



Ministers of the Infirm

Newsletter

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

N. 99



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Message of the Superior General

Mary, *Salus Infirmorum*

"Our Order venerates her with singular devotion, devoutly celebrates her feasts and honours her by praying the rosary. We recognize and love her as our Mother, and invoke her as 'Queen of the Ministers of the Infirm'" (C. 68).

Dear Confreres,

I sincerely hope that this letter finds you in good health and serenity. We are now approaching the conclusion of another calendar year, and as we look back, we cannot but thank God for the many blessings He has bestowed on us. In particular, He has given us the opportunity to serve those most in need, especially the sick, in the spirit of our Camillian vocation.

We are aware of the difficulties and challenges we face along the way, but these do not stop us from moving forward, sustained like St. Camillus by the words of Jesus, "Courage, go forth ... this work is not yours, but mine." We also find comfort in the certainty that our founder entrusted our Institute to the protection of our heavenly Mother.

In the month of November, as we celebrate Our Lady Health of the Sick (November 16), I wish to remind you that we are always under her loving protection. For this reason, I offer you a reflection on Mary, Salus Infirmorum and Mother of Sorrows, prepared by our Vicar General, Fr. Gianfranco Lunardon, an excerpt of which I reproduce below. I also invite you to read the full text on our website: www.camilliani.org. "The constitution of our Camillian Order, with sobriety makes a synthesis of the Marian dimension that accompanied the permanent interior transformation of St. Camillus and illuminates that dimension of model and service that must characterize in us the exercise of the charism of mercy toward the sick: "Mary, the Mother of Jesus, faithful in her acceptance of the Word and in her cooperation in his work, especially in her concern for the suffering, presents herself to us as a model of the spiritual life and of service to others. She assists us with her maternal love" (C.68).

Camillus' life was a journey of conversion to God and spiritual maturation in the existential dimension of total entrustment to the Mother of the Lord, experienced as the health and salvation of his life, and promoted as such in the context of human suffering. Camillus, after the Crucifix, attributed every grace to the Mother of Jesus.

Everything in Camillus' life proceeded according to a providential progression of importance and succession in time so that all his most salient occasions coincided with Marian feasts or solemnities. On the day of Mary's purification, February 2 of the holy year 1575, Camillus repented from his straying life and converted. It was a sign God gave him and he pointed to Mary, the one who favoured the beginning of his spiritual journey. On the Feast of the Assumption of Mary in 1582, he cultivated the inspiration "to establish a company of pious and good men, who, not for merit, but voluntarily and for the love of God, would serve the sick with that charity and lovingkindness, with which mothers would serve their sick children." After celebrating his first Mass (June 10, 1584) at Our Lady's altar and accepting as his chaplaincy a shrine dedicated to her - the church of Our Lady of Miracles - on the day of Mary's nativity, September 8, 1584, Camillus dressed his first companions in the religious habit: "in that

way therefore the Congregation was born into the world together with the Most Holy Virgin." The solemn profession of religious vows was celebrated on the feast of the Immaculate Conception, December 8, 1591.

"There is no greater love than that of a mother for her only sick child," is for us the highest parameter that can be expressed. The prophet Isaiah uses it to make us understand God's love for us, "Does a woman forget her child?" "As a mother comforts a child so will I comfort you, in Jerusalem you will be comforted..." (Is. 49:15; 66:13). Camillus prescribed this as a paradigm when he wished to express in summary the love that the nascent congregation of the Servants of the Sick was to set as the foundation of its being at the bedside of the sick. Believers have also well sensed this love that the Immaculate Mother of God has for the children entrusted to her (Jn. 19:25-27), brothers of her Son, "firstborn among many brothers" (Rom. 8:29), invoking her Salus Infirmorum.

We are fully aware of our state of infirmity, and not only at the level of organic or functional or psychophysical dysfunction, but also in the state of moral life that generates deeper sufferings that are not easily removed, because they are inherent in that sphere of existence which belongs to the spiritual dimension of the creature, and which for us believers is called 'the soul.'

Today, more than at any other time, the sphere of health and health care, is the crossroads of the great challenges that confront man: evil, life, birth, suffering, healing, death: a place where Man makes the continuous search for equilibrium of relationships with himself, with others, with the world around him, with transcendence; a decisive space of Man's existence that is affected by the strong wind of the secularization of life. Health care is the terrain where the Christian and secular conception of Man's existence clash the most. For the Church it remains the privileged place of evangelization, the place where the encounter with the infirmus Man is made, and the place where the proclamation of the Word of God is lived.

Mary of Sorrows, who stands at the foot of the Cross participating in the passion of her Son,

is a witness that pain elevated to salvific power by the messianic mission of Christ - delivered by Him to the Church – full of salvific meaning, is a path of faith and growth toward the global health of Man. It is a synodal path, travelled in tune with and accompanied by Mary, Health of the Sick, contemplating her Son Jesus, present in the history of every man who suffers and dies.”

I never tire of personally witnessing the constant support I experience whenever I ask Her for help, especially in the mission now entrusted to me of coordinating our Order. Every day I entrust you to Her protection, as well as our Order, the sick and all those who assist us in the mission of caring for them.

May the feast of Our Lady be an occasion to renew our devotion, as our founder did. Encouraged by Mary's sure maternal love, let us invoke her protection on each of us. May St. Camillus intercede for us and may his 'Thousand Blessings' accompany us always.



Fr. Pedro Tramontin MI
Superior General

MARIA *Salus Infirmorum* and Sorrowful Mother

By **Fr. Gianfranco Lunardon MI**

Mary, the Mother of Jesus, faithful in her acceptance of the Word and in her cooperation in his work, especially in her concern for the suffering, presents herself to us as a model of the spiritual life and of service to others. She assists us with her maternal love. Our Order venerates her with singular devotion, devoutly celebrates her feasts, and honours her by praying the rosary. We recognize and love her as our Mother and invoke her as “Queen of the Ministers of the Infirm” (C. 68).

The constitution of our Camillian Order, with sobriety makes a synthesis of the Marian dimension that accompanied the permanent inner transformation of St. Camillus and illuminates that dimension of model and service that must characterize in us the exercise of the charism of mercy toward the sick.

Every beginning under the sign of Mary

Camillus’ life is a journey of conversion to God and spiritual maturation in the existential dimension of total entrustment to the Mother of the Lord, experienced as the health and salvation of his life, and promoted as such in the context



of human suffering. Camillus, after the Crucifix, attributed every grace to the Mother of Jesus: “through Mary Most Holy I have obtained all that graces God has granted me”; “into your hands, O Mary I put every request for graces to God and from you I expect it. Woe to us sinners if we did not have this great Advocate in heaven, she being the Treasurer of all graces that come out of the hands of the Divine Majesty.”

Everything in Camillus’ life proceeded according to a providential progression of importance and succession in

time so that all his most salient occasions coincided with Marian feasts or solemnities.

On the day of Mary’s purification, February 2 of the holy year 1575, Camillus repented from his straying life and converted. For Camillus, his conversion and the purification of the Blessed Virgin Mary was not a fortuitous coincidence: it is a sign that God gave him and that he pointed to Mary, the one who favoured the beginning of his spiritual journey: “purified through the intercession of the Blessed Virgin in the aforementioned bath of his own tears...”, Camillus rose from the ground determined to spend the rest of his life by beginning from “the very day to do bitter penance” among the Capuchins of Manfredonia. Mary’s close collaboration with the work of human salvation merited by her Son Christ Jesus - which the liturgy (cf. Lk. 2:22-40) of the day highlighted - was certainly not immediately perceived by Camillus then. With time and the direction his life would take, he would grow, mature, and come to understand the “why” behind that day of salvation.

On the Feast of the Assumption of Mary in 1582, he cultivated

the inspiration “to establish a company of pious and good men, who, not for merit, but voluntarily and for the love of God, would serve the sick with that charity and loving kindness, with which mothers would serve their sick children.” To improve the service to the sick he coordinated a small group of committed people, which immediately aroused jealousy and backbiting. He questioned himself on what to do. It was that great Crucifix kept in the hospital of St. James in Rome, which twice in a mystical vision reassured him, “Of what do you grieve, oh, pusillanimous? Follow the undertaking that I will help you, this being my work and not yours.” Thus began the adventure of the Servants of the Infirm.

After celebrating his first Mass at the altar of Our Lady (June 10, 1584) and accepting as his chaplaincy a shrine dedicated to her - the church of Our Lady of Miracles - on the day of Mary's nativity, September 8, 1584, Camillus dressed his first companions in the religious habit: “in that way therefore the Congregation was born into the world together with the Most Holy Virgin.” The solemn profession of religious vows was celebrated on the feast of the Immaculate Conception, December 8, 1591.

Camillus' final entrustment to Mary

The conclusion of Camillus' life sets the seal on the Marian dimension he acquired. There are two basic elements: a painting, the theme of which he himself indicated, and a passage from his spiritual testament.

Often Camillus repeated to his sick his intimate certainty that “woe to us if we did not have this great Advocate in Heaven,” attributing the gift of eternal health/salvation of so many souls to the only and exclusive merit of the intervention of the Immaculate Mother of the Lord, in whom he placed all his ability and strength of persuasion beside the beds of the sick and dying.

When the season of suffering and death was also announced for him, Camillus acted accordingly: on his deathbed he highlighted the theological root that had always animated him in the search for his own and others' health/salvation. Among his last acts, “he stood with such fear and trembling of salvation, distrusting himself, he had placed hope in the precious blood of Jesus Christ” (1 Pet. 1:19; Heb. 13:12; 12:24).

This is revealed in the picture which he specifically got painted and the theme of which he indicated: “a Crucified, with two Angels, one on the right, and the other on the left, with golden chalices in their hands, collecting the blood of the wounds of Jesus. Above the Cross he willed that there should be a God the Father with the Holy Spirit in the form of a dove, and two other Angels one on each side, offering to the Eternal Father the chalices of blood in remission of the sins of Camillus. At the foot of the Cross on the right hand, he wanted the Blessed Virgin to be in the act of praying for him, and on the left St. Michael the Archangel, as defender of souls in the last passage. He also wanted these words to be written under the Cross: Parce

famulo tuo quem pretioso sanguine redemisti (‘Spare your servant, whom you have redeemed with your precious blood’).”

This is the definitive affirmation that the Crucified Christ for Camillus is the Saviour and Redeemer, and that He was always at the center of his progress in faith and in his quest for total adherence to the plan of salvation that God had prepared for him. Mary, in sorrowful and mute silence pleading for him, is the superlative and unparalleled model of holiness who participates in the healing and sanctifying mission of her Son in a singular and exceptional way. His constant prayer of the last moments of his life was, “Most Holy Mother implore for me graces from your Son, that I may willingly suffer all evil, and if this is not enough, that you send me more,” and having the painting placed in a clearly visible position he continued his meditation.

On the last night he did not sleep, and had his painting given to him. After turning to the Crucifix, he turned to the Blessed Virgin, saying to her, “Eh Merciful Mother, for that constancy which you showed standing under the cross, seeing your most holy Son crucified and dead, impart grace to me. May this soul of mine be saved. Then embracing the picture with great ardour, he kissed the most holy crucifix, kissed the feet of the Mother.” Camillus' moving last days' entreaty to the Immaculate Mother of God Salus Infirmorum is what the *sensus fidelium* has always felt and experienced: “Hail, full of grace, the Lord is with you!”

The second element - the passage in the spiritual testament formulated two days before his death - completely sums up Camillus' Marian dimension. In leaving all of himself - body, spirit, heart - Camillus reserved the best of manhood for Christ and His Mother: "I leave, and I give my soul, and every power of it to my beloved Jesus and His Most Holy Mother..." This free and conscious gesture, posed by Camillus on his deathbed, is the synthesis of the itinerary of faith and love made in harmony with Mary, beginning on that February 2, 1575, and concluded on his deathbed - July 14, 1614 - before the picture of Mary of Sorrows who presents him to the Crucified One, through whose merits he hoped to access the Father and the Holy Spirit.

Camillus unveils the focal point of his Marian dimension in God's salvific plan: Mary is the creature who has been able to unite herself to the redemptive mystery of her Son, the model who maternally guides God's people, the sign of sure hope that precedes creatures on their earthly pilgrimage through faith until the day of the Lord comes.

Salus Infirmorum and Sorrowful Mother

"There is no greater love than that of a mother for her only sick child," is for us the highest parameter that can be expressed. The prophet Isaiah uses it to make us understand God's love for us, "Does a woman forget her child?... As a

mother comforts a child so will I comfort you, in Jerusalem you will be comforted..." (Is. 49:15; 66:13).

Camillus prescribed this as a paradigm when he wished to express in synthesis the love that the nascent congregation of the Servants of the Sick was to set as the foundation of its being at the bedside of the sick. This love was also well understood by believers that the Immaculate Mother of God has for the children entrusted to her (Jn. 19:25-27), brothers of her Son "firstborn among many brothers" (Rom. 8:29), invoking her *Salus Infirmorum*.

The Second Vatican Council presents her thus, "By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. Therefore, the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix" (*Lumen Gentium*, 62).

We are fully aware of our state of infirmity, and not only at the level of organic or functional or psychophysical dysfunction, but also in the state of moral life that generates deeper sufferings that are not easily removed, because they are inherent in that sphere of existence that belongs to the spiritual dimension of the creature, and which for us believers is called the soul. And the pain of the soul, writes John Paul II, is less amenable

to therapy, whose vastness and multiformity of sufferings are certainly no less than the physical (*Salvifici Doloris*, 5).

Today, more than at any other time, the sphere of health and health care, is the crossroads of the great challenges that confront man: evil, life, birth, suffering, healing, death: a place where Man makes the continuous search for equilibrium of relationships with himself, with others, with the world around him, with transcendence; a decisive space of Man's existence that is affected by the strong wind of the secularization of life.

Health care is the terrain where the Christian conception of Man's existence and the secular one clash the most. More than yesterday, for the Church it remains the privileged place of evangelization, the place where the encounter with the infirmus Man is made, the place where the proclamation of the Word of God is lived.

Mary of Sorrows, who stands under the Cross participating in the passion of her Son, is a witness that pain elevated to salvific power by the messianic mission of Christ - delivered by Him to the Church - full of salvific meaning, is a path of faith and growth toward the global health of Man: a synodal path, travelled in tune with and accompanied by Mary, Health of the Sick, contemplating her Son Jesus, present in the history of every man who suffers and dies.

XIX Palliative Care Days Celebrated

By **Juan Pablo Hernández**



We celebrated the 19th Palliative Care Days at St. Camillus Centre, together with more than 500 people committed to improving care at the end of life. The St. Camillus Center continues with the mission of Camillus de Lellis to care for the sick, honoring the title by which the Camillian religious were known: Fathers of Good Death. Camillus was aware that accompanying, caring and relieving pain until the end of life was one of the cornerstones of his charismatic mission, and we continue to follow him on this path.

On this occasion, at the opening of the Days we had the presence of the Health Advisor of the Community of Madrid, who listened to the challenges faced by palliative care highlighted by José Carlos Bermejo, provincial superior of the Camillian religious. The ethical framework of the days was led by Elia Martínez, president of the Spanish Society of Palliative Care. Next, an extraordinary artistic and mystical reflection was presented by Dr. Pedro Sosa, physician and musician, and Dr. Pablo d'Ors of *Amigos del Silencio*.

The second day featured a panel discussion in which the St. Camillus Center team shared their experience and keys to assisting in palliative care. The experience of creating care spaces was also shared with Susana Delgado, care director of *Caser Residencial*, Magdalena Lasheras, service manager of the Palliative Care Unit of the San Camillo Center, and Marivi Escobar from the Red Cross Hospital. Finally, Dr. Marcos Gómez Sancho, a leading figure in the creation of palliative care, spoke about the importance of dying in peace.

The days ended with a celebratory act and the reading of the palliative care manifesto. In summary, these were valuable days for so many people who understand the importance of palliative care, the value of caring for life until the end with love, transforming this experience into a peaceful process of ending life. We thank all those who made this event possible.

Postgraduate course begins in the Center for Humanization of Health

Once again, this year we begin with great enthusiasm the postgraduate course of the Camillian Religious Center for Humanization of Health; one of the great charismatic initiatives that teaches how to care according to the values of Christian humanism.

With specializations in counseling, bereavement, palliative care, health ministry and management, these training activities aim to offer high-level technical training that prepares participants to accompany the suffering of those close to them and to lead a humanized care program. They are learning experiences that aim to generate personal and professional growth, with the goal of having the student become imbued with and experience humanization. St. Camillus Center's training is characterized by the human quality of the faculty and the team that accompanies

the students, offering a privileged learning environment to share the experience with different groups.

We thank the trust of more than 100 students who join the humanizing challenge and ask them to be witnesses of what they experience here, passing it on wherever each of them carries out their lives. We invite all to also be bearers of the wisdom of the human heart in service to those who suffer, building a fraternal community that works for justice.

To open this course, Brother José Carlos Bermejo, provincial superior of the Camillian Religious in Spain, shared a reflection during the opening act; an image that runs through all the formative actions that we want to place as key to the legacy of St. Camillus de Lellis.





150 years since the founding of Saint Camille house in Lyon (1874-2024)

By Fr. Alfred Sankara MI

Organization, celebration and history

On March 19, 1874, on the liturgical solemnity of St. Joseph, the Saint Camille Home, EHPAD (Etablissement d'Hébergement des Personnes Agées et Dépendantes), first opened its doors and welcomed Joseph, its first inmate.

The year 2024 marks 150 years of existence of this assisted living facility and deserves to be celebrated. On September

7, 2023, the board of directors took up the suggestion to celebrate this happy anniversary. The organizing team was composed of Fr. A. Sankara (Camillian religious), J.L. Blanc (administrator), M. Solerti (social worker), C. Miniggio (logistics organizational manager), M. Fasson (facilitator) and N. Moulian (director).

Three meetings were held on September 22, 2023, January 10, 2024, and March 20, 2024, at

which the date of the planned celebrations was set for June 15, 2024, and the activities that would precede the anniversary day were also outlined; the budget for expenditures and funding arrangements were defined; and the tasks and different responsibilities were also distributed in a timely manner.

The celebration of the 150th anniversary of EHPAD Saint Camille in Lyon was an opportunity for all committee

members, and not only the residents and Camillian religious, to share and promote the lifestyle and activities of this nursing home, which today is run by lay professionals but guided by the spirit of Saint Camillus.

The celebration took place from June 10 to 15, 2024 with a well-defined series of activities: Tuesday, June 11, 2024: Inauguration of the photo exhibition tracing the history of the house: Saint-Camille: photos d'hier et d'aujourd'hui (Saint Camillus: photos of yesterday and today). This exhibition aimed to highlight the main events and dates in the history of the house, from its beginnings to the present day.

Wednesday, June 12: Opening of the exhibition organized by the inmates of the Saint-Camille House: Comme un arbre dans la ville (Like a tree in the city).

Thursday, June 13: Opening of the nursing home to all citizens, in the afternoon, with the aim of offering citizens and visitors the opportunity to see, learn about and meet the people who live and animate the facility.

Friday, June 14 at 2:30 pm: Conference entitled "The presence and work of the Camillian religious in France and Lyon, between past and present". This conference was organized and presented by Camillian religious Fr. Alexandre Balma (Camillian charism and spirituality), Fr. Alfred Sankara (The arrival of the first Camillians in



France), Fr. Michel Riquet (The Camillian presence in France, yesterday and today: ministry and works) and Fr. Bernard Moegle (Historical surveys on the Camillian house in Lyon).

Saturday, June 15, 2024: Festive day opened by the celebration of the Holy Mass presided by Bishop Patrick Le Gal, auxiliary bishop of the diocese of Lyon, in charge of the animation of consecrated life and societies of apostolic life; festive lunch with the residents and collaborators of the house, with the relatives and friends of the residents and with the different personalities who were invited. Several Camillian religious were present, including Fr. Pierre Yanogo, provincial superior of the Camillian province of Burkina Faso, and Fr. Bernard Moegle, delegate for Camillian religious in France. Other religious were present on behalf of the Camillian fraternity. It was an authentic occasion of joy and celebration. The first and unforgettable gift of the festive day was sunshine and comfortable weather, since the

weather forecast had predicted rain all day.

In his homily, Bishop Le Gal invited us to always make the good choices, as St. Camillus did, following the footsteps of Moses and the Good Samaritan, to try to see those who suffer; those who are wounded; those who need attention and help; those who need care; those who need us.

Some historical events about the Camillian house in Lyon

[An excerpt of historical reflection, from the archives consulted by Fr. Bernard Moegle]

In January 1874, Camillian religious Fr. Zanoni and Fr. Tezza went to Lyon, and on March 19, the feast of St. Joseph, chosen as the patron saint, the house in Lyon, named Maison Saint-Camille, was opened. Numerous elderly people began to arrive, and the first, named Joseph, was welcomed and housed free of charge, as recalled by Rucher Camillien. The house was canonically erected by decree of Fr. Guardi,

superior general, on October 16, 1874. The structure had 35 rooms, chapel, garden and other outbuildings.

Fr. Zanoni writes: “Our institute has none of the characteristics it might have had at other times in Italy. At the beginning of the 1870s, however, there was a lack of a gentleman’s rest home, with a distinctly Catholic spirit and management, where we could receive pensioners from good society, the elderly, the sick and the convalescent.”

This is how Fr. Charles Goutier expressed it on March 19, 1934, in his presentation of the house: “The structure, encouraged by the vicar general François-Xavier Goutte-Soulard and the Jesuit provincial, was set in a restful quietness, in the pleasant and poetic setting of a suburb among vegetable gardens and orchards which, thank God, has nothing of a ‘red’ suburb.”

The Lyon Foundation was the first humanitarian organization owned by the Camillian Order. It was a new choice, a significant reading of

the signs of the times, since few realities dedicated to caring for the sick existed in France. Other Foundations followed the example of the Camillian house in Lyon, France and also in Italy.

After his third visit to France, on October 20, 1878, the superior general, Fr. Guardi transferred to Lyon the scholasticate for the studies of young candidates for Camillian religious life. The second-year scholastics remained there for only a few months before returning to La Chaux, where it was decided to establish the postulancy, while the scholasticate was transferred to Lille, where a third Camillian house had been founded.

At the time of its canonical erection in 1877, the new vice province of France numbered 29 Camillian religious. Father Louis Tezza was appointed first vice provincial. Most of the religious were of Italian nationality and came from the Lombard-Venetian province.

In France, this development of the Camillian Order was

interrupted on March 19, 1879, by a state law that abolished religious congregations that did not apply for civil authorization to remain in France, within three months. The religious had to leave the country. It can be said that the transfer of the formation house to Verona in Italy contributed to the international opening of Camillians in Europe.

In October 1904, the house in Lyon was placed under state authority. Camillians rented a nearby residence, where they housed three religious brothers and three fathers, carrying out simple ministry among the sick and the residents in the facility called Dame della Salette, a nearby house.

At the beginning of the war, having obtained permission for the community to return to their home, Father Ciman contacted the Société de secours des blessés militaires in Lyon. Between September 6, 1914, and December 31, 1918, an average of 30 wounded persons per day were treated, with a total of 800 soldiers convalescing.





On March 2, 1915, Father Ciman wrote to Father Pierre Dusinelle, member of the General Consulta: "We are not sick: we are very busy from morning to night with our senior priests and caring for 35 convalescent soldiers. It's a real mess. There is so much work to be done that it is mind-boggling. Our soldiers are devout. They come every night to the rosary and sing beautifully. The undersigned accompanies them on the harmonium ... It goes without saying that I treat them well in terms of food and lodging. So much so that our small shelter has become famous in Lyon for its welfare. They prefer to come to the Camillians."

Unable to establish a postulancy in the Moselle region, the Order thought of transferring the novitiate to the house in Lyon, the oldest in the French province. Discreetly, the house never ceased to function, welcoming some 20 inmates between 1920 and 1935, served by a dozen or so religious.

In Lyon, in addition to the activities of the nursing home, the religious participated in the spiritual life of the city. From May 1928, Fr. Ciman went to the Primatial Church on his own initiative to hear confessions in Italian. Since a Camillian religious had replaced the vicar during the vacations, the pastor of Point-du-Jour gave him Mass

intentions, which was very fortunate because he received very few Mass intentions (see community chronicle).

The Camillian house always maintained good relations with other religious communities of the time. For example, one of the Camillian religious regularly celebrated Holy Mass for the Dame di Nazareth: this ministerial service, in 1925, earned the community about 100 francs a month. Fr. Baudin and Fr. Ciman also presided over the distribution of prizes to the pupils of the Sisters of Nazareth and the Pensionnat des Bruyères.



Temporary Profession: Enzo and Xavier consecrated themselves to the Lord in the Order of St. Camillus, on Saturday, October 28, 2024, at the Divine Love church in Naples. The celebration was presided over by the Vicar General of the Diocese of Naples His Exc. Archbishop Franco Beneduce. Brother Carlo Mangione, provincial superior of the Camillians of Southern Italy, received profession.

International Lay Camillian Family: Central Commission Meeting, Rome 1-5 October 2024

By Anita Ennis



The international Lay Camillian Family Central Commission (CC LCF) held our first face to face meeting in Rome, hosted by the Father General Pedro Tramontin, General Consultors and the Community of the Maddalena. Their welcome and hospitality was exceptional. Conducting our meetings and sharing in the life of the Community at the Maddalena is an honour and privilege that we do not take

for granted. This week, lived in fraternal community deepened our experience of belonging to the Greater Camillian Family and enabled us to work collaboratively in our team.

Their commitment to “building unity and communion”, “strengthening fraternal life” and “Living the Camillian Charism and spirituality with passion” (Ministers of the Infirm Strategic Plan 2023-2028: A vision of Innovative

and Prophetic Choices) was a lived experience for us and not just buzz words in a nicely presented Strategic Plan to be left sitting on a book shelf.

Planning

We spent some time during our meeting studying this strategic plan, to identify aspects the Lay Camillian Family might adopt. We committed ourselves to developing a more simplified strategic plan, to guide and direct us during our term of

office (2023 – 2029) and to support and grow Lay Camillian Families throughout the world.

Communication

Communication during our meeting was enhanced by the presence of Fr. Pietro Magliozzi as translator and contributed to an effective, productive meeting. Working through three languages (Italian, English & Spanish) is an ongoing challenge. Whilst translation apps help us to stay connected with each other and with LCF National Presidents, they are limiting, particularly in a meeting setting. We recognise the need for simultaneous translation during our meetings, going forward.

Finance

The financial status of the Central Commission is very concerning and requires an urgent injection of funds. CADIS and Salute e Sviluppo gave generously of their time, sharing their expertise with us during our meeting in the area of fundraising. We looked

at the sources of our funds to date: Camillian Generalate, Provincials and Delegates, Lay Camillian Family National Groups. We appreciate all donations received to date and will welcome a pledge to make regular donations, monthly or annually to ensure adequate funds are available to sustain us in our mission. We discussed ways to increase our donor pool and committed ourselves to design a leaflet for circulation to attract donors and donations.

Formation and Ministry

Time was allocated to discuss Formation and Ministry which are integral to following in the footsteps of St Camillus and witnessing to the world, the ever-present love of Christ for the sick. “In order to exercise our ministry fruitfully... our lives must be permeated by the friendship of God”.

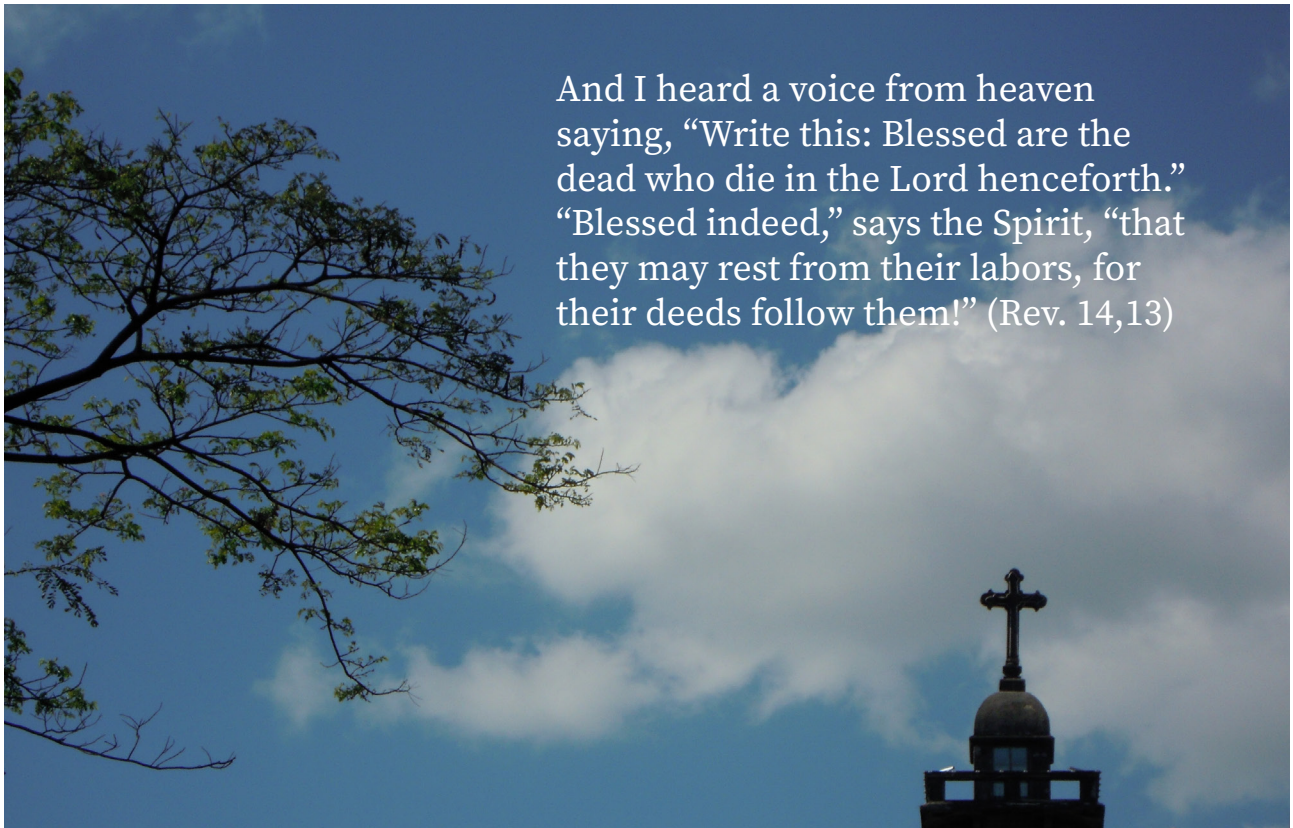
We acknowledged the commitment of our LCF Spiritual Assistants who give so generously of their time to animate Lay Camillian Families

worldwide whilst also serving in full time ministries.

We value each and every member of our Lay Camillian Family, past and present, living and dead, active or retired for answering the call to live out their baptismal promise, “by witnessing to the Lord’s love for the sick and suffering, in accordance with the charism which St Camillus de Lellis received from God, and transmitted to the Order he founded”. We discussed the need for a register of members and will encourage all LCF groups to assist us with this.

We, the central commission, are thankful for what we accomplished during our meeting, thanks to all the support we received from our Camillian Religious. We are committed to staying connected and working collaboratively with all involved in our shared Mission of Service to those in need of care and consolation.

May God give us His holy help and keep us in His grace.



And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (Rev. 14,13)

Edited by:

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