



Ministers of the Infirm

Newsletter

Camillian world seen from Rome and Rome seen from the world

N. 103



IN THIS ISSUE

Paths of Care and Hope	5
Jubilee Special I	7
Jubilee Special II	8
Featured Events	11
Events & News	13
Remembrance & Celebration	14
New Initiatives	17
Journey of New Vocations	19

Edited by:

Ufficio Comunicazione
Piazza della Maddalena, 53
00186 Roma; Tel.: +39 351 318 6090
Email: comunicazione@camilliani.org
Website: www.camilliani.org



Reflections & Directions: Message of the month

THE LAST TEMPTATION OF CHRIST

Dear brothers and sisters,

I hope this message finds you in good health and with peace in your hearts. With deep joy, gratitude and hope, we inaugurated the Camillian Jubilee Year, celebrating the 450th anniversary of the conversion of St. Camillus. The solemn initial celebrations in San Giovanni Rotondo and Manfredonia were valuable occasions of fraternity and inner renewal for our entire Camillian family, enriching our journey of faith and service.

In this month of March, we are about to experience the time of Lent, a time of grace and deep reflection that leads us to the celebration of the Lord's Easter. We are called to convert, renew our spirit and rediscover the beauty of our faith, allowing ourselves to be transformed by the message of Christ's cross and the saving power of God's love.

With the rite of the imposition of ashes we begin the annual journey of Lent, a time of grace that the Lord grants us again this year, so that we may return to Him through the path of sincere and profound conversion:

a strong call for radical change in our existence. Every year the liturgy of the Word, at the beginning of Lent, offers for our meditation the Gospel account of the episode of Jesus' temptations during his forty days in the desert.

The evocative forty days of Lent are a long retreat: a time of true spiritual agonism to be lived together with Jesus, using the weapons of faith, namely prayer, listening to the Word of God and penance to find the truth of our being disciples of Jesus.

"And when the devil had ended every temptation, he departed from him until an opportune time" (Luke 4:13). It is with this sibylline phrase that the evangelist Luke concludes the devil's three temptations to Jesus in the desert. Now the favorable opportunity has come and it is the opportunity of suffering on the cross and the devil tries again with three more temptations, echoes of those in the desert.

Had he accepted his advice, Jesus would not now have ended up there, nailed to the gallows reserved for those cursed by God (Deut. 27:26). In fact, the devil had presented himself to Jesus as a valuable helper: he had invited him to use his abilities for his own needs, turning stones into bread to satiate his hunger (Lk 4:3), to use the power and glory of all the kingdoms of the earth, devilish properties that the devil would be willing to put in his hands to inaugurate his kingdom (Lk 4:6), and, above all, to be the spectacular Messiah that the people were waiting for, thus gaining the enthusiastic support of the crowds (Lk 4:9).

Jesus' three temptations in the wilderness are seductive expressions of the false images of man, which at all times undermine the conscience, disguising themselves as convenient and effective, even good proposals. The core of the temptations always consists in instrumentalizing God for one's own interests and comfortable laziness. The tempter is devious: he does not push directly toward evil, but toward a false good, making us believe that the true realities are power, success, money, careerism, the claim to replace God, convinced that we can very well do without, in the illusory belief of a radical and intoxicating self-salvation.

But Jesus, adamant, had flatly refused every time. His own abilities would not be used to save his own life, but to communicate it to others: Jesus would not go out to meet man, caressing and pandering to the expectations of the people, but would change them, convert them.

Total failure! Now that the people, the leaders and the soldiers are all against Jesus, the devil seizes his last chance, it is his favorable moment, and, as in the desert, he proposes again to Christ one extreme temptation: to save himself! Everyone agrees that it is a sign of weakness to have to depend on others. No one stands in solidarity with Jesus. The hatred of him is such that even one of the evildoers, hanging like him on the cross, insults him, "Are you not the Christ? Save yourself and us" (Luke 23:39).

"Save yourself and us too!" We all want a messiah who saves himself, just because we want to save ourselves. He should be a mirror and confirmation of our selfish desires.

This evildoer represents the expectation of man who ignores God and makes him in his own image and likeness. The diabolical deception makes us believe that salvation consists in what we lose. "God does not grant our wishes; God grants all his promises" (cf. D. Bonhoeffer, *Resistenza e resa*).

"Save yourself!" It represents the supreme aspiration of man who, moved by the fear of death, seeks to save himself from it at all costs, establishing the strategy of having (bread), of power ("prostrate yourself and the kingdoms will be yours, 'power to bend the other and the other's will), of appearing ('throw yourself down," an expression of a sensationalistic pursuit of faith and its manifestations). The proposed temptation, the solution for a comfortable existence seems to consist in resting in the eye of the other to exist: but at what price?

The three temptations merge into one: the futility of the cross and salvation. But this very anxiety for a wrong and useless life breeds death and cynicism: Christ does not deliver us from death, rather he delivers us in death, his own death!



The powerful, as we imagine him, is the one who saves himself, who can afford to think only of himself and who has the means to be satisfied, without needing others.

In order to prove that he is truly God, Jesus would have to show himself as selfish because, in our mediocre and petty world, God is the supreme self-sufficient self, blissful in his perfect solitude. God becomes the projection of our most hidden and unconfessed desires, and so we try to seduce him, to flatter him, to corrupt him. No! Our God does not save himself, he saves us, he saves me. God is self-actualizing by giving himself, relating himself, opening himself to me, to us.

In this sense, the two thieves on either side of the crucified Christ are the epitome of becoming disciples. The first challenges God, tests him: he conceives of God as a king to be subject to. But under certain conditions, getting in return what he desires: a redemption in extremis. He does not admit his responsibility, is not adult in re-reading his life: he simply attempts the blow. His request is not loving: it exudes narrowness and selfishness.

Like - often - our faith: what's in it for me if I believe?

The other thief, on the other hand, is just amazed. He cannot comprehend what is happening: God is there sharing suffering with him. A suffering that is a consequence of his choices, his own. Innocent and pure choice of God. Here is the icon of the disciple: the one who realizes that the true face of God is compassion and that the true face of man is tenderness and forgiveness. In suffering we can fall into despair or fall at the foot of the cross and confess: "truly this man is the Son of God."

This was enough to open his heart: the thief glimpses in that man not only good, but exclusively good, a possible different future, the beginning of a new humanity. He intuitively feels that a clean heart is the first step in a different history, the announcement of a kingdom of goodness and forgiveness, of justice and peace. And it is into this kingdom he asks to enter.

The shadow of a disturbing sovereignty has shrouded Jesus since infancy; a shadow under which he does not succumb, for he did not come

to save himself; he came to introduce into the world a gift, self-offering, as the way to save others and oneself.

This is well understood by the second evildoer, whose tone is totally different: "Jesus, remember me when you are in your kingdom." This man pleads for a familiar, simple, direct, friendly relationship. And Jesus' response picks up the tone: "today with me you will be in paradise"; where it is the relationship ("with me") that defines time ("today") and space ("in paradise"). Being "with" Jesus is the time and place of salvation. And not only after death, but already now: this evildoer is "with" Jesus on the cross, and not "against" Jesus, like the others; and because of this a word of salvation descends on him, an offer of relationship, which already from that moment changes his existence: it does not save him from the cross, but saves him in the cross.

The lowly evildoer is the last brother saved by the Lord, but he is also the first brother to enter his kingdom: "today."

Jesus' rankings follow criteria decidedly different from ours, criteria that displace us, that require

conversion, humility, immersion in the mystery of the cross that saves: it is there, in the slain thief, the supreme consecration of man's dignity: in his lowest limit man is always and still lovable to God, all that is needed is sincerity of heart. There is nothing and no one definitively lost, no one who cannot hope, for today and tomorrow.

Jesus points us to another way of living, one that contradicts our "saving ourselves" in order to save others or - better - to let Him save us.

The journey toward Easter is an invitation to renew our hearts, to give up false securities and to accept with confidence the way Christ shows us: that of self-giving, humility and authentic relationship with Him. Let us live this time intensely, so that it may be for us an experience of true conversion and growth in faith.

With fraternal affection and prayer,



Fr. Pedro Tramontin MI
Superior General



Fragility is not a flaw and does not make us less beautiful or less precious

In our society, fragility is often seen as a limitation, but from a Christian perspective, it is a value that fosters genuine connections. In this article, published in “Avvenire”, Fr. Massimo Angelelli invites us to rediscover the beauty of mutual care, at the heart of the Camillian mission.

By **Fr. Massimo Angelelli**,
*Director of the National Office for Pastoral Health
Care of the Italian Episcopal Conference (CEI)*

“I feel in my heart the ‘blessing’ hidden within fragility because it is in these moments that we learn even more to trust in the Lord.” This statement by Pope Francis is part of the Angelus message from last Sunday, as released by the Holy See. The words of the Holy Father highlight a recurring theme in the experience of those

who suffer. Hospital chaplains and all spiritual caregivers of the sick often find themselves reflecting on the meaning of fragility. It is also the question they are most frequently asked: Why? What is the meaning of this suffering? Why me? And often, the answers come too hastily—perhaps well-intentioned but merely repeated—

leaving those who suffer even more confused.

But in the Pope's words, we find a clear explanation. The blessing he speaks of is not "in fragility" but "hidden within fragility." This interpretation helps us understand many things. First and foremost, it dismisses the painful tendency to consider illness as something "willed" by God for our sanctification. A God who declares Himself to be only love cannot desire people to suffer; at most, He may tolerate it, provided that it leads to a greater good.

What we can perceive with our eyes is the intrinsic fragility of being human. Not a defect or a deficiency, but an essential component of human identity itself.

We are fragile: and this is not a flaw, but a characteristic. It does not make us any less beautiful or precious, but it does mean that we must be treated with care. Like crystal, which comes with a warning on its container: fragile, handle with care. And people are far more valuable than crystal.

Within fragility, there is something beyond its external appearance: there is the meaning of life, the ultimate purpose to which each of us is called. There is the vocation to love—love for God and for one another. There is the fulfillment of the unique plan that has been given to each of us, a "speaking well", a blessing that is God's Word of life pronounced upon every man and woman, past and present.

Every person who suffers is called to embark on a journey of search and discovery. Those who stop at the external appearance of fragility will experience illness and their own vulnerability as

Within fragility, there is something beyond its external appearance: there is the meaning of life, the ultimate purpose to which each of us is called.

a limitation to be overcome, rejecting the very nature of human existence—fragile by design—in pursuit of an invincibility that is nothing but an illusion, a life dictated solely by personal plans and objectives.

For them, death represents the ultimate defeat, an unacceptable failure, or perhaps just the release from a suffering they see as hopeless, as something without meaning or purpose.

But those who keep searching—convinced that even in the darkness of pain and illness, there may be a deeper meaning—those who choose to hope even when hope seems absent, will ultimately uncover that meaning that sustains them, that purpose that gives them the strength to fight, that goal for which it is worth enduring fragility. The final reward makes the struggle, the preparation, and the race worthwhile.

And that reward can only be God's blessing upon each life.

Not a generic and universal blessing, but one spoken by God in different words for each person—as many blessings as there are human beings, as many as there are personal vocations, as many as the projects of goodness that He has envisioned for each of us.

The Opening of the Camillian Jubilee in Kenya: A Celebration of Faith and Community

The Camillian Charismatic Family in Kenya inaugurated the Jubilee of the 450th anniversary of the conversion of St. Camillus on February 3 with a solemn celebration at the Chapel of St. Camillus Seminary. The event, presided over by Mons. Rodrigo Mejía, SJ, combined moments of prayer and festivity, strengthening the spirit of communion and mission. We now share this significant moment as a testament to the spread of the Jubilee spirit within Camillian communities worldwide.



By **Fr. Dominic Mwanzia, MI**
Delegate Superior, Kenya

The Camillian Charismatic Family, composed of the Ministers of the Infirm, the Ministers of the Infirm of St. Camillus (Camillian Sisters), the Daughters of St. Camillus, the Lay Camillian Family, and the Camillian Associates, inaugurated the Jubilee for the 450th Anniversary of the Conversion of St. Camillus on Monday, February 3, 2025, at the Chapel of St. Camillus Seminary in Kenya.

The event was presided over by His Excellency, Bishop Emeritus Rodrigo Mejía, SJ, who celebrated the Solemn Eucharist for the opening of the Jubilee. The day included various moments of festivity and reflection, such as the cutting of the cake, a time of fellowship, a short theatrical performance and a speech on the conversion of St. Camillus, the ribbon-cutting ceremony, and the unveiling of the commemorative banner, along with a presentation of the Jubilee logo.

From One Holy Year to Another: The Radical Conversion of St. Camillus

This article, written by Bakó Mária Hajnalka, comes from the Lay Camillian Family of Csíksomlyó, Transylvania, offering a historical and spiritual reflection on the connection between the Holy Years of the Church and the radical conversion of St. Camillus de Lellis.

By retracing the Holy Years that St. Camillus lived through—from 1550, the year of his birth, to 1600—this text guides us through the profound meaning of the Jubilee as a time of grace, renewal, and mercy. In particular, it highlights how the Holy Year of 1575, proclaimed by Pope Gregory XIII, marked the decisive turning point in St. Camillus' spiritual journey, culminating in his conversion at the convent of San Giovanni Rotondo and in the Valley of Hell.

Through an insightful reading that intertwines history, spirituality, and mission, this article invites us to rediscover the significance of the Camillian Jubilee 2025 in the context of the Ordinary Holy Year, emphasizing the continuity of the call to conversion and the service of the sick.

By Bakó Mária Hajnalka

The Catholic Church has so far celebrated twenty-six Ordinary Holy Years, and in 2025, under the motto “Pilgrims of Hope”, it will mark the 27th Ordinary Holy Year. The first Holy Year in history was proclaimed in 1300 by Pope Boniface VIII through the bull *Antiquorum Habet Fida Relatio*. One of its main objectives was to consolidate papal authority and the universality of Christianity amid the crisis of medieval institutions such as the papacy and the empire, while also promoting spirituality, forgiveness, and fraternity in a time of violence and division.

The Tenth Jubilee Holy Year of 1550 was proclaimed by Pope Paul III but was inaugurated by his successor, Julius III, due to Paul III's sudden death. The massive influx of pilgrims

led to significant challenges in providing assistance, prompting St. Philip Neri to establish the “Confraternity of the Most Holy Trinity”, an organization that still exists today, dedicated to the spiritual and physical care of pilgrims and the sick. This same Holy Year of 1550 coincided with the death of St. John of God and the birth of St. Camillus de Lellis, both later proclaimed patrons of the sick, hospitals, and nurses.

The Holy Years have always been marked by great pilgrimages. The first twenty-five years of St. Camillus' life can also be seen as a pilgrimage of the soul, guiding him toward his definitive spiritual transformation.

The Holy Year of 1575, proclaimed by Pope Gregory XIII through the bull *Dominus ac*



The first twenty-five years of St. Camillus' life can also be seen as a pilgrimage of the soul, guiding him toward his definitive spiritual transformation.

Redemptor Noster, was a crucial moment for the Church, which had emerged renewed from the Council of Trent (1545-1563). During this Holy Year, on February 2, 1575, St. Camillus made his radical commitment to God. After a night of deep conversation at the convent of San Giovanni Rotondo, he experienced a vision of luminous realization in the Valley of Hell, leading him to his life-changing decision at the age of twenty-five: "No more world!"

St. Camillus lived to witness three Holy Years in his lifetime: 1550, 1575, and 1600. The 1600 Jubilee, proclaimed by Pope Clement VIII, brought nearly three million pilgrims to Rome. St. Robert Bellarmine, a key figure in defending the Catholic faith, participated in this Holy Year, influencing prominent figures of the Hungarian Catholic revival.

Jubilee Celebrations in Csíksomlyó

In Transylvania, the Diocese of Gyulafehérvár has organized Holy Year celebrations in four churches, each with its own Holy Door: the Basilica of Csíksomlyó, the Church of the Exaltation of the Holy Cross in Braşov, the Cathedral of St. Michael in Gyulafehérvár, the Church of St. John the Baptist in Târgu Mureş.

These locations will host thirty themed celebrations, including: Jubilee for the Sick (February 11), Jubilee for Ecclesiastical Counselors, Jubilee for Romani Communities, Jubilee for Prisoners, Jubilee for Teachers and Chaplains, Jubilee for Marian Devotees.

One of the most moving moments will be the pilgrimage of consecrated life, from the Hargita Forest to the Holy Land of Csíksomlyó.

Camillian Communications for the 27th Ordinary Holy Year

The Camillian Order has marked this Holy Year by celebrating the radical conversion of St. Camillus. To commemorate the 450th anniversary of this event (February 2, 1575 - February 2, 2025), the Order has prepared a special Jubilee program in five languages.

"February 2, 2025, marks an extraordinary moment for the Camillian Charismatic Family—the official opening of the Camillian Jubilee Year, dedicated to the 450th anniversary of St. Camillus' radical conversion. This exceptional event is a unique opportunity to rediscover his charism, reflect on the value of love and service to the sick

and the poor, and, most importantly, follow in the footsteps of St. Camillus, allowing ourselves to be conquered by Christ.”

The second part of this reflection focuses on the decisive event of Camillus’ conversion, based on the notes of Mario Vanti. After arriving at the monastery that would later be home to St. Padre Pio, young Camillus encountered the superior of the house, Fr. Angelo, who received him with kindness and wisdom. He then entrusted Camillus with what would become the most important mission of his life: “God is everything; everything else is nothing! The only true commitment of life is to save the immortal soul, for human existence is but a fleeting moment.”

That night, Camillus struggled deeply with these words. The next day, while returning home, he experienced a life-changing realization—a radical

decision to renounce the world, a commitment he would hold firm until his final breath.

World Day of the Sick – February 11

This Holy Year, as every year, the Pilgrimage of the Sick was held at the Sanctuary of Csíksomlyó. Pilgrims arrived by bus, led by their parish priests, to give thanks for life and receive the Anointing of the Sick.

First Saturday Devotion

This devotion, celebrated on the first Saturday of each month, is deeply rooted in Eucharistic and Marian spirituality. In January, young boys led the recitation of the Rosary, followed in February by their fathers. These events are deeply moving, as families need strong models of faith in fathers and sons who pray together.

EMBRACING DIVERSITY AND RENEWAL: Camillian Provinces of Brazil and India celebrate inspiring Provincial Chapters

Provincial Chapters are essential moments of communion, discernment, and renewal of the Camillian mission—occasions where religious come together to reflect on the journey taken, address present challenges, and outline new perspectives for the future. In this issue of the newsletter, we share the report on the Provincial Chapter of the Province of Brazil and the Province of India—two gatherings that have strengthened the sense of belonging and the commitment to serving the sick and the suffering with renewed dedication.



The Camillian provinces of Brazil and India recently gathered for their respective Provincial Chapters, marking significant moments of communion, reflection, and mission renewal. These assemblies provided opportunities to evaluate past journeys, discern present challenges, and outline new perspectives

for the future while reinforcing the Camillian commitment to compassionate care.

From January 28 to 31, 2025, the Camillian religious of the Brazilian Province convened to reflect on their mission and strengthen their commitment to serving the sick and those in

need. The Chapter was a time of prayer, dialogue, and discernment, guided by the charism of St. Camillus de Lellis. Participants engaged in administrative and pastoral deliberations, while also dedicating moments to spirituality and fraternal sharing, fostering unity and dedication to the Camillian mission in Brazil.

Similarly, St. Camillus Province of India celebrated its Chapter from February 2 to 5, 2025, at the St. Camillus Provincialate in Bengaluru. Centered on the theme “Embracing Diversity and Collaboration in Mission,” the Chapter emphasized inclusivity, mutual respect, and cooperation among Camillian communities. With 38 members engaging in fraternal dialogue

and deliberations, the Chapter sought to enhance the province’s ministry of compassionate care while addressing the multicultural dimensions of its mission. Fr. Baby Ellickal participated as an observer from the General Consulta, contributing to the discussions.

Both Chapters served as vital moments of renewal, strengthening the unity and commitment of the Camillian religious. As these provinces move forward, may the outcomes of these gatherings inspire deeper faith, hope, and charity, ensuring a continued and dynamic response to the call of serving the sick and marginalized with love and dedication.



Camillian Missions at the Mouth of the Amazon River: A year of dedication and love for others

By Felipe Rodrigo de Almeida

Over the past year, the Camillian Missions at the mouth of the Amazon River have been a living testimony of the compassion and service that St. Camillus taught us. From journey to journey, through waters and forests, the missionaries brought not only medical and pastoral care but also hope, warmth, and the certainty that God walks among those most in need.

In each community visited, from Amapá to the north of Pará – Brazil, weary faces marked by the hardships of riverside life lit up upon encountering those who, moved by love, travel long distances across the Amazonian rivers to be by the side of those in greatest need. It was in the simplicity of these missions that the Gospel became a tangible presence: in the careful touch of a healthcare professional, in the attentive listening of a missionary, in the sharing of the Word, and in the embrace that comforts.

With gratitude, we celebrate the many journeys undertaken throughout the year, reaching communities such as São Raimundo, São Cristóvão, Nossa Senhora de Nazaré, and Nossa



Senhora da Conceição. Each place carried its own stories and challenges, but in all of them, the same call resounded: to go forth and meet those who need it most.

More than numbers, these missions represent transformed lives—both of the communities served and of the missionaries themselves, who return from

each journey renewed by the experience of serving. With every departure into the unknown, a piece of the heart of those who understood that true greatness lies in giving oneself also set out.

May this mission continue to be a beacon of hope, bringing light to those who dwell along the rivers but are never on the margins of God's love.

KAMILYAN 50: Fifty Years of Camillian Mission in the Philippines

The celebration was not just a moment to look back at the past but a true renewal for the future, a reaffirmation of the call to see Christ in the sick and to serve them with hearts filled with love and compassion.



By Fr. Angel Crisostomo MI

The Camillian Philippine Province celebrated a historic milestone with Kamilyan 50, commemorating five decades of presence and service to the sick in the country. The event, held from March 6 to 8, 2025, gathered Camillian religious, lay collaborators, healthcare workers, and benefactors, offering a moment to reflect on the past, celebrate the present, and renew their commitment to the future of the Camillian mission.

A time for thanksgiving, reflection, and renewal

The celebrations were guided by three fundamental objectives:

- Giving thanks for the journey undertaken, recognizing that the Camillian mission is a gift from God, made possible through His grace and the generous service of many religious

and laypeople who have dedicated themselves to the sick with compassion and love.

- Reflecting on the successes and challenges of the past fifty years, appreciating the Camillian charism and its impact on the Church and Filipino society.
- Rekindling the spirit of mission, responding with renewed enthusiasm to the call to serve and strengthening the sense of community among the members of the Camillian Charismatic Family.

Formation and enrichment: the renewal course

The first two days were dedicated to a Renewal Course at the St. Camillus Center for Humanization in Health in Manila, providing moments of formation and sharing on key aspects of religious and pastoral life.

On March 6, the focus was on the journey of the Camillian mission in the Philippines and the Church, retracing 50 years of history and the role of pastoral healthcare in the country. Among the key speakers: Sr. Benilda Quimio, MI, who spoke about religious life as a journey of fidelity to the charism. Fr. Amelio Troietto, MI, who offered an in-depth look at the history of the Camillian mission in the Philippines.

On March 7, the focus shifted to formation and mission. Fr. Ariselo Miranda, MI, discussed community life in a synodal Church. Fr. John Toai, MI, provided insights into Camillian identity and the challenges of affective maturity in contemporary culture. Sr. Adelfa Biscotcho, FSC, gave a significant contribution on Camillian spirituality within the Camillian Charismatic Family.

Each day concluded with a Holy Mass, celebrated by Fr. Ivo Anselmi, MI, and Fr. Luigi Galvani, MI, reinforcing the sense of communion and deep connection with the Camillian charism.

Grand celebration and mission renewal

The final day, March 8, was marked by a grand jubilee celebration.



The morning began with a motorcade of the statue of St. Camillus, which traveled from St. Camillus Provincialate in Loyola Heights to the Immaculate Conception Cathedral in Cubao, symbolizing St. Camillus' enduring presence in the Camillian mission. A particularly moving moment was the veneration of the relic of St. Camillus, followed by the Solemn Thanksgiving Mass, where religious, healthcare professionals, and benefactors gathered to express gratitude for the journey made and entrust the future of the Camillian mission in the Philippines to God.

A legacy that lives on

In the afternoon, a special awarding ceremony honored religious members, healthcare professionals, benefactors, and volunteers who have significantly contributed to the Camillian mission over the years. This moment served as a recognition of and gratitude for those who, with dedication and love, have enabled the mission to flourish in the Philippines. Kamilyan 50 concluded with a renewed commitment: to continue serving the sick with the same zeal as St. Camillus. The Saint's words resonated in the hearts of all participants: "Brothers, put more heart into those hands."

This celebration was not just a moment to look back on the past but a true renewal for the future a reaffirmation of the call to see Christ in the sick and to serve them with hearts filled with love and compassion.



Sneha Care Home: a beacon of hope for children with special needs in Bengaluru

By Bro. Madhu MI



On February 1, 2025, Sneha Care Home opened its doors in Bengaluru, India, offering a new and much-needed refuge for children with special needs. This facility, initially founded in 2008, has long been a symbol of care and compassion, originally providing support for children affected by HIV/AIDS. With the tremendous progress made through collaborative government efforts, fewer children are being born with HIV, leading to a period of no new admissions and the temporary closure of the home.

However, after engaging in meaningful discussions with the Child Welfare Committee (CWC), Sneha Care Home identified an urgent and growing need for specialized care for children with special needs—particularly boys. According to the 2011 census, Karnataka is home to over 1.3 million differently-abled individuals, with nearly 400,000 children between the ages of 0-19 requiring special care. As Bengaluru, India's thriving tech capital, continues to urbanize rapidly and attract a growing migrant population, the challenge of providing adequate support for orphaned and

abandoned children with special needs becomes more pressing.

Addressing an urgent unmet need

The demand for specialized care homes catering to children with special needs is particularly high in Bengaluru's urban landscape. Families of children with disabilities often struggle to find appropriate care and support services, leaving gaps in essential services that are vital for these children's well-being and development. Recognizing this critical need, Sneha Care Home has reopened its doors, now fully dedicated to providing care for children with special needs, with a particular focus on boys.

Our mission: compassionate care and empowerment

At Sneha Care Home, our mission is clear: to provide holistic, compassionate care for children with special needs, cultivating an environment where love, acceptance, and growth flourish. Rooted in the compassionate teachings of Christ and the charism of the Ministers of the Infirm, we are committed to enhancing the lives of each child under our care. Our approach centers on personalized care, education, and support tailored to the unique needs of every child, empowering them to realize their potential, celebrate their individuality, and thrive in a nurturing community.

Comprehensive services and future plans

Currently, Sneha Care Home has the capacity to accommodate 30 children, with plans for expansion as the demand increases. While we

prioritize children with multiple disabilities, we are also open to accepting children with other special needs, ensuring that every child receives the care they deserve. Our services include:

- **Personal Care:** Tailored assistance with daily living activities to foster independence and dignity.
- **Medical Care:** Routine health check-ups, medical support, and specialized interventions.
- **Nutritional Care:** Balanced diets to support the health and growth of each child.
- **Physiotherapy:** Specialized programs to improve mobility, strength, and overall physical development.

In addition to the core services offered within the care home, we have ambitious plans to further expand our offerings. We aim to introduce speech therapy, occupational therapy, and sensory integration services, not just for the children in our care, but also for the wider community. Through these initiatives, we seek to provide comprehensive, long-term support for children with special needs, fostering an inclusive and empowered society.

A commitment to excellence

Sneha Care Home stands as the second facility in India to be dedicated to caring for children with special needs, managed by the St. Camillus Province. We are committed to providing a safe, loving, and supportive environment for every child who walks through our doors. Our vision is to create a space where children can flourish, families can find peace of mind, and society can recognize the value and potential of every individual, regardless of their challenges.

Three Camillians in the Service of Charity and Care

These three ordinations stand as milestones for the Church and the Camillian family, showcasing the grace of God and the transformative power of the priestly vocation.

By Fr. Tinto Augustine Valamparackel MI

The beginning of January 2025 was marked by immense joy and spiritual enrichment as St. Camillus province of India celebrated the priestly ordinations of three camillian religious: Able Kappukattil, Sumesh Kuruthukulangara, and Absalin. These sacred events, held at different locations, reflected the abundant grace of God and the beauty of lives dedicated to His service.

Ordination of Fr. Able Kappukattil

Pulikurumba, Kerala - The priestly ordination of Able Kappukattil was held on Thursday, 2 January 2025, in St. Augustine's Church at Pulikurumba (Kerala). His Grace Mar George Njaralakatt, Archbishop Emeritus of the Archdiocese of Thalassery, officiated the solemn ceremony, which was enriched by traditional rites and heartfelt prayers.

Family members, members of the Camillian family, and a large gathering of faithful filled the church with a spirit of unity and gratitude. In his homily, His Grace Mar George emphasized the sanctity of the priestly vocation and the call to serve with compassion, love, and humility.

Following the ordination, Fr. Able celebrated his First Holy Qurbana, offering it as a prayer of thanksgiving and dedication. The celebration was a testament to divine grace and the beauty of a life devoted to God.



Ordination of Fr. Sumesh Kuruthukulangara

Thrissur, Kerala - The ordination of Sumesh Kuruthukulangara was held on Saturday, 4 January 2025, in the Shrine Basilica of Our Lady of Dolours at Thrissur (Kerala). His Grace Mar



Andrews Thazhath, the Metropolitan Archbishop of the Archdiocese of Thrissur, officiated the liturgical celebration, marked by traditional Syro-Malabar rites and fervent prayers.

Fr. Sumesh, a qualified medical and Ayurvedic doctor, brings a unique dimension to his priestly ministry, embodying the charism of St. Camillus in serving the sick and suffering. The celebration was graced by the presence of Fr. Bijoy, Provincial of St. Camillus Province, India, and Fr. Baby, member of the General Consulta of the Camillian Order.

In his homily, His Grace Mar Andrews reflected on the priest's call to emulate Christ, the divine healer, and to serve the marginalized with humility. After the ordination, Fr. Sumesh celebrated his First Holy Qurbana, a moving expression of thanksgiving and dedication to God. The event concluded with prayers for his ministry, a celebration of his commitment to God's work, and his embodiment of the Camillian mission.

Ordination of Fr. Absalin

Eanchacode, Tamil Nadu - The priestly



ordination of Fr. Absalin took place on Sunday, 5 January 2025, in the Church of Our Lady of Perpetual Help at Eanchacode (Tamil Nadu). The Most Rev. Dr. Albert Anastas, Bishop of Kuzhithurai, conferred the sacred ordination in the presence of a large gathering of priests, religious, family members, and faithful.

The liturgy was filled with vibrant hymns, deep reverence, and a spirit of prayer. Fr. Bijoy, Provincial of St. Camillus Province, India, extended his warm congratulations and blessings to Fr. Absalin on his ordination.

Fr. Absalin celebrated his First Thanksgiving Holy Mass on Monday, 6 January 2025, at the same church. The faithful joined in offering prayers for his fruitful ministry. The event was a profound expression of gratitude and a call for God's blessings on Fr. Absalin's priestly mission.

These three ordinations stand as milestones for the Church and the Camillian family, showcasing the grace of God and the transformative power of the priestly vocation. Each celebration was a reminder of the sacredness of service, a call to compassion, and the profound joy found in dedicating one's life to God and humanity.