the figures who have shaped its journey.

New Priest in the Ordert

by Communication Office

Young people continue to be drawn to the charism of St. Camillus. Proof of this is the ordination of three priests in Madagascar and five in the Indonesian delegation.

Three Priestly Ordinations in Madagascar

On Sunday, October 18, 2026, in Fianarantsoa, Madagascar, three young religious of the Order of St. Camillus were ordained to the priesthood. They are: Fr. Philantrope Auguste Razafindramandohy, Fr. Tantelison Ruphin Raherimandimby, and Fr. Joseph Michel Rakotonjanahary.

Along with the three Camillians, three deacons from the Congregation of the Missionary Oblates of Mary Immaculate were also ordained to the priesthood.

The solemn Mass was presided over by the Archbishop of Fianarantsoa, Archbishop Fulgence Rabemahafaly, in the presence of the Coadjutor Archbishop, Archbishop Jean Nicolas Rakotojaony.

Among those attending the celebration was Fr. Roman Zając, Superior of the Polish Province of the Camillians. Madagascar is, in fact, deeply connected to the Polish Province, which has been sending its missionaries to this African land for 45 years. The three new priests also completed a period of formation in Poland.

New Priests in Indonesia

We give thanks to God for the priestly ordination of five new Camillian priests from the Indonesian Delegation.

The Holy Mass was celebrated on October 25, 2026, at the Chapel of the St. Kamilus Major Seminary in Nita, Maumere, Flores. The celebration was presided over by Bishop Edwaldus Martinius Sedu of the Diocese of Maumere.

The new priests are: Fr. Arnoldus Mada, 2. Rev. Fr. Apolitus Fridolin Anang, Fr. Kamilus Warjaya, Fr. Virgilius Sumantri Nonci, Rev. Fr. Yohanes Panjur.

May the Lord guide and strengthen them as they begin their priestly ministry to serve the sick and the needy with Christian love.



I tre sacerdoti malgasci



I cinque sacerdoti indonesiani

How to Address Climate Crisis

by Communication Office

From November 9 to 12, 2026, Cadis hosted the international conference "Strengthening Resilience to Disasters," which took place at the Camillian Assistance Center in Bangkok, Thailand. Representatives from 13 countries were present: Thailand, Myanmar, Vietnam, the Philippines, Kenya, Uganda, Tanzania, Australia, Italy, Taiwan, Indonesia, Spain, and India.

The goal of the conference was to exchange knowledge and experiences and to integrate common operational guidelines to strengthen communities' capacities to effectively address climate change, natural disasters, and social challenges.

The conference revealed that progress toward authentic sustainability does not simply consist of solving or mitigating immediate problems, but of laying a solid foundation for communities in environmental conservation, strengthening resilience to crises, and fostering spiritual well-being. On the first day, participants discussed the most effective approach during the early stages of a disaster. The data show that self-help, mutual aid, and collaboration with government agencies are the key factors for survival.

A model that integrates these three factors bridges the gap between citizens and public assistance and lays the foundation for resilient communities. Resilience, however, must be based on the ability to improve physical infrastructure, invest in training and periodic drills, and have clearly designated leaders responsible for promoting collaboration and organizing post-disaster recovery operations.

The second day focused on community-based disaster risk management and reduction. When local voices guide decision-making, disaster management shifts from passive relief to informed community action. Effective disaster management cannot rely solely on post-disaster aid. On the contrary, the development of



local capacities, inclusive infrastructure, and community-centered policy actions are essential for mitigating risks before disasters occur. A truly resilient community, as the day's discussion concluded, plans for the continuous provision of essential services, not just the distribution of temporary aid. Traditional risk and disaster management often relies exclusively on technical components such as engineering, logistics systems, data maps, and safety standards.

However, to transform a community from a state of systemic vulnerability to lasting resilience, risk management and disaster reduction must go beyond a purely reactive approach. Resilient communities are built by linking technical infrastructure to human dignity, synodal listening, and integrated mental health care.

The results, as explained by Father Aris Miranda, international director of Cadis, must always be defined in a participatory manner with local women and men, never unilaterally imposed by donors. At the conclusion of the workshops, CADIS presented the project "One Mission, Many Voices," which shifts the focus from project design to the connections between communities that share experiences and commitments through a network. Communication and the exchange of experiences help foster awareness at the national level and global solidarity.

Visit to Benin by Economic Councils

by Maria Chiara Sabato

From October 9 to 21, 2026, the Camillian Province of Benin had the joy of welcoming Father Lucas Da Silva, Father Joseph Phat Tran, and Brother Paul Kaboré, advisors to the Office for the Economic and Legal Management of the Order of Ministers of the Sick's Assets.

Their stay began with a Mass, and the days were filled with work, discussions, meetings, and above all, moments of fellowship and brotherhood.

Thanks to the willingness and cooperation of every religious in the Province, the guests were able to carry out their mission and achieve the objectives of their visit. They departed happy with what they had experienced among us. "For our part," say the Camillians of Benin, "we cherish the memory of a fraternal, enriching, and warm presence."



Health and Care

Hiv Testing on the Camotes Islands

The Camillian community of Simbakalusugan, in the Philippines, provided home-based medical care in the Camotes Islands, in Cebu. Partners in this initiative included the Woodwater Center for Healing, the Department of Health (DOH), PhilCHANCebu, and the Catholic Bishops' Conference of the Philippines.

Through HIV testing and awareness campaigns, the mission promotes health education, encourages early screening, and creates a safe and welcoming space where every person is treated with dignity, understanding, and respect.

In addition to ensuring access to health services, the initiative reminds us that taking care of one's health is also an act of love toward oneself and toward others. By breaking the silence surrounding HIV and challenging stigma and discrimination, the Camillians help build a community where no one is left behind and everyone is welcomed with compassion.

Thanks to their efforts, the people of Cebu have also received accurate information about the spread and treatment of HIV, and every family has been given the gift of hope.



Father Lee Tai Chuen, Davide (1944-2026)

The confreres of the Camillian Delegation in Taiwan announce the passing of the Camillian religious Father Lee Tai Chuen, Davide (born February 2, 1944; temporary religious profession: September 5, 1992; solemn religious profession: February 10, 1996; priestly ordination: September 28, 1996). Fr. Davide Lee, MI, died peacefully at 11:53 a.m. on October 24, 2026, at the long-term care center of St. Mary's Hospital in Loudong, Taiwan. He had been hospitalized since mid-August. We ask for your prayers for the repose of Fr. Davide's soul before the Lord of Life.

To look back on Father Li's priestly ministry is to hear a hymn to dedication. In his early years, he traveled to Korea for evangelization, carefully guiding young vocations and forming Korean priests; upon his return to Taiwan, he served as director of the pastoral department at Our Lady of Luodong Hospital and also served as spiritual director for the sisters of the Order of Missionary Doctors, comforting countless sick people and souls. Father Li also devoted more than twenty years of his life, with all his heart, to the indigenous communities of Datong Township in Yilan County: from Niudou, Malun, Yingshi, and Songluo to Lunpi—everywhere bears the imprint



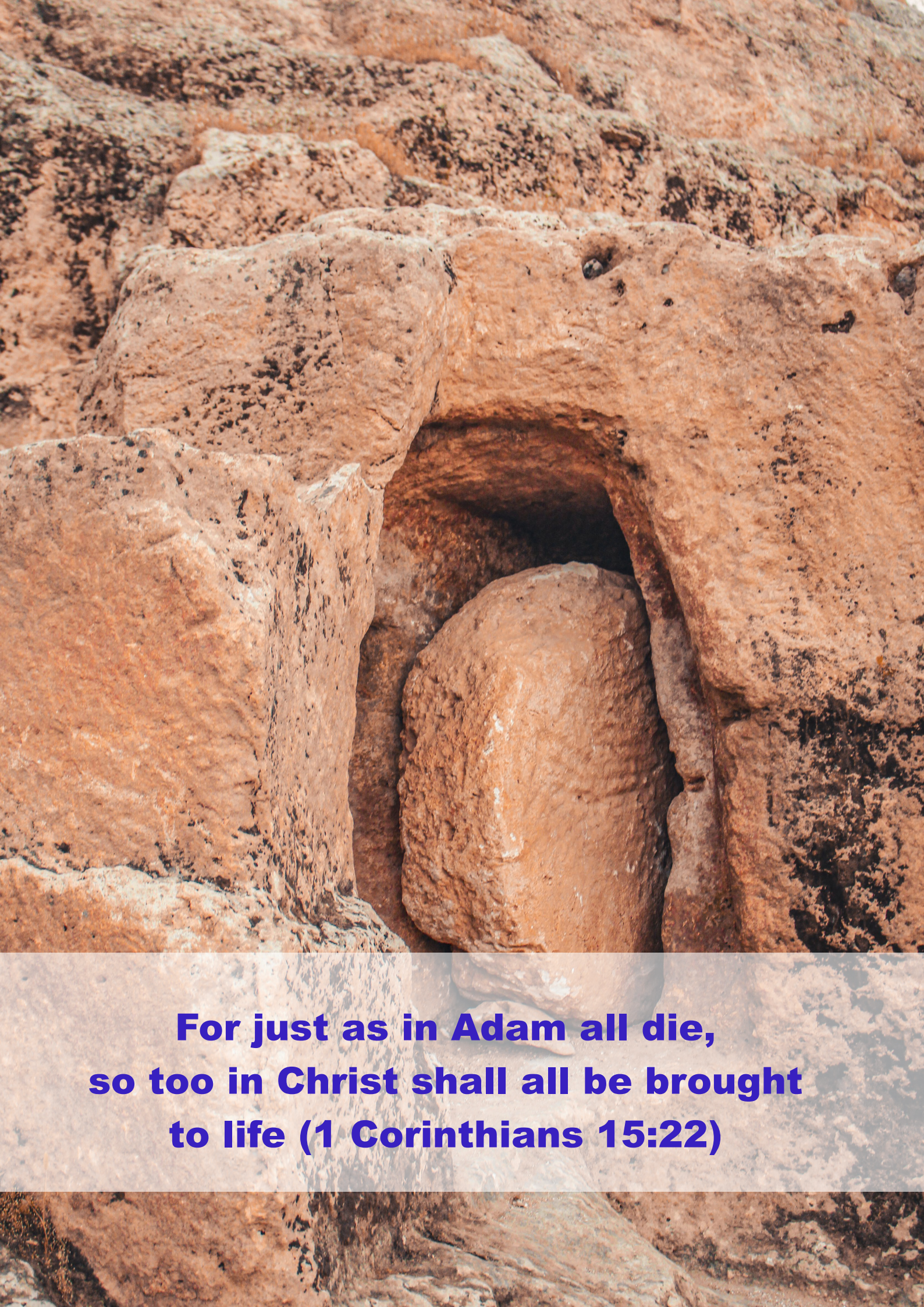
of his simple and tenacious life. Wherever he went, he sowed peace; standing alongside the vulnerable, he listened to them and instilled strength in them, embracing this land and the Atayal people with the gentleness of a lifetime.

In his homily, the celebrant recalled: "Throughout all these years, Father Lee led an extremely simple and austere life, never attaching importance to material things: for example, Father Lee had no particular preferences regarding transportation; even when, due to illness, he was no longer able to drive, he never sought any comfort for himself; his sole concern and plea was a single phrase: 'I want to celebrate Mass! I want to visit my flock!' This pure heart, which loved the Lord and cared for the flock with constant dedication, moved everyone present."

Father Li was a serene and deeply contemplative soul; his gentle and humble presence was often more inspiring than his words. In the final months of his life, as his physical strength gradually declined and he required attentive care from others, he reminded us that even in weakness, every person remains precious and worthy of love; God's faithful presence permeates and accompanies every moment of our lives.

At the funeral, which took place on October 28, three confreres were also present who had come specifically from Korea, crossing the sea: this affection, which spanned thousands of kilometers and the passage of time, is truly the most beautiful testimony to the love that Father Li cultivated throughout his life.

Father Lee served the Lord faithfully throughout his life and, through his humility and simplicity, embodied the image of the Good Shepherd among people. Wherever he went, he sowed peace; wherever he encountered fragility, he offered a listening ear and strength, selflessly dedicating the love of his entire life to this land and to every person. Now he is freed from all earthly toil and contemplates the face of the Lord in eternal light.



**For just as in Adam all die,
so too in Christ shall all be brought
to life (1 Corinthians 15:22)**