



Ministers of the Infirm

# Newsletter

Camillian world seen from Rome, and Rome seen from the world

N. 90



## From the Superior General



**Fr. Pedro Celso Tramontin, MI**  
*Superior General*  
*Ministers of the Infirm*

I hope this letter finds you well and happy in your ministry. This letter is intended to be the first in a series of letters from the Superior General and the Consulta. We have envisioned a form of informal, monthly communication to connect with you and share the daily “story” of our Order: dreams, projects, events, desires, etc. We have desired this for some time, and now it has become possible.

In his message for the 57th World Communications Day, Pope Francis emphasized the importance of “speaking from the heart.” “Only by listening

and speaking with a pure heart can we see beyond appearances and overcome the indistinct noise that, even in the field of information, does not help us to discern in the complexity of the world in which we live. The appeal to speak from the heart radically challenges our time, so prone to indifference and indignation, sometimes even on the basis of disinformation, which falsifies and exploits the truth.”

We deemed it essential to reorganize our Communication Office by appointing Father Sibi Augustin Chennatt, a religious from the Indian province and specialized in social communication sciences, as the person in charge of communication for our Order. You can reach him through the following: email-[comunicazione@camilliani.org](mailto:comunicazione@camilliani.org); WhatsApp - +39 351 318 6090.

The Communication Office’s role is not only to convey news from the General Curia but also to create a “network communication,” listening to what is happening in the Camillian world so that the so-called “center” can gather and transmit information, making known what is happening.

We need this network of communicators to share information, provide updates,

foster reflection, and improve communication. We would like to receive information, suggestions, and provocations from you, from the Provinces, Vice-Provinces, Delegations, and various entities within the Order, having an attentive ear to the specific and local and thinking on a global level.

Saint Camillus was a great communicator; he knew how to convey to the sick a new way of reading and understanding the Gospel. He communicated through his life. Like him, we do not want to merely transmit ideas and images but a real life. I hope that the challenge to communicate and communicate better leads us to truly live the Gospel as brothers, with our hearts turned to the Lord.

I hope this letter is warmly received in your hearts, in your commitments, and in your communities, so that we all feel the urgency and importance of communication and know how to be a network of Camillian communicators.

Fraternally,

Fr. Pedro Tramontin MI

Rome, January 31, 2024



In this regard, I think of all those who found themselves terribly alone during the Covid-19 pandemic: the patients who could not receive visitors, but also the many nurses, physicians and support personnel overwhelmed by work and enclosed in isolation wards. Naturally, we cannot fail to recall all those persons who had to face the hour of their death alone, assisted by healthcare personnel, but far from their own families.

I share too in the pain, suffering and isolation felt by those who, because of war and its tragic consequences, are left without support and assistance. War is the most terrible of social diseases, and it takes its greatest toll on those who are most vulnerable.

At the same time, it needs to be said that even in countries that enjoy peace and greater resources, old age and sickness are frequently experienced in solitude and, at times, even in abandonment. This grim reality is mainly a consequence of the culture of individualism that exalts productivity at all costs, cultivates the myth of efficiency, and proves indifferent, even callous, when individuals no longer have the strength needed to keep pace. It then becomes a throwaway culture, in which “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor or disabled, ‘not yet useful’ – like the unborn, or ‘no longer needed’ – like the elderly” (Fratelli Tutti, 18). Sadly, this way of thinking also guides certain political decisions that are not focused on the dignity of the human person and his or her needs, and do not always promote the strategies and resources needed to ensure that every human being enjoys the fundamental right to health and access to healthcare. The abandonment of the vulnerable and their isolation is favoured also by the reduction of healthcare merely to a provision of services, without these being accompanied by a “therapeutic covenant” between physicians, patients and family members.

We do well to listen once more to the words of the Bible: “It is not good for man to be alone!” God spoke those words at the beginning of creation and thus revealed to us the profound meaning of his project for humanity, but at the same time, the mortal wound of sin, which creeps in by generating suspicions, fractures, divisions and consequently isolation. Sin attacks persons and all their relationships: with God, with themselves, with others, with creation. Such isolation causes us to miss the meaning of our lives; it takes away the joy of love and makes us experience an oppressive sense of being alone at all the crucial passages of life.

Brothers and sisters, the first form of care needed in any illness is compassionate and loving closeness. To care for the sick thus means above all to care for their relationships, all of them: with God, with others – family members, friends, healthcare workers – , with creation and with themselves. Can this be done? Yes, it can be done and all of us are called to ensure that it happens. Let us look to the icon of the Good Samaritan (cf. Lk 10:25-37), to his ability to slow down and draw near to another person, to the tender love with which he cares for the wounds of a suffering brother.

Let us remember this central truth in life: we came into the world because someone welcomed us; we were made for love; and we are called to communion and fraternity. This aspect of our lives is what sustains us, above all at times of illness and vulnerability. It is also the first therapy that we must all adopt in order to heal the diseases of the society in which we live.

To those of you who experience illness, whether temporary or chronic, I would say this: Do not be ashamed of your longing for closeness and tenderness! Do not conceal it, and never think that you are a burden on others. The condition of the sick urges all of us to step back from the hectic pace of our lives in order to rediscover ourselves.

At this time of epochal change, we Christians in particular are called to adopt the compassion-filled gaze of Jesus. Let us care for those who suffer and are alone, perhaps marginalized and cast aside. With the love for one another that Christ the Lord bestows on us in prayer, especially in the Eucharist, let us tend the wounds of solitude and isolation. In this way, we will cooperate in combating the culture of individualism, indifference and waste, and enable the growth of a culture of tenderness and compassion.

The sick, the vulnerable and the poor are at the heart of the Church; they must also be at the heart of our human concern and pastoral attention. May we never forget this! And let us commend ourselves to Mary Most Holy, Health of the Sick, that she may intercede for us and help us to be artisans of closeness and fraternal relationships.

Rome, Saint John Lateran, 10 January 2024

*Courtesy:* <https://www.vatican.va/content/francesco/en/messages/sick/documents/20240110-giornata-malato.html>

# MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 58th WORLD DAY OF SOCIAL COMMUNICATIONS

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## *Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication*

Dear brothers and sisters!

The development of systems of artificial intelligence, to which I devoted my recent Message for the World Day of Peace, is radically affecting the world of information and communication, and through it, certain foundations of life in society. These changes affect everyone, not merely professionals in those fields. The rapid spread of astonishing innovations, whose workings and potential are beyond the ability of most of us to understand and appreciate, has proven both exciting and disorienting. This leads inevitably to deeper questions about the nature of human beings, our distinctiveness and the future of the species *homo sapiens* in the age of artificial intelligence. How can we remain fully human and guide this cultural transformation to serve a good purpose?

### *Starting with the heart*

Before all else, we need to set aside catastrophic predictions and their numbing effects. A century ago, Romano Guardini reflected on technology and humanity. Guardini urged us not to reject “the new” in an attempt to “preserve a beautiful world condemned to disappear”. At the same time, he prophetically warned that “we are constantly in the process of becoming. We must enter into this process, each in his or her own way, with openness but also with sensitivity to everything that is destructive and inhumane therein”. And he concluded: “These are technical, scientific and political problems, but they cannot be resolved except by starting from our humanity. A new kind of human being must take shape, endowed with a deeper spirituality and new freedom and interiority”. [1]

At this time in history, which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart. [2] Only by adopting a spiritual way of viewing

reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality and our membership within a larger community.

This wisdom of the heart lets itself be found by those who seek it and be seen by those who love it; it anticipates those who desire it and it goes in search of those who are worthy of it (cf. Wis 6:12-16). It accompanies those willing to take advice (cf. Prov 13:10), those endowed with a docile and listening heart (cf. 1 Kg 3:9). A gift of the Holy Spirit, it enables us to look at things with God’s eyes, to see connections, situations, events and to uncover their real meaning. Without this kind of wisdom, life becomes bland, since it is precisely wisdom – whose Latin root *sapere* is related to the noun *sapor* – that gives “savour” to life.

### *Opportunity and danger*

Such wisdom cannot be sought from machines. Although the term “artificial intelligence” has now supplanted the more correct term, “machine learning”, used in scientific literature, the very use of the word “intelligence” can prove misleading. No doubt, machines possess a limitlessly greater capacity than human beings for storing and correlating data, but human beings alone are capable of making sense of that data. It is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and

self-referential subjects, detached from all social bonds and forgetful of our status as creatures.

Human beings have always realized that they are not self-sufficient and have sought to overcome their vulnerability by employing every means possible. From the earliest prehistoric artifacts, used as extensions of the arms, and then the media, used as an extension of the spoken word, we have now become capable of creating highly sophisticated machines that act as a support for thinking. Each of these instruments, however, can be abused by the primordial temptation to become like God without God (cf. Gen 3), that is, to want to grasp by our own effort what should instead be freely received as a gift from God, to be enjoyed in the company of others.

Depending on the inclination of the heart, everything within our reach becomes either an opportunity or a threat. Our very bodies, created for communication and communion, can become a means of aggression. So too, every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between individuals who do not share a common language. Yet, at the same time, they can be a source of “cognitive pollution”, a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true. We need but think of the long-standing problem of disinformation in the form of fake news, [3] which today can employ “deepfakes”, namely the creation and diffusion of images that appear perfectly plausible but false (I too have been an object of this), or of audio messages that use a person’s voice to say things which that person never said. The technology of simulation behind these programmes can be useful in certain specific fields, but it becomes perverse when it distorts our relationship with others and with reality.

Starting with the first wave of artificial intelligence, that of social media, we have experienced its ambivalence: its possibilities but also its risks and associated pathologies. The second level of generative artificial intelligence unquestionably represents a qualitative leap. It is important therefore to understand, appreciate and regulate instruments that, in the wrong hands could lead to disturbing scenarios. Like every other product of human intelligence and skill, algorithms are not neutral. For this reason, there is a need to act preventively, by proposing models of ethical

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regulation, to forestall harmful, discriminatory and socially unjust effects of the use of systems of artificial intelligence and to combat their misuse for the purpose of reducing pluralism, polarizing public opinion or creating forms of groupthink. I once more appeal to the international community “to work together in order to adopt a binding international treaty that regulates the development and use of artificial intelligence in its many forms”. [4] At the same time, as in every human context, regulation is, of itself, not sufficient.

#### *Growth in humanity*

All of us are called to grow together, in humanity and as humanity. We are challenged to make a qualitative leap in order to become a complex, multiethnic, pluralistic, multireligious and multicultural society. We are called to reflect carefully on the theoretical development and the practical use of these new instruments of communication and knowledge. Their great possibilities for good are accompanied by the risk of turning everything into abstract calculations that reduce individuals to data, thinking to a mechanical process, experience to isolated cases, goodness to profit, and, above all, a denial of the uniqueness of each individual and his or her story. The concreteness of reality dissolves in a flurry of statistical data.

The digital revolution can bring us greater freedom, but not if it imprisons us in models that nowadays are called “echo chambers”. In such cases, rather than increasing a pluralism of information, we risk finding ourselves adrift in a mire of confusion, prey to the interests of the market or of the powers that be. It is unacceptable that the use of artificial intelligence should lead to groupthink, to a gathering of unverified data, to a collective editorial dereliction of duty. The representation of reality in “big data”, however useful for the operation of machines, ultimately entails a substantial loss of the truth of things, hindering interpersonal communication and threatening our very

humanity. Information cannot be separated from living relationships. These involve the body and immersion in the real world; they involve correlating not only data but also human experiences; they require sensitivity to faces and facial expressions, compassion and sharing.

Here I think of the reporting of wars and the “parallel war” being waged through campaigns of disinformation. I think too of all those reporters who have been injured or killed in the line of duty in order to enable us to see what they themselves had seen. For only by such direct contact with the suffering of children, women and men, can we come to appreciate the absurdity of wars.

The use of artificial intelligence can make a positive contribution to the communications sector, provided it does not eliminate the role of journalism on the ground but serves to support it. Provided too that it values the professionalism of communication, making every communicator more aware of his or her responsibilities, and enables all people to be, as they should, discerning participants in the work of communication.

#### *Questions for today and for the future*

In this regard, a number of questions naturally arise. How do we safeguard professionalism and the dignity of workers in the fields of information and communication, together with that of users throughout the world? How do we ensure the interoperability of platforms? How do we enable businesses that develop digital platforms to accept their responsibilities with regard to content and advertising in the same way as editors of traditional communications media? How do we make more transparent the criteria guiding the operation of algorithms for indexing and de-indexing, and for search engines that are capable of celebrating or canceling persons and opinions, histories and cultures? How do we guarantee the transparency of information processing? How do we identify the paternity of writings and the traceability of sources concealed behind the shield of anonymity? How do we make it clear whether an image or video is portraying an event or simulating it? How do we prevent sources from being reduced to one alone, thus fostering a single approach, developed on the basis of an algorithm? How instead do we promote an environment suitable for preserving pluralism and portraying the complexity of reality? How can we make sustainable a technology so powerful, costly and energy-consuming? And how can we make it accessible also to developing countries?

The answers we give to these and other questions will determine if artificial intelligence will end up creating new castes based on access to information and thus giving rise to new forms of exploitation and inequality. Or, if it will lead to greater equality by promoting correct information and a greater awareness of the epochal change that we are experiencing by making it possible to acknowledge the many needs of individuals and of peoples within a well-structured and pluralistic network of information. If, on the one hand, we can glimpse the spectre of a new form of slavery, on the other, we can also envision a means of greater freedom; either the possibility that a select few can condition the thought of others, or that all people can participate in the development of thought.

The answer we give to these questions is not pre-determined; it depends on us. It is up to us to decide whether we will become fodder for algorithms or will nourish our hearts with that freedom without which we cannot grow in wisdom. Such wisdom matures by using time wisely and embracing our vulnerabilities. It grows in the covenant between generations, between those who remember the past and who look ahead to the future. Only together can we increase our capacity for discernment and vigilance and for seeing things in the light of their fulfilment. Lest our humanity lose its bearings, let us seek the wisdom that was present before all things (cf. Sir 1:4): it will help us also to put systems of artificial intelligence at the service of a fully human communication.

Rome, Saint John Lateran, 24 January 2024

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[1] *Letters from Lake Como*.

[2] The 2024 Message for the World Day of Social Communications takes up the preceding Messages devoted to *encountering persons where and how they are* (2021), to *hearing with the ear of the heart* (2022) and *speaking to the heart* (2023).

[3] Cf. “*The Truth Will Make You Free*” (Jn 8:32). *Fake News and Journalism for Peace*, Message for the 2018 World Day of Social Communications.

[4] *Message for the 57th World Day of Peace*, 1 January 2024, 8.

**Courtesy:** <https://www.vatican.va/content/francesco/en/messages/communications/documents/20240124-messaggio-comunicazioni-sociali.html>



## **Jubilee - 450th anniversary of the Conversion of Saint Camillus**

### **Competition for the creation of Logo, lyrics of the Hymn and text of the official Prayer**

By **Fr. Medard ABOUE, MI**  
*Coordinator, Central Commission*

**C**onversion to God, which took place in Camillus de Lellis on February 2, 1575, was of an all-encompassing nature. On the one hand, it is a point of arrival, because it consciously closes a dissolute past, and, on the other, a point of departure, because it opens up a future of holiness. That day, “Kneeling on a stone, he began with unusual pain, and tears raining from his eyes, to weep bitterly over his past life. Saying:

ah miserable and unhappy me, what great blindness was mine not to know my Lord sooner?” (Vms 46). What happened in him during the crossing of the “Valley of Hell” from San Giovanni Rotondo to Manfredonia, his “Road to Damascus” (cf. Acts 9:3-7), marked him so deeply that the “No more world, no more world”, which he uttered through his tears, announced a radical change of life in the course of which he embraced, without

ever looking back, Christ who so loved the world to the point of giving his own life on the Cross. The way in which Camillus then devoted himself totally to the service of his suffering neighbour, even at the risk of his life, giving birth to the ‘nova schola caritatis’ (Benedict XIV, 1746), became the content and implementation of his conversion, in which he was ‘CONQUERED BY CHRIST’ (cf. Phil 3:12).

This Pauline expression with profound spiritual, theological and pastoral significance is considered by the Central Commission, after detailed discussion and consultation with others, as the motto for the Jubilee - 450th anniversary of the Conversion of Saint Camillus (February 02- December 08, 2025), which we, as his spiritual sons and daughters, wish to celebrate with abundant fruits of grace.

To this end, the Central Commission is organising a competition and wishes to invite the various realities that make up the large Camillian Family spread throughout the world, those who collaborate with it and all devotees of the saint to create the Logo, the lyrics of the Hymn and the text of the official Prayer for this Jubilee.

The logo, the lyrics and prayer must contain the Jubilee motto: 'Conquered by Christ' and must refer to the Jubilee theme: the conversion of Saint Camillus.

In addition, the logo, the lyrics and the text of the prayer will be admitted in the following manner:

### 1. LOGO

The logo must identify and summarise, in terms of communication, the human and spiritual figure of Saint Camillus through the motto Conquered by Christ. It should therefore have the following characteristics:

- must be original, unprecedented, developed specifically for the competition, aesthetically effective, easily distinguishable and adaptable to different dimensions, enlargeable or reducible, always maintaining its effectiveness on different sizes, surfaces and uses;
- should not infringe or violate the rights of third

parties, including copyrights, trademarks, patents and any other intellectual property rights;

- must not contain any effigies or photographs or other identifying elements without authorisation;
- must be suitable or adaptable to any media used;
- must be reproducible while maintaining its effectiveness in any size, format and type of print;
- must contain the inscriptions: Conquered by Christ / Saint Camillus 1575-2025;
- must be reproducible in four-colour, greyscale and black-and-white printing.

### 2. ANTHEM LYRICS

The lyrics of the hymn should contemplate and synthesise, in terms of communication, the human and spiritual figure of Saint Camillus through the motto Conquered by Christ. It should therefore have the following characteristics:

- must be presented in Italian; if in another language, provide the exact translation into Italian
- must be syllabic, melodic and strophic,
- must consider the religious/ liturgical context and at the same time be in line with the times,
- must be original and unpublished,
- the composition must be poetic and the lyrics must consist of several stanzas,
- the stanza generally consists of three or four verses of eight syllables each and are identical in their metrical structure.
- those among the composers who can set their texts to music, let them do so. Otherwise, the Central Commission will commission competent people to create music to the texts that will be selected.

### 3. TEXT OF THE PRAYER

The prayer should identify and summarise, in terms of communication, the conversion of Saint Camillus through the motto Conquered by Christ. It should therefore have the following characteristics:

- must be brief in the whole and in any paragraphs
- must reflect St. Camillus' deep relationship of friendship with the Lord and his particular charism of service to the sick
- must also reflect his love for the Virgin Mary, health of the sick.

### 4. RULES OF PROCEDURE

Any material that enters the competition:

1. must be received by the Central Commission no later than 30th April 2024
2. must not be published or otherwise disclosed before the official publication date set by the Central Jubilee Commission
3. must not be submitted to other events or competitions
4. should be sent to the e-mail address: [giubileosancamillo2025@gmail.com](mailto:giubileosancamillo2025@gmail.com), and will have in the subject line the words "Conquered by Christ. Creation of Logo or Hymn or Prayer".
5. must contain the following:

*For the Logo*

- a technical-descriptive report of the planned idea indicating the characteristics and explaining the logic and communicative intentions, in pdf format.
- Colour logo table in high resolution jpg. format
- Greyscale logo table in high resolution jpg. format
- Black-and-white logo table in high resolution jpg. format

- Proof of logotype scalability: small 0.8x0.8 cm.; medium 3x3 cm.; large 10x10 cm.
- Indication of colours in CMYK, RGB and optionally Pantone® format
- Indication of the fonts used and the body.

*For the lyrics of the Hymn and the text of the Prayer*

- a technical-descriptive report of the planned idea indicating the characteristics and explaining the logic and communicative intentions, in pdf format.
  - texts in text document or word format, no pdf;
  - text in Italian or, if in another language, the exact translation into Italian
  - the text must not bear the authors' names;
  - copy of an identity document in pdf format;
  - the completed and signed data processing consent;
6. The submitted material will be kept until the winners of the competition are determined. The Jubilee Commission for the 450th anniversary of the Conversion of St. Camillus is expressly exempted from the obligation to return the materials received.
7. The Commission reserves the right to request the authors to partially modify the Logo and/or the texts of the Hymn and Prayer to be translated for possible use on foreign markets.

N.B. These are indicative and not exhaustive targets. Consequently, Logo or Hymn and Prayer texts that do not correspond to the targets will be evaluated with and as all others.

## GENERAL NOTE

By the very fact of participating in the competition, the authors selected for the Jubilee for the 450th anniversary of the Conversion of Saint Camillus attribute and assign to the Order of the Ministers of the Infirm the rights and faculties described in the following list and, in relation thereto, irrevocably and expressly renounce, in favour of the Order of the Ministers of the Infirm, any and all rights to remuneration, consideration or claims, also with respect to third parties to whom the Order of the Ministers of the Infirm assigns the listed rights in whole or in part and for any reason, free of charge or against payment:

- Right of the first use through public performance for the opening of the Jubilee
- Exclusive right to reproduce on discs, CDs, musical DVDs and on any other technological/digital support chosen and commercially exploit and distribute it in any form and manner throughout the world in the number that the Order of the Ministers of the Infirm, in its unquestionable judgement, deems appropriate.

The Order of the Ministers of the Infirm is entitled to:

- cede such reproduction and exploitation rights to third parties without the authors having any objection or claim to the Order of the Ministers of the Infirm or the selected third parties (except for the copyrights that shall be paid in the terms and with the modalities provided by law by S.I.A.E.).
- set the selected lyrics to music.
- reproduce or have reproduced

by third parties, authorised by the Order of the Ministers of the Infirm, the songs (text and music; text or music) by means of printed paper (album or other form) and through any digital platform now existing or to be invented in the future, and the dissemination thereof.

- reproduce or have reproduced by third parties the literary text and the musical parts, in the interest of the dissemination of the songs taking part in the event, in record covers, newspapers, magazines, discs, CDs, DVDs and on any other paper or technological/digital support.

The Order of the Ministers of the Infirm reserves the right to make any changes to these regulations that may be necessary for the Jubilee (February 02-December 08, 2025).

Participation in the competition implies that the competitors formally accept these regulations in each of its articles.

**Solemn profession of Alessandro Carmelo La Rosa at the *Maria Ss.ma Annunziata* Cathedral church in Acireale on Saturday, January 27, 2024**



## Meeting of the Advisory Council of San Camillo de Lellis Foundation

by Juan Pablo Hernández

A meeting of the Advisory Council of the Camillo de Lellis Foundation took place, at the San Camillo Center in Tres Cantos on December 12, 2023. Over 80 religious care homes, under the coordination of the Camillian Order, belonging to more than 40 religious congregations, were the focus of attention at this event which brought together over 1,000 personnel dedicated to elderly care.

The event began with a prayer led by Brother José Carlos Bermejo, Provincial Superior of the Camillian religious in Spain and Argentina. Subsequently, in his address, Bermejo expressed his deep gratitude to the Foundation staff, referring to them as “Good Samaritans.” He emphasized the importance of care in society and advocated for particular attention to the reality of unwanted loneliness, urging unrestricted care.

The day continued with the evaluation of the strategic plan for 2019-2023 and the presentation and discussion of the strategic plan for 2023-2024. Five crucial challenges for the future were highlighted: personnel management, care model, inter-congregational collaboration, continuous improvement, and growth. These challenges aim to find motivated and trained staff,



strengthen the sense of belonging to the Foundation, improve the care model, promote inter-congregational collaboration, and seek sustainable growth.

The meeting proceeded with the discussion of budgets for the upcoming year, 2024, and concluded with the celebration of the Eucharist, presided over by Father Arnaldo Pangrazzi. In his homily, Pangrazzi emphasized the importance of comforting and working together as members of the same Church.

After lunch in San Camillo Square, participants had the opportunity to take a guided tour of the refurbished facilities of the San Camillo Center. This event not only strengthened bonds within the Foundation but also underscored the unwavering commitment to compassionate care and continuous improvement in elderly care in religious settings.

## **St. Camillus province of India: priestly ordination of Sikendra Singh**

**S**ikendra Singh has been ordained a priest by the bishop of Brahmapur His Excellency Rev. Sarat Chandra Nayak on 10th January 2024, at St. Theresa of Child Jesus church, Kottama. Fr. Sikendra celebrated his first thanksgiving Mass the next day at Mambal, his native village, in the presence of the provincial superior of Indian province Fr. Bijoy Kuliraniyil, members of the provincial council, many camillian confreres, and numerous priests and religious.



## **Camillians in Uganda: Inauguration and Blessing of a new Religious House**



January 12, 2024 was a day marked in the history of Camillians in Uganda. A new house in Masaka (which would be a novitiate house in the future) was blessed and inaugurated by Right Reverend Bishop Serverus Jjumba, the Bishop of Masaka catholic diocese.

During his homily, the bishop assured that the whole diocese welcomed Camillians and invited all to be the “fireplace of faith.” Fr. Stephen Foster MI, who was supposed to inaugurate the house was absent due to his ill-health. Rev. Monsignor. Ssengoa Dominic, the Vicar General of the Diocese gave felicitation and words of blessings. Fr. James, the Pastoral care coordinator of the diocese, Fr. Kizito, Vicar for Religious in the Diocese, together with Parish Priests of the area, representatives from the Local Government, all the Camillian conferrers in Uganda, the temporary professed, Novices, and seminarians were present to bless the occasion. Fr. Acheleo Bisoborwa MI, welcomed the dignitaries prior to the blessing and Fr. Sojan Koonanickal MI, expressed vote of thanks.

After the Liturgical celebration, Bishop and other dignitaries planted a few fruit trees to mark the occasion. The Bishop was presented with a goat by Mission Superior Fr. Babychan as a sign of appreciation for his presence and permission.



In the year of Silver Jubilee of Camillian presence in Uganda (2024-2025), we can say that we are growing, far and wide, rooted in the charism our Heavenly patron St. Camillus showed us. Now Camillians in Uganda include 6 perpetually professed, 9 temporary professed, 3 novices, 8 philosophy students and 8 aspirants.

Camillian mission in Uganda are very grateful to God and the Camillian Irish Delegation for the actualisation of this house. Now the mission in Uganda has adequate structures for the formation: in Jinja, in Masaka and in Fortportal.



## Canonical visitation of Fr. Giuseppe Rigamonti and Bro. Luca Perletti in Kenya



## **‘New’ Camilian priests in Vietnam**

**F**our young Vietnamese Camilian religious were ordained priests by His Excellency John Van Ngan Do, the bishop of the Xuan Loc Diocese in Dong Nai, Vietnam, on January 6, 2024. The newly ordained priests are: Paul Pham Van Truong, Joseph Luu Ngoc Hung, Antony Nguyen Thien Tai, and Vincent Nguyen Phi Ky.

The celebration took place in the chapel of the major diocesan seminary. In this seminary, approximately 380 seminarians, who come from 17 out of the 27 dioceses in Vietnam, live and study philosophy and theology. The Vietnamese Camilian delegation, with the latest religious professions in December 2023, now comprises 56 religious members!



## Bro. Han Kuo-Chien, Paul (1957-2024)



**H**an Kuochien Paolo was born on December 17, 1957, in a small fishing village of Hengchun Township, Pingtung County, Taiwan. He came to Penghu island, for the first time in 1984 to visit St. Camillus Hospital of Magong (locally known as Huimin Hospital), where he was welcomed by two Italian Camillian missionaries. Eventually, he decided to work at the rehabilitation department of the hospital after he resigned from his position as a civil engineering quality control officer of Taiwan Maanshan Nuclear Power Plant. Working in the hospital had given him the opportunity to know the life of St. Camillus and the Camillian missionaries, and he got attracted to the Camillian charism. With the promptings of the Holy Spirit, he decided to join Ministers of the Infirm (Camillians) in Taiwan.

While contemplating his Camilian calling and learning about the customs and traditions of Penghu people became his important step, he zealously tried to serve

the patients at the rehabilitation department of the hospital, assisting them in their daily routine and teaching them how to take care of themselves. In his spare time, he often joined in the volunteer service of Penghu County Social Affairs Bureau together with his colleagues. In the villages, he made himself available as assistance to the social workers of the hospital, nursing staff, priests in caring for the poor solitary patients, assisting them in tidying up their homes, measuring their blood pressure, and giving them bath. On ordinary days, he was commonly helping patients in the wards even at night time ensuring they are given good care.

He was very joyful and kind to people and loved to take their photos as a way of sharing their life experiences and the beauty of Penghu. Truly he easily assimilated the culture and the tradition of the people and integrated himself into their life. His love and dedication to help the people of Penghu made him a recipient of some awards. In 1990, he was given the honor as the “Model of Respect for the Elderly Award” from the Taiwan Government on behalf of Penghu people.

On May 4, 1994, he entered the Camillians as a novice. On June 24, 1995, he professed his vows. On August 20, 2000, he made his perpetual vow as a Camillian Religious brother.

After studying English in the Philippines, in 2003 he was sent to St. Camillus Hospital in Mati,

Davao Oriental province in the Philippines to help in Camillian ministry. He was so loved by the people in Mati especially the personnel and staff of the hospital. He reciprocally loved them through his humility, friendliness and dedication to whatever tasks given to him.

In 2005, he was transferred to St. Camillus Center for Intellectual Disability in Sanxing Township, Yilan county, Taiwan as the Resident Director, where he passionately engaged himself in caring for the physically and mentally challenged, cherishing their life more and helping them pursue the value of life to its fullness.

In 2011, he was assigned to St. Camillus Hospital of Magong in Penghu island to bring more vigor to the Camillian mission in the hospital, in the nursing home. His missionary experience in the Philippines allowed him to expand further his missionary work by giving assistance to local and foreign migrants. With all the sacrifices and works he had done he still considered himself useless servant of the Lord who just did what he was required to do as a “servant of the sick”. Nonetheless, through his humble efforts to augment youthful vigor, happiness and peace for the people of Penghu, in 2015, his missionary enthusiasm and dedication was recognized by people who brought him several awards: the “Volunteer Award” by the Penghu County Government, the 3rd “Chrysanthemum Island Wing Shun Award”, and the “Jin Wong Award”. His return to

Penghu Island was considered his longest serving opportunity in the Lord's vineyard.

In 2021, because of his selfless dedication to the Taiwan health and Medical care service, Taiwan President Tsai Ing-wen gave him an award in the 31st Taiwan Medical Devotion Award. Bro. Paul humbly said, "The mission of the Camillians to serve the sick and being a recipient of this prestigious award have given him a deeper sense of mission and motivation to serve the people of Penghu Island more."

In 2022, Brother Paul was transferred to his last missionary post at St. Joseph's Day Care Center in Nan'ao Township, Yilan County, Taiwan to serve the elderly in this part of the

Archdiocese of Taipei. However, in May 2023, due to his illness, he resigned from his duty to seek cure of his illness.

Fr. Didone Giuseppe could not help himself but remember and esteem Bro. Paul as a humble person who did not want to show off who he is. He even chose to become religious brother to work for the Lord in the background doing whatever he can to help and alleviate the suffering of the sick by doing the tasks that most people hate to do. He was very generous to the patients and to whoever needed his help. Once, a retired colleague was sick with cancer, and he immediately gave his own money and supported her to get through difficult times. Dr. Ma Han Guang, director of St. Mary's hospital in

Lotung, Yilan considered Bro. Paul like a military sergeant-major though with no medal and high designation, but had indispensable and crucial role in the Camillian Health care ministries. Imagine, even in his sickbed battling terminal illness, he was still thinking of how to be of help in the construction and the future development of the new St. Camillus Hospital in Penghu, particularly for the welfare of all employees and how he could contribute for a stronger, dedicated and united team for the new hospital.

On January 6, 2024, he finally succumbed to Leukemia at the hospice ward of St. Mary's Hospital in Luodong, Yi-lan, Taiwan.

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## Bro. Jean Didou (1935-2024)



Jean Louis DIDOU was born on June 19, 1935 in Lesneven, Brittany (Nord Finistère). His parents, Didou Jean-Louis and Inizan Louise, were farmers. His father died of cancer in 1951. He had a younger brother, François, and an older brother, Yves, who died during his military service as a result of a motorcycle accident in 1956.

Jean received his primary education at the *Sacré Cœur* school in Lesneven, where he passed his *Certificat d'Etudes Primaires*. In 1950, he was accepted as an apprentice at the Arsenal de Brest, and after 3 years obtained the diploma of carpenter-plateworker of the Constructions et Armes Navales, and the CAP of boilermaker-iron. He worked there until 1956.

This was followed by a long period of military service in the Navy, at Pont-Réan, then at the Ateliers Militaires de la Flotte in Brest, until 1958. He returned to work at the Arsenal for a year, until April 6, 1959, when he applied to the Camillian Novitiate House in Lyon. His religious vocation was beginning to mature. On the advice of the parish vicar, he had made a retreat at Landévennec Abbey, and discovered the Camillians in

the magazine "Fêtes et Saisons". Having contacted the Camillians (P. Gayet), he was sent for a few months to the Preventorium in Marbach, where he was entrusted with the "Rolland" group. He took the habit on April 8, 1960, and made temporary profession on April 9, 1961. His first assignment was at the Aérium de Niderviller, where he worked for 18 months with convalescent children. He was then sent to the Hôpital Saint Camille in Bry-sur-Marne, where he worked in surgery and then medicine. He obtained his nursing aid diploma in 1964. He returned to Lyon in 1967, and in 1972 was appointed to Arras (Maison Mahaut d'Artois) as a nursing assistant. Twenty years later, thanks to his skills, he was appointed Director of the same retirement home, until 2002. He also held the position of Provincial Bursar from 1998 to 2001, before being

appointed Superior of the Lourdes community in 2002.

On September 18, 2008, he returned to Arras to live there as a resident. Due to his physical weakness, he was admitted to Ehpad Saint Camille in 2021. He died there on January 6, 2024, in his 89th year.

Sensitive and full of empathy, Brother Jean had great aptitude for caring for the elderly,

especially his confreres. He did it “like a mother takes care of her only sick child”, seeking every means to relieve everyone. Perhaps this is what later led him to demand the highest standards of nursing staff, following in the footsteps of St. Camille, his role model.

He never ceased to be proud of his Breton origins. He was a humble man, very pious, hard-working, rigorous in everything

he did, and confident in those he appreciated. He often teased his colleagues with his spontaneous humor. But he could also have “holy rages” and speak his mind openly.

Brother Jean Didou’s testimony has certainly made the “Servants of the Sick” better known in Arras. May his life of dedication to God and others open the gates of heaven to him!

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## Fr. Albert “Albie” Otto Schempp (1948-2024)



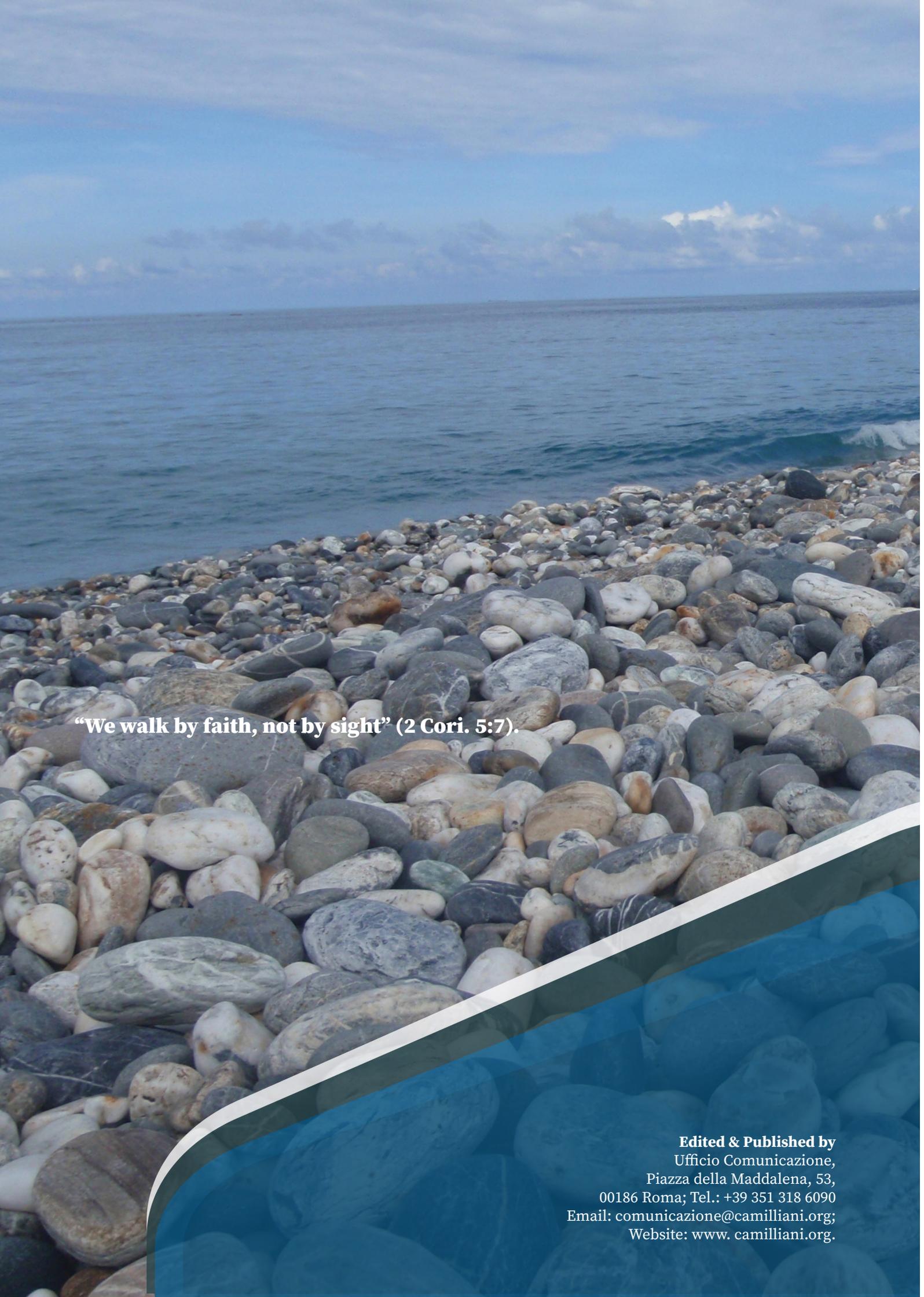
On behalf of the USA Camillian Delegation, we are sad to announce the news of Fr. Albert “Albie” Otto Schempp’s passing on Thursday, January 25, 2024 in Pittsburgh, PA. Fr. Albie was the son of Albert Schempp and Lois Tiedeman who were married in Pittsburgh, PA on January 5, 1948. Fr. Albie was born on November 25, 1948 in Pittsburgh, PA. He was baptized on August 15, 1972 in the Diocese of Pittsburgh and was confirmed on the same

day. He joined the Order of St. Camillus in Milwaukee, WI in June 2000 followed by his novitiate formation. He had his first temporary profession of vows at the San Camillo Chapel in Wauwatosa, WI on October 5, 2001. He renewed his vows in 2002 and 2003. He had his final profession of vows in the same chapel on September 25, 2004. Fr. Albie was already an ordained Deacon for many years when he joined the Order of St. Camillus. His passion to serve the sick led him to the Order of St. Camillus. He was ordained as a Deacon at Saints Peter and Paul Church in Beaver, PA on May 24, 1975. After his final profession of vows, he was ordained to the Priesthood on December 4, 2004. Fr. Albie’s first assignment was on the St. Camillus Campus where he served as a Chaplain in the Independent Living area. After ten years as a Chaplain, he requested to return to Pittsburgh to work as a Hospital Chaplain. Fr. Albie served as a Hospital Chaplain until the time of his death.

Fr. Albie earned his Bachelor’s degree in Economics in 1971 from the University of Pittsburgh. He also earned his Master’s degree in Business Administration in 1978 at Berry University in Miami, FL.

He participated in the summer program in Senior Executive Development in 1981 at Harvard University in Massachusetts. He had taken a course work in Education and Community Counseling in 1992 at Duquesne University in Pittsburgh. Finally, he earned his Masters of Divinity in 1976 at St. Francis Seminary in Loretto, PA.

Fr. Albie will be remembered for his outgoing personality and dedication to his ministry. He had touched the hearts of many residents, patients, staff and families throughout his years of ministry both at St. Camillus and at the hospital in Pittsburgh. Fr. Albie’s last wish was to be buried with his family at the Allegheny Cemetery in Pittsburgh, PA where he will be interned beside his mother. Prior to internment, there will be a Mass of Christian Burial at St. Stanislaus Church in Pittsburgh. A Memorial Mass will be held at St. Camillus in Milwaukee, WI.

A photograph of a rocky beach with a blue sea and sky in the background. The foreground is filled with smooth, rounded stones in various shades of grey, white, and brown. The sea is a deep blue, and the sky is a lighter blue with some clouds. The text "We walk by faith, not by sight" (2 Cori. 5:7) is overlaid on the image.

**“We walk by faith, not by sight” (2 Cori. 5:7).**

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