



Ministers of the Infirm

Newsletter

Camillian world seen from Rome and Rome seen from the world

N. 98



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Message of the Superior General

Our Missions

"Our Order assumes its role and becomes involved with its special charism in a variety of missionary activities, faithful to the Lord's Command to heal the sick and preach the Gospel" (C.56).

Dear confreres,

We are entering a special month dedicated to the Missions. In his message for the 98th World Mission Day, which will be celebrated on October 20, 2024, Pope Francis invites us to reflect on verse 9 of the Gospel parable of the wedding feast (Mt. 22:1-14): "Go therefore to the thoroughfares, and invite to the marriage feast as many as you find." The Pope reminds us that **mission is a tireless going out to invite others to the Lord's banquet.**

Our Order has always responded to this call by actively participating in the mission of the Church, committing itself to assisting the sick and the underprivileged around the world, with our presence in 38 countries on 5 continents. Our missions have always been a source of consolation, growth and commitment for



the Order. I take this opportunity to share with you a brief reflection on our missions around the world.

During the major superiors' meeting with the General Consulta in June 2024, our missions were at the center of the discussions, in front of the main challenges to their growth and self-sufficiency. In fact, the discussion revealed that our missions are facing three main challenges.

First, some of them operate in contexts marked by wars and conflicts, which endanger the lives of our confreres who, despite these difficulties, continue to carry out their mission with courage, keeping the flame of Charity alive. We wish much courage to our confreres who fight the good fight for the sanctification of our Institute.

Second, our missions have financial difficulties in maintaining and ensuring self-sufficiency of the facilities. Their financial resources come from the mother provinces and sometimes from nongovernmental organizations. Unfortunately, the security situation and the poverty of the

people in these countries are not very conducive to recovering expenses.

Finally, the vocation crisis remains very pronounced in some missions. They struggle to attract new vocations. This vocational challenge is sometimes due to a shortage of religious and socio-cultural factors that hinder pastoral work.

To meet these challenges, it is essential to strengthen collaboration among the Provinces, Vice-Provinces and Delegations of our Order.

We seek to fortify our expertise in the various areas of ministry, particularly in vocation promotion ministry.

Article 58 of our Constitution urges us to promote cooperation among our vice-provinces and provinces. *"In order to respond adequately to the gift that we have received from God ... we promote within the Order community reflection, discernment, and cooperation among the confreres, communities and provinces."* This implies the sharing of human and material resources, as stated in Article 130 of the Constitution, *"The*

provinces and vice-provinces, forming parts of a single body, also cooperate for the good of the whole Order and among themselves exchange temporal goods, in such a way that those with more means give help to those who are in need."

Under the coordination of Brother Paul KABORE, General Councillor in charge of Missions, a series of activities are planned to facilitate everyone's participation in the missionary thrust. In particular, Brother Paul, with his committee, is planning:

- The reorganization of the Secretariat for Missions at the level of the Order;
- Meetings with councillors in charge of missions in provinces and delegations;
- Dialogues with confreres from some Foundations;
- The drafting of an orientation document for Missions.

Our missions, despite difficult contexts, vocational and economic crises, are essential to the vitality and expansion of our Order. The success of our missions depends on a synodal-missionary commitment, uniting all of us in the expansion of the Camillian Charism. Pope Francis stressed that *"synodality is essentially missionary and, vice versa, mission is always synodal."* This implies that **mission cannot be lived in isolation, but requires the active involvement of the whole community.**

Dear missionary confreres, your commitment and dedication in the Camillian missions bring hope, light and love to those who need it most. **Thank you for the courage you show every day, despite the challenges and difficulties you encounter along the way.** Your strength and sacrifice are an example to us all. Do not forget that your mission transforms lives and brings the Gospel to where it is most needed. God is always by your side, and your service is a living testimony of His mercy.

I thank you from the bottom of my heart for your faithfulness and spirit of service. **You are never alone: our prayers and support accompany you wherever you are.** Continue to carry on this extraordinary mission with joy and perseverance.

Through the intercession of St. Camillus and Mary, our Lady of the Missions, may the Lord grant us the grace to keep alive the missionary spirit for the greater glory of God and the salvation of peoples.

Cordial greetings and a thousand blessings to all!



Fr. Pedro Tramontin MI
Superior General

IV Meeting of the Central Economic Commission

By Bro. José Ignacio Santaolalla MI



methodology and organization of the analysis of the 2023 budgets of the Provinces, Vice-Provinces and Delegations of the Order. This review is essential to ensure the sustainability of Camillian works globally.

Afterwards, the participants visited the facilities of the “Centro San Camilo” (Centro Asistencial and Centro de Humanización de la Salud) accompanied by the Provincial Superior, Br. José Carlos Bermejo, who after the visit presented the entire reality of the Spanish Province and its projects. Members of the Management Committee of the San Camilo Center were also present during this presentation.

In the afternoon, the Superior General presented the comprehensive strategic consulting project for the Order, entitled “Diagnosis and Possibilities.” This project aims to redefine courses of action and optimize the use of the Order’s resources in a global context. The day concluded with a detailed analysis of the Generalate’s economic and financial situation, updated on June 30, 2024, and an update on

The fourth meeting of the Order’s Central Economic Commission (CEC) was held from September 9 to 13. The meeting was attended by all its members: Br. José Ignacio Santaolalla (general bursar), Fr. Rodel Enríquez (province of the Philippines), Fr. Guy Flavien Ouedraogo (local bursar of the Generalate), Fr. Martin Sankima (province of Burkina Faso), Fr. Mario Luis Kozik (provincial bursar of the province of Brazil), Dr. Bruno Tribioli (Roman province) and Dr. Emilio Villar (administrator of the Spanish province). Fr. Pedro Tramontin (Superior General) was present

during the first two days of the meeting.

The meeting was held in two locations. From September 8 to 11, it was held in the Camillian community of Tres Cantos (Madrid). Then, on September 12 and 13, the CEC moved to our community in Seville.

The opening day began with welcoming words by Fr. Pedro Tramontin, followed by a presentation from Br. José Ignacio Santaolalla who outlined the main objectives of the meeting. One of the highlights of the first session was the revision of the

the most important economic operations of the General Curia at the present time.

September 10 was devoted integrally to the presentation of the financial reports of the Provinces for the financial year 2023 and the development of concrete recommendations to the Provinces. In the last session of the day, the proposed contribution of the Order's provinces to the Generalate for the year 2025 was approved for submission to the Superior General and the Consulta.

On the 11th, the CEC was updated on the process and progress of drafting the Administrative Rules of the Order (ARO). The General Chapter of 2022 entrusted the General Consulta with the task of drafting general regulations that, based on canon law and Camillian Constitution, would describe and regulate the Order's main economic and administrative processes. Br. José Ignacio Santaolalla presented some working documents in this regard, such as the complete and indexed extract of the economic and administrative contents found in our Constitution, General Dispositions and Ordo Capitolorum. He also presented information on some regulations of religious congregations to which he had access and finally an initial proposed index for our regulations. After a rich exchange, the CEC decided to approve this index and to work on its contents. Fr. Rodel will prepare a first draft of the contents (with English and Italian versions) that will

be shared via e-mail with all members to receive their suggestions for changes and additions. In January 2025, at an upcoming videoconference meeting of the CEC, the proposals will be discussed and a proposal will be drafted to send to the General Consulta. With more information exchanged and the meeting evaluated, we closed this phase of the meeting at Tres Cantos and took advantage of the sunny afternoon to stroll through the centre of Madrid and appreciate some of its iconic monuments.

On September 12, most of the CEC members travelled to Seville. Due to work commitments, Mr. Emilio Villar and Fr. Rodel did not attend this. In Seville we had the opportunity to get to know the members and activities of the community with presentations by those in charge, to learn

more about the financing of a prototype Camillian community in the Spanish province, and to deepen the exchange of information.

September 13 was devoted to getting to know the historic centre of Seville with emblematic visits such as the Catedral, the "Reales Alcázares," the Plaza de España, and not forgetting the modern monumentality of "las Setas de Sevilla", that is, the huge wood and concrete pergola built a few years ago in the Plaza de la Encarnación that is officially called Metropol Parasol.

On Saturday morning, September 14, a very punctual AVE train took us 300 kilometres per hour back to Madrid to have lunch with the Tres Cantos community and afterwards begin the return of the CEC members to their place of residence and work.



Consecrated Doctors of Italy

Opening our eyes to ‘today’: Health and life for human being

By **Fr. Dr. Pietro Magliozzi MI**



Introduction: The problem

As a group of consecrated physicians, we are present and active on the two shores of reality: faith and science, both of which are necessary to live and appropriately face the complex challenges of our time.

If anyone who is reading this article “believes” as a “seeker of truth” (both Christ, the way, truth and life, and authentic

science), and is interested in facing the future with the power of faith as well as the discoveries of science (particularly health science), this article is for that person.

Just one premise before sharing our reflections. To seek truth, one must not belong to any pole in opposition to another. This is a trap (called dualism) that prevents one from seeing the complete reality and shows only one aspect of it; moreover,



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partisanship cages in a process of destroying the opposite pole and fuels violence. Instead, the correct method of searching for truth is the propositional one in which there is harmony between faith and science, with the same truth for starting and ending (cf. John Paul II, *Fides et ratio*, cf. A. Zichichi).

Life is fragile at the individual, familial, professional, ecclesial, social and international levels. It is useless to give statistics of how much both physical and psycho-spiritual illnesses are increasing every year on a national and global level. The ethical problems that violate the dignity of the person are giant and needed a statement by the Pope (*Dignitas infinita*, 2/4/24). Everyone knows about the demographic winter we are experiencing (the lonely and elderly sick, the pension problem in the West and the declining birth rate), and of those few young people in Italy, 50 per cent of professionals leave their homeland. It is also useless to talk about the deliberate and provoked crisis of the family, the Church, businesses and international political and military relations, lest we forget the crisis of hyper-modern culture (already for 30 years we have left post-modern culture) and the man who is born out of it (the alpha generation, those born after 2010) is incapable of living, fighting and dying (cf. Gille Lipovetsky). All this is amplified by news and documentaries, books, movies, YouTube videos, but especially by the most widely used social networks, which increase anxiety, worries, insecurities

of all kinds about our future and an aggressive climate. A person who experiences such a cultural crisis and can neither escape from it nor face it and solve it (fight or flight) becomes ill (by distress or burn out at various levels (PNEI: psycho-neuro-endocrine-immune) in that helplessness caused by that kind of news. One cannot live with fears that something bad will happen or is already happening... This everyday strategy (think of how it was used in the COVID period) paralyzes entire populations and fosters totalitarianism or “one-way ideas” that always lurk and have done so much damage in the past.

What, we believe, is very useful for fight-or-flight is vigilance about the deeper causes of such crisis phenomena and possible personal and community measures. Let us search for them with faith and science together.

Deep causes

Diseases have internal causes (physical, biochemical, infectious, anatomical and genetic) treated with drugs and surgery and external causes which are contamination of the environment, unhealthy behaviours, and preventions not implemented in time. But the main external causes of both organic and psycho-spiritual diseases are two: mismanaged trauma and poor health education in the sense of lack of health education, i.e., lack of institutional training/information on preventive measures (families, schools, medical services, associations

...) and a lack of proper management of one's own health (a preventive measure that should be the self-management of the individual's health). In addition, there is the problem of addictions/vices, which refer to a problem of lack of experience of knowing how to live freely. The problem of increased violence and aggression, starting at early childhood with the new nomenclatures in Attention Deficit Hyperactivity Disorder (in its manifestations of impulsivity, agitation, mood swings, impatience, difficulty in interpersonal relationships), or in adolescent self-harm with cuts on the arms or body, or the cases of suicides and murders that increasingly crowd our news, newspapers or internet news... are expressions of a growing malaise that is often “buffered” when it has already fundamentally erupted.

Acting on health pedagogy, according to WHO, would reduce a country's morbidity by 50 percent (cf. Maria Teresa Cairo); health sociology also has much to say about prevention today; with emotional and spiritual intelligence, knowing the multidisciplinary treatment of post-traumatic syndrome in the short and long term would reduce a great many physical, mental and social problems (cf. Bessell van der Kolk has demonstrated this).

Then the questions arise:

- Why is health care investment only in health care policies concerning beds, new health care facilities, centralized or decentralized, in health

care workers, in new technologies and research in new drugs?

- Why is a (biomedical) health care system being promoted that has increased the average age of the population, but has turned it into an increasingly sick population with growing and unsustainable health care spending by governments?
- While is there no investment and no credibility on prevention (interdisciplinary and systematic), on “integrative medicine” (integrating complementary medicine), on health pedagogy and sociology, on the healing Church community (humanization, pastoral health and therapeutic pastoral work)?
- Why is there increasing discredit on these newly mentioned realities, as charlatans, just because they are not scientific-Galilean? Is it possible that we have to stop at Galileo and cannot advance into the future (cf. K. Popper)?

Catholic voluntary health care has been largely replaced by a million NGOs (third-sector entities), not to mention the immense health-related governmental organizations, with unimaginable turnover of money and movement of people within the sphere of human needs; there should be no more needy people of any kind ... but instead? What is wrong with that? We believe that Jesus would tell us that we have mixed in sanity: mammon (god money) and the world (the



The goal, in fact, is not to heal in order to heal, but, through a health-salvation paradigm, to be able to open oneself more to the grace of the Holy Spirit, to live by faith, hope and charity, to be converted to be freer, more able to love and seek the truth, happier and “children of light,” more builders of the Kingdom of God, where the Will of God dominates in fullness.

powers of the earth “are mine and I give them to whom I will”). What is missing?

Personal and collective healing

How do we heal? How do we deal with a health care system that is so reductionist and highly commodified, closed to paradigms that are not material and biologicistic? The health proposed to us from the academic world (universities) are in the hands of positivist techno-science (EBM, evidence-based medicine), open to object (material problems) and classical (quantitative) experimentation, but still relatively closed to quantum physics (bio-resonance diagnostic and therapeutic machines), closed to complementary and alternative medicines (more than 300), to psychosomatic, to PNEI (psycho-neuro-endocrine-immunology), completely closed and haughty toward the medicine of the subject (narrative, anthropological, symbolic, spiritual, humanized, medical humanities, artistic-cultural), and even more closed and

dismissive toward that which wants to introduce the transcendent into medicine (spiritual healing, therapeutic theology, healthcare ministry, healing ministries of the Church, healing church community).

- Why, in the face of the pandemic phenomenon, have so many alternative proposals for therapies been discredited and violently suppressed in order to support solely the vaccine therapeutic response?
- Why has this response been supported to the bitter end, despite the side and fatal effects demonstrated at the time and confirmed today (cf. Astrazeneca withdrawing its vaccine in May 2024)?
- Why are the texts about the lies of science (Cf. Federico di Trocchio) or the deceptions of the pharmaceutical companies (cf. Ben Goldacre), medical errors, heretics of science, buried to keep the myth (!!!) of science high? Or rather, is an idolatry being defended: scientificism?

Here then is a possible path as “persons” today toward prevention and healing (physical, mental and spiritual): integral education (cf. Claudio Naranjo); deep spirituality integrated with an authentic Marian, Christocentric and Trinitarian religiosity; working on individual and collective traumas with multidisciplinary (cf. Bessel van der Kolk). There is no magic recipe, long life elixir or panacea for all ills, but research work that few like to do. One support to go through this process of healing the “person” is community. It is always easier together than alone. Healing Church community is a beautiful project of health ministry (cf. Luciano Sandrin) in the footsteps of Christ the physician (cf. Angelo Brusco, Bernard Tyrrell) where a community made up of small groups prepared and active in the integral healing of the person who learns to heal himself, others and the context (cf. www.integralisvita.com),

spread this healthy, wholesome and salvific way of life.

The goal, in fact, is not to heal in order to heal, but, through a health-salvation paradigm, to be able to open oneself more to the grace of the Holy Spirit, to live by faith, hope and charity, to be converted to be freer, more able to love and seek the truth, happier and “children of light,” more builders of the Kingdom of God, where the Will of God dominates in fullness. In a word: to be more “persons” and less “things” or “inforqs.” Today’s medicine does not go in this direction and neither do those who follow it.

Partial conclusion

The overview presented is certainly not the most reassuring. While biomedicine and technology are moving ever forward, economics and finance do not seem to be following the demands of an increasingly pressing and necessary global demand for

“life in fullness and health”; but above all in the ever-changing reference points there seems to be no health respected in its integrity.

It is as if the human being, made up of spirit (soul), mind (psyche) and body, is being fragmented into pieces to be cured (the same fragmentation of medical and surgical specialty schools), into single-payer reimbursements (economic fragmentation of the value of health and the value of the human person), into health policies designed to plug problems that have arisen, without often a preventive and breakthrough policy behind them.

One question still seems to have remained: Where is the integral care of the human being? It seems that ancient art of caring has been forgotten over time.



Interprovincial annual spiritual retreat and national gathering of formators, vocation promoters and candidates

By **Fr. Sergio Palumbo MI**

Coordinator for Formation and Vocational Animation - Europe Region



The national Formation gathering organized by the Italian Interprovincial Secretariat concluded at Bucchianico on September 9, 2024.

The meeting was preceded by the Interprovincial Annual Spiritual Retreat held at Loreto,

at the “San Giuseppe” Home of the Sisters Hospitallers of Mercy, preached by Salesian Fr. Fabrizio Di Loreto, councillor of FIES (Italian Federation of Annual Retreat).

In addition to the 30 religious (including those in camillian formation) from the three

Italian provinces, Sister Lurdes Calderon Flores, Mother General of the Sisters “Handmaids of the Incarnation” and one of her sisters also participated.

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“Thou hast kept count of my tossings” (Ps 56:8), was the theme on which Fr. Fabrizio called everyone to reflect and meditate in order to make alive the personal and profound encounter with the Lord, to find the meaning of one’s history, to listen to one’s heart, to recognize the action of the Holy Spirit.

called everyone to reflect and meditate in order to make alive the personal and profound encounter with the Lord, to find the meaning of one’s history, to listen to one’s heart, to recognize the action of the Holy Spirit. Thanks to his dynamic and concrete way of speech, an atmosphere of mutual esteem was established

with the preacher from the very beginning. The message of the Superior General was welcomed with gratitude. In his address to the participants, he emphasized, “May this retreat prove to be a vital opportunity to strengthen our friendship, to consolidate our fraternal ties, and to deepen our sense of belonging to the

Order.” Friendship, fraternity and a sense of belonging were the elements of the collective reflection, characterizing the days of prayer spent together, which, in turn, had their culmination - unexpected and providential - in the Eucharistic Celebration, inside the “Holy House” of Mother Mary, presided over by His





Excellency Archbishop Fabio Dal Cin, Archbishop of Loreto. With Abraham, Joseph, Moses, Samuel, David, and Abigail, the participants, accompanied by Fr. Fabrizio, set out in their footsteps..., accepting the preacher's invitation to empty the full glass, to detach themselves from daily problems, to have the ability to entrust themselves completely to the Lord and enter what he called the "secret zone", in the silence of the heart, of the Word, of blissful solitude.

It is in that silence, in fact, that the soul's questions must "dwell" with patient waiting: we must "inhabit" the time we are living in the hope of a future of newness. Walking and waiting, walking and hoping, walking and believing are the attitudes that make our wandering firm... "The steps of my wandering you have counted."

Still immersed in the profound meaning of the "secret zone," the formators, vocation animators and those in camillian formation present at the retreat, reached Bucchianico in the evening

to start the second national gathering of Formation, promoted by the Secretariat for Interprovincial Formation in Italy, on the theme: "What were you talking about on the way? (Mk. 9:33) - The toil of fraternity and diakonia in religious life". Fr. Baby Ellickal, General Councillor for Formation, welcomed every participant to the event.

The meeting was enriched by the presence of the Superior General, Fr. Pedro Celso Tramontin, and his Consulta.

At the beginning of the gathering, during the Eucharistic celebration, presided by the Superior General, there was no lack of his encouraging words as stimuli and suggestions to reflect on vocation, formation and consecrated life.

Referring to the Gospel of the day (Jn. 4:5-42), the Superior General emphasized that "formation requires an openness to divine revelation, just as Jesus progressively reveals himself to the woman, leading her from a superficial

understanding to a deeper perception of who He is. The dialogue between Jesus and the Samaritan woman highlights the importance of a formation that goes beyond intellectual knowledge, promoting a transformation of the heart and an authentic life of faith, capable of generating impact and witness in the lives of others."

Thus, the episode of Jesus with the Samaritan woman at the well, can truly be considered the manifesto that traces the lines of a formative path, aimed at emphasizing the importance of personal encounter, based on the truth of relationship, the function of authentic and respectful dialogue, the validity of breaking down prejudices and barriers, the importance of mutual transformation and human and spiritual growth... always in search of living water! Valuable were the contributions offered by the invited speakers: through thoughts, concepts, stimuli, reflections they were able to contextualize and clarify the deep meaning of the main theme: "What were you talking about along the way...?").

Opening the three-day event was the talk of Fr. Umberto Andretto MI, a biblical-pastoral lectio entitled: "The fatigue of fraternity and diakonia in religious life" (Mark 10:32-45).

Father Umberto remarked on the value and importance of sharing Christ's Mission through the one place of honor, which is "to stand on the cross with Him", and not to sit one on the right and the other on the left (Mk 10:37).

When “seats” are not put in the service of the community, one goes to Satan’s side.

“The management of conflict dynamics in interpersonal relationships, according to the pedagogy of mercy,” was the title of the talk by Fr. Giuseppe Crea, psychologist and psychiatrist, an expert in the dynamics of consecrated life.

Starting from precise references to some Church documents (“Fraternal Life in Community- no. 26 and ‘Evangelii Gaudium - no. 227), he enucleated the elements that, often, are at the basis of interpersonal conflicts and how to transform them into generative resources: ‘getting trapped in conflicts makes us lose sight of the ‘why’ of our being together, continuing to go on as if nothing happened... when we normalize deviant aspects, we prepare ourselves for the worst things.... That is why it is important to always find links through clear, sincere and effective communication so that conflicts can be experienced and dealt with constructively.”

The testimony of Brother Paul Kaborè, General Councillor for the Missions, offered an interesting view of the situation of the “religious brother” today in our Order. It was a well-documented report on the equal dignity among the states of religious life promoted in ecclesiastical documents, as well as on the Order’s current efforts to respond to the Church’s call on equality among its members.



The program concluded with a talk entitled, *Koinonia and diakonia* in front of the challenge of the Camillian fourth vow” given by Fr. Gianfranco Lunardon, Vicar General of the Order.

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Active and significant was the participation of those in formation, who, on several occasions, did not fail to express their joy at the beauty and effectiveness of coming together.

Divided into groups, they were able to reflect and discuss on the themes offered by the speakers and, on the basis of the various reflections, matured some considerations and proposals

from which a strong desire for unity and collaboration among the provinces emerged.

They include the following:

1. Establish storytelling workshops for deeper understanding among the candidates in formation;
2. Foster initiatives that enable ministry together (e.g., interprovincial Camillian missions);
3. Promote more such interprovincial meetings possibly considering the themes proposed by the candidates themselves;
4. Use a more dialogical style in proposing reports;
5. Specify with greater clarity

and linearity the timing of “come and see.”

6. Prefer a more comprehensive knowledge of the fourth vow in the period of initial formation;
7. Foster the courage to unhinge that frequent and static “it’s always been done this way”;
8. Continue to extend the Formation gatherings also to young perpetually professed religious, in order to achieve together the project of unity of the provinces;
9. Touch more effectively on psychological aspects (self-esteem, interpersonal relationships, balanced and harmonious development of one’s self, etc.) in the formation phase;



10. Live the assignments one receives as an exclusively formative moment;
11. Scheduling meetings on the theme of mutual esteem to avoid unhealthy competitions among confreres.





Humanization Week in El Salvador: a meeting with the ‘heart in the hands’

By **Juan Pablo Hernández**

Bro. Jose Carlos Bermejo, Provincial Superior of the Camillians of Spain, and Rosa Ruiz, Head of Research of the Center for Humanization of Health, participated in the Humanization Week in El Salvador from September 2 to 6. Representing the St. Camillus Center, they took part in activities organized by the Salvadoran Institute of Social Security (ISSS), which included lectures, workshops for health professionals and visits to hospitals. All with a clear goal: to teach how to care with passion and put their hearts in their hands.

During their visit, Bro. Jose Carlos and Rosa focused on five hospitals and two conferences, sharing their knowledge on humanizing health and health care. Their presentations aimed at improving the treatment of patients, family members and even caregivers, seeking to provide more humane and close care.

One of the most significant moments was Bro. José Carlos’ visit to the Cathedral of San Salvador and the tomb of Óscar Romero, a reference in the defense of human dignity and the rights of

the poorest. This gesture has now become a heartfelt tradition for Bermejo.

Leadership and Humanization

The program of activities began on Monday with a training day for 200 ISSS leaders. The director general Mónica Ayala emphasized the influence of the St. Camillus Center, describing them as “friends, guides and speakers.” Bro. Bermejo opened the event with his lecture “Humanizing Management,” in which he proposed a leadership model focused on humanizing teamwork. Rosa Ruiz presented a lecture on the ethics of care, emphasizing the value of tenderness in health care.

Hospital Visits and Future Projects

Both visited various hospitals, including Oncology, Medical-Surgical, and General Hospital, where they received feedback and reflections from employees who were particularly interested in topics such as perinatal bereavement. They also had the opportunity to learn about two important announcements: the

construction of two new hospitals in El Salvador, scheduled to open in December.

Bro. Bermejo said he was deeply touched by the impact his participation in these activities has had over the years. “It is moving to see the fruitfulness of some of our words from years past,” he said.

Closing the Week: Conferences

The week ended with Bro. Bermejo and Ruiz participating in two humanization conferences, where they gave talks on Person-Centered Culture and Tenderness in Humanization, addressed to ISSS staff. Rosa Ruiz also gave talks on the spirituality of care and the concept of the “Wounded Healer” at Divine Providence Oncology Hospital, accompanied by a presentation on palliative care services and bereavement management.

The motto “Heart in Hands” continues to guide ISSS’s initiatives in El Salvador, under the direction of Dr. Mónica Ayala, and this visit reinforced the achievements of the past two years, focusing on person-centered health care.



Configured in eternity to Christ the Priest

By Fr. Mariano Pio Servadei, MI

I cannot help but contemplate with amazement and gratitude how much the Lord accomplished for me last September 27. Priest forever! My heart leaps as I repeat this expression. What a great mystery! The day of Ordination, which took place in the Pontifical Basilica of St. Anthony of Padua in Afragola (Naples), my hometown, was the moment when I really saw my whole life again as a preparation for that moment. Archbishop Battaglia of Naples, by whose laying on of hands and prayer of ordination I was configured in eternity to Christ the Priest, urged me in his homily to never take my eyes off the Heart of Christ, to preserve intimacy with him. But, above all, he exhorted me not to be afraid to approach the sufferings of the brethren, to take them upon myself to bring them to the altar.

This is the cornerstone of the Camillian priesthood! St. Camillus really accompanied me during the time of preparation for Ordination. And his presence was concrete through the Relic of his Heart in the Basilica. We experienced an intense triduum before September 27 in the presence of the Heart of St. Camillus. Afragola experienced days of Grace in which so many people and so many those suffering were able to approach this Giant of Charity, intercessor of



healing and consolation before God. This moment was also an opportunity to experience the beauty of fraternity with the Franciscan community that animates the life of the Shrine. St. Anthony and St. Camillus together shone forth the beauty of a life dedicated to God in the priesthood and were for me fellow travelers and witnesses of this great work of the Lord in my life. I am happy. Happy to be a

Camillian priest! Happy to have confreres who during these days have accompanied and supported me with their prayers and affection! Happy to experience that I am a channel of Grace through my consecrated hands! Already in these days, just in the hospital, I have experienced the beauty of administering the Sacraments of Reconciliation and the Anointing of the Sick.

I have touched with my own hands that truly Christ acts and works through my weakness. And it is this weakness that is delivered to the altar during the Eucharist, together with the lives of my brothers and sisters.

Thank you, Lord! Thank you, Saint Camillus! To all of you, dear friends, I ask for the charity of prayer that I may be more and more united with Christ to give my life for those He entrusts to me.



Camillian province in Brazil celebrates ‘Camillian Day’

Accompanied and motivated by the theme “Connected in the Integral Care of the Human Person and Creation,” Camillian Day also marked the conclusion of the Camillian year Laudato Si’.

By **Felipe Rodrigo de Almeida**

The Brazilian Camillian Province joyfully celebrates September 15th, a day that marks the arrival of the first Camillians in Brazil. This date is also observed as Camillian Day, a special occasion across all Camillian missions to honor the vocation of lay Camillians.

This year, the 102nd anniversary of the Camillians’ arrival in Brazil was celebrated with great enthusiasm. Together with thousands of men and women across the country Camillians dedicate themselves with love and care, embodying the Camillian mission: serving others, tending to their needs, and promoting the well-being of all the sick cared for by Camillian ministries in Brazil.

With the theme “Connected in the Integral Care of the Human Person and Creation,” this year’s Camillian Day also marked the conclusion of the Laudato Si’ Camillian Year. The celebration included moments of reflection on the key messages conveyed throughout the campaign, emphasizing the enduring legacy and commitment of all Camillians to holistic care for both the human person and the environment.



Diaconate and presbyteral ordinations

On Saturday, September 14, 2024, on the Feast of the Exaltation of the Holy Cross, diaconate and presbyteral ordinations in the Diocese of Cotonou (Benin) were celebrated at the Our Lady of Divine Mercy shrine in Allada. Among the 14 deacons ordained were two Camillian confreres, Hyppolite VIDAGBANDJI and Ulrich Silvère MBAIGNABE.



Whereas, among the 17 consecrated priests, there were also two of our confreres, Fr. Pacôme DASSOU and Fr. Arlus ADJIBODOU. The ordination Holy Mass was presided over by the local Ordinary, Archbishop Roger HOUNGBEDJI of Cotonou. Addressing the newly ordained, he stressed the splendor of the priesthood, which nevertheless entails crosses and sufferings: hence the need to cling to Christ in order to be faithful to one's commitment. At the end of the ceremony, in his words of thanksgiving, the Archbishop expressed his desire to see this collaboration between the diocese and the various religious

congregations perpetuated, especially in the celebration of the various ordinations.

Mass of Thanksgiving

On Sunday, September 15, 2024 at the St. Camillus Formation House in Sègbanou, the Mass of Thanksgiving was celebrated at the provincial level. It was an opportunity for the two new priests to celebrate the Eucharist with the Camillian

province in Benin. They were joined by newly ordained deacons VIDAGBANDJI Hyppolite and Ulrich Silvère MBAIGNANBE. This Mass was celebrated in thanksgiving for the religious who made their temporary and perpetual vows, diaconate and priestly ordination, the silver jubilee of religious profession, and the sixth anniversary of the canonical erection of the Camillian province of Benin-Togo.



Temporary and Perpetual Professions

The religious family of the Camillian province in Benin-Togo, on Thursday, September 12, 2024, joyfully celebrated the profession of temporary vows of six confreres - GBEGAN Pacôme, AHINIVI Romaric, AYONOU Mesmin, DONHOUEDE Elysée, AKERBOUROU Dieudonné

and OGA Fréjus - and the profession of solemn vows of Hyppolite VIDAGBANDJI and Ulrich Silvère MBATGNABE.

On the same occasion, Fr. Karl ABATHAN, Fr. Guy-Gervais AYITE, Fr. Denis KPATKANA, Fr. Armand ASSAVEDO, Fr. Epiphane NAYETON, Fr. Serge

HOUNSOU and Fr. Anicet AMETONOU gave thanks to God for their silver jubilee (25 years) of religious profession. The celebration was presided over by the provincial superior, Fr. Karl Jacques Adéyemi ABATHAN. Fr. Médard ABOUE, general councillor, received the renewal of vows.



Camillian province of Burkina Faso grows: joy and hope

By Fr. Albert Théophile Yonli MI

In the month of September 2024, which marks the resumption of pastoral activities, a look at the Camillian Province of Burkina Faso (PCB) arouses grateful feelings of joy and hope: a valuable opportunity to thank God and to re-motivate one's commitment to spreading the Camillian charism in Burkina Faso and other geographical contexts.

On July 6, 2024, the PCB joyfully celebrated the priestly consecration of Fr. Geoffroy Songabamba SAWADOGO and Fr. Kiswêndsinda Emmanuel OUEDRAOGO, respectively in Kongoussi, in the Diocese of Ouahigouya, and in the Cathedral of 'Our Lady of the Immaculate Conception' in Ouagadougou. These ordinations, preceded in June by the conferring of 'minor

orders' to our confreres in formation (11 lectors and 3 acolytes) and the celebration of the first Camillian Day of Prayer for Vocations, underscore the strong link between prayer for vocations and the ongoing commitment to accompany young people toward the ideal of a full life totally dedicated to the Lord in the service of God's people.

Quoting a Moaaga saying, "Sâa n ka bûde, ka kiébd ye" (when you don't sow, you don't reap), we can say that the individual and community commitment of commitment, sacrifice and witness constitutes a good vocational seed that the Lord himself then helps to grow.

God is always at work and is always gracious to us. On Sept. 7, 2024, the Feast of the Nativity

of the Blessed Virgin Mary was celebrated in the parish of Saint Camille in Dagnoe. It was an occasion to live the dream of Saint Camillus' mother (Camilla), which a multitude of young people in procession, wearing the red cross on their chests. During the Eucharistic celebration presided over by Archbishop Paul Yemboado OUEDRAOGO, Metropolitan Archbishop of Bobo Dioulasso, nine novices took religious vows and wore the Camillian religious habit for the first time. In addition, five other confreres made solemn vows, a commitment of definitive belonging to our Camillian religious family, while five PCB confreres celebrated their silver jubilee of religious life, giving thanks to God for his faithfulness that works in their lives and



p. Emmanuel makes his priestly promises before Bishop Prosper



p. Geoffroy transported with joy by his young scholastic brothers



The greeting to the Assembly of the nine newly professed

through them animates and consoles the world of suffering.

In his homily, Bishop Paul Yemboado OUEDRAOGO emphasized that Camillian religious consecration must be lived as a 'madness of love' in imitation of Christ who became 'mad' to reveal to us the Father's Love. In this way, the demands of religious vows dispose us for a healthy and constructive relationship with people, which comes from a right and constant relationship with Christ in prayer and service. The particularity of the group

of newly professed is that as many as four of them come from the Diocese of Tenkodogo, bringing to seven the number of Camillian religious from this diocese, which since 2018 also has a parish entrusted to our confreres. We recall that the diocese of Tenkodogo had as its first bishop, from 2012 to 2023, our confrere Bishop Prosper KONTIEBO, recently appointed Archbishop of Ouagadougou.

With these religious professions and the entry into the novitiate of eight novices on September 6, 2024, the PCB,

as of today, has 192 members:

- 126 Perpetually Professed (110 Burkinabe, 12 French, 2 Togolese, 2 Burundian)
- 48 Temporary Professed (27 Burkinabé, 8 Haitian, 6 Burundian, 5 Malagasy, 1 Ivorian, 1 Malian)
- 8 novices (3 Burkinabe, 3 Burundian, 2 Haitian)

The PCB also rejoices for the 12 Pre-Novices (11 Burkinabe, 1 Malian), the 16 young people who are living their year of spirituality, and the 100 members of the Lay Camillian Family. Thanking God for this vitality, this intercultural and generational richness, the PCB will be able to face with confidence the various challenges that await it.

The launching of missions in Boalgatenga in Ghana and in Nakar in the Diocese of Diebouyou, starting in the pastoral year 2024, marks the hope of a province on the move.



The five perpetually professed listen attentively to Msgr. Paul's homily

50 Years of Camillian Presence in the Philippines



The Camillians-Philippine Province held a press conference on May 25, 2024, at Our Lady of La Paz Parish (OLLPP) to launch the celebration of the 50th anniversary of the Camillian presence in the Philippines. Among the guests were Fr. Evan Paul Villanueva, Provincial Superior of the Camillian Philippine Province; Fr. Ivo Anselmi, one of the pioneering Camillians in the Philippines and parish priest of OLLPP; Fr. Rolando Fernandez, the first Filipino Camillian priest and local superior of the Mati Community; Fr. Angel Crisostomo, chairperson of the jubilee organizing committee; and Mr. Lito Zaguirre, OLLPP Head of Evangelization. The event was broadcast live on Radio Veritas and the Catholic Media Network.

During the conference, Fr. Ivo shared the story of how the Camillian mission began in the

Philippines. Initially, there was no plan to establish a Camillian presence in the country. After completing his first year of Theology in Ireland, he was transferred to Taiwan with fellow Camillian scholastic, Fr. Pietro Ferri, to continue their studies in preparation for missionary work there. However, the language barrier in Taiwan proved challenging, so they were sent to the Philippines, where they eventually completed their Theology studies at Ateneo de Manila. Initially, there were three of them—Fr. Ivo, Fr. Pietro Ferri, and Fr. Nidini, who studied at De La Salle University. Together with Fr. Alberto Roman and Fr. Anselmo Zambotti, they formed the first Camillian community in the Philippines, officially established on March 8, 1975.

Fr. Angel outlined the planned activities for the “Camillian

50” celebration, which will take place in various locations across the country, from Baguio City to Mati, Davao Oriental. He mentioned that further details would be announced later. The activities, thoughtfully selected by both the religious and lay communities, aim to express gratitude, encourage reflection, and foster a renewed commitment to the Camillian mission. Fr. Evan noted that while the celebrations would be modest, they would serve as a means of revitalizing the true identity of the Camillians.

The “Camillian 50” will be a yearlong celebration. Key events include the Solemn Declaration of “Spiritual Twinning” between Nuestra Señora de la Anunciata Parish Church and the Basilica of the Annunciation in Nazareth on December 18, 2024, and a culminating event on March 8, 2025, at Anunciata Parish.

SCHMFI Concludes Feeding Program

St. Camillus Hospital of Mati (SCHMFI) recently celebrated the successful completion of its six-month feeding program, underscoring the hospital's strong commitment to child welfare.



Running from September 25, 2023, to April 5, 2024, the program served 46 children at Brgy. Tagbinonga elementary school over a 120-day period. Spearheaded by SCHMFI, the initiative was made possible through partnerships with Hapag-Asa, the Assisi Foundation, the City Health Office of Mati City, the Barangay Council and Health Office of Tagbinonga, the school's faculty, and dedicated parent volunteers.

The success of the “Pag-Amuma” (nurturing) feeding program was the result of the unwavering support from various individuals and organizations who contributed to this meaningful cause. This initiative highlights the profound impact healthcare

institutions can have on their communities. By addressing children's nutritional needs, SCHMFI and its committed partners have created a nurturing environment for these young minds and bodies to thrive.

KUMPULAN 2024

It has been part of the Camillian tradition in the Philippines to have the annual KUMPULAN (KUMustahan PULong pang-KamilyAN), a gathering of all those in formation in the Camillian Philippine Province. The event features spiritual activities, formation sessions, and fellowship aimed at fostering brotherhood, support, and spiritual growth, all while deepening the participants' commitment to the Camillian religious life.



The theme for this year's KUMPULAN is *Fratres in*

Unum, inspired by Psalm 133, which highlights the profound value of unity and harmony among brothers. It celebrates the beauty and strength that emerge when individuals come together in solidarity, cultivating a spirit of community, cooperation, and mutual support. The theme emphasizes the importance of building meaningful relationships, fostering empathy, and working toward collective goals—the core purpose of KUMPULAN 2024. A total of 22 candidates, including the temporary professed, participated in the event held in the month of April.

“Watch and pray that you will not fall into temptation”- Annual spiritual retreat in East Africa

By **Fr. Fredrick Mukabana MI**
Regional Secretary for Formation

The Camillian confreres from Tanzania, Uganda, and Kenya gathered for their annual spiritual retreat held in Kenya from 2 to 7, September 2024. The participants, warmly welcomed by the Kenyan confreres, numbered fourteen religious from across the three East African countries.

The retreat was centered around a deep reflection on prayer, using Jesus’ plea in the Garden of Gethsemane as the guiding theme: “Remain here and keep watch with me... watch and pray that you will not fall into temptation” (Matthew 26:38-41). Participants were encouraged to deepen their personal prayer life, in addition to communal prayer. The retreat preacher Fr. Peter Imaji (OSA) emphasized the importance of setting aside dedicated time for solitary prayer and reflection, encouraging each person to “defend their prayer time” to ensure consistency and sincerity in their spiritual practices.

The message was clear: as priests and religious, we should not delegate the responsibility of prayer and preaching the



Word. Rather, these should be priorities, requiring our full energy and attention. Prayer, as emphasized, should permeate all aspects of our lives – in the church, at home, and in quiet, solitary places. Following the spiritual example of St. Thérèse of the Child Jesus, participants were urged to grow in their spirituality and relationship with Christ.

An important aspect of the retreat involved reflecting on the wounds we carry and the wounds we inflict on others. The participants were guided to contemplate the holy wounds of crucified Jesus, which brought

salvation, and compare them to the unholy wounds we create through sin and harm to others. Just like the two thieves crucified alongside Jesus, we are called to be “wounded healers” who, while carrying our own wounds, work to heal others rather than cause further harm.

Lastly, the retreat highlighted the importance of devotion to the Blessed Virgin Mary, reminding the participants to turn to her as a source of comfort and strength, especially during times of hardship in their vocation as priests and religious.



Camillian Province in Poland: Perpetual vows of the temporary professed from Madagascar took place on September 8, 2024 during the Holy Mass. In particular, Philantropie Auguste Razafindramandohy MI and Tantelison Ruphin Raherimandimby MI made their perpetual vows. On the same occasion, Paata Chubinidze from Georgia and Michel Rakotonjanahary from Madagascar renewed their religious vows.



Camillian Province in the Philippines: Carl Masip MI and Ruel T. Fernandez MI were ordained deacons on May 25, 2024 at Our Lady of La Paz Parish in Makati City. The previous day, they made their perpetual profession of vows at Saints Camillo de Lellis and Lorenzo Ruiz Church in Quezon City.





Roman Province: Lorenzo Lettere MI was ordained deacon by H.E. Archbishop Bruno Varriano on Saturday, Sept. 14, at the church of "Villa Sacra Famiglia" in Rome.

Fr. Giuseppe Bisoffi [1945-2024]

On behalf of the Camillian delegation in U.S.A., we are saddened to announce the passing of Fr. Giuseppe 'Joe' Bisoffi on Wednesday, Sept. 4, 2024, in Wauwatosa, Wisconsin, at the age of 79. Fr. Giuseppe was the son of Marino Bisoffi and Giustina Dell'Eva, who were married in Ossana, Trentino, on March 20, 1939. Father Joseph, born March 16, 1945, in Dimaro, was baptized on March 19, 1945, and confirmed on Aug. 24, 1953.



He began formation in the Camillian seminary in Milan in September 1958, and entered the novitiate in 1963. He made his first religious profession, in San Giuliano in Quinzano, Verona, on Sept. 26, 1964. He renewed his temporary vows every year from 1965 to 1968. Fr. Joseph was a member of the Lombardo-Venetian Province in Italy, and came to the United States to complete his theological formation and to share with U.S. Camillians in their ministry and mission. He made his solemn profession of vows in Whitinsville, Massachusetts, on December 27, 1970.

P. Joseph received the

ministries of acolyte and lector at St. Camillus Chapel in Whitinsville, Massachusetts, in December 1969, the subdiaconate at St. John's Seminary in Brighton, Massachusetts, and the diaconate in Whitinsville, Massachusetts, in February 1972. Fr. Joseph completed Clinical Pastoral Education (CPE) in Massachusetts between 1970 and 1973, later qualifying as a chaplain, a member of the National Association of Catholic Chaplains (NACC) in Milwaukee, Wisconsin, in 1996. He served as chaplain for many years at St. Joseph and St. Francis hospitals in Milwaukee, Wisconsin. He also served as chaplain to the Knights of Columbus. Fr. Joseph was several times appointed to

the provincial council of the Camillian Province of North America. After retirement, he served as a volunteer at the Hospice at the St. Camillus Campus in Wauwatosa for more than 15 years: he spent time visiting the sick, volunteers and health care staff, who quickly became his friends. Fr. Joseph was a religious convinced of his vocation and lived the Camillian charism until the day he died.

P. Joseph will be fondly remembered for his outgoing personality, his humor, his kindness, his great knowledge of the history of the Camillian Order, his interest in theology and his responsible dedication to his ministry. He loved gardening, sporting events, especially the Marquette basketball team; visits and walks with friends always included spending time outdoors. He touched the hearts of many sick people, health care staff, volunteers and families during his years of ministry.

Loving God, welcome Fr. Joseph to heaven and help us to comfort one another with the certainty of our faith until we all meet in Christ. Amen!

Fr. Armando Te Nuzzo [1938-2024]

Armando Te Nuzzo, was born in San Severo (province of Foggia) on Jan. 16, 1938.

He attended the Camillian seminary in Besana Brianza and Marchirolo from 1951 to 1956; he moved to Verona San Giuliano for novitiate, and made his first religious vows on Sept. 26, 1957 and did his philosophy studies there; then he was transferred to Mottinello in 1961 for theology studies. Minor orders followed, and on June 19, 1965, he was ordained to the priesthood in Mottinello by Bishop G. Bordignon of Padua.

He arrived in Thailand as a missionary on December 12, 1965.

After learning the Thai language, he was placed in the formation sector, where he engaged for almost his entire life: first with postulants in Bangpong, then in Sriracia and finally in Sampran, until May 1983. During this period he was appointed delegate of the nascent Thai Camillian delegation: from May 30, 1974 to 1977.

He was sent to Rome in June 1983 to attend a course on religious life at the Gregorian University: then returned to



the formation sector in Kokwat with novices, in Sriracha with postulants until August 1990. Meanwhile service in formation expands for a year in Manila (1986), then in India in three different 6-month periods.

From 1990 to 1995 he also engaged in periods of ministry as pastor at Thawa Church (Bang Pong) and as chaplain of Bang Pong Hospital and Kokwat Leprosarium.

Finally always committed to the area of formation, Fr. Armando travelled to Saigon, Vietnam, starting in 1995, for 4 four years, where he accompanied the first group of Camillian candidates of the nascent Vietnamese Camillian delegation.

Upon his return from Vietnam, Fr. Armando was appointed

community superior of the retirement home in Chantaburi; then in 2004 he was appointed superior of the new Camillian Social Center community in Chiangrai (for two three-year terms). In Chiangrai, Fr. Armando stayed on as pastor of the new St. Camillus parish and with other pastoral assignments, until 2017.

An elderly man, in June 2017, he retired as chaplain in the Chantaburi nursing home, then staying, until the end, as a guest in the same health facility.

He died on September 2, 2024 at the age of 86 in our Camillian hospital in Bangkok after a period of illness. Fr. Armando dies with joy in his heart and a smile on his lips, the smile that bewitched him from the first years of his missionary commitment in his beloved Thailand (land of smiles) full of expectations and hopes, where he tried to transmit through his formation activities the message of mercy transmitted by St. Camillus, to arouse and form new vocations to religious life.

“There is no greater joy than to risk one’s life for the Lord” (Pope Francis: World Day of Prayer for Vocations)

Bro. Carlos Augusto Gomez [1959-2024]

Carlos Augusto Londoño Gómez was born on June 6, 1959, in Barranquilla (Atlántico), on Colombia's Caribbean coast.

Son of Gustavo Londoño and María Nuria Gómez, he was baptized in the parish church of Nuestra Señora del Rosario (Manizales - Caldas) on June 28, 1959 and received confirmation in the parish church of Perpetuo Socorro (Barranquilla - Atlántico) on May 26, 1968. He studied at the Faculty of Medicine at Universidad Libre, Atlántico - Barranquilla between 1978 and 1986, graduating as a physician and surgeon on August 1, 1991.

He entered St. Camillus Seminary in Bogota on January 20, 1991, at the age of 32. He began his novitiate on January 7, 1993, in Chaclacayo, Peru, and made his first religious profession at St. Camillus Seminary in Bogota on January 30, 1994. He renewed his religious vows on January 31, 1995, January 26, 1996, February 4, 1997 and February 7, 1998. She studied philosophy at San Buenaventura University (1991) and at the Faculty of Education at La Salle University in Bogota (1992-1994-1997),



earning a degree in Education, with a specialization in Religious Studies.

He made his solemn religious profession in the chapel of St. Camillus Seminary in Bogota on May 17, 1998.

He exercised his Camillian ministry as a doctor at Centro San Camillo (1991-1992), Centro Medico Fe y Alegria in southern Bogotá (1994-1997) and Centro Medico La Fiscala (1997). In 1998 he was assigned to the Blessed Enrico Rebuschini community in Quito, Ecuador, where he remained for 26 years. He worked as a physician

at the specialty center of the Ecuadorian Palliative Care Foundation (FECUPAL), in the area of integrative and complementary medicine. He also worked as a physician at Hospice San Camilo. He was a member of the board of directors of the FECUPAL Foundation. He served until his health condition prevented him from continuing. In early June this year, he was admitted to Hospice San Camilo, where he remained until his death on the afternoon of Sept. 11, 2024, at the age of 65.

With his jovial and dynamic spirit, typical of his homeland, he served as a doctor and religious with joy and generosity. He was well received and highly appreciated in the different places where he worked. He was a good community brother, a good cook, ready to serve.

May the Lord Jesus received him as a faithful servant and may he already be enjoying eternal happiness in the company of Our Lady of Health, St. Camillus and so many of our brothers who have preceded us to our heavenly Father's house.

Fr. Arcidio Favretto [1933-2024]

Father Arcídio Favretto, son of Fernando Favretto and Olivia Bortolon, was born Nov. 22, 1933, in Joaçaba, SC. He entered the São Camilo seminary in Iomerê, SC, on December 18, 1947. He entered the novitiate on December 7, 1952 and made his first religious profession on December 8, 1953; professed religious vows in São Paulo on December 8, 1956.



He studied philosophy and theology at the Pius XII Camillian Institute in São Paulo. On Dec. 20, 1958, he was ordained a deacon in São Paulo, and on June 28, 1959, he was ordained a priest in Iomerê.

Immediately after ordination, he began his ministry as vicar of the parish of Santa Terezinha, in Jaçanã - SP (1960-1964); he was chaplain of the Holy House in Bauru - SP (1964-1971); pastor of the parish of Bauru Hospital (1965-1971) and superior of the hospital community (1967-1971). He was twice coordinator of the health ministry of the Diocese of Santos - SP (1971-1977/1993-2016); served three times as pastor of Holy Cross Parish in Santos - SP (1971-1977/1981-

1984/1993-2016), also serving as superior of the community in Holy Cross (1971-1977).

In Brasilia - DF, he was coordinator of the Pastoral Health Care (1977-1982); pastor in Sinop - MT (1984-1986) and pastor of Our Lady of the Rosary Parish in Pompeia - SP (1986-1993). Due to health problems, on September 14, 2016 Fr. Arcídio was transferred from the Santa Cruz community in Santos to the São Pio X community in Cotia - SP, taking residence in the sector for religious at São Camilo Hospital in Granja Viana. On July 5, 2024, he moved to the sector for religious at São Camilo Hospital in Pompeia to intensify his care.

Throughout Fr. Arcidio's long and fruitful ministry, it is worth noting his great love for hospital chaplaincy and health care ministry, as well as his great dedication to parish life, particularly in Holy Cross Parish in Santos, where he spent much of his ministry. After a long period of treatment, severely weakened by pneumonia, Fr. Arcidio Favretto died on September 15, 2024 at São Camilo Hospital in Pompeia. This day is very significant for us Camillians, as it is the memory of Our Lady of Sorrows. The love that our confrere Fr. Arcidio had for St. Camillus, for the Gospel and for the sick remains a great legacy and model for us as we sought to live with constant simplicity and joy.

May his example of self-giving encourage us to see in every brother the face of Christ himself, and may he hear from the Lord that beautiful call, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mt. 25:34).



Our Order venerates Mary with singular devotion, devoutly celebrates her feasts, and honours her by praying the rosary. (C.68)

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