



Ministers of the Infirm

Newsletter

N. 111

The Camillan world seen from Rome...and Rome seen by the World



A healing presence



Ministers of the Infirm
Newsletter N.111 | November 2025



Edited by:
Communications Office
Piazza della Maddalena, 53
00186 Roma; Tel.: +39 351 318 6090
Email: comunicazione@camilliani.org
Website: www.camilliani.org

Cover photo: Fr. Pedro visits residents
of a nursing home in Thailand during his
canonical visit on November 3, 2025.

In this issue

Monthly Message

The dying of St. Camillus,
between tenderness and hope 03
Fr. Pedro Tramontin

Cover Story

Strengthening the Camillian mission in Thailand:
canonical visit 2025 06
Fr. Phakavee Peter Sengcharoen

Health & Care

Training in Compassion: *San Camilo* Center
cultivates the art of accompaniment 09
Juan Pablo Hernández

In Memory and Celebrations

50 years of care and humanity:
Sant Camil Hospital-Residence
celebrates its anniversary 10
Fr. Dionisio Manso

Journey of New Vocations

Diaconate Ordination of Gianluca Spalice 11

New Books

"Giving voice to illness" by *Bro. José Carlos Bermejo*
"Mourning one's own death" by *Fr. Mateo Bautista*
e *Ximena López*
"Desert of Solitudes" by *Fr. Francesco Zamboti* 12

Remembering our Confreres

Fr. Umberto Rufino 13
Fr. Pategma François Sedgo 14



The Dying of Saint Camillus, Between Tenderness and Hope

Dear confreres,

Peace and joy in the Lord Jesus!

The month of November begins with the solemnity of All Saints and the Commemoration of All Souls: in the West, it is remembered as the 'month of the dead'. It is a good opportunity to reflect on the ancient ardor of the Camillian charism, offering new credibility to the hospital ministry and domestic apostolate of the 'fathers of good death', starting from the existential style with which St. Camillus lives and celebrates his death. Our tradition tells us that from the very beginning of the Order's foundation, the piety and zeal with which St. Camillus and his confreres accompanied the dying were such that the presence of the Minister of the Sick at the bedside of the dying was believed to be a sign of predestination.

Unfortunately, for a long time, no one wanted to talk about death and dying. Taking into account this ambiguity in the attitude of contemporary man towards this crucial event in our lives, I am increasingly convinced that the attitude we take towards death depends largely on the attitude we take towards life.

Take, for example, the life and death of St. Camillus. It is clear that the saint's experience took place in an era far from our own, culturally characterized by different parameters and values. But perhaps it is precisely this distance in time and culture that will help us rediscover our way of life and thus also how to live responsibly when 'the hour of our death' comes. The death of St. Camillus is accurately narrated by his first and contemporary biographer, Father Sanzio Cicutelli. What face of death is revealed here? How does Camillus experience his death and dying?

One is struck by the serenity that stands out in the whole picture of Camillus' dying. And this is without detracting from the seriousness and drama of the event.

Death is understood as the most important step, or passage, in life. Camillus is fully aware of this aspect. The dramatic dimension of death emerges from this awareness and is expressed as a tension between the intense joy Camillus feels at the thought that he will soon enter eternal life and the consideration of his own unworthiness for such a gift, for which he appeals solely to the mercy of his Lord.

Another tension dominates the whole scene: the intense desire to be forever with his Lord, whom he has served here on earth in the poor and sick. Ever since he heard from the doctors that his illness was irreversible, he has been striving and wanting to hasten to reach his goal. And not because of fear of the suffering that may accompany his decline, but solely because of his desire to 'go and rest in Heaven with Christ'. He is well aware that death does not end life, but rather finally introduces it into its fullness.

Camillus does not forget or neglect to bring to completion what has been his earthly mission: the service of the poor and sick through the establishment of a religious Order. From this concern spring the essential words he addresses to his brothers gathered around his bed, as well as the testamentary letter he addresses to his present and future sons, summarizing the thought, or rather the passion for the poor of our Lord, which dominated him throughout his life, and finally the spiritual testament that reveals the most intimate fibers of his spirituality, which he wants to be buried together with his body.

But perhaps the aspect that most strikes the contemporary observer is the centrality of the figure of the dying Camillus: in fact, he alone is the protagonist of the entire event and manages his own death in an absolutely personal way. Camillus' strong personality, shaped by his intense commitment to his mission, receives its final touch in death, which characterizes him as one who has given himself completely 'to the poor sick of our Lord', or 'to serve the Lord Jesus in the poor sick'.

What kind of man emerges from this narrative? Camillus lives a profound inner life, as demonstrated by his praying, his desire to 'gather himself' in order to assimilate the contents of the sacramental act of Viaticum and Anointing that he has experienced, his conviction of hope in the future life where he will be with Christ forever.

There seem to be three coordinates on which Camillus' existence unfolds and which illuminate the meaning of his death: the certainty of eternal life. Death is thus understood as a passage, the supreme moment of the transformation of the disciple of Christ that began with Baptism. Secondly, Camillus' entire existence is marked by conversations with the Crucified One, the Virgin Mary, St. Michael the Archangel, and the saints. Finally, Camillus lives his life in a constant attitude of Samaritan service to the poor and sick. He lives totally decentralized from himself, to be entirely centered on Christ, whom he sees in the person in need of care and tenderness, not concerned with himself, but focused on the other, taking seriously the Gospel statement: "Whoever tries to save his life will lose it, but whoever loses his life will save it" (Lk 17:33).

Camillus, in his dying, reveals to us that man achieves his fulfillment only by

transcending himself, that is, by committing himself to something or someone other than himself. If, on the other hand, he stubbornly seeks his own fulfillment and happiness, he will never find it. This was Camillus' art of living, which prepared him for his art of dying. Indeed, we can say that Camillus' death is the most complete expression of his art of living.

We remember with gratitude our Camillian confreres who have died in the Lord, faithful to the charism and ministry, bringing consolation and hope of resurrection to the sick: true fathers of a good death and witnesses of our faith. We also pray for those who have died after receiving care and service from Camillians, that the Lord may welcome them into His mercy. May this month dedicated to the memory of the deceased help us to live our charism more intensely, experiencing death to the world and witnessing, through our lives and ministry, to the hope of eternal life.

With fraternal affection,

Fr. Pedro Tramontin
Superior General



The blessing and inauguration of the newly renovated OPD of Camillian Hospital, Bangkok

Strengthening the Camillian Mission in Thailand: Canonical Visit 2025

The canonical visit brought new vitality and deep encouragement to the Camillian mission in Thailand.

By Fr. Phakavee Peter Sengcharoen

From October 27 to November 13, 2025, the Camillian Province of Thailand welcomed the Canonical Visitation of Father Pedro Tramontin, Superior General, and Father Gianfranco Lunardon, Vicar General. Far beyond a formal ecclesiastical duty, this visitation unfolded as a deeply fraternal and spiritual journey, marked by warmth, encouragement, and a reaffirmation of the Camillian mission in Thailand. Father Tramontin described their presence as that of a “Father” and a “Brother,” bringing the love of God and the blessing of St. Camillus to the 38 religious members serving across 11 communities.

The visitation began at the Camillian Formation House in Sam Phran, where the Superiors engaged in heartfelt dialogue with the 10 brothers studying philosophy and theology. Their presence extended to the nearby Elderly Center and continued through San Camillo Hospital in Ban Pong, where they met children with disabilities at Baan Sitthida and visited the Camillian Sisters at Bethany House. In Bangkok, they spent time at the Camillian Pattanakarn Elderly Center, and later in Prachinburi, they visited the Camillian Social Center—once a leprosarium, now a sanctuary for poor and abandoned elderly, including cured leprosy patients.



Fr. Lunardon visits the house of the Sisters of the Lover of the Cross in Chantaburi Diocese



Fr. Pedro meets Archbishop Peter Bryan Wells, Apostolic Nuncio to Thailand

A particularly moving chapter of the journey unfolded in Rayong, where the Camillian Social Center serves orphaned children and patients living with HIV/AIDS. The Superiors visited the Palliative Care Unit and the “Garden of Eden” vocational training center, offering joy and spiritual comfort to those most vulnerable. In Lat Krabang, Bangkok, they presided over the Sacrament of Baptism for 13 disabled children and First Holy Communion for 15 individuals. They also blessed the Happy Farm, an ecological initiative inspired by Pope Francis’ *Laudato Si’*, designed to provide sustainable livelihoods for older disabled children.

The visitation continued with a joyful encounter at the St. Camillus Minor Seminary in Sriracha, where the Superiors shared dinner with 11 young seminarians, leaving a lasting impression. In Chiang Rai Province, they joined the celebration of the seminary’s 20th anniversary, visiting the center for hill-tribe children, the home for disabled children, and the local parish community. The visit culminated in a vibrant cultural celebration and the renewal of vows by 27 members of the Lay Camillian Family during a Mass attended by approximately 150 hill-tribe Christians.



In Bangkok, the Superior General blessed the newly renovated Outpatient Department of Camillian Hospital, a gesture that underscored the Order's commitment to professional healthcare integrated with its spiritual mission. Throughout the visitation, the Superiors also met with five bishops—Bishop Silvio Siriphong Charatsri, Bishop Philip Adisak Phorngam, Archbishop Francis Xavier Veera Arphornratana, Bishop Joseph Chusak Sirisut, and Bishop Joseph Vutthilert Haelom—strengthening ties with the local Church and affirming the Camillian role in evangelization and charitable outreach.

The journey concluded with a meeting with the Provincial Council and a final Eucharistic celebration presided over by Archbishop Peter Bryan Wells, Apostolic Nuncio to Thailand. His reflection on “Camillian Charism, the Language of the Poor” offered a powerful affirmation of the Order's mission and presence in Thailand.

This Canonical Visitation was a moment of grace and renewal. It brought spiritual encouragement to the religious, patients, and collaborators,



Fr. Pedro administers the Sacrament of Baptism at the Camillian Home, Lad Krabang, Bangkok

affirmed the vitality of the Camillian mission, and deepened the bonds of communion with the local Church. The presence of the Superior General and Vicar General was a tangible blessing, inspiring all to continue serving the sick and the poor with renewed zeal and fidelity to the charism of St. Camillus.



Training in Compassion

San Camilo Center in Guadalajara cultivates the art of accompaniment

By Juan Pablo Hernández

The *San Camilo* Center in Guadalajara (Mexico), run by the Camillian Religious led by Fr. Silvio Marinelli, recently hosted an intense week of training and pastoral activities focused on the humanization of care and accompaniment in suffering. The protagonists of this moment of growth were Bro. José Carlos Bermejo, Provincial Superior of the Camillians in Spain and director of the Center for the Humanization of Health, and Dr. Consuelo Santamaría, professor at the same Center.

In recent years, the *San Camilo* Center has consolidated an excellent training program, with master's degrees in Helping Relationships and Thanatology, Listening Centers, and spaces for spiritual assistance in hospitals. The leadership of Fr. Marinelli, together with Fr. Celeste Guarise and a team of collaborators, has promoted a culture of compassionate accompaniment, rooted in Camillian spirituality. Bermejo's visit represented a fraternal bridge between the training

experiences of Spain and Mexico, united by the common mission of humanizing suffering.

Two central moments were the closing ceremonies of the master's degrees in Helping Relationships and Educational Thanatology. Dr. Santamaría offered a profound reflection on pain and suffering, emphasizing the importance of ethics and spirituality in accompaniment. Bermejo encouraged the new professionals to experience tenderness as a revolution in care, reminding them that "tenderness is not weakness, but the highest form of human strength."

On November 4 and 5, 2025, the Center celebrated the 10th Congress on Grief, with over 200 participants. The theme "The Art of Accompanying" guided conferences, workshops, and round tables dedicated to thanatology and integral accompaniment. Bermejo gave a lecture on grief counseling, exploring the Humanizar model and the values of authenticity, ethical

empathy, and truthfulness. She also shared insights from her book *Artificial Intelligence and Grief*, emphasizing that "technology can never replace the compassionate presence that those who suffer need."

Among the presentations, Dr. Santamaría addressed childhood grief, while Dr. Guillermo Archéiga explored accompaniment in agony. The workshops explored topics such as reinterpreting loss, grief in Alzheimer's, hope in childhood, and support in cases of suicide risk.

The training activities and the Congress confirm the commitment of the *San Camilo* Center and the Camillian Family to comprehensive, scientific, and ethical training in the style of St. Camillus de Lellis. The collaboration between Mexico and Spain strengthens an international network dedicated to the humanization of health, opening new perspectives on the ethics of care, the spirituality of accompaniment, and the challenges posed by technology in the digital age.

50 years of care and humanity

Sant Camil Hospital-Residence celebrates its anniversary

In 2025, the *Sant Camil* Hospital-Residence in Sant Pere de Ribes (Catalonia) will celebrate 50 years of service to the health and care of the elderly in the Garraf region. This milestone is testimony to half a century of dedication, innovation, and fidelity to the Camillian charism, as recounted in the historical summary written by Fr. Dionisio Manso, a member of the local community.

It all began in 1962, when Mrs. Amanda Sagristà, widow of Mr. Marcer, contacted the Camillian Superior Fr. Francisco Canet to offer part of her property and land for the construction of a residence for the elderly. After various evaluations, the choice fell on Sant Pere de Ribes, where on September 17, 1967, the first stone of the building was blessed, now the site of the outpatient clinics.

In response to the needs of the area, the project was transformed into a regional hospital with an adjoining residence. On June 27, 1975, the *Sant Camil* Hospital-Residence was inaugurated by Fr. José María Delgado, with staff from the San Camilo Clinic in Madrid. Architect José Castiglione designed the project, which also included an accessible chapel rich in sacred art.

The residential units, particularly those affiliated with the *Vida als anys* program, stood out for their technical and human excellence, becoming a model throughout Catalonia.

With the transfer of health care responsibilities to Catalonia in 1981, the hospital was expanded with new services: emergency room, laboratory, radiology, intensive care, operating rooms, and much more. It was the first regional hospital in Spain with an integrated residence for the elderly, accredited by INSALUD and subsequently affiliated with the Generalitat.

The Camillian religious, together with lay professionals, formed pioneering care teams,



capable of combining competence and humanity.

Between 1994 and 1995, the Residence was expanded with new floors, physiotherapy services, conference rooms, and a Listening Center in collaboration with *La Caixa*. The Hospital-Residence actively participated in local life, signing the Garraf Health Coordination Agreement in 1993 and opening the Maternal and Child Service.

Among the innovations, the installation of solar panels inaugurated by the President of the *Generalitat*, *Jordi Pujol*, stands out as a sign of ecological commitment.

Today, the *Sant Camil* Hospital-Residence is a living organism, capable of evolving with the local area and the needs of the times. Its 50-year history confirms the solidity of a project based on professionalism, the humanization of care, and the Camillian commitment to human dignity.

Southern Italy

Diaconate Ordination of Gianluca Spalice

By **Sonia Ferrigno**



On Sunday, November 9, at the parish of San Camillo in Messina, Gianluca Spalice was ordained a deacon by His Excellency Monsignor Cesare Di Pietro. The celebration was a moment of intense spirituality and profound participation on the part of the parish community, the faithful, and the Camillian religious.

Gianluca's ordination is part of a mature and conscious vocational journey, marked by a strong sense of dedication to service and evangelical witness. In a year that marks the 450th anniversary of the conversion of St. Camillus de Lellis, the ordination of a new deacon in the parish of St. Camillus takes on an even stronger symbolic and spiritual value. The Camillian charism continues to speak to the hearts of young people, inspiring authentic and generous vocations, capable of responding with enthusiasm to the challenges of our time.

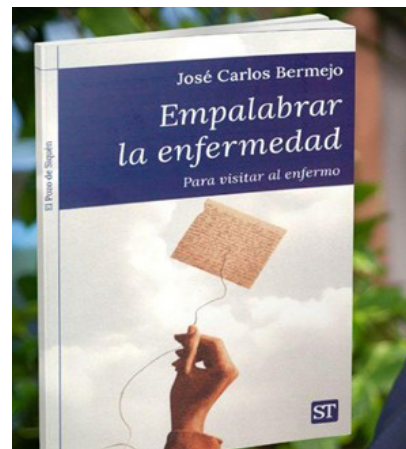


Giving voice to illness

By José Carlos Bermejo – published by Sal Terrae

With profound pastoral sensitivity, José Carlos Bermejo guides us on a human and spiritual journey through suffering, dying, and mourning. His new book, “Giving Voice to Illness”, offers an authentic reflection on the art of accompaniment, where words arise from silence, listening, and empathy.

Bermejo explores the “narrative of suffering” as a path to liberation and humanization, offering the reader concrete experiences gained in the San Camillo Palliative Care Unit and in Listening Centers. The work intertwines the ethics of care and Christian spirituality, reminding us that, as in the Gospel, a true word can be as therapeutic as a gesture.



Mourning one's own death

By Mateo Bautista e Ximena López – published by San Paolo



Camillian priest Fr. Mateo Bautista and psychologist Ximena López have written “Mourning One’s Own Death”, a bold and touching work that addresses one of the most complex themes of existence: preparing for one’s own end. The book invites us to experience the passage of death not as a tragedy, but as an integral part of the human and spiritual journey.

The authors propose a path of reconciliation with our limitations, offering tools for processing grief for one’s own death. The work is based on clinical and pastoral experience, intertwining reflection, listening, and spiritual accompaniment. “Accepting one’s own death means learning to live each moment to the fullest,” they write, opening up the possibility of a more conscious and authentic life.

Desert of Solitudes

By Francesco Zambotti

Deserto di Solitudini (Desert of Solitudes), written by Father Francesco Zambotti, founder of the “Tende di Cristo” (Tents of Christ), republished on the occasion of the Association’s 40th anniversary. Through intense pages filled with testimony, Father Francesco recounts how, in the heart of



the human “desert”, made up of loneliness, suffering, and confusion, can be places of welcome and hope. The “Tents of Christ” represent just that: signs of Providence that are renewed every day, capable of writing God in the sands of the limit.

Fr. Umberto Rufino [1934-2025]

Umberto was born on July 7, 1934, to Gaetano and Arduina Barsi in Rome. He entered the Order on June 1, 1969, at the age of 34, after working as an accountant.

He became a novice in 1970, made his simple profession on September 26, 1971, his solemn profession on May 23, 1976, and received priestly ordination on July 15 of the same year.

As soon as he was ordained a priest, he was appointed assistant to the aspirants at the Community of Villa Sacra Famiglia, and on September 19, 1977, he was transferred to the Community of the Sacred Heart Institute in Bucchianico (Chieti) as bursar and vocation promoter.

On September 20, 1978, he was appointed chaplain of the San Giovanni Hospital in Rome until September 1981, when he was transferred to the Community of the Student Residence in Rome (Villa Sacra Famiglia as vocational promoter). In July 1984, he returned to the Community of the San Giovanni Hospital in Rome with various responsibilities both in the chaplaincy and in teaching Ethics at the Nursing School of the Sisters of Mercy. In 1989, he was transferred to



the Community of the Parish of San Camillo in Rome as bursar, and on September 20, 1992, he returned to the Community of the San Giovanni Hospital in Rome as superior.

On July 18, 1995, he was assigned to the Community of Sora, but in September 1996, he was transferred again to the Community of the San Camillo Hospital in Rome with the role of chaplain. On June 16, 1998, he was appointed superior and parish priest at the Parish of Santa Maria Maggiore in Florence and carried out his ministry as chaplain at the Torregalli Hospital. During these years, he was appointed spiritual assistant to the Archconfraternity of Mercy in Florence.

In 2019, for health reasons, he left the Community of Florence for the Community of Villaggio E. Litta in Grottaferrata. In 2022, he was admitted, of his own volition, to the "Villa Cavaliere" Retirement Home in Rome. In September 2025, he was enrolled in the Community of Villa Sacra Famiglia in Rome while continuing to be hospitalized at the "Villa Cavaliere" nursing home in Rome, where on October 29, 2025, after a long illness, he entered the heavenly Jerusalem.

In addition, he was a member and ecclesiastical assistant of the Equestrian Order of the Knights of the Holy Sepulchre.

He carried out his rich ministry in the various environments to which he was sent with self-sacrifice and love for the sick. Father Umberto had a keen sense of positive relationships with all the people he interacted with, especially in the world of health care, in associations, and in the dioceses where he served as a Camillian.

The sick whom he had the opportunity to serve during his long Camillian and priestly ministry presented him to God, who in his infinite mercy welcomed him into paradise.

Fr. Pategma François Sedgo

[1952-2025]

Father François SEDGO, Camillian religious of the Camillian Province of Burkina Faso, born in 1952. He is the first Camillian religious in Africa. After elementary school in Linoghin and a brief stay with the Benedictine monks of Koubri, he entered the Saint Camille Garçons Juvenate from September 1968 to 1972. He was part of the very first class of young people under the direction of Father Gaetano de Sanctis. He made his first temporary religious profession on September 8, 1973, and then his solemn profession on April 18, 1982, in the parish church of St. Camillus de Lellis in Dagnoë (Ouagadougou).

Father François SEDGO was ordained a priest on July 10, 1983, by His Eminence Cardinal Paul ZOUNGRANA, of venerable memory.

Rather than talking about his rich professional career, Father SEDGO likes to share his experience in the Camillian ministry.

Here is a summary of his appointments and functions after his ordination to the priesthood.



From 1983 to 1985: Formator and teacher at the Juvenate Saint Camille Garçons.

From 1985 to 1990: He was sent to Rome. He was chaplain at the San Camillo Hospital in Rome. He studied professional nursing in Rome at the San Giovanni di Dio Hospital (1985-1988). After completing his nursing studies, he enrolled at the Camillianum in Rome to study for a degree in Pastoral Health Theology (1990).

From 1990 to 1995: Chaplain at the Yalgado OUEDRAOGO Hospital in Ouagadougou.

From 1995 to 1996: Chaplain again at the San Camillo Hospital in Rome. In 1996, he defended his doctoral thesis in Pastoral Health Theology in Rome.

From 1996 to 1998: Trainer and teacher at Juvénat Saint Camille Garçons.

From 1998 to 2000: member of the community of the San Camillo Medical Center in Nanoro, where he worked as a state nurse.

From 1998 to 2003: professor of Fundamental Theology at the San Giovanni Battista Major Seminaries in Wayalghin and San Pietro e San Paolo in Burkina Faso.

From 2002 to 2013: Father François SEDGO was president of the National Catholic Committee for the Fight against HIV/AIDS and member of the National Council for the Fight against HIV/AIDS on behalf of the Episcopal Conference of Burkina-Niger.

From 2007 to 2010: he was provincial vicar of the Camillians in Burkina Faso and superior of the parish community.

At the same time, from 2006 to 2016, he was professor of Medical Ethics at the University of St. Thomas Aquinas of the Episcopal Conference of Burkina-Niger.

From 2013 to 2016: he was

parish priest of the parish of St. Camillus in Ouagadougou and superior of the religious community of the parish.

From 2016 to 2019: he was a member of the community of Villa Sacra Famiglia and a teacher at the Camillianum in Rome.

From 2019 to 2024: he was a member of the religious community of the parish and Sunday vicar of the parish of Saint Camille in Ouagadougou.

Father François SEDGO was well prepared to care for the sick in their bodies (thanks to his training as a registered nurse) and in their souls (thanks to his training in pastoral health theology).

He also witnessed to the Camillian charism in the world of education and contributed to the formation of priests. He was a professor of Fundamental Theology at the Major Seminary of St. Peter and St. Paul and at the Major Seminary of St. John the Baptist in Wayalghin (Ouagadougou), Medical Ethics at the University of St. Thomas Aquinas in Sâaba (Burkina), and Pastoral Health Theology at the Camillianum in Rome and at the Center for Pastoral Health (Camillianum) in Ouagadougou since 2019. He will also teach at the Saint Camille Private Health Institute in Ouagadougou

and at the Saint Dominique d'Afrique de l'Ouest University in Kombissiri. Everywhere he went, he left a positive mark on the young people in formation.

Since September 2024, he has been a member of the Juvénat Saint Camille community for young people and spiritual companion to young people and postulants. He was the beloved papi (grandfather) of the students and Christian faithful who attend Mass at Juvénat Saint Camille.

Many remember Father François SEDGO for taking the fight against HIV/AIDS to heart and, in this role, following the example of St. Camillus and his companions who defied the distances and vicissitudes of travel to exercise the charism of mercy, he fearlessly traveled, often alone, the various localities of Burkina Faso and the subregion to raise awareness of the AIDS pandemic. He wrote awareness-raising brochures ("Mon Livret SIDA" translated into several languages of the country), books on HIV/AIDS, organized and led seminars and conferences on the fight against AIDS, and made a 52-minute film on the issue of HIV in couples and families. On December 8, 2010, he was awarded the title of Knight of the National Order in Ouagadougou by the Presidency of Burkina Faso.

In the spirit of belonging to the Family and as Provincial Vicar (from 2006 to 2010), Fr. François SEDGO was committed to the development of the Camillian Vice Province on all levels, including interprovincial relations and collaboration, the stability of structures, and planning for the future (self-management, areas of expression of the charism, etc.).

His confreres and those who met him always found him to be a very cheerful religious, full of humor, patient, kind, attentive, sensitive to poverty and human suffering, and loving to share. He was very pious and faithful to prayer and spent hours praying. He loved his Camillian religious life. Even though he was no longer in good health, he continued to visit the sick in their homes and sick priests in their residences, strengthened by the Camillian beatitude: "Blessed is the Servant of the Sick who exhausts his life in this holy service."

Father François was called back to God on October 30, 2025, at the Santa Giuseppina Vannini Hospital in Rome, where he had been evacuated from Burkina Faso, surrounded by his Camillian confreres and numerous Daughters of St. Camillus.

"Precious in the sight of the Lord
is the death of his saints." (Psalm 116:15)



Follow us on our channels

*Death of Saint Joseph, painting by Agostino Gagliardi (1868?)
preserved in the Church of Santa Maria Maddalena, Rome*