



Ministers of the Infirm

Newsletter

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

N. 96



IN THIS ISSUE

'The poor is the sacrament of Christ' **5**

Camillians in Spain:
A tribute to charity and
humanization **8**
in San Camillo centre

D-Day at the São
Camilo Seminary in
Fortaleza: An Event of
Solidarity and Service
to the Community **9**

Fifteen years of
Camillian mission in
Indonesia: the seeds
sown are growing
and bearing fruit **10**

Camillian Order enriched
with four new members **12**

Inauguration of the
Silver Jubilee of Camillian
presence in Uganda **13**

Departed Confreres **15**



Message of the Superior General

Dear confreres,
Warm and fraternal greetings from Rome. After the meeting of the major superiors held in Colombia, I was in Brazil for some medical check-ups and now I am back in Rome. I hope you have celebrated the feast of our holy father, Saint Camillus in a meaningful and fruitful way, in your provinces and delegations. I pray that his spirit will continue to inspire, guide and bless each of you in your ministry.

I wanted to write you this note on the gathering of major superiors held in Bogotá, Colombia, from June 1 to 8, 2024, but I preferred to send you the message on St. Camillus for the month of July, thinking it would be more appropriate.

I am sending you this summary now, also because we sent the proceedings of the meeting to all the major superiors. If you would like to go deeper into some topic, you can ask the major superiors for a copy.

Almost all provincial superiors and delegates attended the meeting, except the provincials from



India and Burkina Faso, for reasons beyond their control but who joined online. The meeting was a valuable opportunity to meet again and to share experiences with each other, exploring the challenges and opportunities the Order is facing, oriented towards the future based on hope.

We joyfully celebrated the 60th anniversary of the Camillian presence in Colombia, with a visit and celebration of the Holy Eucharist by Cardinal Luis José Rueda Aparicio, Archbishop of Bogotá in our community. We also participated in the Eucharistic celebration in the Bogotá Cathedral with Auxiliary Bishop Mgr. Alejandro Diaz Garcia, as well as in the festivities prepared by our confreres in the Colombia-Ecuadoran delegation.

The participants from the Latin American zone shared the life and activities of their provinces and delegations. Their focus included vocation promotion and formation, chaplaincies, parish, hospital, social welfare and rehabilitation ministries. They also discussed challenges and opportunities, such as addressing generational transitions, aiming for financial autonomy, declining vocations, and aging religious. Despite these challenges, the commitment to serve the sick and promote the Camillian charism remains strong.

The meeting was an opportunity to learn about the missions and missionary activities in Chile, Mexico, Argentina, Haiti, and Barranquilla, presented respectively by the provincials of the Roman province, the North Italian province, and Spain, and by Fr. Cyrilo Swinne (of the German province) who was present in Bogotá for the festivities. The missions are at the heart of our Order and present serious challenges at the moment. It is essential that each provincial administration assess the current situation of these missions, make evangelical discernments and take appropriate decisions regarding their sustainability and continuation. Ensuring the fraternal and community life of every religious involved in these missions is crucial. Interprovincial collaboration should improve the quality of our missionary activities. Provincials and delegates are encouraged to take the necessary steps to revitalize mission life, provide religious personnel and strengthen missionary activities with adequate community and apostolic structures in the years to come.

The reality in Latin America is complex, especially when some works are carried out by one person, making continuity more difficult. It is worrying that many religious are reluctant to work on vocation promotion and formation. The life and future of the Order depend on this

crucial task. If we have received much from the Order, it is our duty to promote and preserve it. Vocation promotion is closely related to our witness of life. We must ask ourselves whether we are true witnesses capable of attracting new candidates. Perhaps focusing on a single presence could be a solution. We cannot keep depleting certain provinces, vice-provinces and delegations by trying to save the unsalvageable. Solidarity and collaboration are needed.

Consecrated life is in a survival phase and it is no longer enough to “make fire with the wood we have.” We need to go back to the basics. The problems that arise in works, ministry and financial sustainability are secondary to what our Constitution gives attention to - spiritual and community life. A process of personal and community conversion is needed.

To sustain our works, we must not only seek outside help but also ensure good internal management. Transparency and honesty are crucial for the good of others and not for personal gain. When there is good internal management, external providence comes.

I would like to share some essential themes and relevant points from our discussions for your attention and implementation. We evaluated the Order’s Strategic Plan, noting positive signs that it is treated as a concrete project. Efforts to unify various communities in Europe and address legal, administrative and financial issues in a systematic way are ongoing. Although patience is needed, serious work and meeting deadlines are essential.

We celebrated the first World Day of Prayer for Camillian Vocations as a united family, thanking the Lord for our religious consecration and praying for more vocations in our Camillian Charismatic Family. I pray that many more young people will join us to continue this healing ministry of Jesus.

We have updated our “Handbook for the Protection of Minors and Vulnerable Adults and Protocol for Prevention and Intervention in Cases of Sexual Abuse”, available in both English and Italian. This manual contains clear guidelines for clergy, staff and collaborators, who must know and accept them with signature. Educational



and preventive aspects should be given great attention and importance. Therefore, I request all provincials and delegate superiors to read and discuss this manual. Based on the discussions and in accordance with the guidelines of your country, as well as the directives of your episcopal conferences, please draft a manual tailored to your respective country. These manuals must be sent to the General Consulta by December 2024 and implemented throughout the Order, adapted to each reality and in line with the plans established by Episcopal Conferences and civil laws.

Agreements of interprovincial collaborations and agreements with the local church or public agencies must be updated and maintained to prevent future problems. It is also essential to evaluate our financial management systems in each unit of the Order by paying attention to competence, transparency and sobriety in financial practices. We need to update financial control methods and appoint a second General Treasurer to support this vital task.

Regarding personal projects managed by religious, all projects should be authorized and endorsed by the Provincial Superior and approved by the General Consulta for better coordination. Projects sent to and accepted by CADIS and Salute e Sviluppo must be approved by the Superior General. New missions must be carefully analysed and discerned to ensure sustainability and continuity. The presence of local vocations is a key criterion for decisions regarding new Camillian foundations, requiring prior approval from the General Consulta.

Father Charly Olivero, a priest from the Diocese

of Buenos Aires, an invited speaker, discussed the reality of addictions and the need to address them openly within religious communities, with mutual support among confreres. The use of the genogram during initial formation to understand genetic and familial predispositions to addictions is suggested. Training on addiction prevention and management of the risk factors such as stress and frustrations is of utmost importance, and the use of therapies, medication support, self-help groups in addiction treatment and fraternal commitment and responsibility is encouraged.

Father Mateus Locatelli presented common canonical cases in Camillian Provinces that require serious treatment in accordance with canon law and our Constitution. Vicar General Father Gianfranco stressed the need to deal with these situations justly to prevent future problems with errant clergy. Major superiors are urged to spend time dialoguing with religious and addressing these complex situations with care and responsibility.

Invited speaker Fr. Victor M. Morales S.J. explored new realities, perspectives and horizons of religious life today, stressing the importance of adapting to social changes while maintaining fidelity to religious identity and principles.

Dr. Hugo Sarubbi Cysneiros presented principles and practices of efficient administration, governance and sustainability, offering practical strategies and answering questions on contracts, civil foundations and current administrative challenges. His team will continue to advise our Order.

We have highlighted all these aspects: revitalization, reorganization, the canonical, legal and financial aspects, to improve management effectiveness, promote unity and solidarity within the Order, and prepare the entire religious community to respond effectively to contemporary challenges.

Before concluding, I invite each of you to reflect on and plan various programs for the Jubilee

Year 2025, which marks the 450th anniversary of the conversion of St. Camillus to be celebrated with the entire Camillian Charismatic Family, starting with the general program drawn up by the Central Commission.

I pray that the decisions made at our meeting in Colombia and the proposals that emerged may be implemented in all our provinces and delegations to make them a concrete reality. May the spirit of St. Camillus and the gift of the Camillian Charism enrich our religious consecration daily, making us authentic witnesses of the merciful love of Jesus.

Let us remain united in prayer and may St. Camillus guide and bless each of you with his thousand blessings.



Fr. Pedro Tramontin MI
Superior General

14 JULY 2024: SOLEMNITY OF SAINT CAMILLUS DE LELLIS

‘The poor is the sacrament of Christ’

Homily of His Excellency Msgr. Benoni AMBARUS, Auxiliary Bishop of the Diocese of Rome and Delegate for the Sector of the Diakonia of Charity, during the celebration of the feast of St. Camillus in the church of St. Mary Magdelene, Rome

A few months ago Father Umberto d’Angelo, a Camillian and chaplain at St. John Lateran Hospital in Rome, gave me a volume with the life of St. Camillus, and reading it, at a certain point I had an inner reaction, thus saying, “But you’re a bit exaggerated, Camillus! especially when there is that episode of which it is told that a person sees St. Camillus particularly dejected, suffering and he says, “Of course, I am eating bread of sorrow” because he had seen in that day a whole series of very tiring situations, stories of sick people who lived in particularly uncomfortable and abandoned conditions.

And I was very struck by that expression “I am eating bread of sorrow.” As I prepared this celebration and read the first reading (Sir. 4:1-6.10), I felt I had to connect it to the invitation of the author of Sirach to the son, that is, to



the disciple: he addresses to him these words that we have heard, very accurate words. They are words of love directed to this son: “Look, if in your life you want to have a consistent life, and not flicker, if you want to have a consistent life, I teach you how to live it.” First, let us consider, as throughout the first reading, the category we call ‘the poor.’

Who is poor? The two or three persons who stand outside begging? Yes. The people who are sick? Yes. The lonely persons? Yes. Actually in the category of the poor, if we are honest, we have to put all of us in it.

Faith itself is nothing but a recognition of our littleness, our poverty and openness to

God's need. To have faith is to live an act of humility before the greatness of God: it is a form of existential poverty, a relational poverty, a poverty of meaning and so on. But there are in human life persons who, in addition to this kind of existential poverty, experience a surplus of poverty, including material poverty, but especially relational poverty: they are persons who experience more bitterness in existence; they are those who look around and have no support in life, those who walk around a city and meet no friendly gaze; people who walk around a city, a neighborhood, an apartment building and are

'transparent,' not seen by anyone. That's it: these kinds of categories of people who have, I repeat, a surplus of poverty, have a bitter life.

The author of the book of Sirach insists, "Son, do not look away from these people. Do not turn away from them. Be like a husband to the widow, like a father to the orphan." That is, be with them, close to them, don't pretend they don't exist; be hurt by their sufferings, their bitterness; be troubled even by their gaze.

Giving a penny to a poor person begging for alms is the easiest thing in the world: you just don't even have to have your gaze cross with him and move on. To let yourself be wounded by the person's wound, to live a bread of sorrow, as St. Camillus says, with the one you meet and see, who has a heavy load of bitterness in existence, that is what gives us consistency of life! This does not mean that the

road will be easier, but it will certainly be more consistent, more human, more authentic. So here is the invitation so carefully in the book of Sirach to each of us today: recurs twice the expression "do not look away".

That is, we should somehow be, according to this invitation, people who in their existence, everywhere seek and desire eye contact with the other; almost as if to say, tell me your secret, tell me your life, and thus be people who flank the other, to break the bitterness of others. And why do we have to do this? Because we all feel poor!

Those of us who say 'I don't need anyone' are denying ourselves our own condition in life, because all of us, more or less, are in some way beggars for something: in need of recognition, reward, affection, attention, presence, relationship.

The author of the book of Sirach says again, "Beware! for if the poor man should curse you, his curse will draw the Lord's wrath" ... the Lord listens even more to the voice of the poor and the prayer of their bitterness.

Openness to the poor, as the second reading emphasizes (Rom 12:6-16b), is to be lived with a charity, without pretense. What does a charity without pretense mean? Pretense is something that remains on the outside, on the surface; it is a robe you put on, a role with which you cover yourself, an outward gesture of which you are seen as the author. Charity without pretense is a form of

love, a specification of charity that penetrates your heart, a unique experience between what you do and what you feel!

And it is beautiful that in the Church, as urged by the second reading, everything can be done in charity, even if with different charisms. This is the beauty of the Church.

There are many charisms, and each believer, living his or her charism always with charity and love, enriches the whole Church and all humanity.

From this point of view, St. Camillus' charism is one that still shakes us today and cannot fail to shake us. All the more so in these times, when it seems that becoming sick or ill is a luxury and caring for oneself is an option only for the wealthiest people.

In Matthew's gospel (Mt 25), we heard only the first part of 'come blessed,' we did not hear the second part of 'go away cursed': both sides experience great astonishment, both those who are told come and those who are told go away.

Both sides experience a reaction of amazement. "Lord, when did we see you hungry and give you food, in prison we visited you, you were sick and we visited you, naked and gave you clothing, when"?

What does this attitude of amazement reflect? It reflects something very simple: these 'blessed' people acted not for reward, but because they encountered fatigued human beings. This is charity without pretense: I don't do it for the



**We serve the other not for the reward,
but because we really believe that the
concretization of the face of Christ is in the
person wounded by different kinds of poverty.**

reward; I don't do it to be good or esteemed compassionate. I do it because there is a person I have crossed paths with and I have let my heart be wounded by his bitterness.

After this encounter, I cannot continue my life as if nothing had happened. Jesus says it clearly, "Whenever you did it to them, you did it to me." You did not know it, perhaps, but you did it to me! Jesus identifies Himself with the poor; but not in an abstract or sentimental way: Jesus is really in the poor, and all the categories mentioned - hungry, thirsty, sick, naked, imprisoned, foreigners - are sacrament of Christ.

The poor man is a sacrament of Christ: in him there is a living representation of Christ, even if in that form of poverty there should be situations, behaviors, if you will, that are

not exactly orthodox. Fr. Luigi di Liegro used to say, "If a poor person blasphemes, it is God who blasphemes!"

We serve the other not for the reward, but because we really believe we have the only way to love the Lord: the concretization of the face of Christ is in the person wounded by different kinds of poverty we encounter. Hence the astonishment, "when did we ever, Lord, do that"?

In the life of St. Camillus it is told that a cardinal summons him for a meeting. Camillus replies, "Tell Mr. Cardinal that now I am busy with God, I am busy with the Lord, then I will meet him." Here is the greatness of St. Camillus: he had succeeded in making this passage in the heart, in which he met the Lord Jesus in each person!

To conclude. I realize that this way of living and loving is a way that can only be divine. Only God has such a great measure: or rather, only God can give us such a great measure of love, an exaggerated love. Only the Lord can expand our hearts to such an extent that we almost forget ourselves!

Only the Lord can set our hearts on fire to such an extent that we say 'I don't want to and can't live without noticing the other person, without allowing myself to be hurt by the other person's fatigue, anguish, bitterness, without doing something.'

We believers should evangelize like this! St. Francis of Assisi sending friars to preach, exhorted them, "Go, proclaim the Gospel; if you cannot, use words as well." Here is the greatness of St. Camillus. His style, his mad love for the sick and their suffering, consumed him, but consuming him, made him luminous: and it is that light that still shines down the centuries.

Let us ask St. Camillus to intercede with God for this divine love for each of us: the only love that gives consistency in life.

We do not delude ourselves; we do not build life on superfluous things that do not give us satisfaction, that do not give us consistency in life.

We need this divine love, and Saint Camillus showed it to us with his whole existence!

Celebration of the feast of St. Camillus: A tribute to charity and humanization in *San Camillo* centre

By **Juan Pablo Hernández**

The *San Camillo* Center, composed of the Care Center and the Centre for Humanization of Health, celebrated with great joy and devotion the feast of St. Camillus de Lellis on Friday, July 12. This event was an opportunity to remember the figure of the saint of charity, patron of the sick and health workers. The celebration was attended by religious, staff, volunteers and friends, all united to pay tribute to this great reformer of the world of health and care.

As part of this festivity, Fr. Arnaldo Pangrazzi's 50 years of priesthood and Fr. Santiago González García's 60 years of priesthood were also celebrated. In addition, we give thanks to God for the priestly life of Fr. Luciano Sandrin and D. Ángel Camino Lamelas, OSA, Episcopal Vicar of the VIII Vicariate.

The day began with the activity "Dialogues in St. Camillus: Envious? Keys to emotional and spiritual health," by Camillian religious Luciano Sandrin, who participated in the Summer School of Pastoral Health Care, during this week. In his talk, Fr. Luciano explained that envy is a corrosive emotion that begins to gnaw silently until its effects become devastating. "It is not easy to admit that we feel envy; it is a hidden, unmentionable feeling that undermines our relationships and our well-being," he said.

During the Eucharistic celebration, the principal celebrant Fr. Arnaldo Pangrazzi recalled the

figure of St. Camillus and his role in the world of health and humanization. After the Mass, a cultural act led by the Center's Director of Human Resources, D. Francisco Javier Rodríguez, took place in St. Camillus Square, where the Center's director, D. José Manuel Martínez, and the superior of the Tres Cantos community, Brother Long, spoke. Brother Long presented a video tribute on the ministerial life of Fr. Santiago and Fr. Arnaldo. The event was also attended by the Mayor, D. Jesús Moreno.

This culminated with the speech of the Provincial Superior and Director of the Center, Brother José Carlos Bermejo, who offered a stirring address on the center's motto, "More heart in hands." This phrase is a central reference in our charism and spirituality, emphasizing the importance of compassion in care.

The cultural act concluded with a short musical space followed by an outdoor cocktail reception. The celebration of the feast of St. Camillus de Lellis in the *San Camillo* Center was a moving reminder of the importance of caring and teaching how to care, a charism deeply rooted in the daily work of the center. St. Camillus de Lellis, with his example of charity and dedication to the sick, continues to be an inspirational figure for all those working in the field of health and humanization. The *San Camillo* Center's commitment to keeping this legacy alive is a living testimony to the positive impact that compassion and care can have in our communities.

D-Day at the *São Camilo* Seminary in Fortaleza: An Event of Solidarity and Service to the Community

By **Felipe Rodrigo de Almeida**

On July 6, 2024, the Saint Camillus Seminary in Fortaleza, Brazil was the stage for a grand and transformative event: D-Day. Inspired by Saint Camillus and with our hearts in our hands, a comprehensive program and a spirit of solidarity involved more of 60 volunteers in a chain of good that brought different types of services and free assistance to the local community.

D-Day was attended by a dedicated group of professionals and volunteers who came together to offer the best to the population. Among the collaborators were doctors providing essential medical consultations and guidance, nurses offering care and guidance, psychologists providing psychological support and advice, nutritionists providing guidance on healthy eating and well-being, lawyers providing free legal advice, barbers offering barbering services and haircuts, physiotherapist assisting with physical rehabilitation and several general volunteers providing logistical and operational support for the smooth running of activities.



Lasting five hours, the action reached more than 200 people, directly benefiting the population of the Saint Camillus Seminary region, located in Fortaleza, Brazil. Each consultation, guidance and service offered was a step towards improving the quality of life of all who, with great joy and gratitude, participated in D-Day. The actions carried out promoted health, well-being

and support in several areas, showing that, with unity and dedication, it is possible to make a difference.

The success of D-Day reinforces the importance and value of Camillian spirituality, which, like Saint Camillus, with all his love and affection, provided quality care to everyone who needed it so much.

Fifteen years of Camillian mission in Indonesia: the seeds sown are growing and bearing fruit

By Fr. Luigi Galvani MI

On July 14, 2024, one priest and five Camillian deacons were ordained at St. Camillus Major Seminary in Nita, Flores Island of Indonesia. The previous day was blessed with ten new candidates for the novitiate, eleven novices for their temporary profession, nineteen scholastics for the renewal of vows, while five professed were consecrated in perpetual vows. To see these young people embracing the Camillian spirit to become the future face of the Indonesian Camillian Delegation and of the Order of the Ministers of the Infirm was a cause for great joy.

The fifteen years of Indonesian mission life have been the result of commitment, determination and great missionary enthusiasm. The journey of preparation has been long and courageous which began in 1997 when Fr. Luigi Galvani MI first set foot in Indonesia with the purpose of exploring and initiating a new mission.

After visiting various places and cities such as Manado, Jakarta, Malang and the island of Flores, Fr. Luigi returned to Manila in



the Philippines, where he had been a missionary for more than 20 years, and presented to his superiors the possible dream of starting a Camillian mission in Indonesia. This was also motivated by the fact that Indonesia was considered one of the most promising countries for priestly and religious vocations.

The prospects for vocations, in fact, seemed really encouraging and this was quite unique considering that in Indonesia the predominant religion is Islam with almost 88 percent of the faithful (about 200 million out of 240) making it the most populous Muslim-majority

country in the world. The rest of the population on the other hand includes Protestants (5%), Catholics (3%), Buddhists (2%) and Hindus (2%).

Starting a new missionary venture was certainly a serious problem, due to the lack of religious personnel. The intuition then was to invite the young Indonesian men to the Philippines for training. After careful consideration, it was decided to move from ideas to action. This took place in May 2000 with the arrival of an initial group of 7 young Indonesians from Flores Island in Manila, which was followed by a second group of five more



Monthly food distribution programme for the needy families



Social ministry with mental patients

in 2001, all from Flores Island.

Having completed the long period of formation in Manila, on July 2, 2009, Fr. Luigi brought that small group of pioneers back to Indonesia, formally starting the Camillian presence in the country. Their first lodging was in a rented cottage in the town of Maumere, Flores Island, also called the “promised land” of vocations. In fact, there are hundreds of religious men and women from this island working as missionaries in different countries around the world today. The choice of Maumere was motivated not only by reasons of formation, but also by the fact that the Catholic Church’s largest philosophical and theological seminary in the world, also nicknamed “little Vatican,” was located there, with some 1,400 seminarians from five dioceses and some 15 religious institutes on the island.

After spending a couple of years in a rented house, the small group moved into the first Camillian seminary in Nita on November 15, 2012. Three years later, in 2015, the Ruteng

Seminary for young aspirants was opened, then the Maumere Theologate in 2017, and finally the Kupang Novitiate in 2023.

Such encouraging growth is surely due to the serious work of the mission in the task of formation of young people preparing them to become the new laborers in expanding the Gospel and the Order in the world.

In addition to the commitment to formation, the Camillian charism of service to the sick has been lived through various social and pastoral initiatives such as pastoral care at the government hospital in the city of Maumere, the laudable project of liberating dozens of mentally ill people kept bound in chains, and the monthly food support program for hundreds of needy families.

Currently, the Camillian presence extends to the islands of Flores and Timor, the most Catholic of Indonesia’s 17,000 islands. In Flores, in addition to the philosophy and theology formation houses of Nita and the house for aspirants

in Ruteng, there is also St. Camillus Social Center in Misir in Maumere an ideal place for seminars and formation meetings. In Timor Island, on the other hand, the Camillians are present in the city of Kupang with the Novitiate and the new St. Camillus Social Center in Lasiana.

After fifteen years of its foundation, the Indonesian Camillian mission can count today 16 priests (14 Indonesian, 1 Italian, 1 Pakistani), 6 deacons, 29 scholastics (27 Indonesian and 2 Pakistani), 10 novices (8 Indonesian, 1 Pakistani, 1 Timorese), 35 postulant-philosophers (34 Indonesian, 1 Timorese) and 18 aspirants (16 Indonesian, 1 Pakistani, 1 Timorese).

Surely, in these fifteen years, the missionary work has been blessed by divine grace with numerous vocations that help us look to the future with hope and dream of further expansion of the charism, realizing the dream of St. Camillus, who said, “One day, the hands of my followers will reach the whole world.”

Camillian Order enriched with four new members

By Fr. Paolo Guarise MI



The Camillian Order of has been enriched with four new members. This took place on July 14, the feast of our founder St. Camillus. In Karungu, on the shores of Lake Victoria, the Provincial Delegate of the Kenya Delegation Fr. John Njiru received the profession of religious vows of Victor Anyolo, Dominic Mutua, Vincent Obiri and Stephen Okari, all natives of Kenya.

On the eve of the feast of St.

Camillus, two novices - Eric Mwanja and Boniface Osoro - made their official entry into the novitiate; they are also Kenyan citizens. Their entrance was received by Karungu's superior Fr. Emilio Balliana.

At the end of the Eucharistic celebration, the confreres, the family members of the professed, and the guests were enlivened by dances and songs performed by the children of Dala Kiye (Children's home) and disabled guests that

infused the spirits with joy and lightheartedness. It all ended with a fraternal lunch hosted by the St. Camillus Hospital community.

On the faces of all, candidates and guests alike, one could read happiness and gratitude for the gift of religious consecration that the Lord still bestows on so many young people in these ancient mission lands, with the prospect of sending them to the new mission lands that are Europe and America.

Inauguration of the Silver Jubilee of Camillian presence in Uganda

By **Tiigo Mathias**

St. Camillus Scholasticate, Fort Portal

The month of July this year has been a great blessing for the Camillian Mission in Uganda. From July 5th to 18th, 2024, the Provincial Superior of the St. Camillus Province-India, Fr. Bijoy Kuliraniyil MI, accompanied by the Provincial Councilor for Missions, Fr. Benny Chengalikkavil MI, made a pastoral visit to Uganda. They visited various Camillian houses and some other religious communities in the area. During the visit, Fr. Bijoy met all Camillians and Camillian students in Uganda, who shared their experiences and benefited from his paternal guidance and attentive listening.

On July 6th, Onyango Joseph, Ogabe Gabriel, Kiiza John Kabura, Kavuma Peter, and Ewonyu Zacharia entered the Novitiate, and eight scholastics renewed their vows on the eve of the feast of St. Camillus. Fr. Bijoy presided over the Eucharist celebrating the feast day of St. Camillus on July 14th, and instituted five scholastics into the ministries of Lector and Acolyte.

The Silver Jubilee Year celebrations of the Camillian



presence in Uganda were inaugurated on July 17th, with the theme “In the Footsteps of St. Camillus.” The Mission Superior, Fr. Babychan MI, welcomed the guests, and the Bishop of Fort Portal Diocese, Rt. Rev. Robert K. Muhiirwa, presided over the Holy Eucharist, which was animated by the Camillian students’ choir. During the celebration, Alifred Ayesiga, Asaba Oscar, and Birungi Joseph made their Temporary Profession before the Provincial Superior, in the presence of their family members. The bishop emphasized pastoral care for the families of the sick and

fidelity to the four vows taken by Camillians.

The Bishop, Fr. Bijoy, and the chief guest, Mr. Kamulindwa Patrick, the Youth Minister of Tooro Kingdom, who was delegated by the Minister of Health in Tooro Kingdom, Dr. Richard Mugahi, unveiled the Jubilee Emblem as the Camillian students sang the jubilee year anthem. Fr. Benny then led the Jubilee Prayer, marking the official inauguration of the jubilee year activities. Fundraising for the Jubilee year charitable activities was officially opened by the Deputy City Health



Officer of Fort Portal city, who organized an auction and collection of funds. Both she and the chief guest expressed concern over the prevalence of HIV/AIDS, malnutrition, and teenage pregnancies in Fort Portal and showed readiness to collaborate with the Camillians.



followed by a three-day seminar on the Jubilee year theme, which concluded on July 27. These events were attended by Camillians and Camillian students in Uganda, along with nine members from the Kenyan delegation and three members from the Tanzanian delegation, fostering a sense of fraternity and collaboration.

The Jubilee year began with spiritual and pastoral nourishment. On July 18th and 19th, Camillians in Uganda organized a public seminar on “Developing Competences for Humanizing the Service to the Sick” at St. Adolf Ongoing Formation Centre-Mukabura, facilitated by Fr. Arnaldo Pangrazzi MI from the North Italian Province, an expert in Pastoral Health Care Theology. The seminar was attended by health workers, priests and religious, social workers, and religious candidates. Fr. Arnaldo continued to share the Camillian charism by preaching a three-day Camillian retreat

Numerous other programs are expected to take place throughout the Silver Jubilee Year, in thanksgiving to God and to extend our service to the sick.



Fr. Hugo Gelain [1936-2024]

Hugo Gelain, son of Raimundo Gelain and Ângela Galiotto, was born on 24 April 1936 in Flores da Cunha, RS, and was baptised on 27 April, the same year. He entered the *São Camilo* Seminary in Iomerê, SC, on 2 February 1948. On 8 December 1953 he entered the novitiate, on 8 December 1954 he made his first religious profession and on 8 December 1957 he professed his religious vows perpetually in São Paulo - SP.

His philosophical and theological studies took place at the Pius XII Camillian Institute in São Paulo. On 8 December 1959 he was ordained a deacon in São Paulo, and on 29 June 1960 he was ordained a priest in Iomerê. Hugo continued to specialise: he revalidated his philosophy degree with a full licentiate at USP (1972); he studied hospital administration at PUC-SP (1974); he took various courses in geriatrics and gerontology at PUC-PR (between 1986 and 2003).

In his long and fruitful ministry, Fr. Hugo carried out various activities in the Province: he worked in the chaplaincy of the Sanatorium in Lins, also assisting the adjacent Parishes (1961-1962); he was Vicar at *Nossa Senhora do Rosário de Pompeia* Parish in São Paulo,



also being responsible for organising the service to the sick (1961-1965 / 1968-1970); he was an assistant in formation and a teacher at the Seminary in Iomerê (1966-1968); he was Chaplain to the Sisters of St Joseph of Chamberry and other Religious Communities in Curitiba - PR (1980-2020); he was Chaplain at Pequeno Príncipe Hospital.

Fr. Hugo's work in the chaplaincy of the Cajuru Hospital in Curitiba deserves to be highlighted, an activity he carried out for almost 40 years, during which he lived inside the hospital, giving himself unreservedly, day and night, to the spiritual care of the sick (1965-1966 / 1970-2020). It is also important to remember

his great dedication to teaching and his collaboration in the formation of seminarians, teaching philosophy to several generations of religious in Pinhais (1985-2005).

On 12 June 2024, after a fall, Fr. Hugo was admitted to the Marcelino Champagnat Hospital in Curitiba, Paraná, with head trauma. After almost a month of intensive care at the hospital, Fr Hugo died on the morning of 11 July 2024.

On the 12th, from 10am to 9pm, his body was laid to rest at Our Lady of Good Hope Parish in Pinhais, where a Mass was celebrated at 7pm. Afterwards, his body was transferred to the Blessed Sacrament Cemetery in São Paulo, where he was briefly veiled and a Mass was celebrated at 8.30am. At 9.30am, he was buried in the Camillian Religious Cemetery.

We praise God for the life and witness of Fr. Hugo Gelain, for his fruitful ministry and for his dedication in everything he did, especially to the sick and those in need. As his legacy, we are left with a great example and witness of love for the Church and the Order, manifested in his generous self-giving, listening to the Lord's strong call: "what you have done to these least brothers of mine, you have done to me" (Mt 25:40).



“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” (C. 68).

Editing & Layout:

Ufficio Comunicazione

Piazza della Maddalena, 53

00186 Roma; Tel.: +39 351 318 6090

Email: comunicazione@camilliani.org

Website: www.camilliani.org

Director: Fr. Sibi Augustin Chennatt MI