

# **BEHOLD THE REALITIES WITH THE EYES OF JESUS**

**Behold the Reality of Camillian Prophecy in terms of Spirituality-Charism-Ministry in the context of a post-European Order, recalling the situation of change caused by the post-pandemic situation**

## **RETREAT FOR THE MEMBERS OF GENERAL CHAPTER**

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## General Introduction

Beholding the reality with the eyes of Jesus is nothing but entering into the perspectives of Jesus with regards to life's many realities.

As Camillian Chapter members united together, we are called to behold the reality of Camillian Prophecy regarding our spirituality, charism, and our ministry with the Eyes of Jesus because the Camillian prophecy is a prophecy of God's direct intervention through the Merciful Eyes of Jesus in the life of St. Camillus for the sick vulnerable people.

Therefore, the Camillian prophecy is an Incarnated prophecy, a pitched-tent prophecy, 'a-taking-the-weight-of-others' prophecy that has the message of preaching the Gospel and healing the sick by wearing the vulnerability of the sick. By this incarnated prophecy, God had already intervened in the particular context of the abandonment of the sick to the then cultural *milieu*. This prophecy resonates even today in the context of pandemic and post-pandemic lived experiences.

As such, the Camillian Prophecy is the decision of all Camillians in the context of synodality in order to discern with open hearts and open minds what God is still speaking about our identity: spirituality, charism and ministry of the Fourth Vow to the sick, where He is leading us to go; and what meaning our Camillian identity in a novel way has to do with in the world of sickness, while taking into account the post-Pandemic time and the post-European context of our Order.

May this Retreat be one of inspiration and enlightenment, discernment and decision according to the movements of the Holy Spirit so that our Order will become prophetic to bring the Good News of God first of all to all Camillians and then to all the sick people who are "our lords and masters".

### PRAYER TO ST. CAMILLUS DE LELLIS

Glorious St. Camillus,  
Turn your merciful eyes upon those who suffer and those who care for them.  
Grant to the sick resignation and trust in the goodness and power of God.  
Make those who take care of the sick be generous and lovingly dedicated.  
Help us to understand the mystery of suffering as a means of redemption and the way to God.  
May your protection comfort the sick and their families and encourage them to live together in love.  
Bless those who dedicate themselves to the infirm.  
And may the good God grant peace and hope to all.  
Amen.

## Reflection 1

### Camillian Prophecy from Pandemic to post-Pandemic

*Blessed and happy that minister of the infirm who will consume his life in this holy service with his hands inside the dough of this charity (St. Camillus)*

#### Introduction

Reflection 1 deals with Camillian prophecy that moves away from pandemic to post-pandemic with hope and courage. In this first talk, let us reflect on the following elements:

#### Pandemic Reality calls for a new Theodicy

The Pandemic reality has taught us to go back to our '*past*' so as to be faithful to our history. And the post-Pandemic reality is teaching us to do an *introspection* in the '*present*' so as to be more *innovative* in our practice of our charism in the '*future*': there is a call to *strike the chord of symphony between pre-pandemic and post-pandemic*.

#### Interconnectedness between Innovation and Fidelity

The post-Pandemic calls every Camillian to be innovative while being faithful to our Past. For us Camillians, something that has been *innovative* is doing our ministry of reaching out to the pandemic-stricken people through the hard work of each province and delegation. But this 'something innovative' has not forgotten our familiar collaborative and participatory role of caring for the sick through projects of action in communion, participation and mission.

#### Innovation and Fidelity in the Bible

This intermingling of innovation and fidelity is something very much part and parcel of the Bible where God chose the people of Israel to reveal Himself to other nations while He through prophets paved the way for Christianity. Similarly, the commitment to the Fourth Vow of every individual province is the real need in times of post-Pandemic, while the same commitment has to be in line with our Camillian history.

#### Relevance of Prophecy

Being innovative and faithful calls for being prophetic Camillians. 'Prophecy' is a charism of the Holy Spirit to ordinary individuals who are intermediaries with extraordinary love and fidelity for God. This charism requires a great deal of on-going pastoral discernment and diagnosis of the problems (*cf. Cam. Constitution #58 & #112*). Prophecy is an intervention that leads to action, not an information that leads to inaction. Prophetic intervention that discerns the Will of God for today's society has to be both: *Selection* and *Connection*.

#### Reality of Being a Camillian Prophet

The reality of being a Camillian prophecy is to become the voice of God heard *loudly, clearly, distinctively and meaningfully* because every Camillian is the reverberation of the sighs of the sick by being and becoming "individual, synodal, hovering over, near, pastoral, comforting, edifying, pneumatic, charismatic, prophetic, empathetic."

#### Conclusion

The prophetic nature of Camillians is to become the message of harmony because "*health is a tension towards harmony*" (St. John Paul II), and every Camillian becomes the message of ceremony because "*health is a tension towards ceremony*" (Pope Francis).

## Reflection 2

### Camillian Prophecy from Fixed Reality to Rooted Reality

*Blessed are the ministers of the sick who know the greatness of their vocation and have the holy zeal of Our Holy Institute (St. Camillus De Lellis)*

#### Introduction

Reflection 2 deals with Camillian prophecy from some of our fixations so as to get rooted as Order. This passage invites us towards an *introspection* in humility. It is a return to the rooted reality of Camillian identity wherein we rediscover the first love for Jesus / for St. Camillus, with which we have started our journey as Camillians. It is a rediscovery into our *past* that gives meaning to our life in the *present* and hope in the *future*.

So, it is very important to return to the first love, to the root. This returning, rediscovery, re-finding consists of 3 important signposts: 1) Remain in the love of Jesus, 2) Return to the Camillian Root, and 3) Return to the Forgotten Route.

#### 1. Remain in the Love of Jesus (John 15:4, 9)

There are 2 negative ways that are to be avoided, while 1 positive way that is to be included:

*Way of Privacy:* this way has to be avoided by each religious because this way is one of mystery and secrecy without transparency and accountability;

*Way of Activism:* this way makes a person get intoxicated with self-glory or self-glorification; this is the way of Saul and so it has to be avoided;

*Way of Solitude:* Solitude is aloneness in the presence of God and in the presence of others truly and sincerely to express our beloved and loving nature. Remaining in the love of Jesus is the way of solitude.

#### 2. Return to the Camillian Root

Returning to the Camillian root involves an understanding of Camillian history which is spoken at four levels: 1) Personality (St. Camillus), 2) Place (Bucchianico), 3) Patterns (St. Camillus in line with God), and 4) Purpose: *telos* (it is not your work but mine).

#### 3. Return to the Forgotten Route

Remaining in love also takes a third return, a return to the Route that is forgotten or not undertaken. Jesus calls every Camillian to take the forgotten route of Israel (11 days) that takes us to God, avoiding thus a long route (40 years) that takes us to perdition. Besides, He calls us to take the narrow route that entails blessing and salvation, rather than broad route that entails curse and perdition.

#### Conclusion

As we have seen so far, the Camillian history is a return to the first love, to the root, that consists in: 1) remaining in the love of Jesus, 2) returning to the Camillian Root, and 3) taking the Forgotten Route.

In this sense, the return to the first love is a point of arrival for a point of departure, that is, we arrive with the decision to return to the first love and from this we depart anew.

## Reflection 3

### Camillian Prophecy from Religiosity to Spirituality

*Blessed are the ministers of the sick who employ the talent entrusted and work in the Lord's vineyard with a life of self-denial and charity towards the suffering members of Christ (St. Camillus)*

#### Introduction

Reflection 3 deals with Camillian Prophecy from a sort of religiosity to a reality of spirituality. It is a call to be faithful to our unique spirituality. It moves us away from a religiosity that does not serve us to be true Camillians but to a spirituality that rises us up to an experience of the Red Cross. The spirituality of the Red Cross will always help us to be unique in our way of being and doing. This spirituality consists in 1) *Christus Patiens*, 2) *Christus Camilliani* and 3) *Altus Christus*:

#### 1. *Christus Patiens*

*Christus Patiens* is a spirituality of seeing the presence of Jesus already passed amidst the sick before we try to be present near to the sick.

*Christus patiens* is a *compartire* of God through *patire* of Jesus by removing one's own comforts and wearing the discomforts of others while counting on God. If so, our spirituality will be a spirituality of Jesus and we will become *Christus Camilliani*.

#### 2. *Christus Camilliani*

*Christus Camilliani* is a spirituality of owning up our Camillian identity as partners and ambassadors of Christ provided that we have to be healed of our woundedness and failures. The ability to be partners of Christ will be the result of looking at our wounded nature and getting ourselves healed.

#### 3. *Altus Christus*

The spirituality of Camillians that starts from *Christus patiens* and travels through *Christus Camilliani* is a spirituality of *Altus Christus*.

The only one person in the history who was considered to have become *altus Christus* is St. Francis Assisi. But for us Camillians, that saint is our Founder because he saw Jesus in the sick and in those who care for them, and in himself as the healer and comforter.

St. Camillus became '*altus Christus*' by way of "Rising in love", which means "Rising in the sweetness of the Cross, that is, in the Red Cross." Every Camillian who rises himself on the sweetness of the Cross, that is, Red Cross, becomes motif for charity, love and sacrifice.

#### Conclusion

The Camillian spirituality is a wholistic spirituality that revolves around these *Christus patiens*, *Christus Camilliani* and *altus Christus*.

Every Camillian sees Jesus in the sick (*Christus patiens*), sees Jesus in themselves (*Christus Camilliani*) and becomes Jesus for the sick (*altus Christus*) provided he has to remove his comforts, to take the discomforts and to count on God rather than on himself.

