

EZHSA KAI PEQAINA APO AGAPH.

O Doulo" tou Qeouv Nicola D'Onofrio,
tou Tagmato" tou Agiou Camillo de Lellis

Pater Felice Ruffini

TA PRWTA CRONIA

Nicola De Onofrio gennhthke sth Villamagna pou anhkei sthn episkophvth" Chieti sto Nomo Abruzzo, sti" 24 Martiou 1943. Baptisthke sthn enoriakhv ekkhsia th" Santa Maria Maggiore ton epomeno 27 Martiou me to onoma Nicola. O patera" legotane Giovanni. Htan anqrwpo" timio" kaivrhsiko", afieromeno" sth sklhrhdouleiaavsta cwrafa, plousio" th" laikhv sofia" pou eizan oi palaiev oikogeneie" tou Abruzzo. H mhtera, Virginia Ferrara htan mia gunaika me carakthra dunatovallavkaivtruferoy pouvdiakrinovane giavthn eusebeia kaiv thn pisth th". Authvkatafere na empnev ston uiovth" era gnhsio qrhskeutikov aisqhma th" zwhv kaivme mia megalh truferothta kaivmia baqiavpneumatikhv galhth. Thn Eorthv tou Corpus Domini, ton 8 Iouniou 1950, evabe gia thn prvth foravthn Agia Koinwnia enwtria cronia argotera qa labeli to Crisma, ton 8 Oktobriou 1953. Phge sto dhmotikovsto cwriov Villamagna pou anhkei sthn periochvth" Madonna del Carmine kaivdiakriqhke gia thn epimeveia, thn kalosuth kai thn proqumia na bohqhsai tou" avlou", opw" diamarturhsan h daskala kaivoi summaqhteiv tou. Dev paramelhse na dwsei thn bohqeia tou sthn enoria gia ti" leitourgeie", an kaiv eprepe na ftasei sta sumora th" Bucchianico, h polh pou gennhthke o Agio" Camillo de Lellis, pou apezei merikavciliometra apovto spiivi tou, kaivsthn kardiavtou ceimwra.

STO SEMINARIO STH RWMH

Eva" ierea" pou anhke sto Tagma tou Agiou Camillo, kaivhtan sumpolih" tou, tou proteine na mpeivsto Seminario tou Agiou Camillo sthn Rwmh. O Nicola devthke me caravthn prvash kaivanakoiwse amesw" thn apofashv tou stouv goneiv". Autoivomw" eizane antihrhsei". H mhtera giativton hqele sto kontinov seminario th" Chieti, kaivo patera" giativevsi qa ezane duo geravcevia gia thn douleiaavsta cwrafa. Mezri kaivduo anupantre" qeie", adelfev tou patera" tou, pou meinane me thn oikogeneia, ton kolakevane me thn uposcesh na ton kamoun kaqolikovdiadoto ama emeine. Se olv th zwhv tou o Nicolino hvan poluvaplov. H oikogeneia tou ekane antistash gia era oloklhro cronio. O Nicolino pevase authv thn periodo sthn proseuchvkaivti" spoudev, kaivepitelou" mpovese na mpeivsto Seminario tou Agiou Camillo sthn Rwmh. Htan sti" 3 Oktobriou 1955 ovan mphke , thn hmera pou eortazei h Agia Tereza th" Lisieux, h opoia qa giwei metavh pneumatikhvodhghtria tou. Sto Seminario, pou hvan gemato opw" hvan tote autav ta kenra pou prosanatovizan oson aforavthn ierosuth, to endiaferon tou Nicola trabhxe amesw" thn prosochvtwn pneumatikwv tou kaivedeixe kaqaravotiv eize mia asfalhvklish. Apovthn prvth stigmhvshmeiwhke h swbarwthta th" progeshv tou na beltiwretai, entelwv paradomeno" stouv pneumatikouv tou Ustera apovduo cronia emage oti o patera" tou eice skopovna ton fereiv pivo sto spiivi. Egraye tote era shmantikovgramma ston opoio tonize thn apofasismevh qelshsv tou na sunecisei to Seminario tou Agiou Camillo pash/ qusia/ Anamesa sti" pollev aithe" me ti" opoie" exhgouse thn apofashv tou, hvan ta logia tou Agiou Giovanni Bosco : "H wraioverh eulogia gia mia oikogeneia eivai na ezei era uioviera".1)

DOKIMOS

Sti" 6 Oktobriou 1960 egine klhrikov sto Tagma tou Agiou Camillo kaivevsi avcise to prvto cronio sto Seminario. Otan televiwsan ta maqhmata kaivoi pneumatikev askhsei", egraye gi'authvthn shmantikhvstashtn zwhv tou: " Ihsouv an mia meva qa kinduneyw na petaw to IerovRaso, dwse mou to qarato piv to fwresw gia thn prvth forav Dev fobamai na petanw twra pou ezw thn cavh Sou. Ti glukovpragma na evgei kaneiiv na se deivmazivme thn dikiavSou kaivdikiav

mou Mhtera, thn Panagia !..”²⁾ Olo to cronon pou perase san dokimo” egraye sto Hmerologio tou ti” prosei” kaivti” mikrev katakthsei” tou kaivti duskole” stigmev pneumatikhv mach” kaivsteirovhta”. Apovavta graptavfaietai kaqarav h dunathvkaivapofasismevh qevhsh tou na sunecisei sto dromo th” qeikhv klisv”, paradomov” sthn bohveia tou Ouranou opw” egraye “vEinai dunatov na nikhsoume to ponhrovan meivoume kontavston Ihsouvkaivsthn Panagia me thn proseuchvkaivta vMusthvia.”³⁾ Mdh apovauthvthn periodo zouse evtona to pneuma th” qrhskeutikhv oikogeneia” tou Agiou Camillo. Elamyv idiaivtera otan eprepe na parastekei evan hlikiomov sunadelfovpou hvan sobaravavrwsto” me karkino sto Iaimov Shmantikavta logia pou tou eipe epiveukairia th” Megalv” Paraskevuv ekeino to cronon: “Pater, enwsete tou” ponou” sa” sto ponon tou Cristouv pou yucorrageiv shmera einai Megalv Paraskevuv mia wraia mevra gia sa” , pou upofevete mazivme ton Cristov⁴⁾

TA MIKRA SCHMATA

To prwvsti” 7 Oktobriou 1961, Eorthvth” Panagia” tou Rodaviou, egeine h Akolougia tou Proschmato” gia ta prwta tria cronia, sthn opoia o dokimo” desmeuvane na zeivopw” qevlei to Tupikon, se Ftwsia, Agnovhta kaivUpakohv kaiv na agapai kaivna frontizei tou” avrwstou” mevri kai se periptwsh metadotikhv arrwstia”, opw” qevlei to Tagma tou Agiou Camillo, metavapoveva cronon proetoimasia” pou oi pneumatikoivtou ekrinan avisto. Archse ekeivh thn hmera h periodo” proetoimasia” san rasofov” sto Tagma tou Agiou Camillo. Mremo” kaivcaroumeno”, parta diagesimo” stou” avlou”, parakolouqouse thn koinwnikhvzwhvkaivhvan epimelhv sthn proseuchvkaivstiv spoudev, parta tapeinov kaivaplov. Oi anwteroivtou, o Eparciakov Hgoumeno” kai o kaqhghthv twv dokimwn, hvan oi pneumatikoivtou kaivoi mavture” th” arghv allavkaivstagerhv proodo” tou prov thn korufhv tou Agiou Bounouv tou Qeouv vgreve mia flogerhv agaph gia thn Eucaristia pou lambaine kape mevra kaivepiskeptovane sucnav sthn diavveia th” hmera” sthn ekklhsia tou Seminariou, h tou Panepisthmiou “Gregoriana”. Grafthke kaivsthn “FrouravTimhv sthn IervKardiav tou Cristov”, gia thn opoia epivexe thn wra apovti” 8.00 w” ti” 9.00 san wra apozhmiwsh”.⁵⁾ Evce mia storghvomw” o uiov pro” th mhtera kaivmia truferhveulabeia giavthn Panagia kaivmia megalv euseveia gia thn Agia Tereza tou Lisieux, th” opoia” parakolouqhse thn pneumatikov th” “mikrhv odov”. Agapouse poluvton Qemeliwthv kaivPatera Agio Camillo, tou opoiou spoudaze me enqousiasmovto pneuma, me to ovairo na perasei evtone” mevra” douleiav sthn uphresia twv avrwstwv, otan mia mevra qa ginovan ierev”. Den fobovan na deixei stou”vallou” ton dikovtou enqousiasmov gi’authvthn klisv sta diabhmata tou Agiou Camillo. Kalov maqhthv, meletouse me sobarovhta kaivektimouse kaivagapouse eilikrinavtov” kaqhghtev tou. Hvan eupeiqhv kaivprosektikov afouvepiqumouse na mapei ova ta stoiceia pou qa tou creiazovane na ginei mia mevra eva” kalov ierev” sthn uphresia twv ponemewv adelfov. Sto Mikrovdiasthma zwhv pou perase san maqhthv, edeixe mia megalv agaph kaivena dunatovdesmovgia thn kainourgia oikogeneiavtov, kaivparta evege oti hvan polvcaroumeno” na meivei mesa sto Kollegio, kaivgi’avovden zhtouse sucnavadeia na bgevkaivproqmouse na afierwvlei thn kardiavkaivthn eufuia” tou sti” anagke” kaivsta pivshmantikav problhmata th” qrhskeutikhv oikogeneia”.

O KAIROS TOU PONOU KAI THS ARRWSTIAS

Sto tevo” tou 1962 avchse na aisqavetai ta prwta sumptwmata th” arrwstia” pou qa tonvevere sto qavato otan hvan mono 21 cronwv.. Upakouse eupeiqhv sti” apofasei” twv anwterwv kaivtwv iatrwv apovthn prwth stigmhv Sti” 30 Iouliou 1963 ekane thn prwth egceivhsh sto Tmhma Ourologia” sto Nosokomeio “Agio” Camillo” sthn Rwmh.⁶⁾ H istologikhvexevash edwse mia anamfisbhvthhv apavthsh, pou den avhne prooptikev zwhv allavedeicne eva kontinovqavato: savkwma.⁷⁾ Sto diasthma th” paramonhv sto nosokomeio hvan parta upomonhtikov kaiv camogelastov kaivprosece na mhn enocleivtov” sunadelfov pou ton frontizane. Argovtera, to 19 Augustou, ton fevane sto Nosokomeio “Umberto I” parta sthn Rwmh, gia thn kobaltioqerapeia giativo iatrov eive thn krufhvelpida na

periorizei to karkino. Apovto 24 Augustou suneise thn idia Qerapeia phgaimonta sto iatreio, sto idio nosokomeio. H sumperiforavtu s'authvthn periodo einai ena megalv deigma gia olou" gia thn upomonhv pou ezei apewanti ston ponv kaivgia thn diagesimovhta pou deiznei na prosarmozetai sthn qelvsh tou Qeouv Opoia kaivna einai.

To ovi htere, hvoulaziston upoyiazotan ovi eize mia swbarhvarrwstia hvh apov ekeino to kalokaivi mporoume na to katalaboume apovmia shmeivsh pou breqhke sta cartiavtu, opou grafei:"Telo" Iouniou: se 2, 3 mere" phve foberev diastasei". Qerapeia me Penikillinh kaivStreptomukinh dialumene" me bitamine" B kaivC " , kaivpiovpera grafei:"...128, archvth" qerapeia" me aktine" g kaivmhvg, (200 thn hmera), ...208, ebdomh qerapeia, 2 aktinografie" stouv pneumone" kaiv exevash tou aimato"..238, dekath qerapeia, 22 aktinografie" sto peptikov suvthma.." to fqinopwro, otan archse pav to akadhmaikovevo", oi anwteroi tou apofasisan thn eggrafhvtu sto prwto evo" filosofia" sto Pontifikov Panepisthmio "Gregoriana", an kaivhvan piavprocwrimevo" o karkino".8) Kaivedwv oi kaqhgtev kaivoi summaqhte v eidane thn megalh kalosuvh tou , thn epimeveia kaivthn galhv tou .Stiv arce v lanouariou 1964 ekane avle" aktinografie" sthn qwrakikhvperiochv O dexiov pneumona" htan scedov entelwv parmavo" apovthn arrwstia.9) O Nicola katalabe kaqaravpoia hvh h pragmatikhvkatastashvtu par'olo pou kaneiv akoma den tou eize milhsei gia thn swbarovhta th" arrwstia" tou, kaivantiqeta, prospaqousane na tou kruboun se poia apelpisthkhvpiavkatastash briskovane. Fairvetai apovmia suzhvsh pou eize me ton adelfovtu, Tommaso, sthn opoia tou milouse me bebaiovhta gia ena kontinov qavato kaivtu ekfrazv monv thn anhsucia gia thn megalh stenacwria pou qa epairne h mhtera tou". 10)Sto telo" Martiou tou 1964 zhvsh na milhsei me ton eparciakovanwterovtu gia na tou peivanoictavpoiavhvan h katastash th" ugeia" tou. Upocrewmevo" na milhsei, o anwtero" den mpovese na tou kruyeiv thn alhqeia, an kaivprosqese enqarruntikavlogia elpida" sthn megalh eusplavnia tou Pantoduvamou, pou mporouse na kavei kaivena toso megalv qauma opw" ekeino pou creiazovane sthn katastashvtu. Movi" emaqe thn alhqeia den antedrase me apelpisia, allavmetavapovmia ertovh stigmhvpu pevase sthn ekklhsia tou Seminariou mprwstavsthn Eucaristia, brhke pav to sunhqismavo camogelovtu kaivarchse na afiewnei megalv diasthmata crouou sthn meleth enwpiovrtovh egeine h proseuchvtu. Otan evuce na milhsei me tou" filou" gia ton epikeimeno qanatovtu, den prospaqouse na diafugeiv to qema, cwri v omw" na to dramatopoiivi, allavto antimetwpize me hremia kai me apostash.vOsoi zousane kontavtu qumovntai oti tou" edine thn entupwsh ovi hvani ena" anqrwpo" pou zouse ta ouravia san na einai hvh parovta sthn zhvvtou, h opoia teleivne toso grhgora. Autoivoi anqrwpoi qumovntai akoma zhhravpw" tou" milouse hvemo" kaivgalhno v gia thn zhvmetavto qavato, cwri v katapiesh h fanaticmoy kaivlenev oti mia megalh pisth fwvize thn uparxhvtu, thn opoia sunevize na zeiv kanonikav san energovmevo" th" koinhv zhv tu Seminariou tou Agiou Camillo. Oi anwteroi vtu ton steivane se proskuvhma sthn Lourdes kaivsto Lisieux me thn krufhvelpida na laboun ena megalv qauma. O Nicola phge upakovv, allav kuriw" na zhvsh thn bohqeia th" Panagia" kaivth" megalh", "mikrhv Agia" tou, h Agia Tereza, gia na kavei thn qelvsh tou Qeovmevri ti" akraiev sunepeie", agkaliasmevo" sto Stavrovtu Cristovme hvemh yuchv htan 10 Maiou : monv 33 mere" tov cwvizan apovthn sunavthsh me tovQeovgia thn aiwniovhta.

PROS TON QEO ME OLO TON EAUTO TON

Me thn idiaivterh adeia "Super triennium" o Papa» Paulo» VI° tou paracwvsh na giavei iereav», prin na ezei teleivsei ta tria crouia prwtoimasia». Thn Eorthv tou Corpus Domini sti» 28 Maiou, sthn ekklhsia tou Seminariou tou Agiou Camillo sthn Rwmh, afosiwvshke gia pavta ston Qeov teleutaia praxh mia» sunvtomh» zhv pou omw» evhse ertvna, sthn proseuchvkaivthn agaph. To prwiv sti» 5 Iouniou, Eorthvafierwmenh sthn IervKardiavtu Cristov deuvthke me plhv suneidhsh na lapei to Eucelvaion, opw» tou eize proteivnei o eparciakov anwterov tu. htan mia poluvsvghntikhvstigmhvgia tou» pollouv sunadelfouv tu, sto telo» th» Leitourgeia» sto mikrovdwmaivo pou ton filoxenouse giav

merikou» mh»e» kaivbriskotane sto isogeio gia na dieukolunqou» oi metatopisei» tou, pou ginontan pivme anaphretikhvkarekla, o»tan ercotan na ton episkeftou» oi polloi»vfi»voi kaivh mh»te»va tou. Oi teleutai» me»ve» th» zwh» tou h»tan e»va» tromerou», tragikou», sunech» pou»ou». O karkino», pou eize procwrh»sei eisba»vlonta» oloklhrwtikavtu» pneumone», den prokalouse mou»o friktou» pou»ou» allavkaiv fober»v stigm»v asfuxia». O Nicolino e»zh»se hrwikavtu» pou»ou» tou, enwm»e»to sto Staurovtou Cristou» epikaloumeno» th boh»qeia th» Panagia» kaivtu» Agiou Camillo kaivth» Agia» Tereza th» Lisieux, pavta h»vmo» kaivcwri»v potevna apelpistei»v prosevonta» na mhn prokaleivkamia» eno»lsh» se o»sou» ton frontizan kai prospaqo»nta» o»so tou h»tan dunatovna kruye»i ta anapofeukta shmeia» tou pou»ou» gia na mhn stenacwreivthn mava» pou h»tan dipla» tou. Authv»h ektath empistosun»h me thn opoia» paradw»nke sthn qel»hsh tou Qeouvprokal»ese qaumasmovkaiveusebeia me»vri kaivstou» anqrw»pou» pou ton gnw»vzizane apovotan h»tan ena paidiv

ENAS ANQOS STHN KARDIA TΟΥ QEΟΥ

H teleutai» me»va gia ton Nicolino hr»qe sti» 12 Iouniou tou 1964. E»va makruv yucorraghma pou arch»se sti» 16.00 gia na telei»w»sei thn teleutai» bradiavtu» sti» 21.15, metavpou pevase o»lh thn hm»va sthn proseuchvkaivlegonta» flogere»v ekfrasei» agaph» kaivstorgh»v gia ton Cristovkai thn Panagia», me thn boh»qeia tw»n agaphm»e»wn Agiwn tou, kaivtw»n sunadelfw»v kaivfilw»n pou prosevcontan mazivtu» me megalh» sugkiv»hsh. Ekei»no» pou h»tan tote o anw»terou» tou, qumavtai akoma sh»mera:"vArchsa na yel»nw kaivoloi oi neoi sunadelfoivtu» , mazem»e»oi dipla» tou sto mikrovdwmavtio apantousane me megalh» pisth. Kaivekei»no» pou kaiv pou ma» parakinouse legonta»: *Akoma, akoma..piovdunatav!* Kaivprosqete sti» proseuce»v ma» kapoia dikiavtu» epikl»hsh pou edeicne thn zwhrhvpi»st»h tou se mia ourav»ia pragmatikov»hta pou thn aisqanovane kontavtu». 11) " Kaiva»vloi pou briskotane dipla» tou s'»ekei»me» ti» teleutai» w»ve» parath»hsan authvthn epafhv pou eize me ta ourav»ia. O Ouranov tou anoixe ti» porte» tou enw»v pavta me pl»h»h pneumatikhvdiaugeia, pou den thn e»vase ou»te sthn teleutai» stigmh»v epanalambaine thn prosforavth» zwh»v tou kaivtw»n pou»wn tou kaivarnio»vane na pav»ei ta analghsiakav zhtw»nta» se o»sou» h»tan dipla» tou na proseuchqou»v maziv tou kaivgia thn yuchvtou. E»na tel»o» sumfwno me o»sa eize apofasisei na zeiv H dunathventupw»sh o»ti eize oloklhrwqeivmia Pavh faivetai kaqaravapovta logia mia» gunai»ka» sumpolih»ssa» th» mh»te»va» tou, pou h»tan oikogeneiakhvfilh»: *"Molvi» o giatrov diapistw»se ton qanatovtu», anoixe thn porta kaivkav»ese thn mava»: Kuria», na o uiovsa!» San na h»tan mia Panagia» pou th» paradivane ton staurwm»eron Uiovth»".12)*

Ena» sunadelfo»v tou Nicolino pou h»tan stenov filov» tou, egraye sti» me»ve» am»esw»v metav to qanatovtu»: *"Twa» edwvka»to den emeine parav»vra apokom»e»ro steleco», to dikovtu» steleco»: h kardiaveivrai ekeivapanw», bouthgm»e»th sthn kardiavtu» Qeouv Eivai gi'autovpou o»tan skevftomai hvmilav gia ton Nicolino mou ercetai na koitazw»v apaw», oneiroparm»e»to», allavkaivna upoklinomai..o hrwa»v mou ! Pavta eiva» deivapovmakriav eiva» oneireuteivto idanikovth» agiosun»h», allav potevden to eiva» ftasei, giativna ftasei kanei»v se kav»i, prepei na tou eivai kontav kaivgia na e»v»ei kanei»v e»va gnh»sio qaumasmovprepei na katafev»ei na moiaz»ei ston hrwa»v tou.. Aggixa ton hrwa»v mou kaivmetavfathke na mou xefeugei. Allav opw»v h Tereziva me thn Celina, pistew»v oti qa perpath»sei pavta dipla» se o»sou» xevane na ton apokaluyoun. Ton agaphsa, pevaine sthn agkaliavmou, me koivaxe me to teleutai»v blemma» tou, kaivmou ekane "gia" me to cervi..Ton agapw»v eivai pivvo megalo», o mikro»v agio»v mou, mazivme thn dikiavtu» kaivdikiav mou Tereziva." 13)*

PERIMENONTAS THN ANASTASH

E»labe me»vo» sthn khdeia» e»va megalo» plhqo»v sunadelfw»n, filw»n kaivgnw»stw»v. Oi qerm»ev proseuce»v th» mh»te»va» tou peisane tou» anw»terou» na afh»soun to swrov tou na metaferqeivsto cwriovtu», Villamagna, na qafteivston oikogeneiakovtafo. To teleutai»v tou taxi»di prov to cwriovtu» egine to 15 Iouniou, me sunadelfo»v kaivanw»terou» pou ton sunodeyan. Metavapovmia panhurikhvtelethvsthn opoia»

creiazetai opwsdhpote na elegcei kaneiñ thn anqrwpinh duramh pou ma" epitrepei thn anabash prov tov Qeov thn qelsh. Gia ena ololhro cronw ta mnumata pou tou stelmoun oi pneumatikoiv tou ton briskoun etoimo thn paramonh th" afiewsh" tou ston Qeov me ta MikravSchmata.

Ëtsi sto telw th" prwth" meva" pou ekane ti" pneumatikev askhsei", grafei:" H qelshvma" sthn anabash prepei na eivai sunephtv plhth", hrwikhv Mia stagerhv qelsh pou den allazei me ton anemo allavparamerei pisthvstiv arcev tou Staurwmevrou Cristouv Mia qelsh pou den caivtai pivw apovta koufiavlogia tou kosmou, allavparamerei parta zwhrhvkaivdunathvgia na bohghsei thn anabashvma" prov ton Qeov Authvh anabash qelvi mia hrwikhvqelsh giativ duskolo" eivai o skopov. Qelvome na moiazoume ston Staurwmevo Cristovo opoiw den ma" proteivai tipot'avlo paravto Staurovtou , pou prepei na agkaliavzoume kaqhmerinav Hrwikhvpepileon, giativh dikhvma" anabash den ezei fasei" allav eivai duskolh kaivsunechv kaivqa eprepe na ma" fqeivvi entelwv. Allavgia na ftavzoume s'autovto shmeiv eivai apairaihtoi h Exomologhsh kaivo Pneumatikov.18) Cavhka na eav thn eukairia na frontizw ton agaphmevo Pater Del Greco thn nuvta th" paramonhv th" Megalh" Pempth". Oi avloi pevasan authvh nuvta sthn ekklhsia, edwvsto Spiivi, apovti" evteka w" ta mesavucta, mprostavsthn Eucaristia.. enwvegwproskhvusa ton Cristovpou upofevvi sto prosvwpo tou patera (to ekana akribwv me autovto skopov), twva faivetai oti aisqavetai kalvtera, a" elpizoume !" 19) O iereav" tou Tagmato" tou Agiou Camillo gia ton opoiw milovse o Nicola, metavapovmia egkeivsh sto laimov sumplhrovse osa evege ekeivw", me kavvi pou ta graptavtou Nicola dev leve : "Hmoun etoimovqavato" kaivo dokimo" D'Onofrio me frontize kaivparhgorovse legonta": Pater, enwvete tou" povou" sa" ston povw tou Cristovpou yucorrageiv shmera eivai Megalh Paraskevymia wraiv meva gia sa", pou upofevvete mazivme ton Cristov! Potevden xevasa ekeiva ta logia pou mou evege ekeivw" o maqhthv ma" me tosh pisth kaivtrufervhta."20)

..KAI SAN MHTEPA H PANAGIA

Mazivme ton Staurwmevo Cristov o Nicolino evrefe mia idiaivterh, trufervh storghvgia thn Mhtera Tou, thn Panagia. Sta graptavtou, kaivligo prin pevqavei, apovto krebavvi tou, parta eize truferev kaivstorgikev ekfrasei" pou prepei na ti" doume sthn diavtash mia" eswterikhv kaivmustikhv scesh" th" yuchv tou, h opoia qelvi megalo sebasmovopw" akribwv sumbavvvi ovan briskomastai mprostavse mia paromia scesh sth zwhvtwn Agiwn pou h Ekklhsia ma" profevvi san deigmata. Ena apospasma : "Eivai kourasmew", canw scedov thn empistosuvh mou..h zwhv" dokimo" me epibaruvvi..giativ Eivai o qavavvimo" ecqvov th" yuchv mou pou me talavpweivv eivai o Kvrvio" pou me exagnizei. Pote qa televvsei authvh exwria... ac ! sklhrvh gh ! ..Qelw na pevqavw nwriw, ama arevvi ston Qeov gia na pav sthn agkaliavth" Mhtera" mou. Qelw na pav na xekourastwvston Paradeiso..navManovva gluklavna, pou sigavsigavhremhse h yuchvou kaivporwvpavi na koitavw pivvmakriavauthveivai h qelsh tou Qeov "Tota ita Christi crux fuit et martyrium" (olh h zwhvtou Cristovhvan staurov kaivmartuvio), kaivegvvvi qelw... Na kavw ton kvrvio... ..Oci, oci, oci ! Allavola gia Sa", Cristevmou, Panagia !"21)

STHN "MIKRH ODO" THS AGIAS TEREZA

Ena deigma pou ton odhgase sthn proovto tou prov tov Qeovhvan sigoura h Agia Tereza th" Lisieux. H dikiavth" mikrhvodo" egine o kvvika" th" sumperiforav th" zwhv tou. S'ena gramma pou esteile sthn mava tou, h opoia anhsucovse gia thn sklhrvhta tou Tupikov o Nicolino gia na thn hsucasei kaivna th" deixei povso kanonikhvkai aplhvhtan h kaqhmerinhvzwhvtou, th" evege: "Ola ta kavoume gia ton Kvrvio kaivgia thn agaph tou. Den creiazetai na kavoume tipota to exairetikov san sklhrv timwri" h na koimhquome sto pavvma.. h Agia Terezia th" Lisieux, mia kalogria apovthn Gallia, den ekane tipota to idiaivtero, ekane monw ov ti eprepe..ovan hvan 24 cronw pevane apovfumatiwsh, kaivevine agia.." 22)O Nicola eize gravei mia proseuchvthn opoia, an den anhvvi me sigourlav sthn Agia Terezia, eivai sigoura grammev apovmia mustikhvyuchv Edwv anafevvome ena apospasma pou exhgeivkalavosa eipame:"..Dvste mou ton

sparagmoy dwste mou to marturio th' agaph, partha mono o, ti aresei perissovero s'Esav, na sa' katew partha parafora..Egwveimai erwteumenh me ton Staurwmeno Cristov Na fugei apovmewa opoiadhote avlh caray opoiadhote avlh areskeia ekto' apovekeiwh pou ezw ston Agaphwmeno Staurwmeno Numfio mou. Qelw na katew entelwv kaivparafora thn plhwmenh KardiavSou, kaivna eimai mesa Th', ensarkwmenh se mia monadikhvpragmatikothta: na xecaw entelwv ton eautovmou gia na giwv entelwv eza m'Esena, Agaph. Na xecaw entelwv ton eautovmou partha, kaivme ton pivsklhrovtropo, na mhn upawcw piav egwvallahvmeno Esuy Esuy Staurwmenh Agaph." 23) Kaw, o Nicolino shmeiwse:" Proseuchv pou qa lew toulawsto trei' forev thn hmera, kuriw" an mou eivai dunato, to prwiy to meshmevi kaivto bradu prin na koimhwv Eize mazeyei ova ta bibliav pou ekdovhkan th' Agia' Terezina th' Lisieux kaivzhtouse ka'euqeian apovto Monasthv th' sthn Gallia na tou steivoun ti' teleutav ekdosei". Hxere poluvkalavta gallikavkaiveize archsei na metafrizei ta poiwmata th'. Autoiveivai duo stivoi apovto poiwma " To na zeiv apovagaph" pou ma' deiknoun poso epiqumouse na prosarmozetai ston agaphwmeno Staurwmeno Cristovtou :

" To na zeiv apovagaph edwvapano sth gh den shmaiwei na balvi" thn skoinhv sou sthn korufhv tou Tabor/ shmaiwei na anevi" me ton Cristovapano sto Golgoqav Shmaiwei na dei' to Staurovan qhsaurov Ston Ouranovqa zhsw apov caravh dokimasia tote qa exafanisteivgia partha / allavedwvkatw qelw, ston pono, na zhsw apovagaph ! ..na peqaiwv apovagaph eivai toso glukovmarturio kaivautoveivai oy ti qa hqela na paqw. Ceroubim ! Anayte ti" luv", giativto aisqanomai, teleiwv h exoria mou ! ..Flogerovbevo, fqeive me sunecwv, raghse thn kardiavmou s'authv thn qliberh exwria.. Qeikov Ihsouv, pragmatopoihse to oneirovmou : na peqaiwv apovagaph !". 24) Autoveivai to mustikovth" megavh" sugkiwhsh" ektimhsh" kaivenqousiasmov pou prokalvse to tragikovteleutav crow th' zwhv tou kaivto perasmavtou ston Ouranov Aisqanovan olofanera thn pneumatikhvdiastash, sthn opoia hvan bouthgmw", opw' deivnoun kalavautavta logia apovto teleutav gramma pou esteile stou' goneiv tou : " Egwveimai caroumeno" na ezw thn eukairia na upoferw ligo twra pou eivai nev", giativautaveivai ta wraivtera crowia na proferev kanei' kav sto Qeov H Agia Terezina eivai thn agia pou agavwvperissovero, giativmou moivazi poluv kaivauthvavrwhthse ovan hvan ligo megaluvterh apovta eikosi, epaqe poluvkaivpevane sta eikositesera..poluagaphmewoi goneiv, proseuceivte kaiv eseiv gia na mou dwsei pavli thn duramh o Qeov, evsi qa mporesw na giwv ierev" kaivna douleww akoma poluvgia ti' yucev. ama omw" o kalov Qeov qa zhthsei kav diaforetikovapovmewa kaivapovsa", na eivai euloghmw" o Qeov, giativxerei ti kanei kaivti eivai kaluvtero gia ma". Den mporoume na kavoume tivota, emev den ta xeroume autav mono o Qeov ta xerei.." 25)

MERIKES MARTURIES

Osoi eidane thn sumperiforavtou mprostavsthn uyisth dokimasia, katalabane to mhromavtou. H ektimhsh pou ekfrasthke thn stigmhv tou qanavou tou sunecise, opw' eipame, kaivpragmatopoihthke s'ena exairetikovkuma storghv kaiveusebeia" pou xepvrase ta ovia th' qrhskutikhv oikogeneia" tou Agiou Camillo kaivta sumora tou crowou. Qeloume na epibebaiwoume oxyti ma' avhse o Nicolino sta graptavtou ozi mono me ta dikavma" logia, allavme mia epiloghvapovti" piv shmantikev marturie" pou ezoun grafteivgia thn GenikhvAithsh tou Tagmato" tou Agiou Camillo.

..STRATIWTHS THS QEOTOKOU

Evsi to periodikovth" "Stratia th' Qeotokou" ton parousiase stouv anagwvste" tou "Eftase sto trivto epipedo th' Stratia" th' Qeotokou, to epipedo th' plhv" proforav tou eautovtou, carivzonta" entelwv th zwhvtou sthn Qeotoko, evoimo" na devetai me pivstha kaivgennaiothta opoiadhote qusia gia na prosarmozetai sto Musthvio, sta Pavh kaivston qavato tou Cristov mevri to marturio. O Nicolino , fqarmw" apovto pono profere ton eautovtou sanvquma gia pollouv adelfov pou eivan anagkh apovelpida kaivswthria. An kaiveivai diaforetikev oi sunqhke" mporoume na poume oti h proforavtou moivazi m'ekvwh th' tou Pater Kolbe, o opoiv" brhke cavh sthn Qeotoko thn agaph kaivthn duramh na dwsei

thn zwhvtou ozi mono gia eman patera pou eize mia oikogeneia, allavgia olou" tou" anqrwpou". O qanato" tou dokimou tou Agiou Camillo kaivto marturio tou Pater Kolbe briskoun thn exhghshvtou" kaivto mnumavtou" sta aiwria logia tou Euaggeviou.. O Nicolino, toso neo" allavkaivto so sofo, eize katalabei poluv kalavo, ti elege o Pater Kolbe sta graptavtou : " Zoume mono mia foray ozi duw..gi'autovden prepei na eimaste agioi misavkaivmisay allaventelw, gia na doxasoume kalutera thn Qeotoko kaivcarh s'Ekeinh, gia thn megaluterkh doxa tou Qeou" 26)

..LUTRWTIKOS PONOS

"Eblepe pantouvthn qelvsh tou Qeouy prov ton Qeovprosanatolize olv" ti" praxei" tou kaivdecovane me caravti" stenacwrie" kaivtou" ponou". Mou elege:" O ponos" eimai to kalutero nomisma me ton opoiw mporoume na agorazoume ton Ouranov". O qanato" tou hvan hvemo" kaivegwveiza thn carh na eimai kontavtou. Stou" epomenou" mhre" h arrwtia tou fanerwvke olo kai piovsklhray kaivhvan olofanero ovi o Nicolino upefere allavpanta me megalh axioprepeia. Proseucovan poluvgia touv amartolouv kaivaisqanovan ta Pagh tou Cristouvkaiv tou" ponou" th" Agia" Terezina san deigmata na mimeivai scedov kurioliktikav sthn arrwtia tou katafere na antimetwpizei san to Cristovti" stasei" mia" makriav poreia" prov to Golgoqay phgaimonta" me caravsth sunavthsh me ton Patera sthn Basileiavtwn Ouranw, uposcomenh gia tou" pistouv kaivkalouv doulou". "Sumparastatousa ekeinh thn nueta ton D'Onofrio kaivxafnikay movi" xhmevne, me xupnhsan oi agwniote" fwnev tou. Etrexa sto mikrovdwmaio tou.

Ekeino" sthrizovane stou" agkwre", oso tou epitrepone oi dunamei" tou, kaiv zhtouse zhpravston Qeovna ton giatreyei:" Qa giw ierea", qa swzw pollev yucev.giatreyevme Kurie, Se parakalwPanagiavmou, bohqa ! Agie Camillo !.Pater, bohqhsate me ..elate na proseucomaste mazi y giativprepei na to petuw autovto qauma, prepei na giw kalav..Ton bohqhsa na shkweivkaivmetavapovligo hremhse exantlhemo". Ustera, me hvemh fwnhvkaiventelw paradwmero" sthn qelvsh tou Qeouy eipe:" Kalay allavan den eimai dunator..na giwei opw" qelvi" Esuy Qeevmou." Autovennouse, an kaivzw" den qumamai sthn kurioloxia ta logia tou..kaivmou ekane entupwsh poso paradinovane ston Qeoy kaivekeinh thn uyisth apodochy toso pou den mpovesa na mhn thn sugkriw me thn sumperiforavtou Cristouy o Opoiw" iketevei, allavsto telo" paradivetai se mia qaumasia apodochy th" qelvsh" tou Patera. Oi giatroivapofasisan scedov amesw" na tou karoun mia egkeivsh. Prav" kaivupotagmemo" opw" panta kaivbaqeiavenwmero" ston ponemov Cristovkaivme thn arrwtia th" Agia" Terezina savprovupo, dezhthe na upoblhqeivse mia toso epikindunh egkrush. Allavdecovane ta panta cwri v antistash, kaiva vne hvemo" meva metavapovth hmeva, na ton aplwoun kaivna ton karfwoun apav sto StaurovPerase thn periodo prin to Pasca me idiaivterh, evtwnh sugkewtrwsh, kaivsullogizovan ta Pagh tou Cristouvsta opoia prospaqouse na prosarmozetai olo kaivpiovpoluv Den eize piavkama aporia gia thn arrwtia tou, pou thn ewiqe na giwei kate meva piovdunathvkaivna epekteivetai se ova ta mevth tou. Ola ta pragmata tou ginontan piovduskola, mevri kaivta piovmikray afouvh anapnovhtou hvan olo kaivpiovduskolh. Meva me th hmeva ezane bav", par'ole" ti" megave" prospaqeie" kaivti" qerapeie" na ton uposthrizoun kaivna tou anoigoun ligo thn ovexh."

Allavavese ston Cristoy o Aiwrto" ierea", na ton fevei grhgora sthn korufh tou Golgoqavopou o Nicolino egeine olokawwma gia olou" kaivprosfere hrwikav ton eautovtov ston Qeovsavquma agaph" opw" h Agia Terezina, h opoia ton hqele kalesmero th" sthn Lisieux , sthn Gallia, ligo priw perasei apovthn stenhvQura pou levi to Euaggevio, apovauthvth gh sthn Basileiavtwn Ouranw. Tovxanaeida pav nekroy sto krebati tou. M'ekane megalh entupwsh to proswpov tou. Ena proswpo liposarko, sobaroy cwri v kama fwteinovhta..to perasmavtou qa hvan pragmati marturikov H teleutava wra tou, bouthgmerh sto skotadi. O Nicolino eize dokimasei poso pikrovhvan to Pothvion tou Cristouvkaiveize akoma sto proswpo to morfasmovapovth pikra. Mou evcetai sto novtwra, h fusiognwmia tou Ponemov Doulou gia ton opoiw mila v h Agia Grafhv:" Den ezei emfawish ovte omorfia gia na trabhvi ta blemmatavma", ovte lamyh gia

na ton cairomaste" Έτσι, opw" tou Cristoy kaivo Nicolino "Diagraφhke apov th gh twv zwntanwv". Teleiwv me ta logia mia" filh" th" mhtera" tou, h opoia hvan kontavston nev foiththvse oih thn odunurhvporeia tou. Aphiuyuchy evsi zouse xanavekeime" ti" stimev pollavcromia argotera : "Mou fainovane o Staurwmero" Cristo, galhwio" kaivgemato" empistosunh" ,me thn proseuchv panta sta ceivh, pou kavouse thn Panagia "Mama". Sto telo" eskuye aristerav to kefavi, kounhghke ligo h glwssa tou, kaivpevane evsi, hvema, cwri' avle" kinhsei". O giatrov diapistwse to qanatov tou, avoixe thn porta kaivkavese thn mama tou: "Kuriva, na o uiovsav" , san na hvan h Panagia pou thn paradinovane ton Staurwmero Uioth". Ha mama agkavvase ton uiovkaivmetavepese sta gotata kaiveklave dunata

..TO MHNUMA TOU

O ti'vlo" th" mikrhv, petuchmewh" biografia" pou gra'vthke ligo metavto qanatov tou,
" Quando l'Amore prega"²⁷),(Otan prosevcetai h Agaph) , hvan mia shmeiwsh apov ekeime" pou o Nicolino egrafe gia na akolougevustera kalutera ti" endeixei" tou". Cavhke. Alla o kaqghthv tou sto Seminario, pou eize thn eukairiva na deiv authvthn biografia, leev ovi sthn ousiva hvan emneusmewh apovta logia tou Agiou Agostino, " Agaphse, kaivkame o, ti qevei".
Elege ovi ovan sugkrinwme thn agaph ma" me thn Agaph tou Qeouv tove mporwme na perpathwme me thn bohveia th" proseuchv kaivth" parousiva" Tou prov to stwzo ma". " Otan o Qeov kavese ton Nicolino na sumplhrwsei sth savka tou , opw" leev o Agio" Paulo", o, ti eveye sta Pagh tou Cristoy gia to Swma Tou, pou eivai h Ekkhsiva, o Nicola den arnhghke. Demew" baqivasthn Qeotoko, evhse me sunepoia o, ti egrafe se mia hvemh bradiavovan hvan sto Seminario "Tota vita Christi crux fuit et martyrium, oih h zwhvtou Cristoy hvan Staurov kai martuvio", kaivv'autov prosarmvthke dunata opw" egrafe:" Ta panta gia Sa", Cristevmou, Panagia." H "kainourgia mhtrvhta" pou evabe h Panagia apovton Uioth" pou pevaine apavo sto Staurov mia pneumatikhvkaiv kaqolikhmhtrvhta pou agkaliavzei ovou" tou" anqrwpou", gia na briskoun thn duramh na meiwoun pistoivston Cristovmazivth", mevri to Staurov kaivgia na givai kavve povv", anagennhmero", ovi piavadunamiva, allavduramh tou anqrwpou, ²⁸) authvthn pneumatikhv mhtrvhta thn evhse plhw" o Nicola , kaivma" avhse eva qaumasio deigma. O nev" maqthv tou Seminario tou Agiou Camillo, pernovta" apovto musthvio tou anqrwpinou povvou ston opoio cavise o Cristo" mia luvrtikhvaxiva, evhse authvthn pragmatikovhta me hremiva kaivcarav kaiveivai eva" axiopistov martura" th" alhveia" oti an zeivkaneiv ti" Euaggelikev sumboulev, tove : "Fanerwv s'authvth gh ta ouraviva agavavhth parovta, martureivkalutera thn kainourgia kaivavwria zwhvthn opoiva exagovase gia ma" o Cristo" ²⁹) ovan ma" luvrwse, kaivproanaggevei kalutera thn mellontikhv anastash kaivthn doxa th" Basileiva twv Ouranwv."³⁰)
Oi nevi pou plhsiazoun thn braceia epigeia empeiriva tou, paramewoun gohteumewoi. Gia ovou" qumwaste thn Marie Louise, h opoiva devqhke thn prosklhsh pou ekane o Iwamh" Paulo" II° sthn Compostela: "N'avez pas peur de deenir saints! Mh fobaste na givete agioi!" , kaivma" eipe oti apofashse na pavai ton Nicola D'Onofrio san deigma zwhv."Eyacna eva sugcrono deigma zwhv kaivbrhka sth zwhvtou Nicolino ta scedia pou apofasiva na akolouqvprin ligo kairov ³¹)Eivai cromia piavpou h Marie Louise afierwvetai entelwv s'ena kainourgio vdruma pou pragmatopovievthn uphreslavston Qeovmeso th" bohveia" stou" avrwstou" kaivftwcouv adel fouv.

UPOSHMEIWSEIS

- 1) "Un amore gioane"-Scritti di Nicola D'Onofrio, studente camilliano- **Hmerologio tou Nicola, me eisagwghvtou Pateva F.Ruffini, Postulazione generale camilliani** (Genikhv Aivhsh tou Tagmato" tou Agiou Camillo), Rwmh,1990. Autografa grammata ariq.3, 30 Iouliou 1957, s.117
- 2) Sto idio, teleutaiva melevh, sti" 6 Oktobriou, s.63.
- 3) Sto idio, deutervh melevh, panta sti" 6 Oktobriou 1959, s.24. O Nicola eivai 17 cronwv kaiv

- είναι φοιτητής στο δευτερο ετών του Γυμνασίου.
- 4) A.Cardone, "Quando l'Amore prega", Studentato Camilliano. Deuterh εκδοσh, Rwmh 1968, s.56 . O suggrafeas hētan tote hgoumeno" kaivmpovese na akolouqeivkaivna gnwrisei kalavton neos foiththv H marturia tou einai poluvshmantikhv
 - 5) H GenikhvAivhsh tou Tagmato" tou Agiou Camillo ezei to elegco me thn eggrafhvtou me thn hmeromniav 5 Dekembriou 1958.
 - 6)Uparcei pistopoihtikovme hmeromniav 8 Oktobriou 1982 pou bebaiwnei ovi sto nosokomeio "S.Camillo" th" Rwmh" sti" 30 Iouliou 1963 o iatrov G.Tinarelli ekane thn eceivhsh sto Ceirourgeio "Malpighi" th" Ourologia" kaivdievaxe istologikhvexevash.
 - 7)Sti" 6 Augoustou 1982 to idio nosokomeio ma" edwse akribev antigrafo me ariqmovPART.6920 DS th" istologikhv exevash" pou ekane o iatrov Tommaso di Giulio sti" 9 Augoustou 1963 gia ton Nicola D'Onofrio, me diagnwsh: savkoma.
 - 8) To bibliario tou Panepistimiou ezei thn hmeromniav 30 Dekembriou 1963 kaivto ariqmov17533.
 - 9) Uparcei giatrikovpistopoihtikovkaivgi'authvthn exevash.
 - 10) F.Ruffini, "Nicola D'Onofrio, Chierico Camilliano-Testimonianze" , Postulazione Generale Camilliani, Rwmh 1983, s.97, ceirografo 1 : " hētan sti" 1964, Ianouario, Februario.." "Agaphtev Tommaso, egwvpeqaiw, allavden m'enoiazai tipota..moro lupamai gia thn mamay pou qa upoferei poluv"
 - 11) Sto idio, s.121, ariq.4.
 - 12) Sto idio, s.122, ariq.6.
 - 13) Arqro sto periodikov"Fermento di ita", tou Idrumato" "L'Apostolato di Maria", me ton tiulo "Il Chierico Nicola D'Onofrio e S.Teresina", sti" 12 Iouliou 1964, ss. 25-31.
 - 14) Iwavnh" Paulo" II, apovto Egkuklion "Salifici Doloris", 11 Februariou 1984, ariq.26.
 - 15) Oi pneumatikoivkaivoi daskaloi twv dokimwn eizan tote thn kalhvsunhgeia na zhtawe stou" foithtev tou" na kratawe ena hmerologio. Sthn periptoshvma" autovhētan poluvimo.
 - 16) "Un amore gioane.." s.21. Einai sti" 5 Oktobriou 1956 kaivo D'Onofrio einai foiththv sto Gymnasio.
 - 17) Sto idio, s.24
 - 18) Sto idio, s.86
 - 19) Sto idio, s.70
 - 20) Cardone A., "Quando l'Amore prega". S.56.
 - 21) "Un amore gioane", s.7
 - 22) Sto idio, s.133
 - 23) Sto idio, s.107
 - 24) Sto idio, s.155, 158
 - 25) Sto idio, s.144s. Sthn Lisieux sti" 16 Maiou 1964, ligotero apovena mhra prin to Qawato.
 - 26) Giancroce P. Siliio sto "Il caaliere dell'Immacolata", settembre 1981, s.4. O Nicola D'Onofrio eize kanei thn eggrafhvsto vdruma tou Pateva Kolmpe, o martura" th" Auschwitz, pou uphrece sthn Villamagna kaivto proveine se filou" kai suggeneiv.
 - 27) Bl. Uposhmeiwsh 4
 - 28) "Salifici doloris" ariq.26.
 - 29) Sto idio, ariq.19
 - 30) "Perfectae Caritatis" ariq.44
 - 31) "Un amore gioane" s.9

ΟΙ ΙΕΡΕΙΣ ΤΟΥ ΑΓΙΟΥ CAMILLO, MARTURES THS AGAPHS

Ο Άγιος Camillo evabe apovto Qeovto cavisma na martureivston kosmo thn agaph pou parta trevei o Cristo gia tou" arwvstou" kaivponemewou". Gi'autov hgele na prosqeiv sthn Akolouqia tou Proschmato", mazivme thn uposcesh Ftwtzeia", Agnovhta" kaivUpakohv pou kanei o dokimo" se ova ta Tagmata gia na giwei iereav", kaivmia tevarth uposcesh na uphreteivtou" arwvstou" pash/qucia/ "kaivse periptwsh panoukla", hv opw" lewe shmera, mevri kaivme kinwuno zwhv. S'autev ti" prwte" tesseri" aiwne" oi ierei v tou Agiou Camillo marture" th" agaph" pou casane thn zwhvtou" einai 300, allavapovautouv xevoume moro 252 onomata. Polloiveivai pou quciazane thn zwhvallavmeivane anwvumoi, giativhētan toso tragikev oi sunqhke" pou den epevrepav se kanewa na kanei efhmeridografikev dihgheiv". H prwth qucia egine to 1589, liga cronia metavthn idrush tou Tagmato", sto Pozzuoli (Napoli), vnan creiasthke bohgeia gia evan

ispanikovstolo pou eize kollhsei ton tufo. Amesw" o Agio" Camillo profere tou" trei ierei pou casane th zwhvtou" san "Prwimou" karpou ap'olou" tou avlou" pou qa akolouqousane sto melon kaivqvantimetopizan autovto kainourgio qawato, qusiawnta" ti" zwev tou" gia thn ugeia twv sunanqrwpon tou".. To 1606 sthn Napoli gia kollhtikovpuretovbriskoume ewan nev apovto Bucchianico pou qusiasthke gia na frontizei tou" avrwstou" sto Nosokomeio th" Euaggelistrìa": hvan o anhyioy tou Agiou, Onofrio de Lellis, o opoiw" hvan akoma dokimo" kaiv egeine deigma gia olo to vdruma. O idio" Agio" Camillo pou hvan o qeio" tou, tou emeine dipla mezwri to qawato kaivton eklaye poluv sthn idia periptwsh polloivavloi casane thn zwhvkaivmeizane, opw" eipame, sthn anwnumia. Lewe oi cronikografoi th" epochv ovi : " Hqan tosoi oi dikoivma" pou peqawane, pou den ctupousan piavoi kampaw" ovan tou" eqayan, gia na mhn tromazoun oi geitwne". H tromerhvkatastrofhvth" panouza" pou ctuphse thn Italia sto 1656, kostise mono sth Napoli thn zwhvse 96 ierei tou Agiou Camillo kaivpolloivavloi casane th zwhvse avle" povei". Ap'autouy, qumomaste o Geniko" Hgoumeno", o Pater Marco Antonio Albiti, kaivoi EparciakoivHgoumenoi th" Rwmh", o Pater Luigi Franco, kaivth" Napoli, o Pater Prospero Voltabio. Sta eggrafa th" epochv diabazoume:" Ta spivta ma" eivai scedw adeia, afouvcaqhkan oi katoikoi tou"..kaivh dustukismewh periochvma" emeine cwri ta melh th" kaivcwri archgov.allavdunathvemeine parta h pisth sti" upwscesei" pou ekane o Staurwmeno" Cristov ston Agio Patera ma" Camillo, oti to dikovma" vdruma qa sunecizei.. Pevasan oi qevle" apawo sto mikrovfutovtu Agiou Camillo kaivto ldruma tou dunamwqhke kaivbrisketai piavstou" 5 hpeirou". To teleutaw aima pou cuqhke gia na ezoun bohgeia "pash/qusia" oi asqenoiveivai sthn Ispania, sthn periodo tou tragikouvpolemou sthn dekaetia twv '30, sto telw" tou aiwma : 12 ierei tou Tagmato" tou Agiou Camillo martuwhsan thn agaph tou Cristouv gia tou" ponemewu" kaivskoqhkan gia thn pisth tou", "in odium fidei". An kaivden mphkane akoma ston Karwona twv Agiwn, perimewume na mpouw sto marturologio tou lwbhlaioy.

PROSEUCH

Kurie kalevkaivsplacnikey Esuvpou kalese" ton Doulo Sou Nicola D'Onofrio sta diabhmata tou Cristouv gia na proferei ton plouto tou nou tou kaivth" nev", flogerhv kardia" sthn uphresia tou UioySou proswpopoihmeno" stou" asqeneiy, doxase ton pistovDoulo Sou kaivkame na ton anagnwrizoun oi sugcronoi nevi opw" ewa paradeigma zwhv sthn odovth" agaph" kaivth" qusia" gia na feroun ti" yucev s'Esena pou zeiv kaivbasilevei" me ton Uiovkaivton Agio Pneuma sti" kardiev twv tekwn Sou. Amh.

Opoiw" qewreivna ewei dectevmia cavh, parakaleivai na eidopoitsei to vdruma tou Agiou Camillo se authvthn dieuqunsh:

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Photostory