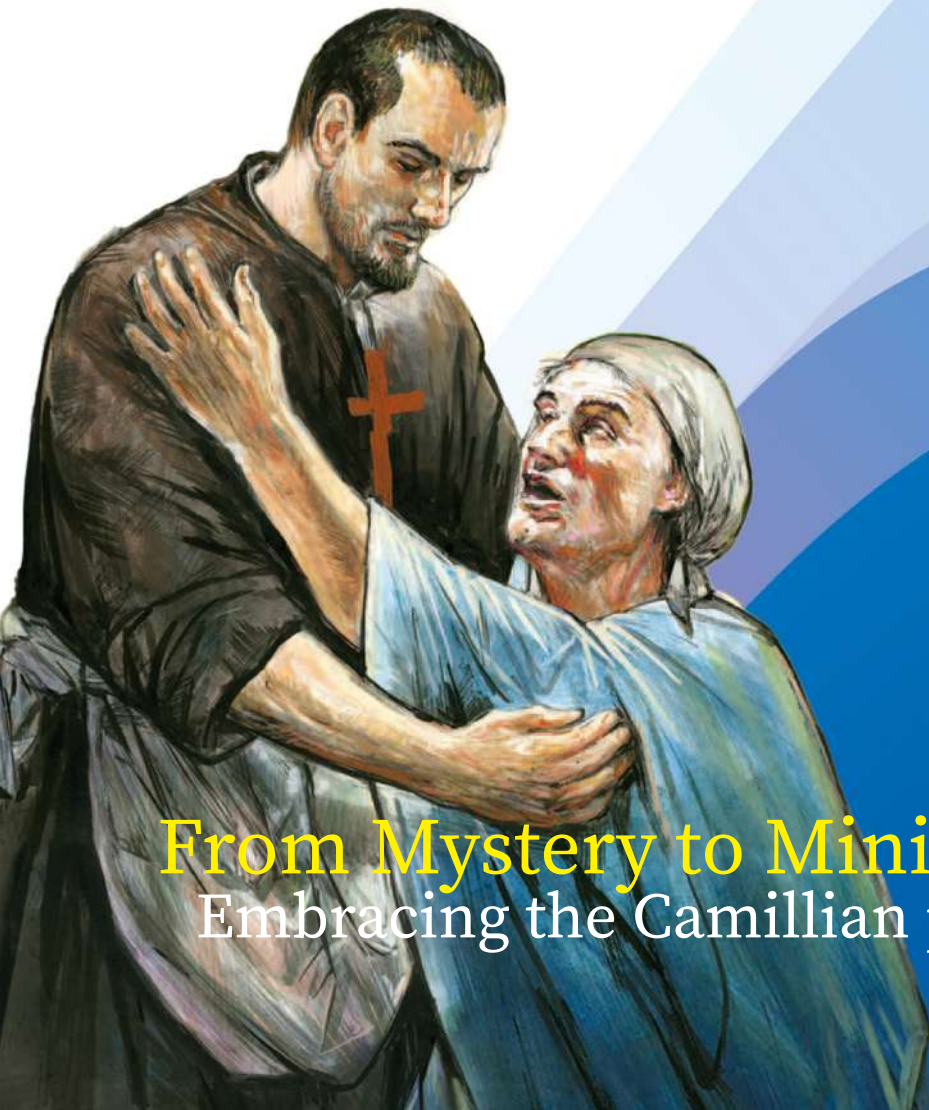


Vol. 10. Issue 2
July-December 2023



Vitae-Camillians

Voice of St. Camillus Province, India



From Mystery to Ministry:
Embracing the Camillian path

ST. CAMILLUS PROVINCE- INDIA

Vitae - Camillians

St. Camillus Provincialate
Bengaluru - 560035
Karnataka, India

Vitae-Camillians

Official Publication of St. Camillus Province, India

Volume 10 Issue 2

July-December 2023

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Ambedkar Nagar

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Bengaluru - 560035

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Printed in India

For private circulation only

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Foreword

My dear Confreres,

It gives me immense joy to present to you the latest edition of *Vitae-Camillians*, the official document and bi-annual newsletter of St. Camillus Province of India. This edition reflects our fraternal journey as zealous Camillians in the missionary spirit and great enthusiasm for the continuity of our mission of healing in the spirit of St. Camillus de Lellis. As we continue our missionary journey, let me bring to our attention three aspects that are integral to our ministry: missionary orientation, promotion and sustaining of vocations, and pastoral zeal.

Our missionary orientation remains at the heart of our identity as Camillians. Inspired by the compassionate love of Christ, we are called to extend our healing ministry to the peripheries of society, where the sick and suffering await our care. I am honoured to express that as true compassionate healers, our ministries have made a strong impact, and is well recognized

by the people across the globe. Our unparalleled dedication and commitment have been bringing joy and hope in the lives of the sick and suffering. Our courage to reach out to the unattended folks of the society, our passionate zeal to save the souls, our willingness to listen patiently to the sick and our smoothening nearness to the dying are testimonies to the mission entrusted by Jesus to the apostles as we read in Mathew 10: 5-13.

In a world where the call to religious life often faces numerous challenges, the promotion and sustaining of vocations is more crucial than ever. Our province has been blessed with promising candidates who have answered the call to serve in the footsteps of St. Camillus. However, this blessing comes with the responsibility to form, mould and support these vocations. Through our formation programs, spiritual retreats, and ongoing education, we strive to create an environment where each of these candidates can grow in faith, motivation and commitment.

Along with that, it is our responsibility to strive hard for the promotion of vocations to the Church and our Order to carry on the legacy of love of Christ and that of St. Camillus in the world.

Pastoral zeal is the driving force that compels us to act with compassion and dedication in our ministry. It is the flame that brightens our efforts to bring holistic healing to body and soul. In this edition of *Vitae-Camillians*, you will find an account of our pastoral ministries that demonstrate this zeal in action. We shall introduce innovative pastoral care programs for patients and their families in the hospitals and for faithful in the parishes. The future of the Church depends on how priests become good shepherds – who recognize the smell of their sheep

and lead them from the front, and are able to feel with the people of God. In this aspect, we are fortunate to have young and vibrant Camillian religious dedicated to this cause.

As you read through the pages of this volume, I invite you to reflect on these themes and consider how we, as a family, can continue to strengthen our missionary orientation, support vocations, and cultivate our pastoral zeal. Let us remain united in prayer and purpose, ever mindful of our call to serve with the compassionate heart of the merciful Jesus Christ.

With great sense of fraternity,

Fr. Bijoy Kuliraniyil MI
Provincial Superior

From Mystery to Ministry: embracing the camillian path

Fr. Russel THARAPPEL MI

In this issue of *Vitae-Camillians*, we delve into the vibrant life and mission of our province amidst today's troubled world. We feature enriching articles that illuminate our roles as Camillians, highlighting experiences and lessons learnt in diverse contexts.

Fr. Binu Vellamattathil shares his poignant journey as a pastor in a foreign land. As he narrates his experience the readers can sense the longing of a missionary. Fr. Binu describes his own struggles as a novice pastor in Germany and how he managed to soldier on. Loneliness among the elderly and the sight of vacant churches are the predominant challenges he encounters. In the midst of all the predicaments that arise, the author also unleashes a cavalcade of encounters that elegantly capture an apt lesson in today's self-absorbed world: through the smallest of actions, one can bring love and hope to someone in need. Although the state of affairs seems to be as dark and foreboding as deep, there is some light

at the end of the tunnel, as he points out that those families and individuals deeply rooted in their faith continue to be a source of hope and inspiration for the next generation.

Fr. Anthony Kunnel, in his intensely moving article places before the reader the life of a chaplain in a hospice setting. His experience is told so exquisitely that the reader can find connections in their own ministerial interventions. What binds and drives this sharing as it empathetically unspools are its vibrant human connections, emotional-spiritual details, and an intimate look at a priest-chaplain in a hospice setting.

As I was taking my routine morning walk on a fine day, I saw a few volunteers from the nearby parish clearing the sidewalk. Apparently, it was a tiny gesture, one might argue, towards the environmental cause but a significant one nonetheless, and I was instantly aware of the mission of the Church and her commitment to the preservation of the environment. In his scholarly

article, Fr. Sibi Chennattu explores the rediscovery of relationship with God, humanity and the environment and how the conversion of St. Camillus can enlighten us about ecological conversion too.

When the Church refers to a teaching, a dogma, as a mystery, she is not referring to something hidden from our knowledge; it is not some esoteric secret. But when the Church describes something as a mystery, she is making the point that this truth cannot be known to us independently of such a revelation from God. The term "mysticism" becomes another way of expressing the contemplation of divine mysteries. Fr. William, through his reflective article, *Mystic Missionaries: Rooted in Divinity and Uprooted for Humanity*, ushers the readers to an interesting topic, and explains painstakingly that a missional religious is the one who is touched by the Master in ascending love (rooted in divinity) and dedicated to the mission of the Church in descending love (uprooted for humanity). In short, he underscores the blend of divine connection and dedication to humanity.

Attempting to end a war or a conflict between two parties can seem like a Sisyphean task, but striving to mitigate it with a humanitarian touch is a Good Samaritan worldview. The recent happenings in the north-eastern Indian state of Manipur, which had witnessed repeated inter-ethnic clashes between two local ethnic communities, the Meitei and Kuki, render us inexplicable and heart wrenching sights. And the Catholic Church, particularly Camillians in this harrowing and traumatic milieu, is like an oasis for the worn and weary. Fr. Siby Kaitharan has assembled a very laborious yet truly informative and detailed report about the intervention of the Camillian Task Force (CTF). The report describes a plethora of interventions carried out by the CTF team, providing assistance, support, and relief efforts in the affected areas.

As you read through and explore these compelling narratives of faith, resilience, and service, may you be inspired to continue to shine light and bring hope to our suffering brethren.

Project 'IRELAND - 2023'

The Superior General, Fr. Pedro Tramontin, on 1-8 August 2023 and 15-23 August 2023 made a pastoral/canonical visitation respectively to the Irish and Indian confreres living and working in Ireland and to the Confreres of the Ugandan foundation.

He visited the communities, spoke and discussed with each and every religious, assessed the areas of ministry, vocational prospects, the dimension of initial and ongoing formation, and the needs related to logistical and economic sustainability.

In summary, this should/could be
the architecture of the new Irish delegation:

ST. CAMILLUS PROVINCE OF INDIA
the provincial superior and his council (India),
have canonical responsibility under the Constitution on:

1.1. Irish Delegation of the Indian Province

- 1.1.1. Indian religious already present in Ireland for ministry - if the Indian Provincial Superior re-confirms them - will remain in Ireland with a/p voice in the Indian Province;
- 1.1.2. The Anglo-Irish religious present in Ireland will remain in Ireland, and when the Superior General canonically suppresses the present Anglo-Irish province - they will automatically have the a/p voice in the Indian province.

1.2. Ugandan Missionary Foundation of the Indian Province

- 1.2.1. The professed (temporary and perpetual) religious of the Ugandan mission - when the Superior General canonically suppresses the current Anglo-Irish province - will canonically and automatically depend on the Indian provincial superior.¹

1. Statistical data of the religious and houses-communities

1.0. There are eight confreres of Anglo-Irish origin, with a high average age.² The only religious in ministerial activity is Brother John O'Brien (nurse). All the others are retired. Some are still available for celebrations, pastoral visits, etc..

1.1. Among them is Brother Eric J. Perret, an elderly man who has lived in Perth (Australia) for many years. He recently asked Fr. Evan P. Villanueva - Provincial of the Philippines - to be excardinated from his home province and incardinated in the Province of the Philippines.

1.2. In the Ugandan foundation, founded by the Irish confreres, there are currently 6 solemnly professed³ religious, 10 temporarily professed young men and 4 novices. Formation and organisational responsibility is entrusted to two Indian confreres.

1.3. In Ireland there are 2 canonically erected communities (Killucan and Blackrock) in 3 houses:

1.3.1. Dublin // Black Rock (consisting of two buildings in the same compound: Fr. D. Sandham and Fr. Suresh live in the first; Fr. Jayan and Fr. Tomy live in the other);

1.3.2. Dublin // at 11 St. Vincent Street North (where Fr. Stephen Foster lives alone);

1.3.3. Killucan where, in addition to the community house, there is also the St. Camillus Nursing Centre on a 25-hectare site.

1.4. Then there are the residences where the eight confreres of the Indian Province live: three religious in Dublin // at St. Vincent Street North No. 4; two religious at the Waterford chaplaincy; three religious in Dublin // Black Rock - these live separately in two separate buildings, but in the same compound.

1.4.1. The eight Indian confreres all have an active/passive voice in India.

1.4.2. The first Indian religious arrived in Ireland about 15 years ago; as many as seven Indian religious are now already regular Irish citizens, with full civil rights under Irish law.

1.4.3. None of the residences where they live have been canonically erected as 'religious houses', neither by the Indian province nor by the Anglo-Irish province.

1.5. At the ministerial-administrative level, the only structured 'ministry house' is the St. Camillus Nursing Centre in Killucan.

1.6. In terms of properties, the Irish province owns:

1.6.1. Land, religious house, nursing centre - Killucan;

1.6.2. Two properties in the same compound - Dublin // Black Rock;

1.6.3. House-Apartment in Dublin // in St. Vincent Street North No. 11

1.7. The Lay Camillian Family is numerous and well structured in its commitment to the Camillian ministry, and above all well integrated with the Camillian community in Killucan.

2. Chronoprogramme of decisions and canonical steps provided for by the Constitution and the C.I.C.

2.0. STEP No. 0 - PREMISE

The Superior General invites the Indian Provincial Superior and his council to gather from the Indian local communities (superiors and local councils) sufficient consensus to assume responsibility for the continuity of the Camillian presence in Ireland (and therefore in Uganda) and therefore to accept the decision of the Superior General who will 'canonically attach' to the Indian province, ALL those that make up the current Anglo-Irish province (including Uganda).

2.0.1. The Indian Provincial Superior and his council should express in writing to the Superior General that they accept responsibility for this.

2.1. STEP No. 1

Official written decree of the Superior General canonically suppressing the current Anglo-Irish province in accordance with the Constitution - since the canonical requirements to subsist with the status of a 'Province' (number of religious; leadership; realistic prospect of vocations) have been lacking.

2.2. The above-mentioned decree (2.1.) in which the Superior General establishes the responsibility of the Indian Province over the former Anglo-Irish Province and therefore also over the Ugandan foundation: responsibility over persons (all the religious will automatically have a/p voice in the Indian Province) **and goods** as foreseen by the Constitution (over houses; over community and fraternal life; over the reality of formation; over the management of goods and the economy, etc.).

2.3. The canonical decree of 2.1. could be issued ad-experimentum, until the end of the present triennium (2022-2025).

2.4. The Provincial Superior of India and his Provincial Council, after having visited the communities and listened to the religious in Ireland, will appoint a delegate (this could be, in the first instance, an Irish religious to ease the transition in this first phase) **and two councillors** (this could be two Indian religious, perhaps chosen from among those who have more experience of living and working in Ireland).⁴

2.5. The provincial superior of India and his provincial council, after visiting the communities and listening to the religious in Ireland, will appoint the members of the 'structure' of the new Irish delegation:

2.5.1. will appoint the superiors of the local communities, the councillors of each individual community & the bursars of each individual community;

2.5.2. will appoint the delegation bursar;

2.5.3. appoint the legal representative of the delegation who will have 'civil' liability before the law of the Irish nation regarding persons, employees, contracts, banks, properties, insurance, etc.

2.6. At this point, it would be appropriate for the Provincial Superior of India & his Provincial Council to make a request to the Superior General to canonically erect at least two more houses/communities: one in Dublin - St. Vincent Street no.9 and one in Waterford, so as to give canonical stability to the life of the confreres - in this case Indian religious - living there.

2.7. The new delegation council will be entrusted with the task - in continuous dialogue with the Indian provincial superior - of preparing a strategic plan that can accompany this phase of transition (management of goods and properties; economic support to Uganda; greater interculturality between Irish & Indians; active presence of Indian religious also in the community and in the activities of Killucan; etc.).

2.8. Let there be a strong invitation to the superiors of the local communities to define a programme for fraternal/spiritual life/ministry in a timely manner.

N.B.:

a. To give concreteness to the project, now, the **SUPERIOR GENERAL** will contact Fr. Bijoy, Provincial Superior of India, and his council as soon as possible - perhaps immediately after his return from his next visit to the Ugandan foundation - to define precisely the terms of the transition.

b. By October/November 2023, the **SUPERIOR GENERAL** could already issue the canonical decree setting the terms of the fusion.

Rome, 14 August 2023

Notes

1. It will be prudent to foresee an economic agreement between the Indian provincial superior and the Irish confreres to safeguard the Ugandan foundation, i.e. the religious in Ireland will continue, in agreement with the Indian provincial/council, to guarantee economic support for the Ugandan missionary foundation.

Perhaps, the passage to Irish delegation and the greater involvement of Indian religious in Camillian life and ministry in Ireland could be helpful in establishing a stable form of fundraising (animation, preaching, ad hoc events) in Ireland for the benefit of the Ugandan mission.

2. The situation of Patrick Holmes, already reduced to the lay state by the Holy See in 2016 for a crime of child abuse, remains pending. Currently, despite his advanced age he is in prison in Perth, Australia. Unfortunately, there are still five claims for damages from some victims. The Irish province is assessing the situation in agreement with its lawyer in Australia and the Archbishop of Perth: a financial settlement of €1.5 million by the current Anglo-Irish province seems to be confirmed.

3. The exit-strategy for the Ugandan solemnly professed ALIIKIRIZA Matia remains to be evaluated.

4. For the appointment of the 'delegate', the form of prior consultation of all the religious in Ireland (Anglo-Irish & Indian) can also be used through a ballot, where they can express their preference. Then, the Indian Provincial Superior & the Council will make the official appointment.

Christmas message of the Superior General

God becomes small and fragile

I greet all of you on my behalf, on behalf of the general consulta, and the members of the *Santa Maria Maddalena* community, our general house, here in Rome.

This year, once again, we have the opportunity to celebrate Christmas, an opportunity to renew our faith in our God “who became man and dwelt among us.” I would like to emphasize a particular aspect regarding the birth of Jesus that draws my attention. God’s sign is the child in his humility and simplicity. The God who comes is small and fragile so that we can understand him, welcome him, and love him. Jesus, born humble and poor, inspires us, challenges us, and calls us to follow him and collaborate in transforming the present world into a more just and fraternal one.

During this year, we the general consulta had the opportunity to visit some of our provinces, delegations, and missions, and we witness how you live out the charism of mercy towards the sick and the needy.

I can say that your dedication, your commitment in serving those who suffer, is a bright testimony of love and compassion. This is the mystery of the Incarnation, which calls us to follow in the footsteps of St. Camillus, our founder, who knew how to embody the Gospel of charity in his life and mission. We have seen the beauty of our charism and the generosity that characterizes your work. Your daily efforts, offering care and comfort to those in greatest need, are a beacon of hope that illuminates the darkness of suffering and makes us Ministers of the Sick, signs of God’s merciful love.

I take this opportunity to thank each of you: for your consecration, for your ministry, for the inspiration you give, and for contributing to the good of the Order and the Church. I hope that you continue to witness to the world, with joy and hope, the blessing that the Christmas celebration brings us. I wish you and your communities a peaceful Christmas, full of moments of sharing and fraternity, and a New Year filled with achievements and blessings.



Fr. Pedro Tramontin MI
Superior General

25th December 2023

Letter from the General Secretariat for Ministry

Rome, 06 November 2023

To the kind attention of:

- Rev. Provincial Superiors of the Order of the Ministers of the Infirm
- Rev. Mothers General of the Congregations: Daughters of St. Camillus, Ministers of the Infirm of St. Camillus, Handmaids of the Incarnation, Camillian Missionary Handmaids, Camillian Missionaries Mary Mother of Life
- Rev. Mothers General of Secular Institutes: Missionaries of the Infirm "Christ the Hope", Community of the Camillian Sisters, Stella Maris Institute
- The President of the FCL
- The President of the "Saint Camille" Association

Subject: Jubilee for the 450th anniversary of the Conversion of St. Camillus

This is to inform you all that the meeting of the General Consulta of the Order of the Ministers of the Infirm held on August 11, 2023, accepted the proposal of the Central Commission that the Jubilee of the Conversion of St. Camillus will begin on **02 February 2025, the date of his conversion, and will end on 08 December 2025, the feast of the Immaculate Conception, the day of the saint's solemn profession.**

The Central Commission thought it opportune to propose this change to the Most Rev. Superior General Fr. Pedro Tramontin and the Consulta because of the beautiful coincidence that the Jubilee of the Universal Church desired by Pope Francis falls in the same year as the 450th anniversary of St. Camillus' conversion: 2025. This proposal has an exquisitely ecclesial scope and once again places the whole Camillian Charismatic Family in the heart of the Church; it will also give devotees of St. Camillus from all over the world the opportunity to experience the initiatives that will be put in place both for the universal Jubilee and for the specific Camillian Jubilee.

The Central Commission, as soon as possible, will send proposals for the preparation of the Jubilee involving all the institutes of the Camillian charismatic family and all the devotees of St. Camillus. Furthermore, to facilitate communication with the Central Commission, an email has been set up: giubileosancamillo2025@gmail.com.

Awaiting new communications, I send my best regards on behalf of myself and the Central Commission.

Fr. Medard Aboué MI

President, Central Jubilee Commission

Report of the Council Meeting held at St. Camillus Provincialate on July 18, 2023

1. Points for Reflection from the Major Superiors' Meeting in Rome

The Annual meeting of the Major Superiors of the Order of the Ministers of the Infirm with Rev. Fr. Superior General and Consulta was held at Fraterna Domus, Sacrofano, Rome from 4th to 10th June 2023. The meeting emphasized our Call as Camillian religious to journey together in the synodal way in exercising our charism and ministry. It also called our utmost attention to the growing issue of abuses of minors and vulnerable people and invites us to be more prudent and cautious in our behaviour with them. We, as members of the Church have the duty to protect and take care of them and take appropriate actions against perpetrators in accordance with the Church and civil laws to safeguard their rights, in case of reported abuse. The second part of the meeting focused on the Strategic planning for the Order from 2023 – 2028, which is based on the recommendation of the Camillian Project and exhortations of the General Chapter of May 2022. The main objective of the strategic plan is to help the members of the Order to live the Camillian prophecy with a 'creative-dynamic fidelity' and 'fraternal unity in the Order by initiating a process of restructuring and revitalization of our Order while preserving the sanctity of our religious life and re-energizing the motivations of our religious. This invites us to go beyond our life in provinces so as to think, plan and act towards the concept of focusing on a shared vision of the Order as a single family.

Thinking in this line, we need to develop a strategic plan at the province level so as to live the Camillian prophecy at the province in a creative and dynamic manner. The superiors / animators of communities / residences / missions are hereby directed to discuss about it as a community and gather the opinion of your members on different aspects of living out our charism, for which the outline for discussions will be shared with you soon, and form them as strategic plans of the province and take them to larger forums of the province for further discernment and decision.

2. Update about Medical Relief mission of Camillian Task Force (CTF) in Manipur

Camillian Task Force (CTF), in collaboration with Snehadaan hospital and other volunteers conducted medical relief program in Manipur to help those affected by the recent ethnic riots. A highly impactful Medical Camp was organized at Hengbung, providing medical aid to 216 patients another medical camp at Kangpokpi District headquarters, assisting 186 patients. Subsequently, medical

camps were held at Govt. High School and Peniel Care Home in Keithelmanbi, aiding 114 and 66 patients respectively. CTF could organize a total of 10 camps at various villages in Manipur. Heartfelt appreciation to CTF team for their heroic efforts to reach out to the people in need. The second batch of CTF relief team comprised of 9 volunteers will embark their relief mission in Manipur from 23rd July till 5th August, 2023. We wish them God's continued protection and a fulfilling ministry.

3. New Ventures:

a) Snehadaan Hospital

The formal blessing and opening of Snehadaan took place on 25th May 2023 and is continuing its noble service to the sick and needy. We acknowledge and remember with gratitude all our benefactors and confreres who encouraged and supported this initiative through their financial, material and technical supports. Until 17th July, an impressive total of 398 patients sought medical care through its Out Patient Department. Furthermore, it is worth noting that the hospital also provided free outpatient services to a commendable number of 59 persons, apart from organizing free medical camps at schools and orphanages. The hospital's reputation and popularity are steadily on the rise, as it garners increasing attention and support from the locality. Efforts are underway to implement the Electronic Medical Record system at the hospital. The collaboration with St. John's Medical College hospital has proven fruitful, as they avail six specialist doctors throughout the week at our hospital. Additionally, we are diligently pursuing the required fire safety permissions and Central Sterile Supply department. In a short while, the emergency department and Minor Operation Theatre will commence its crucial operations at the hospital.

b) St. Camillus Nivas, Assam

St. Camillus Nivas, the new formation house at Boko near Rajapara, Assam was graciously blessed by His Grace John Moolachira, Archbishop of Guwahati and formally inaugurated by Rev. Fr. Bijoy Kuliraniyil, Provincial of St. Camillus Province, Bengaluru. The new house will serve as a house of formation from the students of Northeast, and as the base camp for the interventions of Camillian Task Force. Currently, we have one student from northeast undergoing his first year of formation at the new house. We thankfully remember Late Rev. Fr. Leocir Pessini and Consulta for their financial support and all who helped us in realizing this project.

4. Formal Inauguration of Snehadaan Hospital

Provincial and Council decides to organize a formal inauguration of fully functional Snehadaan hospital in the august presence of dignitaries including leaders of our Order, government officials, healthcare professionals, community leaders, donors, benefactors, collaborators and other relevant stakeholders. The hospital, which is a dream project and the culmination of our vision to

provide compassionate healthcare services to a larger community, with a special focus on underserved populations will mark the beginning of a new chapter in healthcare services in and around Bengaluru. The inauguration ceremony marks a significant milestone in our journey towards creating a healthier and more inclusive society. The event will be held on Sunday, 11th February 2024 on World Day of the Sick at the hospital premises.

5. Sending students for Theology in Germany

In pursuit of extending future collaboration with German province, Provincial and Council decides to prepare three temporary professed religious to pursue their theological studies in the Catholic Archdiocese of Freiburg, Germany. In doing so, the main objective of the province is to equip the young religious with linguistic proficiency and cultural familiarity, enabling them to effectively engage in ministry within the German context in the future. The designated religious will be sent to complete upto B2 level in German Language.

6. Appointment of Savari Sundar Raj

Fr. Savari Sundar Raj is appointed as the Regional Coordinator of Camillian Task Force in the Northeast.

7. Requests:

a) From Upasana Community:

Considering the genuine need for replacing the basketball boards of Upasana, Provincial and council approves the community's request to replace them with acrylic boards, for which the community agrees to find the finance.

b) From the Brothers of St. Patrick:

Bro. Jerome Ellens, the Provincial of the Brothers of St. Patrick requested Provincial and the council the permission to widen their road by availing a portion of our property by sale of the required portion of land, or by lease or through mutual agreement wherein both Patricians and Camillians will have the right to use the road, or through an exchange of equivalent property. Taking the suggestions and recommendations of the Governing Body members of the Society of the Order of St. Camillus and of Snehadaan community into consideration, the Provincial and Council decides to give access to Patricians for the required portion of land (approximately 2 ft. in width running through existing boundary wall from the gate near the main road till the pedestrian gate behind Snehadaan hospital chapel) on "Leave and License" terms for 5 years, with written permission and access for Camillians to use the road for the benefit of the hospital. Council entrusts the 'Committee to ensure the ownership of properties' to prepare the agreement and complete the documentation in this regard, which is subject to renewal upon the mutual agreement of both parties.

8. Pieces of Information

- Provincial and council extends heartfelt felicitations to Fr. Siby Chennattu for the successful completion of his doctoral studies in Applied Theatre for Adolescents within the educational context of Kerala.
- We extend our hearty Congratulations to Fr. Bobit Paimpillikunnel for his composition and releasing of a special song in honor of St. Camillus on the occasion of the feast on 14 July.
- Diaconate ministries for the deacons: Dn. Albin Munjanattu is serving at St. Mary's Church, Peramangalam, Thrissur and Dn. Sikendra Singh at Catholic Church, Goudagotha, Ganjam Dt. Ofisha. Prayerful wishes to them for a fruitful ministry.
- Each community is requested to offer a Holy Mass in a month and pray specially during the Holy hour for the intentions and projects of the province, namely for the success of Snehadaan hospital, and completion of Children's home in Hyderabad.
- Province has received 59 Gregorian Mass intentions from Aid to the Church in Need (ACN).
- Salute è Sviluppo has generously helped the province with following projects: E.33000 for infrastructural development in Hyderabad; E.30000 for purchase of an ambulance and E.30000 for the installation of sewage treatment plant (STP) at Snehadaan hospital.
- CADIS Central has granted E5000 and CADIS Australia AUD3000 towards the relief efforts of Camillian Task Force in Manipur.
- Fr. Reji Kaithaparampil has been appointed as the Associate Parish Priest at St. Mary's Visitation Parish, Elm Grove, Milwaukee in the Archdiocese of Milwaukee. Our heartfelt prayers and wishes on his new assignment.
- Fr. Prince Mekkatt has enrolled for a Master's degree (Msc) in Guidance and Counselling at under Singhanian University, Rajasthan.
- Fr. Christopher Surin has begun his Diploma in Counselling Psychology and Integral Formation at National Vocation Service Centre in Pune.

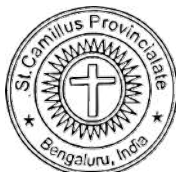
Dates to remember:

Annual Retreat First Batch : 05th - 10th November 2023
(2nd retreat will be in Jan 2024)

Next Council Meeting : 21st September 2023



Fr. Bacil Singh MI
Provincial Council Secretary



Fr. Bijoy Kuliraniyil
Provincial Superior

St. Camillus Provincialate, Bengaluru
18th July, 2023

Report of the Council Meeting held at St. Camillus Seminary, Mananthavady on September 19, 2023

1. Project of Merger of Anglo-Irish Province with St. Camillus Province-India

In the light of the canonical visitation of Rev. Fr. Pedro Tramontin, the Superior General and Rev. Fr. Gianfranco Lunardon, the Vicar General to the Anglo-Irish province and Ugandan mission, The General Consulta, with due consultation and discussion with the members of Anglo-Irish province and the religious serving under its jurisdiction, has proposed the merger of Anglo-Irish Province with St. Camillus Province-India, with a view of establishing an Anglo-Irish delegation under Indian Province. To make this merger process more explicit and fraternal, the Provincial and Council has unanimously resolved to convene a General Assembly of the members of St. Camillus Province, India on 3rd November 2023 at St. Camillus Provincialate, Bengaluru at 2 pm (IST) in which the participation of all members is recommended. Those who are unable to be present in Bengaluru for the meeting are requested to participate in it online. The link for joining the meeting online will be shared to all prior to the assembly. A drafting committee is formed to gather the gist of the initial response from the missions, communities and members of the province and to bring them up as a draft for further discussion in the General Assembly. The committee include Fr. Bijoy Kuliraniyil (Provincial), Fr. Vincent Kakkadampallil (Coordinator), Fr. Babychan Pazhanilath, Fr. John Kakkarakunnel, Fr. William Eronimoose and Fr. Biju Kizhukkarakkattu.

2. Update about Medical Relief Mission of CTF in Manipur

In response to the ongoing ethnic and tribal clashes in Manipur, the Camillian Task Force (CTF) reached out to the affected people in various relief camps and villages in Manipur going in three batches and conducted medical camps in collaboration with Snehadaan Hospital and other Volunteers. CTF could extend the medical help and nutritional support to nearly 6000 people at the most affected villages and relief camps in Manipur. We extend our sincere appreciation to the Secretariat for Ministry and all the coordinators and volunteers of CTF who were part of the relief camps for their selfless efforts and courageous service in providing Medical and Psycho-social support.

3. Ongoing Formation Program

The Ongoing formation program for the Camillian Religious in India and Asia Pacific region will be organized from 12th to 16th February 2023. This Program aims at enhancing the life of the religious while equipping them with an awareness of diverse challenges that the religious face in the modern era. A preparation committee comprised of Fr. Jofree Nakkuzhikkattu, Fr. Fr. William

Eronimoose, Fr. Patrick Nayak and Fr. Deepu Vallooran is formed to ensure the seamless execution of the event. All the perpetually professed members are directed to participate in the program.

4. Request for Ordination to Priesthood

Deacons Munjanattu Albin Joseph and Singh Sikendra made their request to the Provincial and Council with their desire to be ordained to the Sacrament of Holy Orders. After evaluating their reports, and listening to the respective in-charges, Provincial and Council approved their requests to be ordained as priests.

5. Pieces of Information

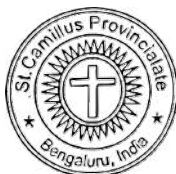
- We extend hearty congratulations to Fr. Teji Anickattuvayalil for completing Diploma in Hospital Administration and Healthcare management and to Fr. Jomin for earning the Bachelor Degree in Fine Arts with Gold Medal.
- Frs. Bijoy Kuliraniyil and Teji Anickattuvayalil will participate in the Bangkok power conference organized by CADIS from 13 to 19 November 2023.
- Bro. Samuja Nayak has discontinued from religious life on 4th August 2023.
- We have received 5000 Holy Mass intentions from the Archdiocese of Thalassery.
- We have received \$22095 as project support from Camillian foundation Taiwan for setting up Dialysis Unit at Snehadaan Hospital.
- The internal auditing along with verification of the land documents and various financial registers of the communities is scheduled to commence from November 15, 2023.

6. Dates to Remember:

Superiors' Meeting : 28 October 2023
General Assembly : 03 November 2023
Annual Retreat Batch I : 04 – 09 November, 2023
Annual Retreat Batch II : 14 – 19 January, 2024
Next Council Meeting : 10 November 2023



Fr. Bacil Singh MI
Provincial Council Secretary



Fr. Bijoy Kuliraniyil
Provincial Superior

St. Camillus Provinciate, Bengaluru
23rd September 2023

Report of the Council Meeting held at St. Camillus Seminary, Mananthavady on November 10, 2023

1. Decision on the proposal of Amalgamation of Anglo-Irish Province with St. Camillus Province-India to become the Delegation of India

Following the discussion and deliberation of the members of the Province during the General Assembly held on 3rd November 2023, and taking into consideration the opinion of the members currently present in Ireland, Provincial and Council decided to accept the proposal from the Generalate pertaining to the amalgamation of Anglo-Irish Province with St. Camillus Province in India in order to become the delegation of the latter. The final conclusive draft of the proposal will be prepared with the proposals and suggestions of the members of the province, which will subsequently be forwarded to Rev. Fr. General and Consulta for further review and further action.

2. Priestly Ordinations

Dn. Munjanattu Albin (Joseph) will be ordained a priest by His Excellency Mar Jose Porunnedom, Bishop of Mananthavady diocese and celebrate his First Thanksgiving Eucharist on Thursday, 28th December 2023 at Fathima Matha Forane Church, Chungakkunnu.

Dn. Sikendra Singh will be ordained a priest by Most Rev. Dr. Sarat Chandra Nayak, Bishop of Berhampur Diocese on Tuesday, 09th January 2024 at St. Teresa of Child Jesus Church, Kattama, Gajapati Dt., Odisha. He will celebrate his First Thanksgiving Eucharist on Wednesday, 10th January 2024 at St. Antony of Padua Church, Mambal, Gajapati, Odisha.

Let us fervently pray for our deacons in our Holy Mass and liturgical celebrations. Religious who are desirous of participating in the Ordinations are requested to inform Mananthavady and Provincialate communities respectively for hospitality and conveyance.

3. Updates about Students in Formation and Mid-term evaluation of the Novices, Regents and Temporary Professed

The report of the Temporary Professed, Novices and Regents were presented by the Master of the Professed and respective in-charges and evaluated by the Provincial and Council. Currently, there are 81 students in formation in our formation houses. Out of these, 57 students are in three minor seminaries among

whom 26 aspirants joined this year. There are two pre-novices, two novices, and 22 Temporary professed religious out of whom seven are doing their regency, four are pursuing their philosophical studies and ten doing their theological studies.

4. Ongoing Formation for the Perpetually Professed

The Province is organizing a renewal program for its perpetually professed members in the month of February, 2024. All perpetually professed members residing in India are hereby directed to participate in the program. The dates of the program will be communicated to you soon.

5. Availing Fr. Siby Chennattu as the personal secretary of Rev. Fr. General and as Head of Communication office of the Generalate

At the request of Rev. Fr. Pedro Tramontin, the Superior General for the services of Fr. Siby Chennattu as his personal secretary and to head the communication office of the Order, the provincial council avails him wholeheartedly and extends their prayerful support to him as he assumes this important responsibility.

6. Chaplaincy Ministry in the Diocese of Cork & Ross

Frs. Narikuzhiyil Jaison and Ilanjikkal Kuriakose have reached Ireland to begin their Chaplaincy ministry in the catholic diocese of Cork and Ross. They are expected to begin their ministry from December 2023. Let us remember them in our prayers for their fruitful ministry.

7. Extra Domum

Provincial and Council decides to grant Extra Domum for one year to Fr. Kidangan Thomas Xavier as he begins his Post-graduation studies at St. John's medical college Hospital.

8. Appointment of PRO of the Province

Fr. Valamparakeel Tinto Augustine is appointed as the new PRO of the Province. Province extends its sincere appreciation to Fr. KidanganThomas Xavier for his valuable and timely services during the past six months as the PRO of the province.

9. Pieces of Information

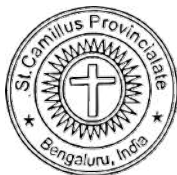
- We extend our hearty Congratulations to Fr. Mullagiri Arlappa for his composition and releasing of a special song in honor of St. Camillus.
- Provincial and Council express their deepest sympathy to Fr. Pattathil Lijo at the demise of his beloved father Michael, to Fr. Pattakudilil Sunil at the demise of his beloved brother, Mr. Jose Pattakudilil, and to Fr. Chamakkalayil Jayan, at the demise of his beloved brother, Mr. Tomy Chamakkalayil.

6. Dates to Remember:

Regents' Meet	:04 December 2023
Superiors' Meeting	:09 December 2023
Annual Retreat Batch II	:14-19 January 2024
Priestly Ordination of Dn. Albin Thomas	:28 December 2023
Priestly Ordination of Dn. Sikendra Singh	:09 January 2024
First Mass of Dn. Sikendra Singh	:10 January 2024



Fr. Bacil Singh MI
Provincial Council Secretary



Fr. Bijoy Kuliraniyil
Provincial Superior

St. Camillus Provinciate, Bengaluru
10th November 2023

Prot.No.45/2023

CTF Medical Relief Mission in Manipur

Dear Confreres,

I would like to share with you an update and request your prayers for CTF (Camillian Task Force) medical relief team that is preparing to go to the areas affected by the recent ethnic riots in the state of Manipur, India. As we are all aware, Manipur has been experiencing a volatile situation due to the clashes between Meitei people who live in the Imphal valleys and the tribal community of Kuki and Zo people. Many innocent lives have been lost, and countless people are in dire need of medical assistance and relief. In response to this urgent need, the CTF medical relief team has decided to step forward and provide much-needed support to the affected communities.

The CTF medical relief team consists of Bro. Valle Vijaya Madhu Babu and Frs. Siby Kaitharan, Savari Sundar Raj and Dr. Thomas Kidangan along with Dr. Alphonse Rose SABS, Dr. Diya Maria CHF and Sr. Nivya CSC who are dedicated healthcare professionals and committed to serving those in need. They will be providing medical care, including emergency treatment, basic healthcare services, and emotional support to the affected individuals and families. Let us pray that their presence in the region may bring hope, healing, and a sense of reassurance to those who have been deeply affected by the recent unrest.

I humbly ask you all to offer a prayer for the CTF medical relief team as they travel to Imphal on 2nd July 2023 Sunday morning and embark on this challenging mission. Let us pray for their safety, strength, and guidance as they navigate through difficult circumstances. May God grant them wisdom and compassion as they provide care to those who are wounded, physically and emotionally. May their presence be a source of comfort and a reminder of God's love and mercy in the midst of chaos and suffering. Let us also pray for the people of Manipur, who have endured immense pain and loss during these trying times. May God grant them healing, peace, and reconciliation. Let's pray with hope that the ethnic tensions be resolved, and may unity, understanding, and respect prevail among the communities involved and may the CTF medical relief team's efforts

contribute to the restoration and rebuilding of the affected areas, bringing about lasting change and harmony.

Let us remember the words of our Lord Jesus Christ, who said, "Blessed are the peacemakers, for they shall be called children of God" (Mt. 5:9). May the CTF medical relief team be instruments of peace and healing in Manipur. May the Lord send His guardian angels to protect them all throughout the mission.

Fraternally,



Fr. Bijoy Kuliraniyil
Provincial Superior
National Director - CTF



St. Camillus Provincialate, Bengaluru
July 01, 2023

Prot.No.46/2023

Novena to St. Camillus

Dear Confreres,

As we approach the feast day of our patron, St. Camillus de Lellis, I would like to remind you of the importance of organizing the 9-day Novena in honor of St. Camillus at our communities/residences. This Novena is a time for us to come together as a community, to reflect on the life and teachings of St. Camillus, and to seek his intercession and guidance in our own lives and ministries. You shall begin the Novena on 5th July and conclude on 13th July, and organize a meaningful celebration of St. Camillus's feast day on 14th July or as per your convenience in the community.

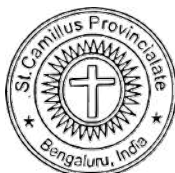
During these nine days, I encourage you to spend dedicated time in prayer, reflection, and meditation on the life and virtues of St. Camillus. Let us be inspired by his unwavering dedication to serving the sick and suffering, his deep trust in Divine Providence, and his compassion for those in need. You can organize each day of the Novena with a specific prayer or reflection that focuses on different aspects of St. Camillus's life and mission and place special intentions for peace in troubled regions of the country/world. I invite you to engage wholeheartedly in these nine days of prayers and reflections, allowing them to deepen your relationship with our patron and strengthen your commitment to following his merciful witness to Jesus Christ.

During these 9 days, I request you to offer the intentions of the province, particularly for our religious across the world, for flourishing of our charism and ministries and for the success of our various ventures and projects. Let us pray for the people of Manipur and for the CTF team who are on the ground serving the neediest people of Manipur. Together, let us lift up our prayers to St. Camillus, seeking his intercession for our needs, that of our community, and for the needs of those we serve. May this time of preparation and prayer draw us closer to St. Camillus and help us to embody his spirit of selfless service and love for the sick. Let us be reminded of the great legacy he has left us and strive to continue his mission in our own lives.

May St. Camillus intercede for us and guide us in our journey of faith and service.
In St. Camillus's loving embrace,



Fr. Bijoy Kuliraniyil
Provincial Superior
July 05, 2023



Prot.No.47/2023

Message for the Feast of St. Camillus

Dear Confreres,

As we are at the eve of the feast of our beloved patron, St. Camillus de Lellis, I take a moment to share few words of encouragement and gratitude with each one of you. St. Camillus, through his life and example, has left us a rich legacy of selfless service and compassion towards the sick and suffering. He showed us what it truly means to be a follower of Christ, to see the face of Jesus in those who are most vulnerable and to respond with love and care. In our calling as Camillian religious, we have been carrying out St. Camillus' mission of ministering to the sick and bringing comfort to their lives. This is not just a noble task; it is a sacred duty entrusted to us by God. Each day, we have the opportunity to be the hands and feet of Christ, bringing healing and hope to those who need it most. However, let us not forget that our own journey of service and self-sacrifice requires constant renewal and conversion.

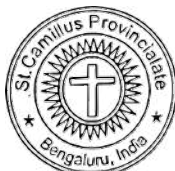
As we celebrate the feast of St. Camillus, let us reflect on our own lives and ask ourselves: Are we truly living out the charism of our Order? Are we serving with the same selflessness and dedication as our patron saint? In the face of challenges and demands of our ministry, it can be easy to lose sight of our purpose and become discouraged. But let us remember that we are not alone in this mission. We have the support and guidance of St. Camillus, who intercedes for us and accompanies us on this journey. On this eve of the feast of St. Camillus, let us take a moment to recommit ourselves to our calling. Let us renew our dedication to the sick and suffering, and to one another as brothers and sisters in our Camillian family. Let us seek the guidance of St. Camillus, asking for his intercession and inspiration as we continue to serve those in need.

May the feast of St. Camillus be a time of joy and reflection for each one of us. May it remind us of the incredible privilege and responsibility we have been given as Camillian religious. And may it strengthen our resolve to live out our charism with renewed passion and devotion. I do appreciate and thank each one of you for your tireless service and commitment to the mission of St. Camillus. May God bless each one of you abundantly, and may the intercession of St. Camillus guide and protect you always.

Wishing you a happy and blessed feast...!!
Fraternally,



Fr. Bijoy Kuliraniyil
Provincial Superior
July 13, 2023



Advent 2023 - "A Season of Grace"

Dear confreres,

We are at the beginning of another Advent season. We can make this Advent a Season of Grace when we see everything that we do in preparation for Christmas, through the eyes of faith. The Advent wreath at our houses should inspire us to welcome God's grace at our homes. The Christmas gifts and greetings we send to people must proclaim, like prophets and evangelists, that joy, hope and light will shine in the darkness and shades of their life. During this Advent season, let us share the cookies, cakes and food with those who are poor through which we will experience the Grace, for the Incarnation in some way is re enacted in it, and it becomes a means for our salvation because Jesus says, "I was hungry and you gave me something to eat." (Mt.25:35)

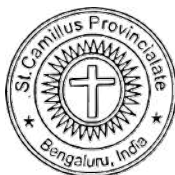
May Advent 2023 be a season for us to be grateful for the hospitality of those who welcome us into their homes - our benefactors/donors/volunteers/prayer warriors - and a gracious time for us to welcome into our lives/homes those who are in need of our love, time, care and help. May we be reminded, by the incarnation of Jesus, that our positions and status with all our qualifications become meaningless unless we shed the feathers of our pride and selfishness, and humble ourselves like Jesus to feel one with the poor and needy. May our intense preparation to welcome Baby Jesus through Word and Sacrament make this Advent 2023 a season full of grace, which will equip us to recognize that every manger and monsternce, every tabernacle and altar, every act of charity and every door opened to the poor in friendship become another Bethlehem / crib where Emmanuel - God with us is still making His dwelling among us!

Wishing you a meaningful and grace-filled Advent season,

Yours in the Lord,



Fr. Bijoy Kuliraniyil
Provincial Superior



Keynote address for Superiors' Meeting held on 9th November 2023

I am extremely delighted to meet you all dear animators of the communities of our province. This time around, we felt it appropriate to hold it on an online platform as there are other occasions for us to gather together in person in the coming months. As I begin my address, let me first of all appreciate you all for the various ways you have been animating the different activities and programs of your respective communities for the past one and half year. I know that it's not easy to shoulder the responsibilities and coordinate the affairs of the community. I am also aware that some of you had to undergo the hardest moments in your life in dealing with certain issues. They will shape us to be strong in our religious life and make us more efficient leaders. Let us acknowledge with gratitude the moments of grace and God's protection in all those challenging moments. It's challenging to animate the communities in this changing religious, socio-economic scenario. However, your commitment and courageous leadership is much appreciated. I am confident that you

have been putting a lot of your efforts into enhancing the well-being of your communities and its members as well as for the growth in formation and various ministries. We have a new member in the forum. Hearty welcome dear Fr. Joy Inchodikaran who has taken up the task again after a fruitful sabbatical year. Well, having said that, let me give you some update about the current developments at the province level.

Camillian delegation in Ireland:

As you know, we have collectively taken the decision of assuming the responsibility of Anglo-Irish province as the delegation of our province and Uganda as the mission of India. Based on the suggestions and recommendations of all members of the province and of the drafting committee, we submitted the final draft to Rev. Fr. Superior General and consulta to initiate further action. Fr. General and Consulta sent me a draft of the decree of suppression of the Anglo-Irish province for our revision. The decree is canonically drafted

and therefore is very simple in its structure. But we recommended them to share the copy of the final draft of the project we have drawn for this merger process to the Irish religious prior to issuing the decree, so that future conflicts of interest and opinion may be avoided. If all the concerned parties are in agreement of the clauses, Anglo-Irish province will become our delegation by the beginning of 2024. The challenge before us now is to develop and support the delegation in terms of expanding the ministries by availing more personnel to support communities, as well as to develop the mission of Uganda by availing more religious. We need to formulate a fresh MoU with the delegation with regard to management of communities, members, finance, assets, etc. I invite your valuable proposals and suggestions in formulating the same during our discussions. In the meantime, I want to inform you that our religious, Frs. Jaison Narikuzhy and Kuriakose Ilanjikkal have reached Cork in Ireland at the accommodation provided by the diocese of Cork and Ross. Fr. Kuriakose has completed the documentation works and will begin his duties from 11th December, Monday at two hospitals, namely, Finbarr's hospital and South Infirmity hospital, Cork, while Fr. Jaison has to complete his documentation before taking up the chaplaincy ministry at Bon Secours Hospital in Cork.

Gradual withdrawal of Indian religious from North Italian province:

We have been supporting our Mother

province by availing our members in their communities and for chaplaincy ministries in the hospitals. Without forgetting their continued support for the growth and well-being of our province, we are pondering over calling them back gradually so as to expand our mission and ministries in Uganda and Ireland. This thought has been in the mind of the province ever since my pastoral visitation to Italy wherein I interacted with all our religious, in which all of them expressed their willingness to come off from Italy to India or other countries for ministries. Taking into consideration the life of our confreres, we have to take a decision whether they need to continue there. Subsequently, our plan is to end our chaplaincy ministries in Italy by the end of year 2024.

Envisioned towards stable Sustainability:

In the recent past, our focus has been expanding ministries in India and abroad, without neglecting that it was the need of the province. We are proud to say that we have four Centres for ministries and a hospital, which portray meaningful and relevant ministries in the society. They do render significant service to the neediest in the society. While most of them are self-sustainable Centres and are executing their programs with greater vision and plans for expansion, some still require concrete planning for execution, financial sustainability, expansion or finding alternate ministries. As we know, our Centres for children living with HIV render remarkable service to those children

and continued support to their life, career and livelihood. However, we should be aware that the number of CLHA is coming down, thanks to the advanced medicines, and therefore we should plan for alternate ministries in the future. As animators, you are invited to reflect together and share your thoughts and proposals on this so as to enable the administration to take a call on it.

Another thrust of the province in the future is to equip more religious in different capacities enabling them to take up different roles at our communities/centres. In view of this, we have already Fr. Christopher undergoing one year training on formation in Pune, three of our young religious pursuing their German language course to pursue their theological studies in Germany so as to immediately take up ministries after the formation, and few of our formators have undergone intensive courses to update themselves on formative skills. Three of our religious are doing their P.G. studies in medicine at St. Johns medical college. Fr. Teji completed his P.G. Diploma in Hospital administration. Fr. Siby Chennatt completed his doctorate in Communication and Theatre skills. Now, we have the task of training more people in administrative and paramedical courses as we are engaged in managing our own various health providing systems.

In addition to this, I urge you to make great use of your qualifications to the maximum benefit of the people and of the province in your given places and

at the province level. We have a good number of Doctors and Post-graduates whom I invite to organize various trainings/courses/lectures at the province level, on the skills they have learned/practically earned, making use of either our own communities or the Pastoral centre in Bengaluru. I am aware and appreciate that some of us are giving classes / retreats or conducts seminars as invitees of other institutes. But my invitation is to all of them to organize them at the province level – courses/ seminars/ retreats on health, psychology, ethics, spirituality and many more. This, I believe that will give more visibility to our charism, expertise in healthcare sector, personal and religious living as Camillians in India.

Upcoming Events:

As you read through the council reports, we have several programs happening in the coming months. Beginning with the Priestly Ordinations of our two young religious: Dn. Albin Munjanattu getting ordained at Chungakunnu on 28th December. Kindly note the change of date in the Ordination and First Mass of Dn. Sikendra, which were scheduled for 9th and 10th January 2024, due to the special request of Berhampur bishop owing to the declaration of Kandhamal martyrs as Servants of God on 9th January. Therefore, Dn. Sikendra Singh will be ordained on 10th and celebrating First Mass on 11th January 2024. I request you to organize and confirm to me or to the respective superiors (Frs. Benny, Christi, Patrick) regarding the participation in these events as per

the availability of religious so that they can plan about your accommodation and set other arrangements. There will be one or two vehicles going from Bengaluru for the Ordination of Dn. Sikendra. Please inform me or Fr. Christy early for your travel.

The annual retreat for the second batch will be from 14th to 19th January 2024. I direct all those who did not participate in the first batch to attend the retreat without fail, exception is only for those who are doing their regular studies. This retreat is a spiritual journey of reflections on our charism. In the past, there were instances of few religious skipping the annual retreat organized by the province by taking up different programs. Superiors shall see that you make sure of the participation of all in it. Another important event is the Ongoing formation program for the religious, which will be an international seminar conducted at Camillian pastoral health centre from 8th to 10th February 2024. Eminent resource persons will be speaking on relevant topics in these three days. During these days we will be organizing the jubilee celebrations of our silver jubilarians as well. We will observe the World Day of the Sick on 11th and organize it as a fraternity day. Superiors shall ensure the participation of all the members of the community for the entire event.

Preparation of Annual reports and Budgets:

You are all requested to prepare and send to the central office the annual report of your community along with

the chronicles, for me to compile and send to the Generalate. I will send you the guideline for preparation of the report. In addition to this, as we do every year, the animators of the ministry centres need to send a detailed report of the ministry activities/initiatives which shall be statistical and narrative, with special mention of good practices. Secondly, I invite you to direct the administrators of the communities to study in detail its pertinent needs and future developmental possibilities keeping in mind the maximum utilization of the house / land / facilities / other resources and plan together in the community, with specific vision about the outcome of the activities you are planning. This shall be compulsorily carried out in each community prior to preparation of your annual budget. Let us not invest on anything without proper planning, clear vision and setting targets for achievement. One of the major concerns before us is that we have many structures and assets, which are being just maintained. Let us come out of the maintenance mode to proactive action mode. Let us come out of our inertia and make efforts to actualize some income generating activities using the available resources, including personnel expertise. In doing so, you may have to take calculative risks. But I am confident that if we put our heart and mind in our plans, the end results will be highly rewarding.

Strategic planning of the Province:

It is in this line of thought, we need to make a Strategic plan for the Province for realistic enhancement in our

various aspects of life – Fraternity, Formation, Ministry, Mission and Financial stability. I presume that you had a glance at the strategic planning document prepared and envisioned at the Generalate level, which was sent to you. The strategic planning prepared by the Generalate focuses on restructuring and revitalization of the Order based on the exhortations of the General Chapter of May 2022. Our strategic plan should help us to live our charism in a fruitful, meaningful and effective way. This should strongly motivate us to live together with a sense of collective, collaborative and synodal consciousness and belonging. Therefore, our strategic plan shall have a timeline for its implementation, a periodical evaluation about the progress with an openness to embrace newness and willingness to change and replan.

Moving in line with the mind of the Order, we have already expressed our openness to grow from province to the Order consciousness – by supporting other provinces through availing personnel, assuming the responsibility of province experiencing decline in number, etc. Strengthening the Lay Camillian Family shall be another focus of the province. For this, we shall strive to encourage people in our localities to be part of our healing mission and gradually induct them to the structure of LCF. We need to think and act together for effective planning and implementation of different programs in the community and province. Growing deeper into the charism and finding new ways of exercising our ministry shall be another focus in our plan.

Camillian professional training and equipping ourselves to deal with the new generations – Millennials, Generation Z and Generation Alpha - will be another task in this plan. Most of those gathered here belong to Generation X. We, therefore have to learn with a generation born and grown amidst gadgets and technologies. This in turn prompts us to move out of the conventional ways of formation and interactions to better form and relate with people. We are rich in terms of vocations and members at the moment. We can face a similar situation of the present Europe in our country, in the near future. Hence, we need to plan as to form the candidates we receive into friend-raisers and exemplary persons through whose life and examples, new vocations should emerge. We need to identify the talents in our young ones and find ways to enhance them.

We shall also develop plans to foster fraternity among the members. Our General Assembly, social and zonal gatherings, batch gatherings, fraternity days are some of the ways to strengthen the fraternity among our members. We shall assure that they become venues for constructive sharing and criticisms. Being with the brother in crisis is an act of fraternity that we can exercise with simplicity. We are called to lead a life of fraternity in our communities. It's important not to live our life carrying the wounds of the past, but to lead a meaningful present with a firm hope for the future. Sometimes, things may not go as we liked it to be. Even Jesus underwent similar experience. Therefore, let us discern the Will of God in everything that happens and surrender to it. Let's

truly believe that everything happens in our life in accordance with the design of God.

Finally, we shall also develop concrete income generating plans to sustain our formation and ministries – plans at the community, zonal and province levels. It's said, where there is a will, there is a way. Often, we lack that Will to do things, procrastinating on other matters. We hesitate to be that man who want to bring about a change of routine, to think out of the box, and we live with a biased mind, unwilling to explore options and possibilities that are wide open before us. We have to be trained like a tiger cub prior to being sent to the forest.

General Matters:

1. Update about religious abroad:

Currently, we have 10 religious working in Anglo-Irish province, 4 in North Italian Province, 4 in the Diocese of Passau, Germany, 5 in the U. S. delegation, and 1 in Spanish Province. 2 are helping in the Ugandan mission. Fr. Baby Ellickal is General Councilor, in-charge of formation and Fr. Siby Chennattu is personal secretary of Fr. General and In-charge of the communication office of Generalate.

2. Land documents, Building permissions and licenses:

We are living in a society where we need to be prudent and vigilant when dealing with civil matters. We are blessed with lot of land other assets. But being good stewards, we have to ascertain that all that are under our custody are legally ours. The real estate

mafia is grabbing lands and assets wherever possible. We shall not leave any loopholes for anyone to encroach our assets. Therefore, I urge all the superiors to direct your administrators to verify our ownership of land and assets digitally, and possession of all the required documents like (Katha, mutation, encumbrance, tax receipts, etc.), to ensure that required taxes are paid on time, the property is free from any litigations, our boundaries are not encroached, required permissions or NOC is obtained from the panchayat/municipality/other Govt. offices, license is granted for the required machineries, etc.

3. Mandatory obligations in the communities:

We need continuous spiritual/personal renewal along with our personal prayer and spiritual exercises. Whenever possible, engage in constant personal prayer rapport with the Lord, and encourage the community members to do the same. Community meetings and fraternal sharing/dialogue are to be regular in order to have a smooth community living. Each superior shall ensure that the chronicle is recorded, Mass registers and Book of appointments are properly maintained, registers pertaining to assets and inventory of things are kept up-to-date, community meeting is held every month and minutes are recorded. You need to organize Monthly recollections and frequent reception of the sacrament of confession. Where there are no formation houses, you may attend the diocesan recollections.

Four Masses to be celebrated every month: 1. For the living and deceased religious of the entire Order. 2. For our living and deceased benefactors. 3. For the Intentions of the Province, and 4. For Vocations. In November, celebrate Holy Mass for our relatives, priests and all the deceased who were assisted by our religious during their illness.

4. Proper documentation and communication from the office:

In official matters, each and everything should be documented, especially while dealing with the corporate society. Avoid communicating matters of importance through phone, instead use email or WhatsApp to maintain proof. We have to update ourselves with the formalities to be observed while making any purchases, entering into agreements and/or monetary transactions. Before initiating anything we are unsure of, we should consult with the experts. I urge you to take communitarian decisions prior to executing any of your plans in the community – be it a construction or a destruction.

5. Accounting and Finance:

Any income earned by the religious in the community has to be handed over to the Superior, who will give an account of the entire income expense to the Bursar of the house prior to preparation of financial report of each month. The monthly accounts of the community shall be presented at the end of each month. We have to remind ourselves and others that people around are aware of the income that we earn through our services, and so

it is our personal obligation that we be transparent in our earning and spending.

6. Staff matters:

We have to maintain a professional approach to the staff and maintain proper records in all matters pertaining to the staff at the time of joining and relieving. Never show any partiality to any staff or give anything more than due to them. Be in touch with the provincial bursar to be informed about the changing laws, about payment of salaries/ receipts, deductions (PF, ESI, PT, etc.) and payments of various taxes, etc.

7. Judicious use of gadgets and social media:

We should be prudent in the use of social media. Take care not to talk delicate matters over the phone and store unwanted contents in your phone. Phone has been the villain in the downfall of many. Similarly, make sure that you do not post contents, photos and videos on the social media, which may trigger racial, sectarian, religious and/or political sentiments. At the same time, we all know that social media and websites are followed by almost all people in our society. Therefore, it is fitting that we make use of them wisely and creatively to do advocacy and promotions about our formation, important events, ministries and other relevant activities.

8. Northeast Mission:

St. Camillus Nivas at Boko, Rajapara in the Archdiocese of Guwahati is erected as a formation house for the students

from northeast and to function as a base camp for the operations of CTF in northeast. Our future vision for the house is to begin a small clinic where we can serve the sick people in the village.

Tasks and challenges ahead:

- Preparation of a strategic plan of the province.
- Drafting a MoU with the new Irish delegation.
- Increase the number of ministry houses and reduce formation houses.
- Selling of nonviable assets to establish/strengthen other ministries.
- Change of medical insurance plans of all religious to more comprehensive plan.
- Religious demanding for sabbatical year
- Training of personnel to take up different ministries of the province.
- Efficient utilization of our personnel, properties and facilities.
- Future ministries for the present OVC care centres.
- Strengthen Camillian family.
- Completion and smooth running of Snehadaan Hospital.

- Completion of the ministry house at St. Camillus Ashram, Yellempet.
- Prepare a project and plan about execution of old age home at Thalayolaparamba.

Conclusion:

As I conclude, let me thank all of you for your services in the communities. I invite you to give your quality time, effort and energy to make your communities a place where the love of God is revealed and merciful love of Jesus is witnessed. Practice synodality in your decisions. Let humility be our trademark when confronting with people. Never be disheartened by the discouraging words of others. Be a true brother to one another and a good model to the people under your care. Encourage each other to live the charism of mercy to the sick. May St. Camillus our founder inspire you to lead your flock from the front. And I assure you my continued support and availability.

Thank you.

Fr. Bijoy Kuliraniyil

Province Animator

St. Camillus Province – India

Address for the Formators' Meeting held on August 18, 2023

Dear fathers,

It is the first meeting of the formators and vocation promoters in this academic year, and as such this meeting is very important as we have the crucial task of nurturing vocations and evaluating our vocation promotion strategies and formation of young seminarians. As we enter into our sharing and reflections, let us remember that our collective efforts shape the future of our beloved Camillian Order and the lives of those entrusted to our care.

I. Recognizing the Importance of Vocation Promotion:

Vocation promotion lies at the heart of our mission as formators and vocation promoters. It is our duty to discern, encourage, and accompany the young ones who are called to serve the sick and the suffering. As we evaluate our strategies, let us reflect on the ways in which we inspire and invite others to embrace this noble vocation. Are we effectively reaching out to potential candidates, engaging

with families, and fostering a culture of vocation within our communities? How effective are we in promoting the candidates? Do we compromise on our policy of “quality rather than quantity”, which in effect makes the life of even the qualified ones, miserable? Are we following a shopping mall culture of pick more for a lesser price? How often do we take time to know the family background, motivation and orientation of the students whom we promote? Do we make our seminaries a hostel for students to come, stay, study and depart? I would strongly direct all the vocation promoters to be very vigilant in making your right choices in vocation promotion and to all rectors and vice rectors of the minor seminaries to challenge them in the aspirancy stage itself to know their motivation. Make wise decision about the candidates in due time. Do not push them to next stage if you have doubts about their orientation. We are not here to do charity to them at the cost of worthy students. The dropout rates these days especially after Intermediate and Degree are on the

increase. What is the underlying fact behind this phenomenon? There is an easy-going life seen among students. They need to be challenged in various aspects of daily living.

II. Formation: Nurturing Seeds of Service:

The formation of young seminarians is a sacred responsibility. It is through this process that we mould and shape them into compassionate healers, equipped with the necessary knowledge, skills, and spiritual foundation to serve selflessly. As we evaluate our formation programs, let us consider the holistic development of our seminarians—intellectual, spiritual, emotional, behavioural, cultural and social. Are we providing them with the necessary tools, mentorship, and opportunities for growth? Are we fostering a sense of community living and fraternity that will sustain them in their future ministries? One of the areas that needs attention is in the level of learning languages. It is unpleasant to hear from our formators that even in pre-novitiate and novitiate, our students will have to be taught the basics of English language. I urge the formators in the minor seminaries to take stringent steps towards teaching the students language thoroughly. In addition, I would also suggest that you shall teach them the basics of other international languages, like Italian, German, Latin, etc. You need to conscientize them about the growing issues of abuse of children and vulnerable people. Teach them about the values of maintaining the integrity and sanctity of one's own

body, and urge them to be prudent in dealing with children and vulnerable people.

III. Embracing Contemporary Challenges:

In evaluating our vocation promotion strategies and formation programs, we must also consider the contemporary challenges faced by young men today. The rapid pace of technological advancements, shifting cultural norms, and the allure of worldly pursuits can pose obstacles to discernment and commitment. We are dealing with a generation, which has been so accustomed with technology and usage of gadgets from their early childhood. Are we addressing these challenges effectively? It is opportune time that we start to train our students how to use these gadgets as tools of evangelization and positive change in the society instead of saying an absolute 'No' to its usage. Are we providing spaces for open dialogue, addressing doubts and fears, and accompanying our seminarians on their journey of faith? Sooner or later, our formation houses will shrink in terms of numbers. We will have to bring in students from different cultures and languages under one roof. How prepared and willing are we to face these impending changes?

IV. Collaboration and Continuous Improvement:

Evaluating our vocation promotion strategies and formation programs requires collaboration and a

commitment to continuous improvement. Vocation promoters shall include our religious (priests, brothers) in the efforts to meet students and promote vocations. Let us also seek guidance from experienced formators and draw inspiration from the rich traditions of our Camillian Order. Together, we can identify areas of strength and areas in need of refinement, ensuring that our efforts will find fruits with the evolving needs of our time.

Conclusion:

Dear formators, as I conclude this keynote address, let us remember that our work in nurturing vocations and forming young seminarians is a sacred calling. It requires constant reflection,

adaptation, and a deep trust in God's guiding hand. May our evaluation of vocation promotion strategies and formation programs inspire us to renew our commitment to this vital ministry. Let us sow the seeds of service, nurture the flame of vocation, and empower a new generation of Camillians who will continue the healing mission of Christ.

Thank you, dear fathers, for your dedication to promoting vocations and forming young seminarians. May God bless our efforts abundantly as we continue to serve the sick and the suffering in the spirit of St. Camillus de Lellis.

Fr. Bijoy Kuliraniyil MI

Provincial, St. Camillus Province of India

Address for the Regents' Meeting held on December 03, 2023

Dear Fr. Jofree and brother regents,

We are at the midway of the regency period. I'm sure that you are savoring the sweetness/bitterness of regency for the past six months. Regency, as you are aware, is a period of formation intended to facilitate your overall growth to a missionary commitment and religious maturity in our Order and a time to learn to integrate your spirituality with the charism of the Order. This is a rare occasion where you need to assume a dual role of being a religious exercising authority as well as being formed about various dynamics of our apostolate. Sometimes, you may be caught up in the dilemma of whom to stand with, especially for those in formation houses. Sometimes, you may feel overburdened with burning out of energy, time, feeling fatigued and distressed. This is when you learn to share your responsibilities with one another, seeking their help in time of need and moreover place your cares and worries under the divine providence.

This is a year where you can express yourself more fully and creatively establish the person of who you are, whereby your animators can guide you to bring out the best in you and lead you to right orientations. Now, it's good to gather as a group to share your experiences, which would enrich and enlighten each other with your rich experiences. I am sure that you are here with mixed feelings of fulfilment/achievements and difficulties. All these

will strengthen you to become even stronger in your future apostolate. When you face the challenges of life with courage and conviction, you become stronger in your vocation and life. Therefore, I encourage you that if something is important enough, even if the odds are against you, you should still do it. In the same way that gold and silver are refined by fire, the Lord purifies your heart by the tests and trials of life (Prov. 17:3).

Along with the integration of spiritual life with apostolate, it's also an occasion for you to experience the beauty and richness of community life. You learn to live, to belong, to love, to forgive, to adjust, be humble, accept, respect, appreciate and encourage each other in a community. You begin to learn that even when you have your own wish and desire, often, it's not my will, but the community's will is fulfilled, or I transform my will to that of the community. You learn to develop the attitude of collective responsibility in the community. Moreover, it's an opportunity to contribute to the well-being of the community, in your own peculiar way. Therefore, it's an occasion to evaluate yourself in terms of the initiatives that you have taken in your communities for its betterment. It's also an year to deepen one's vocation to the Camillian way of life by a practical sharing of its vision and mission. This is largely achieved through the daily activities of the community you are placed in – through the formation of young seminarians

– by way of your availability during prayers, classes, manual labour, games and other activities for the seminarians, or taking care of the sick in the hospital or ministry house you are placed in, or getting involved in guiding, teaching and administration. You begin to taste the reality of our life apart from the theory you have learned. It's also a time you discover the personal charism that you wish to actualise in your life through your commitment.

This is also an occasion for you to grow and develop the qualities such as, leadership, creativity, initiatives, organizing capacity, guiding and docility in accepting guidance, willingness to learn new things, readiness to listen to your superior and being responsible and maintaining transparency in accounting. You will learn to give corrections and get corrected. Your humility and ego will be tested. You need to develop your skills and improve your reading so as to be knowledgeable persons in the present day society. You can bring out creative reflections about life, scripture and life in the community.

When you are in doubt or perplexed, seek for clarifications. Never think that we can be master of our entire living, sometimes, we need help and guidance in solving issues and problems. Collective decisions and activities will bring more fruit in life than any other. As a famous saying goes, “if you want to go fast, walk alone, but if you want to go far, walk together”. In this year, you should also develop your inter personal relationship with those in the community and those associated with you. We learn to accommodate them into our family with due diligence and respect. As Ralph Waldo Emerson, an

American philosopher says, “Unless you try to do something beyond what you have already mastered, you will never grow.” Doing the same thing in life could be out of complacency and can result in monotony in the longer run. Regency gives you ample opportunity to live your Camillian religious life in a more meaningful manner by your active involvement in the ministry of caring for the sick and doing other ministries demanded by the community.

I am certain that the year of regency will make you more vibrant and active in your religious vocation. This will make you more passionate to serve the sick and enthusiastic about taking bold steps in your life. “Be brave, take risks. Nothing can substitute experience.” – says Paulo Coelho. As an eagle stirs up its nest, and hovers over its young; as it spreads its wings, takes them up, and bears them aloft on its pinions, (Deut. 32: 11), even in your hardest moments of your life, you will never be abandoned or forsaken. These are moments where you will learn to fly high.

We are called to bring life to whatever we do and speak. We need to feel the presence of divinity in the people we encounter. As disciples of Christ, we are called to partake in God's mission of bringing life to creation. “Consecrated life is not about survival, it is not about preparing ourselves for dying well: this is the temptation of our days, in the face of declining vocations. No, it is not about survival, but new life. We have only one life, live it fully and meaningfully with active dedication and enthusiasm. Let us not be complacent with anything in life, rather be a good learner at every moment of your life. God bless you all.

Minutes of the General Assembly held at St. Camillus Provincialate on November 3, 2023

A General gathering of St. Camillus province of India was held on 3rd November 2023 at St. Camillus Provincialate at 4:30 pm, to discuss and finalize the decision of Indian province to the request of General Consulta regarding the amalgamation of Anglo-Irish province with the Indian Province. Those who were not able to attend the meeting in person participated it virtually especially the confreres from Germany, Ireland, Italy, Spain, Uganda and USA.

The meeting began with an opening prayer led by Fr. Jaison K and followed by Fr. Teji Thomas welcoming everyone to the gathering. Before the start of the sessions Fr. Sebastian Christi was elected as the moderator of the Meeting and Fr. Bobit Thomas was elected as the Secretary of the Meeting. The provincial superior Fr. Bijoy Kuliraniyil, in his opening address, presented the following: the Status of Irish province, the Juridical structure, the Process of Amalgamation, the

financial Status of the Irish province and Concerns of the Irish Confreres. He commented that most of the Irish members positive about the merging. This presentation included responses, concerns, recommendations and suggestions of the Irish and Indian confreres.

In the sessions that ensued the floor was open for discussions. Fr. Babychan Pazhanilath raised concerns about Uganda particularly as regards to the running of the Ugandan mission without burdening the Indian province. He objected to the idea of entrusting Ugandan mission in the future to the East African Province. He said as there is a good possibility of vocations, in the coming 5 years' time, it can become a delegation and in 10 to 15 years' time, a province too. In order to make Uganda self-sufficient, the province needs to send more members to Uganda in the future. In addition, he also said that in future, the assets held by the Anglo-Irish province may be made available for the development



of Ugandan mission. Fr. Mathew Perumpil supported the views of Fr. Babychan. Fr. Bijoy responded saying, the assets owned by Irish Province will belong to Indian province as the Irish Delegation would be part of India and that the Province will meet the needs of all its territories. He added that whenever decisions are taken pertaining the Irish delegation, we would respect the views of the Irish Confreres.

When asked by Fr. Jobin as to reading the mind of the Ugandan members regarding the Amalgamation, Fr. Babychan replied that most of them felt this Amalgamation is convenient except a few. Some were surprised at the decision of amalgamation and wanted to join Tanzania, etc. Fr. Christi suggested that the Indian confreres who help Ugandan mission in the formation also need to nurture them to grow in the charism. Fr. Johnson raised concerns about point No. 8 of the comments of the confreres on the Draft Project, and disagreed. Fr. Johnson said that from his experience, the people of Uganda are wonderful,

good and gentle. Fr. Babychan said many are looking at Indian Province as a Model. Supporting Uganda is not the responsibility of Ireland alone rather we all need to own up the mission.

Fr. Baby Ellickal shared that from the perspective of General consulta it is a draft of General consulta and a strategic plan to restructure our Order with emphasis on two aspects:

- *Vision of re-vitalization - to build-up unity with an emphasis on missionary aspect of the Order.*
- *Re-Structure Camillian Order – it is merging of small provinces dying out due to decline of its members as well as to take up missionary Commitment within the Order.*

Fr. Biju Sebastian said he felt that we have been asked by Generalate to take up Irish and Ugandan mission. Fr. Baby replied that it is not that Generalate has asked the Indian province to take up, rather it was the plan of General Consulta after the Canonical Visit to Ireland and Uganda to restructure the order by merging smaller provinces and unifying them to a larger one and as a result India and Ireland would

merge in to one. Fr. Bijoy said that in the context of decline in the number of Irish religious, the Consulta has looked into the feasible options in this regard. Consequently, it has come to a conclusion that an appropriate choice would be the Indian province as the Indian confreres are working in Ireland and helping out in Uganda for formation. Moreover, we had approved the request of the Irish Province for Amalgamation in 2017, which they turned down and now the General Consulta has Proposed it to us.

Fr. Joy sought a clarification on the following; when the Irish members pass on what would be the Status of the Irish delegation. Fr. Baby Ellickal responded saying that Ireland is going to be part of Indian Province after the Amalgamation. Fr. Sebastian Christi enquired about the possibility of new ministries after the Amalgamation. Fr. Baby Ellickal said that currently chaplaincy is the Major Ministry besides the running of the Nursing Home in kilucan. After the Amalgamation Indian provincial and Irish delegate can decide about the new ministries. Fr. Vincent said that there are possibilities for parish Ministries, apart from Chaplaincy. Fr. Bijoy said about the emerging difficulties regarding the Chaplaincy Job at the moment and possibly in the future as well since there is a conscious attempt from the part of the state run hospitals to promote lay chaplaincy while Priest /ordained chaplains take a back seat. The current chaplains in HSE/public

sector (who are on pay roll) will remain in their permanent positions. Perhaps in the future, he continued there could be more opportunities in the parishes. We need to read the signs of the time and expand our ministries.

Final Comments and suggestions

Fr. Bobit said that from his experience of nearly 7 years, there are lots of opportunities for ministry, so amalgamation would be a golden opportunity for Indian missionaries. Fr. Sunny asked if there is any more Ad experimentum. Fr. Bijoy said that we are not in favour of another Ad experimentum. The members also expressed the same view. Fr. Deepu suggested about the need to promote Parish ministries which would be helpful for vocation Promotion. Finally, the PRO sent a google form for voting to express YES or NO or ABSTAIN regarding Amalgamation, at the end of voting we received 60 votes and 59 members said YES to the Amalgamation. Fr. Bijoy expressed thanks to all participants. Fr. Benny proposed vote of thanks and Fr. Bobit led the concluding prayer as the Assembly closed. All the members posed for a photograph thereafter.

Fr. Bobit Thomas MI
Assembly Secretary

Minutes of the Superiors' Meeting held on November 09, 2023

The superiors' meeting of St. Camillus province was held virtually on 9th November 2023 at 9.00am. The meeting began with a prayer led by Fr. Joy Inchodikaran, followed by the welcome address by Fr. Siby Kaitharan who welcomed the provincial and other superiors who gathered on virtual platform. He, then requested Fr. Bijoy Kuliraniyil, the Provincial to begin his keynote address.

Keynote address

Fr. Bijoy Kuliraniyil began his keynote address by thanking Fr. Joy and Fr. Siby for their prayer and welcome address. He himself welcomed all the superiors and appreciated them for shouldering the responsibilities, for their commitment and courageously undergoing different challenges and struggles. He said that they will shape us to be strong in our religious life and make us more efficient leaders. Then he updated about the suppression of Anglo-Irish province, saying that our proposals were not sent to Anglo-Irish province by the Superior General and Consulta. He said if everything goes on well, Anglo-Irish province will be our Delegation and we can develop our ministry in Ireland and Uganda.

He then updated about Frs. Jaison Narikuzhiyil and Biju Elanjikkal and their ministries. He also informed that we are going to withdraw our confreres working in Italy in order to strengthen the ministries in Ireland. The confreres in Italy are willing to come back to India. Fr. Bijoy appreciated our four ministry centers because most of them are self-sustainable, and some of our HIV children are doing remarkable jobs. Another thrust of the province in the future is to equip more religious in different capacities enabling them to take up different roles at our communities/centres. Three of our religious are doing their P.G. studies in medicine at St. Johns medical college. Fr. Teji completed his P.G. Diploma in Hospital administration. Fr. Siby Chennatt completed his doctorate in Communication and Theatre skills. He requested to make use of each one's qualifications to the maximum benefit of the people and of the province in their given places and at the province level.

He updated about the forthcoming Priestly Ordinations of Dn. Albin and Dn. Sikendra. Dn. Albin's ordination is on 28th December 2023 and Dn. Sikendra's ordination is on 10th January 2024. He also said that it is

mandatory to participate in the annual retreat especially those who did not participate in the first batch. Ongoing formation seminar will be held from 8th – 10th February and at the end of the seminar, the silver Jubilee celebration of the priesthood and profession of our fathers and fraternity day will be celebrated. He reminded the superiors to prepare and send their annual reports, budgets and chronicles, while the ministry centers shall give detailed outline of their ministry activities and annual budgets. He also said to actualize income generating activities.

Strategic plan: He said that we need to develop a strategic plan at the province level, for which each community shall have extensive discussions regarding the strategic plan on Fraternity, Formation, Ministry, Mission and Financial stability. Therefore, our strategic plan shall have a timeline for its implementation, a periodical evaluation about the progress with an openness to embrace newness and willingness to change and replan. Moving in line with the mind of the Order, we have already expressed our openness to grow from province to the Order consciousness – by supporting other provinces through availing personnel, assuming the responsibility of province experiencing decline in number, etc. Strengthening the Lay Camillian Family shall be another focus of the province. Our General Assembly, social and zonal gatherings, batch gatherings, fraternity days are some of the ways to strengthen the fraternity among our members. We shall also develop concrete income generating plans to sustain our formation and ministries. He said,

‘we need to hunt the opportunities like a tiger.’ He also spoke about our confreres working abroad - there are 10 priests working in Ireland, 4 in Italy, 4 in Germany 5 in USA, 2 in Uganda, 1 in Austria, 1 in Spain, Fr. Baby Ellickal as general consulta and Fr. Siby Augustine as the as the secretary to Fr. General. He also urged all the superiors to direct the administrators to verify our ownership of land and assets digitally, and possession of all the required documents like (Katha, mutation, encumbrance, tax receipts, etc.), to ensure that required taxes are paid on time, the property is free from any litigations, our boundaries are not encroached, required permissions or NOC is obtained from the panchayat/municipality/other government offices, license is granted for the required machineries, etc.

He said superiors shall ensure that community meetings and fraternal sharing/dialogue are to be regular, chronicle is recorded, Mass registers and Book of appointments are properly maintained and registers pertaining to assets and inventory of things are kept up-to-date. Any income earned by the religious in the community has to be handed over to the Superior. We have to maintain a professional approach to the staff and maintain proper records in all matters pertaining to the staff at the time of joining and relieving. We should be prudent in the use of social media. Take care not to talk delicate matters over the phone and store unwanted contents in your phone. With regard to Northeast mission, the house is erected as a formation house for the students from northeast and to function as a base camp for the

operations of CTF in northeast, and we are planning to have a clinic in the same compound.

He also outlined certain tasks and challenges that lie ahead for the province. He encouraged the superiors to give quality time to the communities, to be humble, not to be dishearten, but to encourage each other. Then he completed his presentation, and asked the forum to have discussion.

Discussion on keynote address

1. Italian mission

Fr. Biju Sebastian enquired about the reason for stoppage of mission in Italy. Fr. Bijoy responded that primarily we need to help Uganda and Ireland with more members and that the confreres in Italy have expressed their desire to come back. Fr. Joy said, they being our mother province we have an obligation to support them.

2. Assam house

Fr. Biju Sebastian asked about the need to begin a clinic in Assam. Fr. Bijoy responded, there are no medical facilities in the nearby places for the poor people and we can extend our ministry too.

3. Sending students to Germany

There was a discussion about sending students to Germany, with concerns about risks and the influence of the German Church crisis on our students. The pros and cons of sending students there, was discussed.

4. Reducing formation houses and increasing ministry houses

A proposal to reduce the formation houses and increase ministry houses was discussed, with suggestions to gather community opinions and

consider merging of existing houses for formation.

Community presentations:

Upasana Community: Fr. Joy presented the report of Upasana highlighting the composition of the community, their ministry activities, and challenges such as building maintenance and water shortage. Future plans include shifting theology to northeast or elsewhere, conversion of Upasana as a hostel and short stay facility for treatment seekers.

Nagpur Community: Fr. Joree reported the challenges of Nagpur community including maintenance of building, lack of water, resource persons and pastoral activities. He suggested shifting of novitiate from there to south.

Mananthavady Community: Fr. Benny reported on their formation and pastoral care activities, including palliative care and hospital ministry, and discussed their income generating plans and potential challenges.

Eluru Community: Fr. Patrick reported on the composition of the community, studies of students, its challenges like extreme climate and building maintenance, and future plans such as parish ministry and changing the vehicle.

Trichy Community: Fr. William presented the report of Trichy community highlighting the need for separate houses for formation of minor seminarians and pre-novices, and challenges faced, including unused land, need of boundary wall and irrigation pipe lines, and drop outs of pre-novices.

Snehadaan Community: Fr. Christy presented the hospital's financial challenges and future plans for expanding medical services. There was a discussion on the feasibility of running the hospital and need for significant investment. He also presented about the staff of hospital and CPHC.

Snehasadan community: Fr. Siby K reported on the community's activities, composition of children and challenges, such as obtaining police clearance for long stays. They plan to support students' education and provide skill-based training. He also presented about their sources of income.

Snehatheeram Community: Fr. Biju Sebastian reported about the activities of the Centre including blood donation camps, and the future plans of salary increment for the staff and investments.

Snehagram Community: Fr. Sunil presented about the composition of the community, activities of Snehagram, which includes Snehasparsh, fellowship programs and footprints marathon. He reported about the challenges of having no future admissions, and so the future plans are to conduct Magic bus model training for children above the age of 18, avail the facility as assembling unit of BPL company and development of the farm.

St. Camillus Ashram Community: Fr. Shiju presented about St. Camillus Ashram, its composition, number of residents and their activities, the details of donations and about certain challenges. He suggested to bring one batch of students in formation to the house so as to support the Centre. The Centre has attained self-sustainability since past four years.

Financial Presentation

Fr. Lijo, the provincial Bursar presented the financial report in figures and urged the superiors to have all the documents scrutinized, periodical maintenance of the house and its properties, prudent use of machines and buildings, and updating of changing laws. He stressed on the need to work towards sustainability and increase of income and following policies for staff recruitment and increment of salary. He also spoke about the guidelines of GST and TDS. Some of the plans are: to allocate fund for development of the hospital, change of health insurance scheme, and raising local funds.

The meeting concluded with a review of the discussed topics and future plans. Fr. Sunil thanked everyone for their presence and contribution.

Minutes of the meeting of formators and vocation promoters held on August 18, 2023

A meeting of Formators and Vocation Promoters took place on August 18, 2024. The session commenced with a prayer led by Fr. William. Fr. Jofree extended a warm welcome to all attendees, and Fr. Patrick was appointed as the moderator while Fr. Deepu assumed the role of secretary for the session.

During the meeting, Fr. Provincial addressed the gathering, highlighting the significance of Vocation Promotion as the core of the formation process. He urged the group to assess the efficacy of their methods for inviting vocations, ensuring the selection of suitable candidates. The quality of formation was emphasized, cautioning against compromising standards, as it could impact genuinely motivated candidates. The Provincial also cautioned against treating formation as an extension of a hostel. He underscored the importance of discerning candidates' motivations and the need to address any doubts before advancing them to the next stage. The challenge of addressing the 'chaltha hei' (it's okay) attitude and helping candidates cope with difficult situations was also discussed. The theme of formation was elaborated, with an emphasis on nurturing compassionate healers through holistic development. Concerns were raised

about declining English language proficiency and the need to teach the basics of other languages. The rise in abuse cases involving children and vulnerable individuals was recorded of which our brothers should be well aware, with a call to instil values of integrity and sanctity. Contemporary challenges, including the allure of worldly passions and overexposure to technology, were highlighted. Open dialogue and collaboration were encouraged to better address these issues.

Fr. Joy shared insights from Upasana, stating that there were 10 theology students and 4 second-year philosophy brothers. Theology students engaged in pastoral services across parishes and underwent weekly evaluations. Philosophy students participated in a social orientation program for the destitute. Challenges mentioned included language barriers, diminished Bible knowledge, distractions from gadgets, and maintaining language discipline. The importance of modelling positive behaviour for students was underlined. Fr. Bijoy prompted Fr. Joy to elaborate on the challenges posed by electronic gadgets, leading to a detailed discussion on potential negative influences.

Fr. William inquired about the

effectiveness of theology studies in seminary life. Mission-oriented programs were suggested to enhance theological education. Fr. Chandan discussed about the vocation promotion challenges, mentioning outreach efforts in Jharkhand and Odisha. The issue of candidates being taken away by other congregations and the impact of climate challenges were highlighted.

Fr. Jofree reported that 7 novices were initiated, but within two months, 4 discontinued. Resource persons' unavailability due to novitiate shortages was discussed. Fr. William proposed that minor seminaries should provide initial formation to choose religious life besides studies and recommended keeping the pre-novitiate and novitiate together. Fr. Patrick discussed vocation promotion in Odisha and addressed concerns about the number of candidates and the need for collaboration with bishops.

Fr. Christopher and Fr. Chandan shared difficulties faced in promoting vocations. Fr. Jofree proposed limiting the number of minor seminarians from each state. Fr. Bijoy clarified about limiting the number of the brothers from a particular state in order to reach out to many states. Fr. Deepu spoke about formation and vocation promotion in Mananthavady. Fr. William shared about the challenges in integrating first-year students with pre-novices, along with the use of mobile phones by seminarians. He also suggested to have seniors in all the minor seminaries for the first year candidates to get an example. Fr.

Adithya discussed about the vocation promotion in Eluru, emphasizing the role of priestly contacts. Fr. Patrick outlined the vocation program, considering the new education policy and the impact of senior students on newcomers. Concerns about the quality of education received prior to entering the seminary were addressed. Fr. Jofree and Fr. William addressed several points of concern, including the sharing of minor seminarians. Fr. Savari presented the formation program and vocation promotion in the North East. Fr. Jofree suggested planning in advance for vocation promotion and emphasized adherence to decisions made collectively. The idea of regents' meetings was also discussed.

Fr. Bijoy encouraged maintaining hope in the face of challenges and suggested attending vocation promoters' seminars. Challenges were seen as opportunities for growth, and the issue of dropouts was acknowledged. The importance of maturation before entering novitiate is to be discussed, along with suggestions for cognitive testing and the potential for exploring theology studies in the Northeast. The proposal to allow intermediate studies at home after minor seminary was also raised.

Fr. Joy thanked everyone conveying gratitude and hope, urging prayers for one another's spirits and acknowledging the constant observation of their integrity as we are always on surveillance.

Fr. Deepu Vallooran MI
Secretary

Report of the Regents' Meeting held on 3rd December 2023

A meeting of the regents of St. Camillus Province, India was held on a virtual platform on Sunday, December 3 2023. There were nine participants for the meeting; Fr. Bijoy, the Provincial, St. Camillus Province, India; Fr. Jofree, the animator of all the professed members; Bro. Matthews Marian Matthew; Bro. Binod Kumar Dungdung; Bro. George; Bro. Nishan R.; Bro. Alwin Minz; Bro. Abinash Kujur; and Bro. Silarson Bey.

The meeting began at 9:30 am with a prayer, led by Bro. Nishan. Fr. Jofree, the animator and moderator of the meeting, welcomed the gathering and acknowledged the presence of those gathered both physically and virtually.

Fr. Bijoy, the Provincial, St. Camillus Province India, in his address, acknowledged the hard work of the regents and for their selfless service in the communities they serve. He also encouraged the regents to be faithful to the commitment they have professed, by embracing a wholistic way of growth. Similarly, the provincial urged them to cultivate a deep community-oriented way of living and develop interpersonal relationships with all the members.

While the regents shared their experiences with the gathering, they expressed their feelings, concerns, contributions to the communities that they serve, as well as the challenges they have faced.

At the end of their sharing Fr. Bijoy the Provincial, made his remarks and thanked the regents for the service they have been rendering to the communities especially for their availability to the needs of the community. He reminded them that “the presence of a regent to the community in itself is a great contribution.” As he concluded his words he exhorted them to be trustworthy stewards to their assigned responsibilities and be an example to others thereby faithfully fulfilling their commitment.

Fr. Jofree, the animator of the professed members requested the regents to promote more vocations to the order and he told them to grow more in human qualities so as to be the examples after Jesus Christ our Lord.

Bro. Binod proposed vote of thanks, and concluded the meeting with a prayer.

Intervention of Camillian Task Force India in Manipur

*Fr. Siby KAITHARAN MI **

The ethnic clash that erupted on 3rd May 2023 in India's northeastern state of Manipur between the Meitei people, predominantly residing in the Imphal Valley, and the tribal communities from the surrounding hills, including the Kuki and Zo people, stands as a stark reminder of the underlying tensions and grievances within the region. The conflict was primarily fueled by the Meitei community's demand for a Scheduled Tribe status, a move

recommended by the Manipur High Court to the State government. This recommendation stirred sentiments and led to a series of events culminating in violent clashes between the Meitei and Kuki populations, particularly in and around the Churachandpur district bordering the Imphal Valley.

The eruption of violence saw the targeting of residences and churches of the Kuki tribal population in non-tribal areas. The clashes were not confined to



one locality but spread across various regions including Churachandpur, Kakching, Tengnoupal, Soibam Leikai, Canchipur, Langol, Kangpokpi, and Moreh. The violence inflicted extensive damage to properties, including houses, places of worship, and other structures, leaving a trail of destruction in its wake.

In response to the escalating crisis and urgent humanitarian needs arising from the conflict, the Camillian Task Force India (CTF-India) initiated an intervention to provide assistance, support, and relief efforts in the affected areas. This report aims to provide a detailed overview of the intervention carried out by the CTF-India in Manipur, outlining the strategies, challenges faced, and the impact of their humanitarian endeavors in mitigating the effects of the ethnic clash and aiding the affected communities.

Intervention by CTF-India in Manipur

The intervention by the CTF-India in response to the ethnic clash in Manipur was conducted in a coordinated manner, with various individuals and organizations playing crucial roles in providing support and relief to the affected communities.

Leadership and Coordination

- Rev. Fr. Bijoy Kuliraniyil MI, as the national director of the CTF-India, played a pivotal role in initiating and overseeing the intervention efforts. His leadership and commitment were instrumental in rallying support and resources for the cause.
- Rev. Fr. Teji Thomas MI, serving as the director of Snehadan Hospital in Bengaluru and in charge of Ministry, provided guidance and support, leveraging the resources and expertise of the hospital to aid the intervention in Manipur.
- Fr. Siby Kaitharan MI, the national coordinator of the CTF-India, played a key role in coordinating all the programs and activities in Manipur, ensuring efficient implementation and management.
- Bro. Madhu V Babu MI, Fr. Dr. Thomas Kidangan MI, Fr. Savari Sundar Raj MI, Fr. Jomin Thomas MI, Fr. Abin Baby MI and Bro. Dr. Sumesh Kuruthukulangara MI were part of different CTF teams in Manipur, contributing their skills and expertise to various aspects of the intervention.
- Volunteers: the intervention also saw the participation of numerous volunteers who joined the program, providing additional support and manpower to the relief efforts.

Coordination Team

Areas of Intervention

The intervention by the CTF-India in Manipur was conducted in three phases, with a fourth phase scheduled to commence on 2nd May 2024. The main areas of the program included:

- **Medical Relief Camps:** CTF-India organized and conducted 60 medical relief camps in collaboration with the Diocesan Social Service Society Imphal to provide immediate medical



assistance and healthcare services to the victims of the ethnic clash. These medical camps served as crucial hubs for addressing the health needs of the affected population with treatment for injuries, illnesses, and other medical conditions.

- **Relief Material Distribution:** Relief material distribution involved in supplying relief materials including nutrition and clothing to meet the basic needs of the affected communities. This assistance was to alleviate the immediate hardships faced by the victims, ensuring access to essential resources for their well-being.
- **Psycho-Social Support:** Psycho-social support services were offered to address the mental and emotional trauma experienced by the affected individuals and communities. This support encompassed counseling, group therapy sessions, and other psychological interventions that were aimed at promoting healing, resilience, and recovery

among the affected population. The intervention efforts were conducted with the utmost dedication and collaboration, with a focus on providing holistic support to the victims. Through the collective efforts of the CTF-India, Snehadan Hospital, Bangalore, and various other partners and volunteers, significant strides were made in mitigating the impact of the conflict and restoring hope and dignity to the affected communities.

(For the details of medical relief programme, see Table 1)

Medical Interventions against common health issues

During the medical relief programs in Manipur, several common health problems were identified among the affected population. These included:

- Upper Respiratory Tract Infections (URTI) such as the common cold, flu, and throat infections were prevalent among the affected individuals, likely due to poor living

Table 1: Details of medical relief programme

Phase	Month	Place	Number of Beneficiaries
I	July 2023	Kangpoki Baptist Church	215
I	July 2023	Kankpoki ITI	182
I	July 2023	Keithaelmabi Govt. High School	96
I	July 2023	Penieil De Addiction Center	34
I	July 2023	Kholjang Village Center	74
I	July 2023	Molnom Village Center	43
I	July 2023	Songlung Village Center	163
I	July 2023	Sipijans Relief Camp	197
I	July 2023	Loagos Children Home	32
I	July 2023	Saikul Relief Camp	82
I	July 2023	Sungka Relief Camp	68
I	July 2023	T. Gojang Village Center	152
I	July 2023	Keibi Heikak Mapal Imphal	159
II	August 2023	Sangaikot AGAPE School	236
II	August 2023	Lamka St. Mary's School	172
II	August 2023	Churchandpur Relief Camp	90
II	August 2023	Churchandpur Relief Camp at K. Salbung ECA	78
II	August 2023	Churchandpur Relief Camp at Tuibuong Evangelical Ch.	105
II	August 2023	Churchandpur Relief Camp at D. Phailen ECA Church	226
II	August 2023	Mary land St. Mary's Catholic Church	81
II	August 2023	Pangmoul St. Vincent's School	237
II	August 2023	Gangluan Pinjang St. Vianney's School	251
III	September 2023	Imphal St. Mother Theresa Home	44

Phase	Month	Place	Number of Beneficiaries
III	September 2023	Luwangsangbam, Imphal East Carmel Jyothi Convent and Orphanage	59
III	September 2023	Bongmol Relief Camp	127
III	September 2023	Denglen Relief Camp	69
III	September 2023	Molkonkopy Relief Camp	52
III	September 2023	TGAMNOM Relief Camp	195
III	September 2023	GANGPIJANG Relief Camp	103
III	September 2023	MOTBUNG Relief Camp	126
III	September 2023	PUNANAMEI Don Bosco Center	153
III	September 2023	CHALWA Relief Camp	276
III	September 2023	PHAINOM Relief Camp	66
III	September 2023	ICHAIGOJANG Relief Camp	97
III	September 2023	PASHONG Relief Camp	191
III	September 2023	K. MOLLEN Relief Camp	167
III	September 2023	HENG BUNG Village Camp	121
III	September 2023	CHAGEU BUNG Relief Camp	63
III	September 2023	NUNKA Relief Camp	70
III	September 2023	NZILPHAI VILLAGE Relief Camp	64
III	September 2023	BOMGALKHOLEN Relief Camp	124
III	September 2023	DAMDEI Relief Camp	139
III	September 2023	GELBUNG Relief Camp	170
III	September 2023	LAMIACHINGPHEL Relief Camp	210
III	September 2023	MUIREI Relief Camp	64

conditions and overcrowding in temporary shelters.

- Hypertension was observed among many individuals, possibly exacerbated by stress and anxiety stemming from the conflict situation.
- Skin Infections including bacterial and fungal infections, were common, likely due to inadequate sanitation facilities and hygiene practices in the aftermath of the conflict.
- Headaches were reported frequently, possibly due to stress, tension, or dehydration resulting from the challenging circumstances faced by the affected population.
- Acute Diarrheal Disease, often caused by contaminated food or water sources, were prevalent among the affected individuals, leading to dehydration and other complications.
- Diabetes Mellitus (DM), a chronic metabolic disorder, was observed among some individuals, potentially exacerbated by



disruptions in access to medication and healthcare services during the conflict.

- Pelvic Inflammatory Disease (PID) an infection of the female reproductive organs, was identified as a health concern among women in the affected communities.
- Hemorrhoids, that is, swollen



veins in the rectum or anus, were reported among some individuals, likely due to prolonged sitting or standing in uncomfortable conditions.

- Fatigue and general weakness were commonly reported symptoms, possibly resulting from physical and emotional exhaustion caused by the conflict and its aftermath.
- Loss of Appetite was experienced by many individuals, potentially due to stress, trauma, or disruptions in food supply during the conflict period.
- Ulcers, both gastric and oral, were observed among some individuals, possibly exacerbated by stress and poor dietary habits.
- Insomnia or Sleeplessness was reported among individuals, likely due to anxiety, discomfort, or disruption of normal sleeping patterns caused by the conflict situation.

Addressing these common health issues required a comprehensive approach, including medical treatment, health education, and efforts to improve living conditions and access to basic necessities in the affected areas. The medical relief programs provided by the Camillian Task Force India aimed to alleviate these health problems and promote the well-being of the affected communities in Manipur.

Psychological Interventions

During the intervention in Manipur, the CTF-India encountered significant psychological problems among the affected population. These included:



- Hopelessness and despair were experienced by many individuals, stemming from the trauma of the conflict, loss of livelihoods, and uncertainty about the future.
- Post-Traumatic Stress Disorder (PTSD): PTSD was prevalent among individuals who had directly experienced or witnessed traumatic events during the ethnic clash. Symptoms included flashbacks, nightmares, hypervigilance, and avoidance behaviors.
- Substance-Induced Anxiety Disorder: Substance abuse, often as a coping mechanism for dealing

with stress and trauma, led to the development of anxiety disorders among some individuals.

- **Generalized Anxiety Disorder (GAD):** GAD, characterized by excessive worrying and heightened anxiety about various aspects of life, was observed among individuals affected by the conflict.
- **Anxiety Disorder Due to a General Medical Condition:** Some individuals experienced anxiety disorders, exacerbated by underlying medical conditions or health concerns arising from the conflict situation.
- **Social Phobias:** Social phobias, including fear of social interactions and public spaces, were reported among individuals who felt unsafe or vulnerable in their surroundings.
- **Behavioral Problems:** Behavioral problems, such as aggression, irritability, and difficulty in coping with daily tasks, were observed among individuals grappling with the psychological effects of the conflict.
- **Depression:** Depression, characterized by persistent feelings of sadness, hopelessness, and loss of interest in activities, was prevalent among individuals affected by the conflict's aftermath.
- **Hallucinations and Illusions:** Some individuals experienced hallucinations and illusions, possibly as a result of extreme stress, trauma, or underlying mental health conditions

exacerbated by the conflict.

- **Phobias:** Various phobias, such as fear of specific objects, situations, or experiences, were reported among individuals struggling to cope with the psychological impact of the conflict.

Addressing these significant psychological problems required specialized mental health support and interventions. The CTF-India, in collaboration with local healthcare professionals and psychologists, provided counseling, therapy, and psychosocial support to help individuals cope with and recover from the psychological trauma inflicted by the conflict in Manipur.

The impact and results

The intervention by the CTF-India in Manipur had a significant impact on the affected communities, yielding positive results across various areas:

- **Medical Relief:** Through the organization of 45 medical relief camps, the intervention provided essential healthcare services to the affected population, addressing common health issues such as upper respiratory tract infections, hypertension, and acute diarrheal diseases. This immediate medical assistance helped alleviate suffering and prevent further health complications.
- **Relief Materials Distribution:** The provision of relief materials including food, milk, clothes, undergarments, and blankets



addressed the basic needs of the affected individuals and families, ensuring access to essential resources for their well-being and survival during a challenging period.

- **Proper Assessment and Organized Support:** The intervention conducted proper assessments of the needs of the affected communities and organized various forms of support accordingly. This targeted approach ensured that assistance was provided where it was most needed, maximizing the impact of relief efforts.
- **Attention to Mother and Child Issues:** Special attention was given to mother and child issues, including maternal and child health, nutrition, and care. This focus on vulnerable groups helped safeguard the health and well-being of mothers and children in the aftermath of the conflict.
- **Connection with Different Agencies:** The intervention

facilitated connections with different agencies and organizations, fostering collaboration and coordination in delivering assistance to the affected communities. This networking helped leverage additional resources and support for comprehensive relief efforts.

- **Psychological Intervention:** Psychological interventions, including counseling, therapy, and psychosocial support, addressed the mental and emotional trauma experienced by individuals affected by the conflict. These interventions promoted healing, resilience, and recovery, empowering individuals to cope with their experiences and rebuild their lives.
- **Educational Support:** Educational support initiatives provided opportunities for children and youth affected by the conflict to continue their education, despite the disruptions caused by the crisis. This investment in

education aimed to mitigate the long-term impact of the conflict on the future prospects of affected individuals.

Overall, the intervention by the Camillian Task Force India in Manipur made a significant difference in the lives of the affected communities, providing essential relief, support, and assistance to help them recover from the trauma of the ethnic clash and rebuild their lives with dignity and resilience.

Innovations and best practices

The intervention by the Camillian Task Force India (CTF) in Manipur showcased several innovative approaches and best practices in humanitarian assistance, which contributed to the effectiveness and impact of their efforts:

- **Rapid Response and Early Outreach:** CTF demonstrated its commitment to humanitarian principles by being the first organization to reach out to the affected. This rapid response ensured that critical assistance and support were provided promptly, minimizing the impact of the crisis on vulnerable populations.
- **Eye Openers:** CTF's initiatives served as "eye-openers" by bringing attention to the urgent needs and challenges faced by the affected communities in Manipur. By highlighting these issues, CTF raised awareness and mobilized support from various stakeholders, including government agencies, civil society organizations, and the public.

- **Support to Remote Areas:** CTF's intervention extended to remote and hard-to-reach areas that often lack access to basic services and support. By reaching out to these marginalized communities, CTF ensured that no one was left behind, addressing the needs of the most vulnerable populations.
- **Psycho-Social Intervention:** CTF's psycho-social intervention strategies were tailored to address the unique mental health and psychosocial needs of individuals and communities affected by the conflict. By offering counseling, therapy, and support services, CTF helped individuals cope with trauma, build resilience, and restore a sense of normalcy in their lives.

These innovations and best practices exemplify CTF's commitment to delivering effective, sustainable, and culturally sensitive humanitarian assistance in Manipur. By leveraging local resources, empowering communities, and prioritizing the needs of the vulnerable, CTF played a crucial role in facilitating recovery and rebuilding efforts in the aftermath of the ethnic clash.

Challenges

The intervention by the Camillian Task Force India (CTF) in Manipur faced several significant challenges, which impacted the delivery of humanitarian assistance and relief efforts:

- **Ethnic Clash and Hidden Agenda:** The underlying tensions and conflicts between ethnic groups in

Manipur posed a challenge to the intervention efforts. The presence of hidden agendas or political motivations within the ruling party or other influential groups may have further complicated the situation, leading to mistrust and obstacles in accessing affected populations and delivering aid impartially.

- **Transportation Constraints:** Manipur's geographical terrain, characterized by rugged hills and dense forests, presented logistical challenges in transporting relief materials, medical supplies, and personnel to remote and inaccessible areas. Poor road infrastructure, especially in rural regions, hindered the timely and efficient delivery of assistance.
- **Procurement of Medicine and Supplies:** The procurement of essential medicines, medical equipment, and relief supplies posed a challenge due to factors such as supply chain disruptions, limited availability of resources, and bureaucratic procedures. Ensuring a steady and sufficient supply of critical items required coordination with suppliers and authorities, which could delay the response efforts.
- **Distance and Isolation:** Many affected communities in Manipur were located in remote and isolated areas, far from urban centers and medical facilities. The long distances and lack of access to transportation made it difficult for affected individuals to seek medical care and for relief organizations to reach them with

assistance in a timely manner.

- **Ongoing Violence and Insecurity:** The persistence of violence in certain areas of Manipur posed a threat to the safety and security of relief workers and affected populations. Ongoing clashes, unrest, or insurgent activities could disrupt humanitarian operations, jeopardizing the delivery of aid and putting lives at risk.

Addressing these challenges required innovative approaches, strong partnerships, and adaptive strategies to overcome logistical, political, and security-related obstacles. Despite these hurdles, the Camillian Task Force India remained committed to its mission of providing assistance to those in need, working tirelessly to navigate complexities and deliver aid to the affected communities in Manipur.

Future plans

The future plans for psycho-social intervention in Manipur, in collaboration with CADIS Central and St. John's Medical College, reflect a commitment to addressing the mental health needs of the affected communities in a comprehensive and sustainable manner. These plans include:

- **Enhanced Psycho-Social Intervention:** Continuing and expanding psycho-social intervention programs to provide counseling, therapy, and support services to individuals and communities affected by the

ethnic clash in Manipur. These interventions focus on promoting resilience, healing, and recovery from trauma.

- **Collaboration with CADIS Central and St. John's Medical College:** Strengthening collaboration with CADIS Central and St. John's Medical College to leverage their expertise, resources, and networks in delivering effective psycho-social interventions. This partnership will ensure a holistic approach to addressing mental health challenges in Manipur.
- **Networking with Different Agencies:** Establishing and maintaining networking relationships with different agencies such as CHAI and CBCI Health Commission to enhance coordination, share best practices, and maximize the impact of psycho-social intervention efforts. This collaboration will facilitate a multi-sectoral approach to addressing mental health needs.
- **Planning and Formulating Strategy:** Developing comprehensive plans and strategies for psycho-social intervention in Manipur, based on thorough needs assessments and consultations with stakeholders. These plans will outline clear objectives, activities, and timelines for implementation, ensuring effective and efficient delivery of services.
- **Training Programs:** Conducting training programs for healthcare professionals, community workers, and volunteers involved in psycho-social intervention efforts. These programs will

build capacity, enhance skills, and ensure the quality and sustainability of mental health services in Manipur.

- **Establishment of CTF Northeast Unit:** Establishing a dedicated unit of the CTF in the Northeast region, specifically in Guwahati, to strengthen humanitarian activities and response capabilities in the region. This unit will serve as a hub for coordinating interventions, mobilizing resources, and expanding CTF's presence in the Northeast.

These future plans underscore a commitment to long-term engagement and support for mental health and psychosocial well-being in Manipur, building on existing partnerships, networks, and expertise to ensure sustainable impact and positive outcomes for affected communities.

Our collaborators

The partnership and collaboration efforts of the CTF in Manipur involve a diverse range of organizations, institutions, and stakeholders, reflecting a multi-sectoral approach to addressing humanitarian needs. Some key partners include:

- **CADIS Central:** CADIS Central provides essential seed funding, serving as a financial catalyst for immediate response. This initial investment is crucial for initiating our program, covering setup costs, procuring necessary resources, and kick-starting operations. By offering financial support, CADIS Central enables CTF India to translate our vision into actionable

plans.

- Snehadan Hospital: Snehadan Hospital in Bangalore plays a crucial role in CTF's intervention by providing medical expertise, resources, and support for healthcare initiatives in Manipur. Their collaboration ensures access to quality healthcare services for individuals affected by the ethnic clash.
- CADIS Australia: CADIS Australia, as part of the global CADIS network, supports CTF's efforts in Manipur through financial assistance. Their partnership enhances CTF's ability to mobilize resources and coordinate relief efforts on an international scale.
- Catholic Health Association of India (CHAI): CHAI collaborates with CTF to address healthcare. Their partnership helps us to find out volunteers for our health-related programs.
- CBCI Health Commission partners with CTF to address health-related challenges and promote healthcare access in Manipur. Their collaboration strengthens advocacy efforts and facilitates resource mobilization for health interventions.
- Diocese of Imphal: The Diocese of Imphal plays a vital role in CTF's intervention by providing local knowledge, infrastructure support, and community engagement opportunities. Their partnership ensures cultural sensitivity and effective outreach to affected populations.
- Various Religious Congregations and Dioceses: Collaboration with

various religious congregations and dioceses strengthens CTF's outreach and engagement with diverse communities in Manipur. Their partnership fosters solidarity and mutual support in addressing humanitarian needs.

- CODP Mangalore: Canara Organization for Development and Peace (CODP) in Mangalore collaborates with CTF to support relief efforts and community development initiatives in Manipur. Their partnership enhances resource mobilization and program implementation in the region.

These partnerships and collaborations reflect a collective effort to address humanitarian challenges and promote resilience and recovery in Manipur, leveraging the strengths and resources of multiple stakeholders to maximize impact and effectiveness.

** Fr. Siby Kaitharan MI is currently the National Coordinator of CTF India. He is also the director of Snehadan, Mangaluru. He is pursuing his PhD in Disaster Management from Mansarovar Global University, Bhopal. His research topic: "Disaster preparedness and improving the overall health care efficacy – a study with special reference to private sector hospitals in Kerala."*

Presence is Powerful: The vocation of a Priest-chaplain within hospice chaplaincy

*Fr. Anthoni George KUNNEL MI**

The role of a priest-chaplain in providing spiritual support in times of vulnerability, pain, sickness, and at the end of life is paramount. His presence can offer comfort, guidance and solace to individuals and their loved ones navigating through difficult circumstances. Moreover, in the Christian tradition, the priest-chaplain embodies Christ's love and compassion amid suffering. His ministry extends beyond sacraments and prayers; it encompasses listening, offering pastoral counsel and supporting patients and their loved ones.

Significantly, priest-chaplains in hospice-care play a crucial role in facilitating the transition from earthly-life to the next phase of existence, offering reassurance and hope in the face of mortality. Their spiritual care can bring peace and acceptance, enabling individuals to find meaning

and purpose, even while suffering. By offering reassurance, hope, and a listening ear, they can help individuals find peace and acceptance as they prepare their transition to the next phase of existence. Their presence can provide invaluable comfort and support to individuals approaching the end of life and their families. They help create a sacred space where people can explore their beliefs, find solace in their faith, and come to terms with the reality of their situation.

Therefore, their role merits careful analysis and theological reflection, as it underscores the importance of holistic care that addresses physical needs and spiritual well-being, particularly in times of great adversity.

Description of the context

As it can be seen, in today's extremely competitive healthcare environment,

more organizations, including Catholic hospitals and hospice care services, are finding themselves at crossroads. As a result, the role of pastoral care ministers, particularly of the priest-chaplains within hospice care, faces new challenges. For example:

1. Navigating the spiritual needs of patients in hospice care who come from diverse religious and spiritual backgrounds or may have no specific affiliation;
2. Hospice care does not just involve the patient; it also deeply impacts their families and loved ones. Priest-chaplains may find themselves providing emotional support, guidance, and counseling to family members as they maneuver their own feelings of grief and loss;
3. Facing mortality often brings up existential questions and spiritual distress. Priest-chaplains must be prepared to engage in meaningful conversations about life, death, faith and meaning, offering comfort and support to those struggling with profound issues;
4. Priest-chaplains, in hospice care, play a crucial role in providing spiritual comfort, guidance, and support to individuals and families during one of life's most vulnerable and sacred moments. They do it in collaboration with Multidisciplinary Team.

Many such challenges as mentioned above affect priest-chaplains' spiritual care ministries. Evidently, the Catholic Church prepares her ministers for sacramental ministry, such as baptism, confession, matrimony, and

religious formation. At the same time, preparing the faithful for a meaningful death is also a task and a ministry that is entrusted to priest-chaplains who exercise it as part of their vocation and commitment. Also, many changes in the secular world and the Church make it crucial for priest-chaplains to examine their hospice ministries to the vulnerable.

Suffering is one of life's most universal experiences. Ministers will confront the pain of someone they love and may even be tasked to care for them. To fill the spiritual and emotional care gap, hospice relies on priest-chaplains to provide adequate spiritual care, extending over days, weeks, or even months.

The foremost purpose of this paper is to share and illustrate the greatness of the priest-chaplain's vocation within hospice care and the joy of serving the patients, as I have experienced for some time now in the US.

The gift of hospice care: Making presence tangible

During the second half of my first unit of CPE at St. Camillus Life Plan Community, Milwaukee, I was called to care for hospice patients. Immediately after completing the CPE program, I served as the hospice chaplain for a year. I did not know what questions to ask. Every day, I just had to decide to be present. I would never forget my first two weeks. Over the days, my presence, silence, gestures, and words mattered a lot to hospice patients, staff, and family members. Some



I understand serving as a hospice chaplain requires a unique blend of compassion, spiritual guidance, and emotional support.

patients were saying a final goodbye, and I loved all of them as I had never before. These were days filled with extreme heartache, pain, and hope.

Looking back, I understand serving as a hospice chaplain requires a unique blend of compassion, spiritual guidance, and emotional support. On the one hand, human suffering is real, exemplified in a sick person's concrete experiences, like HIV, COVID-19, and terminal illness; on the other hand, Christian faith assures that "God is love" (1 Jn 4:8), and He is ever present, manifested most clearly in the person of His only Son, Jesus Christ, whom He sent into the world. As in former days, the issues and concerns of hospice patients remain a great challenge and the pain and anguish they cause become a significant opportunity for the mission of the Church. Moreover, the Constitution and the General Statutes of the Order of the Ministers of the Infirm (1988) points to the principal aim to commit to serving the sick above everything else (art.12 & 19).

Over the years, the invaluable impact of the Church's hospice care for the hospice patients' lives, has been frequently discussed. It is because this care is the God-given gift to the Church in the same manner of God taking care of the most vulnerable in and through His Son Jesus whose caring presence is ever present in the care of the Church, especially through the Sacrament of the Anointing of the sick. In times of crisis, Roger W. Nutt (2022) observes:

For the Catholic church, the Sacrament of Anointing of the Sick is at the forefront of thinking about the Gospel message for those facing death, and it should be something that we desire for ourselves and our loved ones as we contemplate mortality and are confronted by death (p.3).

At St. Camillus Life Plan Community, the hospice spiritual care is thus an essential aspect of the joy of the Gospel message and an extension of God's mercy. Hospice is all about end-of-life care (Walker & Breitsameter, 2017, p. 2245). When a patient is admitted to hospice, that person and their family receive compassionate care from the hospice physician, nurses, social workers, nurse aides, bereavement counselors, and a priest referred to as a spiritual caregiver. In addition, grief support follows the patient's death. Spiritual distress can cause hospice patients to question their beliefs. They may blame God for their illness, seek forgiveness for transgressions, or misjudge that their actions are unforgivable. Spiritual distress can also cause mental and physical pain and upset the patient and their family. Priest-chaplain works with patients to

address their spiritual needs in end-of-life care, improve quality of life, and relieve spiritual distress. This is how the hospice spiritual care is paramount as it is the gift offered to the sick at their end of life especially by the presence of the hospice chaplain.

Why hospice care matters

In a 2019 survey, 20% of people in the United States reported having contact with a chaplain in the past two years (Cadge & Rambo, 2022, p.4). Generally speaking, the chaplain is appointed “to help people cope with the unique circumstances of their profession or situation” (Woodard, 2011, p. 19). From a biblical point of view, St. Paul, in his letter, reveals a foundational principle for pastoral ministry: and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Ephesians 4: 10). Ronit Y. Stahl, in an essay *Chaplaincy in the United States: A Short History*, explains thus: “Chaplaincy has expanded in numerous directions since the earliest years of the American republic, and chaplains - increasingly called “spiritual care providers” to be more inclusive of multiple religious traditions - can be found in a broader set of institutions and environments.”

I reckon that hospice patients require support and encouragement lest they succumb to the despair of hopelessness. They need someone to uplift their drooping spirits and keep their hope alive. In the first

place, priest-chaplains, by virtue of their vocation, uphold them in prayer when they find it difficult to pray and are desperate. In addition, priest-chaplains sustain the hospice patients' faith in God while they feel doubt due to hopelessness and suffering.

Chaplaincy is a ministry of comforting and encouraging, as it is practiced today. A priest-chaplain in hospice ministries caters to hospice patients' spiritual and emotional needs. Priest-chaplains assist the ailing church members by encouraging and comforting them. As a Camillian religious in healthcare, hospice care matters most because St. Camillus Life Plan Community offers Patient and Family-centered Hospice care. Over time, I learned to say to patients, “I go your way.” “Your time is precious.” “Your silence speaks to me.” “There is no such thing as hospice office hours.” “Any time help is just a phone call away.” Marvelous are the ways priest-chaplains can accompany the dying.

Camillian Ministry of Service to the Sick as the Example of Holistic Care

The Order of Ministers of the Sick represents a history of service engaged by the Founding Father Camillus de Lellis and his companions. Camillus de Lellis founded the Order of Minister of the Infirm at the end of the sixteenth century, primarily committed to serving the sick (Guarise, 2013, p. 11). The specific ministry of service to the sick stated in the *Constitution and the General Statutes* (2017) of the Order reads, “It has as its purpose, the complete service of the sick in the totality of their being” (art.43). This

also includes physical, emotional, psychological, and spiritual care. This emphasis on all-inclusive care and service to the sick, even at the risk of one's life, is distinctive to the Camillian ministry of service to the sick. Commitment to serve the sick is a gift from God to Camillus, who transmitted it to the institute and concretely expressed it in the active practice of service to the sick (art.1), and in the inclusive care which remains a great challenge throughout the world even today. In the spirit of *Gaudium et Spes* (1965), the Church embraces the sorrows of the sick as sorrows of the Church (art.1).

Inviting the faithful to reawaken the value of service to the sick, Pope Francis (2016), in his message on the 24th World Day of the Sick, stated: On this World Day of the Sick, let us ask Jesus in his mercy, through the intercession of Mary, his Mother and ours, to grant to all of us this same readiness to serve those in need, and, in particular, our infirm brothers and sisters.

As Jesus summed up his mission, saying, "I am among you as one who serves" (Luke 22:27), the priest-chaplain at the service of the sick is accountable for caring for the vulnerable sick. Priest-chaplains in hospice care are called to embody the values and vision of Jesus Christ in the manner of St. Camillus.

Roles and responsibilities of a priest-chaplain in hospice care

Jesus dedicated much of his ministry to healing the sick and those who

suffer. Healing was a significant element of his mission. By comforting the afflicted, Jesus described caring for those who suffer "as a basic corporal work of mercy" (CBCP, n.1830). Vatican Council II's document *Lumen Gentium* (1964) describes thus:

Christ was sent to us by the Father to bring good news to the poor, to heal the contrite of the heart (Lk 4:18), to seek and save what was lost (Lk 19: 10). Similarly, the Church encompasses with her love for all those who are afflicted by human misery, and she recognizes in those who are poor and who suffer, the image of her poor and suffering founder. She does all in her power to relieve their need, and in them, she strives to serve Christ (art.8).

Today, the Church's healing mission mirrors and is rooted in the healing ministry of Christ himself. Priest-chaplains in the hospice setting administer spiritual care in the person of Christ. Likewise, St. Camillus Life Plan Community, after the example of Saint Camillus de Lellis, ensures that a sick person is placed at the center of attention in healthcare. The pastoral care of the sick is undeniably an important element in the healing process of the sick.

Thomas J. Clarke (1955), in his essay, *The Priest and The Sick and The Aged*, sights the instructions for pastors to care for the sick after the manner of Christ himself, writing:

The pastor ought, in a special way, to remember that the care of the sick is one of his principal duties. Hence, immediately he finds out that one is sick, he ought not to wait to be called but to go rightly away to visit the sick person. And this he should do not

only one or the other time, but often, in so far as it is necessary, useful, or expedient (p.61).

Like Christ, the priest must visit the sick without any exception, laying hands on every one of them. Nevertheless, hospice chaplaincy is more than visiting and dispensing sacraments, giving Holy Communion, and blessing the sick person. The priest-chaplain's presence has to be a presence of being with the person in times of suffering and pain. He is not only for the sick but also for relatives of the sick, those caring for them, and other allied personnel in health care institutions. Hospice care, therefore, is an essential part of the whole system of health care service facilities and a person's well-being.

By all means, the Church's healing mission strives to offer a compassionate response to the needs of those who suffer to assist and transform their suffering into healing. The Church's healing mission manifests God's active, loving presence, which reveals his compassionate solidarity with those who suffer. In doing so, the joy and hope, the grief and anguish of the sufferers also become its joys and hope, grief, and anguish (GS, art.1).

Summary Statement

This reflection paper centers the discussion on the priest-chaplain in hospice care. It elicits concepts on hospice chaplaincy and the priest's role in the patient's spiritual care. Jesus modeled a life of service to the sick. Distinctive aspects of priest-chaplain and hospice care discussed in

this paper provide a glimpse into the understanding and depth of pastoral care of hospice patients within the domestic church. An experience of God's embrace is the joy of hospice care.

In essence, a priest-chaplain's presence is a gift that brings light into the darkness, peace into turmoil, and love into moments of despair. It reminds us that, even in the face of death, there is still room for compassion and profound human connection. A Camillian hospice chaplain, after the example of St. Camillus, must go out to serve the sick. Towards this end, priest-chaplains need to deepen their service to the sick, instilling meaning and joy in the members of the domestic church.

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This article is taken from his Paper presented recently at the 9th European Conference on Religion, Spirituality, and Health (ECRSH) at Paraceelus Medical University, Salzburg, Austria.

The Conversion of St. Camillus and Ecological Conversion: A rediscovery of relationship with God, humanity and the environment

*Fr. Sibi Augustin CHENNATTU MI**

From the greatness and beauty of created things comes a corresponding perception of their Creator. (Wis. 13: 5; cf. Rom. 1: 20)

We are at the threshold of the 450th anniversary of the conversion of St. Camillus de Lellis, whose life stands as a powerful testimony of how a profound spiritual transformation can redefine one's relationship with the world around. Camillus, with his radical and constant search for God's ways, inspires us to embrace a caring attitude and practice, not only towards our fellow human beings, but also to the entire planet that today faces unprecedented challenges and perils. This article is an attempt to reflect on the implications of the conversion of St. Camillus on our commitment to 'ecological conversion', a term that gained momentum and prominence in recent years.

Conversion of St. Camillus: beginning of a journey of relationship

In Christian faith, the experience of a spiritual conversion emphasizes a

radical shift in one's relationships, not just with God, but with others and the entire universe as well. Throughout the Catholic history, countless individuals have experienced this transformative journey. For St. Camillus, conversion was an act of faith, the beginning of a new journey that reshaped his relationship with the Creator and the created world.

Camillus fostered a sense of intimacy with God that guided his actions and decisions. From the moment of his conversion, he had determined to do everything for the love of God (Vanti, 1959/1980, p. 299). Every year on February 2nd he recalled his 'fortunate day of conversion', and this newfound sense of self-awareness allowed him to confront his past sins with humility and contrition, seeking reconciliation and redemption through his service to others (Cicatelli, 1615/1980, p.27; see also Vanti, 1959/1980, pp. 342,359).



The implications of his conversion-experience can well be noted in the manner in which he dedicated his entire life for serving Christ through the service of suffering humanity. Mario Vanti (1959/1980) wrote that Camillus' understanding of the 'divine fatherhood' was the key to this universal vision of relationship. This "gift of knowledge" made him understand "created things in their relationship with God." His life of service was a constant and spontaneous praise of the Creator. He recognized the inherent dignity of all created things, and therefore his ministry was a direct expression of his love for God the Father (p. 129). Moreover, Camillus' commitment to serving the sick was rooted in solidarity and compassion for those in need. It necessitated a

radical reorientation of his priorities and choices. Cicatelli (1615/1980) testifies that his compassion was not only for the poor and the sick, but also for the animals (p. 283; see also Vanti, 1959/1980, p. 338). St. Camillus' legacy of care finds resonance with the life of St. Francis of Assisi, known for his profound love for God's creation. Both embodied a holistic understanding of care that transcended human boundaries and embraced all God's creation.

Ecological conversion

Ecology is a natural science that explores the intricate relationships among all life forms on the planet and their interactions with the environment they inhabit (Kumar & Mina, 2018). Put simply, it highlights how the non-living elements of our surroundings can affect our quality of life. The popularity of ecology surged with the rise of various environmental movements in the twentieth century.

While "ecology" and "conversion" may initially appear to stem from different realms, together they embody a harmonious fusion of human endeavours aimed at promoting and safeguarding the welfare of all living beings. From a Christian perspective, as previously noted, conversion signifies a spiritual turning away from sin and towards following Christ. The concept of "ecological conversion" denotes "a transformation of hearts and minds" towards God, others, and creation (Braden, 2021), resulting in a shift in our behaviour. Thus, ecology takes on a spiritual dimension.



Care characterises social relations and involves a shift of focus from autonomy to interdependence, a stepping out of one's own personal frame of reference into the other's.

Care ethics: an inclusive approach to caring

The notion of 'care' incorporates values that determine how we act in relation with one another. 'Ethics of care', a moral philosophy that emerged in the last decades of the twentieth century, implies the values and practices which promote the well-being of all in a network of social relations (Stuart Fisher & Thompson, 2020, p. 4). Renowned care ethicists Joan Tronto and Bernice Fischer (1993/2009) construed care as "a species of activity that includes everything we do to maintain, contain, and repair our world so that we can live in it as well as possible. That world includes our bodies, ourselves, and our environment." They highlighted four fundamental elements of care: **attentiveness, responsibility, competence, and responsiveness.** These principles acknowledge the values of inter-relationality and dependency (as cited in Stuart Fisher & Thompson, 2020, p. 3). Thus, care

characterises social relations and involves a shift of focus from autonomy to interdependence, "a stepping out of one's own personal frame of reference into the other's" (Noddings, 1986/2013, p. 24). It extends well beyond caring for persons around, and involves all our attitudinal and behavioural choices that favour creating an environment for healthy living. In short, care ethics emphasizes the importance of nurturing relationships, recognizing our interdependence, and fostering a sense of responsibility towards others and the environment. This understanding of care that extends beyond individual well-being to encompass the interconnectedness of all life forms was already implicit in the service-driven life of St. Camillus.

A call to environmental care: Catholic approach

The Catholic Church considers natural environment as integral part of God's creative plan and stewarding over it as a divine duty. In his Apostolic Letter Octogesima Adveniens, Pope Paul VI (1971) warned against the "exploitation of nature" and against creating an intolerable "environment for tomorrow" (n.21).

Pope John Paul II's teachings on the care for creation played significant role in shaping Catholic thought and practice. In *Redemptor Hominis* (1979), he expressed his deep concerns over the exploitation of the earth. He wrote: "... it was the Creator's will that man should communicate with nature as an intelligent and noble "master" and "guardian", and not as a heedless

"exploiter" and "destroyer" (n. 15). He considered caring for the environment as one of the "new forms of solidarity", and called for careful stewardship of our natural resources. The Pope designated St. Francis of Assisi as the patron saint of all promoters of ecology (Rice, 2022).

In his Encyclical Letter *Centesimus Annus* (1991), the Pope John Paul II criticised the uncontrolled growth of modern consumerism and the desire for material profits which undermine the spiritual and relational dimensions of nature. He invited all the believers to "see in visible things the message of the invisible God who created them." He emphasised: "Humanity today must be conscious of its duties and obligations towards future generations" (n.37). The Catechism of the Catholic Church, published in 1992, stated that "any disordered use" of created things would be "in contempt of the Creator" and "would bring disastrous consequences for human beings and their environment" (CCC 339). The first Pontiff to use the term "ecological conversion" was John Paul II. In his general audience on Wednesday January 17, 2001, he said: "We must therefore encourage and support the "ecological conversion" which in recent decades has made humanity more sensitive to the catastrophe to which it has been heading." This is a call to "rediscover the harmony with nature and with one another."

This theme has further been developed by his successor pope Benedict XVI. During his inaugural homily on April 24, 2005, he said: "The external deserts

in the world are growing because the internal deserts have become so vast. Therefore, the earth's treasures no longer serve to build God's Garden for all to live in, but they have been made to serve the powers of exploitation and destruction." He made it clear that care for creation is a moral act, and listed 'polluting environment' as a 'sin' (Stone, 2008). In his Message for the World Day of Peace 2010, he asserted that it is essential to protect the creation in order to cultivate peace, and he reiterated the responsibility of the Church towards creation (n.12). It is a "responsible stewardship over nature" (*Caritas in Veritate*, n.50). Pope Benedict considered this responsible relationship with natural environment as an essential human virtue. According to him, our relationship with God is the foundation of our relationship with the natural environment. In other words, the key word that defines ecological conversion is 'relationship' (see *Caritas in Veritate*, n.51).

Pope Francis' encyclical *Laudato Si'* (2015) echoes and delves deeper into all these teachings, calling for an integral ecology that embraces care for both humanity and the planet. According to him, ecological conversion is founded on our Christian faith, and it needs a strong spiritual "interior impulse" (n. 216), which is the effect of our "encounter with Jesus Christ". The result of this encounter can be evident in our relationship with the world around (n. 217). Thus, 'ecological conversion' signifies making responsible and prophetic choices to renounce all 'sinful' and destructive practices and to engage

in meaningful relationship and reconciliation with creation (cf. n. 218). This conversion is not just a personal journey, but a community endeavour of rediscovering our interrelatedness (cf. n. 219).

Inspired by the teaching of Pope Francis, The Federation of Asian Bishop's Conference (2022) emphasises our call to 'pastoral and ecological conversion' to positively respond to the "cry of the earth and the cry of the poor." However, FABC in their Final document of the Asian Continental Assembly on Synodality (16 March 2023) acknowledges the gap in Asian responses to the alarming ecological crisis and the need to care for our common home (nn.133-134).

Camillian ministry of caring: Promoting health, well-being, and environmental responsibility

Drawing parallels between St. Camillus' conversion and the contemporary call for ecological conversion, we find a common thread in the concept of relationship. St. Camillus, in caring for the sick and the vulnerable, recognized this foundational value. Similarly, the concept of ecological conversion urges us to adopt choices founded on meaningful relationship with creation, which ultimately stems from our relationship with God the creator.

Throughout the history of Camillian Order, great attention has been given to the holistic care of the sick person. In other words, the sick person is understood and cared for in his or

her totality, in relation with the world around. By undertaking "every type of service in the world of health" (cf. C. 43), Camillians "contribute towards the welfare and promotion of the whole human family" (C.12). The Constitution and General Statutes acknowledges that the promotion of health is a way of cooperating "in the work of God the Creator" (cf. C.45; GS.13). The Order has always been responsive to the new needs of the times, and is "open to new forms of presence and action in the world of health (cf. GS.32). Numerous studies across the world confirm that unhealthy or polluted environment poses grave challenges to the world of health today, and therefore promoting environmental health is the key to health promotion (for example, see Provincia Italiana dei Religiosi Camilliani, 2015, p.18; Pontifical Council for Pastoral Assistance to Health Care Workers, 2017, p.54). In other words, caring for nature contributes directly to promoting health and well-being and to preventing illnesses and human-made disasters.

Towards cultivating a culture of environmental stewardship

As "ministers of life" (Pontifical Council for Pastoral Assistance to Health Care Workers, 2017, p.3), Camillians are committed to fostering a culture of environmental stewardship. This endeavour entails embracing core ethical principles such as attentiveness, responsibility, competence, and responsiveness. It requires a purposeful dedication and ongoing education, instilling in us

ecological values and a profound sense of interconnectedness. As such, our formation initiatives and programmes must incorporate teachings and activities that promote ecological consciousness.

Furthermore, in the execution of our ministerial duties and the construction of new facilities, we must strive to minimize the ecological footprint of all our actions. It is imperative that we collectively explore innovative approaches to conserving our natural resources and nurturing our 'common home'.

Conclusion

The 450th anniversary of the conversion of St. Camillus is an apt occasion for us to re-reflect on the Church's call to ecological conversion. It is our encounter with Christ that inspires us to make prophetic and creative choices to care for humanity and the environment. In a world, where the pursuit of profit often takes precedence over the well-being of people and the planet, the call to ecological conversion is ever-more relevant. It is a new way of living our relationships, rooted in care and solidarity extended to all creation.

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This article first appeared in "Cross-Over" of CADIS International.

Perspectives of Care in the Parish: Experience of a Missional Pastor

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I am currently rendering my service as an assistant parish priest, in Altenmarkt, in the diocese of Passau. The Altenmarkt parish consists of seven churches with nearly 5000 parishioners. I arrived here in Germany in November 2020 in the middle of the corona virus outbreak and had my temporary residence in Aidenbach. The transition from a community oreinted life to being on my own was not as smooth as I imagined in the context of quarantines and COVID-related restrictions especiallay in a foreign land. With the help of the other three Camillian confreres who are already engaged in the neighbouring parishes, I slowly started to get to know the life here and integrated myself into the system: that included rescheduling my life, learning culinary skills, exploring the neighbourhood and working on language proficiency etc.

In August 2022, I took charge as the

assistant parish priest and shifted my residence to Gergweis, one of the associate churches of the parish in Altenmarkt. I was well recieved by the parish community here, although it is still difficult to follow the dialect (bayerish). Besides regular Eucharistic celebrations, my activities include administering the sacraments of baptism, marriage and the anointing of the sick, visit to the sick and the elderly and funeral services, etc. There are lots of opportunities to exercise the Camillian charism by reaching out to the sick and the elderly. Initially it was hard to get in touch with the people, but the regular visits with the parish team to wish on birthdays and wedding anniversaries provided a good platform to get acquainted with the people.

During my visitis and interactions the one thing I noticed in particular is the loneliness of the many elderly people who are left alone to manage



their own lives. I would say that the most needed skill here is a listening ear especially when visiting a bereaved family or bringing the holy Communion to the sick, even though the course of communication might be restricted due to the dialectal nuances. Yet most of them value the quality time spent with them and consider those moments very comforting and relieving and are looking forward to such meetings. And it is clearly evident from the long conversations I had with many of them in the supermarkets or on the way. One of the difficulties accompanying the bereaved families is the language, as mentioned earlier. Even a slight dialectal difference can be pretty challenging at times. However on the bright side I have to

acknowledge that the experience of being with and caring for the HIV/AIDS inmates in our centres back in India was a blessing in retrospect. Recently we have resumed the weekly hospital visit which was put on hold during the COVID-19 pandemic. To be at the bedside of the sick, listening to their worries and sorrows, consoling and praying for them is indeed one of the satisfying moments of my priestly ministry here - as a priest and as a Camillian.

At the same time it is rather disheartening and challenging to see the vacant churches, especially in the context of the declining number of the faithful attending the services. Young people in particular have become

less interested in the church, which is reflected in an increase in the number of people leaving the Church. There could be various reasons for this development. Some young people no longer feel drawn to the traditional structures and teachings of the Church, while others feel that the institution is too conservative or outdated. In addition, scandals and abuse cases within the Church have shaken the confidence of many faithful.

It is a situation that challenges and at the same time that provokes a soul searching into the measures taken to strengthen and promote interest in and commitment to the Church. As I see it, more of an open and approachable attitude towards the faithful is needed while addressing their concerns, questions and doubts. Friendly dialogue with the faithful, especially with young people, can open up avenues to understand the need and longing of the people and the direction the Church needs to take in the appraisal of renewal. As the assistant vicar, I understand that the responsibility vested on me is to create and strengthen the bond with the faithful and be available to them as a contact person and a spiritual guide by offering support and encouragement. In this regard it is important for me to be open to new ideas and innovative approaches to communicating the faith in a contemporary society by using the digital media and interactive formats particularly with the young people and awaken their enthusiasm towards the faith.

Another important aspect of the pastoral care in the parish that I have discovered is the accompaniment of the elderly, especially of those who are forced to make new adjustments to their lives. As for those who grieve the loss of a spouse which has created a lasting vacuum in their lives, stand often at crossroads of their lives, devastated and in need of some sort of direction. Besides being lonely the bereaved spouses find birthdays, anniversaries, social outings and family gatherings extremely hard to cope with. I presume that their concealed vulnerability needs to be cared for and as a pastor I provide this by visiting and encouraging them and making them hopeful. These are the ways they experience the merciful love of God and I find this very fulfilling as it fills them with the compassionate love of Christ.

Similarly, a point often overlooked, is the life after retirement. When the routine of a daily work cycle comes to an end, many of them require careful planning and preparation for the adjustments made to their lives. It is important to recognize this aspect during the working years as about two-thirds of one's waking hours is invested in work. That is incredibly more time spent on one specific activity than on all other activities combined. Something needs to fill the void that is created when work demands are no longer part of the daily routine. Therefore it is important to listen to their concerns and fears and help them find new meaning and purpose in their lives. Perhaps it is also possible

to assist them develop and implement new goals and visions for their retirement as well as helping them to discover new interests, hobbies or volunteerism thus making their lives more meaningful. Additionally one of the results of getting older is being forgotten. Church members who have provided years of loyal service and faithful attendance but who now for reasons of mobility or illness, find that they cannot be physically present at meetings or gatherings of the congregation and that makes their lives more lonely. This is also an area where more light needs to be shed in the pastoral animation of the parish.

In the midst of declining church attendance among the faithful and of the general disinterestedness towards church-related activities, as noted earlier, it is also worth noting, that the families deeply rooted in their faith and its expression continue to be a source of hope and inspiration as the faith is carried on to the next generations

through their strong family bonds. They remain faithful, active in their spiritual-religious life.

I believe that in the pastoral outreach these families should never be neglected, rather more focus and care need to be directed to them, helping them see themselves as active partners in the mission and ministry of the Church. During times of health crisis, life's transitions, and difficult times, a caring relationship with someone who will faithfully listen, empathize, pray with and for them, and encourage them with Christ's love and care can make a difference in the lives of both givers and receivers. It is about being committed to the well-being of those who are entrusted to my care.

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Mystic Missionaries: Rooted in Divinity and Uprooted for Humanity

Fr. William ERONIMOOSE MI *

A story is said of an old and rusted violin whose master wants to sell it off. Standing in the street corner, he calls the people to him to purchase the violin with a price of 20\$. But no one purchases it. Crying louder and louder with the price of the violin, he gets tired at the end of the day without the violin getting sold. At the end of the day, there comes a man, takes the violin, adjusts the strings, tunes it and starts playing a beautiful symphony. The eyes of all turn to the man who is playing, the ears of all enjoy the music that comes out of the violin and the hearts of all get blissful and the violin gets sold for 100\$. Then a question is asked: how is that the violin got sold for 100\$ when it is not sold for 20\$? The one who adjusted the violin said: it is touched by the master.

In simple terms, a missional religious is the one who is touched by the Master in ascending love (rooted in divinity) and dedicated to the mission of the

Church in descending love (uprooted for humanity). Being in the Tent of God and pitching it in the lives of the people so as to make the human tents worthy of salvation is the task of the mystic missionary.

Mystic Leading to Missionary

Mystic spirituality, also known as mysticism, is a spiritual philosophy that consists of searching ways to reach communion with God, or the Highest Divinity. The word originates from Greek “Mystikos” or “Myein” which refers to something secret. Therefore, mystic spirituality is a way to find the secret path that takes you closer to the Divine.

The secret path is something that is open to the religious who enters into such relationship because he knows the Divine, encounters Him, dialogues with Him, and experiences Him (mystic). As a result, he cannot hold

this mystical experience and therefore he makes known and proclaims the Divine to the people who are willing to enter into such mystical experience (missionary). A mystic is always a missionary because something 'Divine' sparks out by way of reaching out to others without holding this 'spark' inside. This spark is the love between the Mystery (God) and the mystic (human person).

A mystical person is the one who enters into God in a primacy of love. As St. Francis of Assisi says, "Everything, every scripture, every law, every action, history itself is to be interpreted in the light of the primacy of Love and Christ over all." A mystic with his primacy of love and for Christ longs for Him, adores Him with all strength, and enjoys His presence, and thus he is on the missionary voyage to spell out this love.

Rooted in Divinity - Mystic

A mystical person is the one who is rooted and uprooted for others. The Gospel Parable of the Sower invites the audience (disciples) to be rooted in the Word. A mystical person is the one who is rooted in a good soil of Jesus and then receives the ability to produce fruits that Jesus wants him or her to produce (cf. Luke 8:4-15). A rooted mystical person is compared to Moso bamboo tree that only grows in China. The particularity of this tree is when its seed is sown in the soil, it does not grow immediately; it will wait for about 30 years to come out of the earth. Throughout these years, the

seed grows under the ground, getting rooted with the support of many other roots of other plants. After 30 years, it grows so fast, high, and huge that it stands still and occupies the entire space.

Rootedness of this tree can be compared to a mystical person's rootedness in the footsteps of Jesus. A mystic can never get rooted until and unless he learns from the rootedness of Jesus: rootedness in the Word precedes the rootedness of the Word, and follows uprootedness for others. The rootedness of Jesus is both ascending and descending process which teaches us to be rooted in Word. The ascending rootedness of Jesus is that our Lord Jesus, who is the Eternal Word with God, from God and who is God, is the Word of God Himself who got rooted in God right from the beginning with the Umbilical Cord of Our Father, getting energy, strength and all that is necessary for life and giving life (cf. John 1:1). Jesus was rooted in intimate relationship with God, whereby He experienced the love of God and allowed Himself to be loved by God. The descending rootedness of Jesus is that in course of time many years later, the same Word, un-plucked His root from God got rooted in human life, almost 30 years before the ministry, 3 years of public ministry with crucifixion, death, and a few months of resurrection, altogether 33 years of being rooted in our human history, transforming it, renewing it, giving meaning to it. This descending rootedness made Jesus become the love incarnate, the love personified, the love lived, the love willed to lay

down the life for us.

Ascending and descending rootedness of Jesus signifies Jesus' becoming the Candidate for Paradise and making the humanity candidates for paradise. After becoming the Candidate, the first ones who were made candidates for paradise are the then disciples and through them we the present disciples of Jesus. In and through our becoming candidates for paradise, we help the faithful become candidates for paradise. In this way we have become partners of Christ.

Following the ascending and descending rootedness of Jesus, we religious become partners of Christ, which means:

1. living our religious and priestly life with the decision taken together with Christ,
2. becoming another Christ (it is not I who live but Christ who lives in me),
3. becoming ambassadors of Christ (to represent Jesus wherever we go and whatever we do),
4. living always for others (iper: other-existence like Jesus),
5. becoming the ministers of reconciliation as Jesus did through our various ministries.

We are rooted in Jesus to pitch our tent in the lives of the people so that they can become candidates for paradise, knowing God, loving God and living for Him and for the people.

We are invited to be rooted in Jesus, that is, to remain in love, to receive love and to let ourselves be loved. Rooted in Word, in Jesus, is to be rooted in

contemplation of God in His tent, where we become what we ask, we live what we meditate, we assimilate what we ponder, we become what we read, we become the living Word that people like to read, we become Jesus, we become life and we become givers of life. Rooted in the ascending and descending Word is to follow the logic of God to make us candidates for paradise and partners of Christ.

Uprooted for Humanity - Missionary

Rooted in divinity calls for uprooted for humanity. This entails the mission of the Church, which is to evangelize, that is, to proclaim the good news of salvation to all, to generate new creatures in Christ through Baptism, and to train them to live knowingly as children of God. Uprooted for humanity is to make the Kingdom of God present in our world, to guide people to cultivate friendship with Christ, so as to be in communion of love with Jesus who is the true light in our lives.

A missionary is called to evangelize, explains Pope Paul VI, which constitutes the essential mission of the Church. "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass." Pope John Paul II says that the new evangelization calls for the involvement of the entire people of God, and requires a new fervour, new

methods and a new expression for the announcing and witnessing of the Gospel.

Applying the invitation of St. John Paul II for a new fervour, the Biblical message has to be pastorally applied in a new way: Two Examples will suffice: 1) Removal of the sandals of Moses, 2) Good Samaritan:

1) Removal of Moses' Sandals: Moses is asked to remove the sandals. Theologically speaking, Moses is asked to remove the sandals because the place where he is standing is holy. But in the light of mission theology, removing sandals indicates wearing the sandals of others, that is, removing one's comfort and wearing or bearing the discomfort of the people. This is what is the new style of missional religious.

2) Good Samaritan: the Samaritan who took care of the beaten on the road was able to care of him because he went near and saw the beaten up still alive. While others did not go near to the beaten, the good Samaritan went near. This nearness or proximity is the new way of being a missional religious.

Christ-Centred Mystic Missionary

When the Bible was translated into Latin, the word that Christ used when sending out the disciples to preach the Gospel, is *missionem* meaning "act of sending" or *mittere* meaning "to send." *Missionem* was later translated into English as "missionary."

Being missionary involves 'Someone

sending'. The Divine is sending, that is, there is Someone (in our case Jesus) who does the very act of sending. Sending involves therefore 2 presuppositions: 1) free choice and 2) faithfulness:

1) First, sending involves free choice: there is freedom to choose from the part of Jesus: You did not choose me. Rather, I chose you. And I appointed you to go out and bear fruit, fruit that will remain, so that the Father may give you whatever you ask him in my name (John 15:16).

2) Secondly, it involves faithfulness from the part of Jesus who owns up whatever decision He makes and helps the one to be faithful as He himself is faithful: The one who calls you is faithful, and he will accomplish this (1 Thessalonians 5:24).

Very often "being sent as missionary" is misunderstood as the free and faithful decision of the one who is sent. Instead, it lies in Jesus' freedom and fidelity.

Community-Based Mystic Missionary

Community life is a must for a missional religious because without community he becomes a selfish religious. In order that a missional religious is a community-based religious the missionary communities should be characterized by love, purpose, power, and process:

1) Love and service: By loving and serving their communities and surroundings with the hands of

Christ, communities manifest the merciful heart of God and make their communities a light to the world and a welcoming place worthy of the Gospel.

2) A clear awareness of their mission: missionaries realize their mission which entails not only becoming holy and serving those in need, but, just as importantly, evangelizing and participating in the development of their community.

3) A reliance on the Holy Spirit: “Without me,” says Jesus, “you can do nothing”. Missionary communities give great importance to prayer, faith and spiritual growth by living together and by sharing with others of their expertise and experience.

4) A process for making disciples: One of the most overlooked, yet crucial aspects of missionary communities is the process they establish to make disciples of Jesus Christ. This process is the golden thread of living together fraternally, that links the various ministries of all the members of the community with the mission of evangelization so as to lead the evangelized to the sacramental life, to the spiritual maturity and to the mission in turn.

Missional communities should be evangelizing communities that proclaim Jesus Christ as God and Saviour and encourage others to become His disciples and responsible members. Their main goal is to connect with those who do not follow Christ, to love them, to serve them, to welcome them into the Church and to lead them

to become missionary disciples.

Praxis-Based Mystic Missionary

Rooted in Word is the very being of our priestly and religious foundation with ascending and descending process, rooted in God and uprooted for people: to quench the thirst of Jesus (St. Therese of Child Jesus) and to quench the thirst of the people (St. Theresa of Calcutta).

For this, we have to be online with Jesus. In *Christus Vivit*, Pope Francis speaks about ‘being online with Jesus and staying connected to Jesus and remaining online with him, since you will not grow happy and holy by your own efforts and intelligence alone. Just as you try not to lose your connection to the internet, make sure that you stay connected to the Lord.

In order to be online with Jesus one has to get attracted by the face of Christ, which is real, attractive, welcoming, accommodating and accepting. The face of Christ is so real that the person gets rooted in the very nature of Jesus; his face is so attractive that the person gets rooted in the very attraction of Jesus; it is so welcoming that the person gets rooted in the warmth of Jesus; it is so accommodating that the person gets rooted in the tenderness of Jesus; and the face of Christ is so accepting that the person gets rooted in the unconditional acceptance of Jesus.

When the religious once gets attracted by Jesus, he is always online with Jesus whose life, mind, mission, ministry becomes his. The person is busy with

Jesus 24/7. He or she is online with Jesus in whom he makes everyone as friend of Christ.

Friendship is so important that Jesus calls himself a friend: "I do not call you servants any longer, but I call you friends" (Jn 15:15). By the gift of his grace, we are elevated in such a way that we truly become his friends. With the same love that Christ pours out on us, we can love him in turn and share his love with others, in the hope that they too will take their place in the community of friendship he established."

In the friendship with Christ, the religious avoids all exclusive and choosy friendships with others so as to be free and faithful in Christ.

When a religious goes online with Jesus, he gets connected to others. He becomes the mystical missionary par excellence. He enjoys the presence of Jesus as a mystic while being online with Jesus, and then gets connected to others as missionary while spending his time and ministry and mission for others. "Filled with the love of Christ, [we] are called to be witnesses [missionaries] of the Gospel wherever we find ourselves, by the way they live." Filled with the love of Christ, we should never be silent about the Word; we should speak of Jesus; we should tell others that He gives us strength in life, that we enjoy talking with him, that we benefit from meditating on his words.

In *Deus Caritas est*, Pope Benedict XVI speaks about this mystical love of a person who like Moses enters into the Tent of God, gets caught up in the presence of God, and becomes a mystic in the life of God through his union, and then comes out of the Tent as missionary to get uprooted for others by taking the burden of the people on himself. It is like St. Paul who is taken up to the 3rd heaven as a mystic, rooted in the Word, and then becomes all in all as a missionary, uprooted for others.

Conclusion

Rooted in the Divinity (Word) as a mystic and uprooted for Humanity (the people) as a missionary is the need of the hour today because there are many signs of the time which are very contradicting and compromising in the life of priests and religious. Religious find very difficult to spend time in a mystical union with Christ, to remain in the love of Jesus and then to become uprooted for others, producing fruits of joy, peace and love (cf. John 15).

Every religious is busy with lots of ministries while forgetting the importance of rootedness in the Word. It is because he is rooted in the world, in the various cultures of the world, and he forgets to be rooted in the Word and he produces fruits but not of Jesus. He becomes a missionary only to produce what is self-preservative and self-conservative. It is because he is not rooted in the Word.

I would like to conclude my reflection on rootedness (mystic) and uprootedness (missionary) with a punch of Fulton Sheen's thought on the story of our heart:

Look at your heart! It tells the story of why you were made. It is not perfect in shape and contour, like a Valentine Heart. There seems to be a small piece missing out of the side of every human heart [...]. When God made your human heart, He found it so good and so lovable that He kept a piece a small sample of it in heaven. He sent the rest of it into this world to enjoy His gifts, and to use them as stepping stones back to Him, but to be ever mindful that you can never love anything in this world with your whole heart because you have not a whole heart with which to love. In order to love anyone with your whole heart, in order to be really peaceful, in order to be really wholehearted, you must go back again to God to recover the piece

He has been keeping for you from all eternity.

We have to go back to God for our missing sample of our heart (a rooted mystic), and to love others wholeheartedly to reach out to them so as to get them back to God for their missing sample of their hearts (a rooted missionary). The earthly existence of a religious is: to be with God, rooted in Christ (divinity) and to be with others, uprooted for mission (humanity).

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Priestly ordination of Albin Munjanattu

Albin Thomas Munjanattu was ordained a priest by the Bishop of Mananthavady Diocese His Excellency Mar Jose Porunedom at Fathima Matha Forane church at Chungakunnu, Kerala, on 28th December 2023. Fr. Albin offered his first Holy Qurbana on the same day in the presence of his family members, general councilor Fr. Baby Ellickal, the provincial superior Fr. Bijoy Kuliraniyil, the council members of the province, many camillian confreres, and a large number of priests and religious.



Academic year 2023-2024 begins in minor seminaries



Academic year 2023-2024 began in all our minor seminaries. Following the tradition of St. Camillus Province, the candidates received the camillian 'red cross' from the provincial superior Fr. Bijoy Kuliraniyil during the initiation ceremony celebrated in our two minor seminaries. At St. Camillus seminary,



Mananthavady, nine candidates received the red cross on August 20th. During another ceremony held at St. Camillus College, Eluru, the first-year candidates began their formative journey, receiving the red cross from the provincial superior on October 2nd.

Footprints 2023: Run towards health



'Footprints 2023' Run was organised at Camillian Pastoral Health Centre, Snehadanaan Campus, Bengaluru, on 26th November 2023.

Footprints is an annual run organized by Snehagram, along with the RISHI Foundation having the motto – 'Run with Purpose, Transform the World'. The event this year saw 737 registered participants, including 278 children, from various parts of India and abroad. The Positive Running Program is at the

heart of the endeavour, empowering children and youth by using running as a catalyst to harness their physical and mental abilities, instilling in them the confidence to pursue an active, healthy, and holistic lifestyle. The event showcased the dedication and determination of participants, regardless of age, and left them with a sense of accomplishment and the realization that they are capable of more than they thought.

Visit of Sr. Zelia Andragetti DSC

Superior General of the Daughters of St. Camillus (DSC) Sr. Zelia Andragetti made a visit to the Provincialate at Snehadanaan Campus in Bengaluru, on December 7, 2023. Her visit was warmly welcomed by Fr. Bijoy Kuliraniyil, marking a significant event for the local community. The visit concluded with a fraternal meal, fostering a sense of unity and shared purpose among Camillians.



St. Camillus province of India organizes European Zonal Fraternal Gathering in Rome

The first fraternal gathering of the Indian Camillians working in Europe was held at Maddalena in Rome on 8th and 9th November 2023. This gathering was organized with an intention to foster the unity and fraternal life of our confreres in different parts of Europe, and to create an effective platform for coming together as a community. The gathering included

the celebration of the Holy Eucharist, moments of sharing, visit to some sites in Rome, and fraternal meal. Fr. Baby Ellickal, who celebrates the Silver Jubilee of his priestly ordination this year, presided over the Holy Mass. There was a fruitful session of sharing, in which everyone participated with enthusiasm and interest.



Annual Retreat 2023

The first batch of the annual retreat for the members of the Indian province was held from November 4 to 9, 2023, at St. Camillus Provincialate in Bengaluru. Brother Mani Karott, provincial superior of the Congregation of the Little Brothers of Jesus, led the retreat. The retreat provided an opportunity for earnest prayer and spiritual renewal for all confreres.





CADIS Annual Leadership Conference in Bangkok

The CADIS (Camillian Disaster Service) International Leadership Conference was held from November 13 to 17, 2023, at the Camillian Pastoral Health Care Centre in Thailand. Thirty-seven delegates from seventeen countries, including India, attended the event. The theme of the conference was “Onwards in Building eCon-Resilient Vulnerable Communities.”

The conference began with a Holy Mass and the introduction of an intensive program featuring workshops, training, and country-wise reports on CADIS activities. Dr. Pretesh Kiran conducted a workshop on “Disaster Preparedness and Resilience (DPR)”, providing insights into risk

assessment, preparedness planning, and medical rehabilitation. Delegates shared their regional experiences and engaged in discussions to enhance disaster resilience. Long-standing CADIS partners contributed to the discussions, highlighting their role in expanding the foundation's outreach. Key outcomes included strengthened collaborations, the adoption of innovative practices, and the emphasis on continuous training and education. The conference successfully fostered unity and collaboration among global leaders, advancing CADIS's mission to build 'eCon-Resilient Vulnerable Communities.' The event concluded with a commitment to future initiatives aimed at expanding CADIS's impact.



Meeting of the Major Superiors held in Rome

The Annual Meeting of the Major Superiors of the Order, along with the Superior General and the Consulta, was held at *Fraterna Domus* in Sacrofano, Rome, from June 4 to 10, 2023.

This meeting highlighted the Camillian religious' commitment to journey together synodally while exercising their charism and ministry. It addressed the critical issue of abuses against minors and vulnerable individuals, emphasizing the necessity for prudence, caution, and a duty to protect and take appropriate actions against perpetrators, aligning with both Church and civil laws. The second segment of the meeting concentrated on strategic planning for 2023-2028, following the recommendations of the Camillian Project and the General

Chapter's exhortations from May 2022. The *strategic plan* encourages thinking and acting beyond provincial boundaries, emphasizing a shared vision of the Order as a unified family. Provincial superiors were instructed to develop corresponding strategic plans at the provincial level. Community discussions will be conducted to gather opinions on living out the charism, and these insights will shape the provincial strategic plans, which will then be reviewed in broader provincial forums for discernment and decision-making.

The meeting reinforced the Order's dedication to safeguarding vulnerable individuals and advancing its mission through cohesive and visionary planning.



Pastoral visitation of the provincial superior to the confreres in Europe

Provincial superior Fr. Bijoy Kuliraniyil conducted pastoral visitations to the Camillian confreres across Europe in June 2023. His itinerary included Rome from June 12 to 14, Spain from June 15 to 16, and Germany-Austria from June 17 to 27. Fr. Bijoy met the local

Camillian communities to discuss their current activities, challenges, and strategies for enhancing their pastoral care services. The visitations aimed at providing a renewed commitment to their mission and fostering closer ties within the European Camillian communities.

Provincial Bursars' Meeting in Rome



A conference of the provincial bursars was held in Rome from June 25th to 28th, 2023. Fr. Lijo Pattathil, the provincial Bursar, participated in the meeting. The gathering focused on addressing administrative challenges and devising strategic plans to improve operational efficiency and financial management within the Order.



Camillian Publications
St. Camillus Provincialate
Carmelaram P.O,
Bengaluru - 560035
Karnataka, INDIA