



Ministers of the Infirm

Newsletter

N. 114

The Camillian world as seen from Rome... and Rome as seen by the world



**Compassion
that heals**



Ministers of the Infirm
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Edited by:

Ufficio Comunicazione
Piazza della Maddalena, 53
00186 Roma; Tel.: +39 351 318 6090
Email: comunicazione@camilliani.org
Website: www.camilliani.org



Dear Camillian Confreres,

This month, I would like to offer you some reflections on community life, emphasizing the importance of this essential dimension of our consecration. The goal is to help us maintain a constant meditation on this theme, so that our community experience may be ever more authentic, serene, and fruitful.

At the present time, there is no shortage of appeals, reflections, and formative initiatives dedicated to fraternal life in community. However, it is equally common to encounter resistance when it comes to moving from theory to practice, introducing the necessary and concrete corrections that make fraternity a real and daily experience.

Where does this mistrust come from? There may be several reasons. A first reason concerns the fear of finding oneself once again imprisoned in community structures perceived as rigid, with the risk of returning to a mere observance of “community acts.” In reality, when we speak of fraternal life, we do not necessarily mean to propose some scheme from the past, but to respond to the vital need to improve the quality of our relationships and our coexistence.

The document *Fraternal Life in Community* (1994), one of the most beautiful texts of recent teaching on religious life, makes it clear that the value to be preserved is fraternal life, while community is the instrument that allows this value to be incarnated, to grow, and to bear fruit. It is a relationship similar to that between soul and body: the community structure supports and makes fraternal life visible.

Another difficult-to-overcome concern is whether fraternal life in community is truly constitutive of the identity of the religious. In various circles, there is a persistent suspicion that, ultimately, it is not so essential. The awareness that there are at least three fundamental elements of religious life has not yet fully matured: consecration through vows, community life, and apostolic mission. Religious life has often been interpreted in an individualistic way, as if the profession of vows, to which apostolic activities were added, were sufficient.

Today, however, we can no longer ignore the fact that mission is not simply identified with works. Religious life is missionary first through life rather than through activities, first through witness rather than through words, first through fraternity rather than through our preaching.

Added to all this are the uncertainties, cultivated for years, about the role of authority: how to understand it? How to exercise it? On the one hand, there are those who tend to downplay it to the point of almost denying its necessity; on the other, there are those who continue to consider it an absolute and indisputable principle. Neither position helps to build a mature fraternity.

In order to rethink fraternal life and the role of authority within it in a new way, I think it is useful to return to a fundamental biblical and theological theme: poverty. Our religious community is not simply a community for the poor, with the poor, or of the poor, but a community of poor people: men who recognize their fragility and, precisely because of this, open themselves to Grace, fraternity, and mutual service.

If we truly recognize that we are a community of poor people, then fraternal life becomes the privileged place where we allow ourselves to be transformed by the Gospel: a space where we learn to support one another, to correct one another with charity, to forgive one another, and to walk together.

It is in this shared poverty that authority finds its most authentic face: not domination, but service; not control, but accompaniment; not imposition, but guardianship of communion. Since the 1960s, the Church has rediscovered poverty not simply as one virtue among others, but as a fundamental category, without which a true experience of faith is not possible.

It is in the encounter with the other that I encounter myself. This is why it is important to place the demands of fraternal communion within this strong theological horizon: religious experience does not arise in isolation, but from the encounter between my poverty and the poverty of the other. That is where Grace works. It is therefore not surprising that many attempts at renewal are marginalized or self-marginalized. Authentic renewal does not arise from solitary initiatives, but from community discussion of our shared charism, which is the foundation of our belonging, identity, and communion.

Religious life today also suffers from what we might call “non-binding objectivity”: formal consent is given to projects and ideas, as long as they do not touch on the personal sphere. The low level of dissent is not a sign of consensus, but of a certain community disengagement. Thus, the apparent peace does not have its roots in true communion.

For an authentic animation of fraternal life, it is essential to refer to the ecclesiology expressed in the document *Fraternal Life in Community*, inspired by the teachings of the Acts of the Apostles (Acts 2:42-48; 4:32-35; 5:12-16). In these we find some fundamental traits:

- the presence of the Holy Spirit: only after his coming is the fraternal community born;
- the centrality of the Word of God: proclaimed by the apostles, it gathers and forms the disciples;
- detachment from possessions: victory over the spirit of possession, the ability to share everything;
- the apostolic power of fraternity: communion is itself mission and witness to the Resurrection.

Therefore, true discernment about fraternal life requires a shift from fear to empathy towards the world. It is not a matter of following trends or giving in to secularization, but, with St. Paul, of transforming our minds to recognize what is good, pleasing, and perfect (Rom 12:2).

Therefore, it is by rediscovering values such as dignity, freedom, and personal responsibility that

the community can become a field of relational growth. But this will only be possible if we are able to reposition our consecration within a strong theological horizon, founded on trust in the Lord, the only source of our vocation and its perseverance in history.

I invite you, dear confreres, to make our community life a true laboratory of the Gospel, where each one can feel welcomed in his fragility and encouraged on his journey. Let us ask the Lord for a simple heart, capable of listening and reconciling, so that our fraternity may be a credible sign of His presence among us.

A thousand blessings to all,

Fr. Pedro Tramontin
Superior General

Compassion that heals: 34th World Day of the Sick at *Santo Spirito in Sassia*

by Fr. Bobin Eanthumkal

The celebration of the 34th World Day of the Sick, held on 11 February 2026 in the chapel of the *Santo Spirito in Sassia* Hospital (Rome), brought together patients, healthcare workers, chaplains, religious and the faithful in an atmosphere of keen engagement. The gathering, organised by the hospital's spiritual care service, renewed the commitment to regard care as an evangelical gesture and a shared responsibility.

At the start of the Eucharistic celebration, Fr Bobin, Superior of the community, extended a warm greeting to those present, inviting them to experience the Day as a time of prayer and concrete closeness to those who suffer. Holy Mass was presided over by Fr Medard Aboue, General Consultor for the Camillian Ministry, who explored the theme of the year: "The compassion of the Samaritan: loving by taking on the pain of others." Drawing on the parable of the Good Samaritan (Lk 10:25–37), the reflection

highlighted the active dimension of compassion, understood as a choice of closeness, care and responsibility towards those wounded in body and spirit.

The meditation also recalled the insight of St John Paul II, who in 1992 established the World Day of the Sick to place the suffering person at the centre of ecclesial and social attention, promoting a culture of care capable of restoring dignity and hope.

The celebration took on particular significance for the Camillian family: it was at the *Santo Spirito* Hospital that St Camillus de Lellis carried out a fundamental part of his service to the sick, leaving a legacy of charity and compassion that continues to inspire the ministry of the chaplains and the commitment of healthcare workers. The Camillian presence in the hospital remains a living sign of this tradition, which combines professionalism, human care and spiritual accompaniment.



Eucharistic celebration presided over by Fr. Medard Aboue



The 14th Conference on Care Ethics, held on 3 March 2026 at the San Camillo Centre in Tres Cantos

Ethical care in the digital environment: a crucial challenge for healthcare professionals

The 14th Day of Care Ethics, held on 3 March 2026 at the San Camillo Centre in Tres Cantos, provided a valuable opportunity to reflect on this challenge: how to uphold human dignity in social media and digital environments.

by **Juan Pablo Hernández**

The digital transformation is profoundly redefining the way we communicate, access information and interact with one another. For those working in the care sector, this change is not merely a technological upgrade: it is a new ethical landscape that must be navigated responsibly. The 14th Day of Care Ethics, held on 3 March 2026 at the *San Camillo* Centre in Tres Cantos, provided a valuable opportunity to reflect on this challenge: how to safeguard human dignity even on social media and in digital environments.

Miguel Ángel Alfaro's presentation highlighted how social media can become tools for information, awareness-raising and support, particularly for older or vulnerable people. The digital realm does indeed expand the possibility of reaching those experiencing loneliness, isolation or difficulties accessing services. However, this openness also entails significant risks: undue exposure, loss of privacy, narrative oversimplifications that can cause harm, and a superficial use of images of fragility. To be

authentic, care must remain vigilant even when expressed through a screen.

Francisco Javier Rivas explored the moral and professional responsibility involved in the use of social media, emphasising the importance of understanding the logic of these platforms — from algorithms to the dynamics of visibility and polarisation — to avoid becoming unwitting amplifiers of potentially harmful content. In this context, certain criteria emerge as fundamental: confidentiality, which entails protecting the data, images and stories belonging to the person being cared for; informed consent, which must be not only legally valid but genuinely understood and respectful of vulnerability; truthfulness and communicative prudence, to avoid oversimplifications, sensationalism or narratives that betray the complexity of care; and finally, a dignified representation of fragility, capable of telling a story without exposing and informing without sensationalising. These criteria are not ancillary elements, but an integral part of professional competence.

The analysis of real-life cases has shown how essential continuous discernment is. Situations involving social media are rarely clear-cut or unambiguous: they require dialogue, listening and the ability to read the context. Digital care is not a technical act, but an exercise in shared responsibility. The day's conclusions reiterated that ethical training must accompany every professional, because care is not limited to the act of assistance: it extends to the way in which we communicate, represent and interpret human fragility.

For the Camillians, ethical care in the digital environment is a natural extension of the charism of St Camillus: to care with competence and with the heart, and to teach others to care with a human and respectful gaze. In an interconnected world, this means promoting a digital presence that exudes humanity, respect and the protection of dignity. The San Camillo Centre thus continues to uphold a culture of humanised care, in which ethics is not an afterthought, but the very foundation of service — even when the relationship is mediated by a click, an image or a post.





Meeting of the Central Economic Commission

by **Fr. Lucas Rodrigo da Silva**

The first meeting of the Central Finance Commission (CEC) for the three-year period 2025–2028 was held in Rome from 2 to 5 March 2026 at the Generalate. All members of the commission attended: Br. José Ignacio Santaolalla, General Treasurer; Fr. Joseph Tran Van Phat (Province of Vietnam); Fr. Lucas Rodrigo da Silva (Province of Brazil); Fr. Roger Relbamba Kafando (Province of Burkina Faso); Mr Jair Gomes de Araújo, accountant of the Province of Brazil; Dr Bruno Tribioli, administrative head of the institutional section of the Roman Province; and Mr Emilio Servando Pernas Villar, administrator of the Spanish Province. The Superior General Fr. Pedro Tramontin took part in the entire meeting.

The proceedings began on 2 March at 9.00 a.m. with a time of prayer led by Br. Ignazio, followed by a greeting from the Superior General. In his address, Fr. Pedro expressed gratitude for the competent and responsible service carried out by the members of the commission, emphasising the importance of asset management characterised by professionalism, transparency and prudence, especially in a complex and constantly evolving economic context.

Br. Ignazio then recalled the tasks entrusted to the Central Economic Commission, noting that, unlike previous meetings, it would not be possible during this session to examine the

financial statements of the General House, the Provinces, Vice-Provinces and Delegations for the year 2025, as these had not yet been received by the General Curia. This review has therefore been scheduled for a subsequent meeting, to be held in Rome in September 2026.

The Commission's work focused primarily on reviewing the draft of the new Administrative Regulations, drawn up by external consultants and coordinated by Fr. Lucas Rodrigo da Silva. The document, comprising 41 pages and divided into 10 chapters, implements a motion of the 2022 General Chapter, which entrusted the General Council with the task of preparing a framework capable of offering operational guidelines consistent with the Order's charismatic and economic plan.

The review was conducted through a careful and collaborative reading of the text, chapter by chapter and paragraph by paragraph, with the aim of integrating, clarifying or simplifying certain sections of the document. At the conclusion of the work, the members of the commission expressed their appreciation for the fraternal and collaborative atmosphere that characterised the entire meeting, recognising this process as a significant step towards increasingly responsible, transparent financial management at the service of the Camillian mission.



A Camillian Presence in Prison

The Camillian ministry in prisons reveals the power of mercy that becomes a tangible presence, capable of touching the deepest wounds and rekindling hope even where all seems lost. This experience, lived within the walls of Katojo (Uganda), is recounted with authenticity and gratitude by Father Isaac Ojok, m.i.

In the spirit of Saint Camillus de Lellis, my ministry at Katojo Prison in Fort Portal Tourism City, Uganda, has been a profound journey of encountering Christ in the suffering, especially those whom society often forgets. Inspired by St. Camillus's unwavering dedication to the sick and the marginalized, I have come to believe that authentic ministry requires radical empathy and a commitment to caring for the whole person: body, mind, and spirit.

Life within the prison walls has revealed the depth of human suffering, not only the loss of freedom, but also the weight of guilt, the pain of separation, and the fragile struggle to hold onto

hope. Following the example of Camillus, who served the sick with his own hands, I have sought to offer a tangible and compassionate presence. This ministry extends far beyond Eucharistic celebrations; it includes attentive listening, acts of charity, creating a non judgmental space for sharing burdens, and affirming the inherent dignity of each person, regardless of their past. I have learnt that simple, consistent presence can be a powerful balm, echoing Camillus's conviction that "more heart in the hands" transforms service into true compassion.

I have also witnessed a profound spiritual hunger, even in the most hardened environments.

Many inmates long for solace, understanding, and a path toward redemption. Prison thus becomes a place of genuine conversion. Guided by the example of Camillus, my role has been to accompany this journey, offering spiritual guidance, prayer, and the sacraments, always emphasizing the boundless mercy of God. It is a ministry of meeting people where they are, acknowledging their wounds, and gently guiding them toward healing and reconciliation.

This experience has taught me that authentic care extends beyond the moment of pastoral encounter. It includes advocating for humane conditions, supporting rehabilitation initiatives, and fostering a sense of community within the institution. It is a call to recognize Christ in every face, especially among the vulnerable and marginalized, just as Camillus recognized Christ in every sick person he served.

At its core, my prison ministry has been deeply shaped by the Gospel passage of Matthew 25:36, where Jesus says, "I was in prison and you visited me." Each entry through the prison gate becomes, for me, a moment of divine encounter, a meeting with Christ in the faces of the prisoners entrusted to my care. Over time, this ministry has evolved from simple commitment into a holistic compassion: tending to spiritual wounds with the same urgency and tenderness that Camillus brought to physical suffering, and striving always



Fr. Isaac Ojok



My task, inspired by Camillus' example, has been to accompany people on these inner journeys: to listen to them, to guide them in prayer, to administer the sacraments, but above all to remind them that no wound is too deep to be healed and that no story is ever truly lost.

to bring a ray of hope into the darkest places.

It remains a continuous lesson in humility, unconditional love, and the transformative power of faith.



Pathways to independence: the *Harna* model for the integration of Ukrainian refugee women

by **Giulia Calibeo**

Throughout 2025, the CADIS resilience project dedicated to Ukrainian refugee women in Poland has established a support model that combines professional empowerment, support for entrepreneurship and social integration. At the heart of this initiative lies the Harna co-working space, which has become a permanent hub for free advice, technical training, career guidance and the development of the skills needed to navigate the Polish labour market. Access to legal, accounting and career services has enabled participants to understand the different types of contracts, protect their rights and make informed decisions about their professional future.

The results achieved demonstrate the model's effectiveness: all beneficiaries secured legal employment, twenty-five women found stable jobs and six successfully launched self-employed businesses within the Harna space, managing clients, schedules, operating costs and tax obligations. Ten new female entrepreneurs have also completed the registration and tax compliance process, demonstrating growing financial literacy and a strong ability to adapt.

The improvement in Polish language skills, with many participants reaching level B1, has further expanded job opportunities, facilitating communication with institutions and clients, particularly in the personal services sector.

Alongside employment integration, the project has fostered greater housing stability and easier access to health and social services, thanks to ongoing support with administrative procedures. Community activities and shared events have helped build positive relationships with the local population, strengthening the families' sense of belonging and facilitating the integration of children into Polish schools. The collaboration between CADIS International and the Camillian Province of Poland has ensured coordinated management and a shared vision, making the Harna model a concrete and sustainable response in a context of progressively reduced public support for refugees.

The project thus stands as a path to genuine self-reliance: practical and ongoing support that enables Ukrainian women not only to overcome the emergency phase, but to rebuild their lives with dignity, security and long-term prospects.



The director of CADIS Fr. Aris Miranda with some of the beneficiaries of the project

Salamanca opens the “San Camillo – Carmen Calzada” Counselling Centre

by **Juan Pablo Hernández**

On 27 February, the Diocese of Salamanca (Spain) inaugurated the new “San Camillo – Carmen Calzada” Listening Centre, established in collaboration with the Camillian Centre for the Humanisation of Healthcare. With this opening, the national network of San Camillo Listening Centres now comprises 51 active centres in Spain, confirming a growing commitment to supporting those in need. The ceremony took place in the parish premises of the Holy Trinity and was blessed by the bishop, Monsignor José Luis Retana, who expressed the hope that the new space would become “a place of sincere welcome, where wounded hearts may find relief and consolation”. The inaugural plaque bears the name of Carmen Calzada, for many years director of the Diocesan Caritas, who was honoured for her long-standing dedication to community service.

The Centre was established as a concrete expression of the journey towards the Jubilee of Hope 2025, responding to Pope Francis’s call to create tangible signs of hope in a world marked by loneliness, grief, illness and many forms of suffering. The initiative draws inspiration from the Gospel, where Jesus listens



before speaking, and from the social reality of Salamanca, which calls for places capable of welcoming wounded stories with respect and discretion. During the inauguration, it was noted that, in a society rich in words but poor in listening, many people experience a profound sense of isolation. The new Centre aims to be just that: a safe, private and humane space where everyone can tell their story without fear of being judged.

Following the blessing, the Diocese and the Centre for the Humanisation of Healthcare signed the agreement formalising the service’s entry into the national network of Listening Centres. The director, José Carlos Bermejo, recalled that the first Camillian Centre

was established in 1997 and emphasised that ‘to suffer in solitude is to suffer needlessly too much’. Listening, he stated, is a true ministry of charity, a gesture that restores dignity and accompanies suffering without leaving it alone. Bermejo also highlighted the value of networking, which allows for the sharing of training, supervision and best practices, whilst respecting the identity of each diocese but working together to improve the quality of support.

The new service is run by a team of volunteers who have completed a year of training based on the Camillians’ humanising model, founded on Christian anthropology and spirituality.

A Day of Fraternity marked by reflection and pastoral commitment

by Fr. Tinto Valamparackal

St. Camillus province of India celebrated Fraternity Day on 11 February 2026 at the Camillian Pastoral Health Centre in Bengaluru. The gathering brought the brothers together for prayer, reflection, fellowship and constructive dialogue on the life and ministries of the province.

The day began with a session led by Fr. Jossie D’Mello, Rector of Mount St Joseph in Bengaluru, who addressed the theme “Growing in Depth: Discernment and Religious Life”. He emphasised the role of discernment in strengthening the spiritual life and encouraged greater attention to God’s presence in both personal and communal contexts. He then continued with a second session on “Interiority: Three Levels of Personality”, presenting the human person through the dimensions of body, mind and spirit. He emphasised the importance of the examination of conscience as a practical tool for promoting self-awareness, deepening one’s relationship with God and supporting ongoing personal growth.

The programme included the inauguration of the recently refurbished gynaecology and



Inauguration of the gynaecology department by His Excellency Joseph Soosainathan

maternity ward at Snehadaan Hospital. His Excellency Joseph Soosainathan, Auxiliary Bishop of the Archdiocese of Bangalore, blessed the ward and subsequently presided over the Eucharistic celebration. The liturgy offered a moment of prayer for the sick and for those engaged in healthcare ministry, in keeping with the spirit of the World Day of the Sick.

In the afternoon, the brothers took part in a session of sharing and updates. Fr. Antony Kunnel, Provincial Superior, presented his reflections on the current situation of the province and its future directions. Following this, Fr. Lijo Pattathil

presented the financial report and Fr. Siby Kaitharan the operational report of the hospital. The presentations led to a constructive dialogue in which the confreres exchanged observations and suggestions in a spirit of openness and fraternity.

The day concluded with a visit to the Sneha Care Home, a centre for children with multiple disabilities. The visit, organised as part of World Day of the Sick, provided an opportunity for meaningful interaction with the children and the staff caring for them, reinforcing the province’s commitment to compassionate service.

The “Heart of St Camillus” returns to Messina: a week of spirituality, care and hope

by **Sonia Ferrigno**

After a year of intense pilgrimage, Messina (Sicily) has welcomed back one of the most precious symbols of its spiritual history: the relic of the heart of Saint Camillus de Lellis. Its return, celebrated at the parish church dedicated to the saint, marked the start of the Week of Spirituality, an event forming part of the wider context of the Camillian Jubilee for the 450th anniversary of the conversion of the ‘Saint of the Sick’.

A pilgrimage that touched upon pain and hope

The relic was not merely an object of veneration, but a living, itinerant sign, capable of reaching the places where suffering is most palpable. The heart of St Camillus travelled through hospitals, clinics, prisons, care homes and private residences, carrying with it a message of consolation and dignity. In hospitals, it offered comfort to patients and renewed courage to healthcare workers. In prisons, it represented an invitation to redemption and hope. In care homes and private homes, it reminded the elderly and the sick that the community has not forgotten them.

This pilgrimage embodied



the Camillian charism: to be a presence of mercy in the ‘corridors of pain’, where human frailty calls for a listening ear and tenderness.

A community on the move

Spirituality Week engaged the whole city, thanks to a packed programme of meetings, celebrations and moments

of reflection. The young Camillians brought enthusiasm and witness, becoming a bridge between tradition and the future. Associations and volunteers fostered a network of concrete solidarity, embodying the Saint’s famous motto: “More heart in those hands”. The in-depth meetings offered opportunities for meditation on



the spirituality of service and on the importance of recognising in the “poor and sick” the very face of Christ.

“The Saint’s caress”: when faith becomes action

The most intense moments took place not only in churches, but in places where suffering is a daily reality. The presence of the relic transformed pain into an encounter with hope.

Visits to homes

The heart of St Camillus entered the homes of parishioners, allowing many elderly people unable to move to pray and feel a living part of the community.

The Anointing of the Sick

A deeply moving rite, in which the symbolic presence of the Saint restored dignity

and comfort to those facing the ordeal of illness.

Mass in the wards

At the San Camillo Clinic, the Eucharistic celebration amongst the hospital beds transformed the hospital into a sanctuary of charity, where fragility became a place of encounter with God.

A mandate for those who care

The encounter with the relic was also a moment of renewal for doctors, nurses and healthcare workers. St Camillus did not ask only for technical competence, but for total dedication, capable of seeing in the sick person the ‘apple of God’s eye’.

The key points of the Camillian message: 1) Spirituality in service: every act of care, from the most complex treatment

to the simplest caress, is an act of charity. 2) Humanisation of care: putting the person at the centre, not the illness. 3) The strength of the community: feeling part of a history that for 450 years has placed human life and dignity first.

A return that becomes a new beginning

Spirituality Week was not merely a celebratory event, but an invitation to renew the journey of the Messina community. The heart of St Camillus, returned amongst his people, continues to beat through acts of care, solidarity and lived faith.

A call to all: to put more heart into our hands, and more hope into our days.

Signs of hope: Thailand, India and Kenya celebrate new Camillian vocations

by **Communication Office**

The Camillian Order continues to be blessed with the gift of new vocations which, in various parts of the world, bear witness to the vitality of the Camillian charism and its ability to inspire paths of service, dedication and hope. This article invites us to give thanks for three significant events involving the Thai Province, the Indian Province and the Kenyan Delegation.

Priestly Ordination in Thailand

On 15 February 2026, on the occasion of the annual feast of the chapel dedicated to St Camillus and the eleventh anniversary of its inauguration, the Thai Province celebrated the priestly ordination of Deacon Domenico Savio Comsan Jaisodsai. The solemn liturgy was presided over by the Archbishop of Bangkok, Most Rev. Francesco Saverio Virà Arpandratana, in the presence of numerous priests, men and women religious, and the faithful.

On 21 February, in his home village in the mountains of northern Thailand, the newly ordained priest celebrated his first Mass, surrounded by the affection of his confreres, seminarians, priests and the entire local community.

A new ordination in the Indian Province

On 31 January 2026, Deacon Arun (Paily) Ponnankudam was ordained a priest by His Excellency Rev. Mar Pauly Kannookadan, Bishop of the Diocese of Irinjalakuda of the Syro-Malabar Church. The celebration took place in St George's Church at Puthanvelikkara (Kerala) and was concelebrated by numerous priests and religious from the diocese and the Camillian communities.

The first Mass, celebrated immediately after the ordination, was attended by the faithful, confreres and members of the local communities, in an atmosphere of shared joy and deep gratitude.



p. Domenico Savio Comsan Jaisodsai



p. Arun Ponnankudam



Geoffrey Ongera e Denis Ouma

Perpetual Professions in the Delegation of Kenya

On 13 February 2026, in the community of Tabaka, the Delegation of Kenya joyfully welcomed two new members who made their perpetual profession of religious vows: Geoffrey Ongera and Denis Ouma, both originally from villages near our hospital.

The celebration was presided over by the Provincial Delegate Superior, Fr Dominic Mwanzia,

accompanied by his four Councillors. Numerous faithful, family members, hospital staff, Italian friends of the Camillian missions, priests, and men and women religious took part in the liturgy and the convivial gathering that followed.

The booklet for the celebration featured, beneath the photograph of the two professed brothers, the Gospel passage: “It was not you who chose me, but I who chose you” (Jn 15:16), an expression that gave voice to the profound meaning of this definitive call.

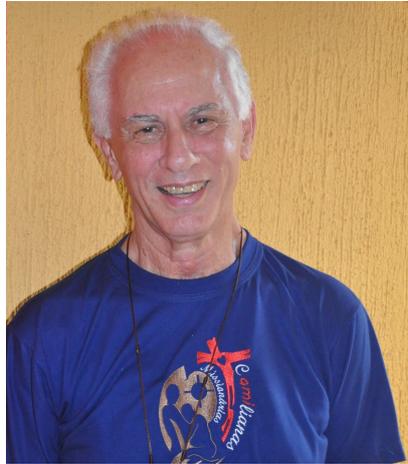


Fr. Adolfo Serripiero [1938-2026]

Father Adolfo Serripiero, son of Francesco Serripiero and Giuditta Calderazzi, was born on 3 June 1938 in San Prisco (Caserta), Italy. He was baptised in his hometown, received his confirmation in Verona, Italy, and entered the Seminary of Verona. On 25 September 1953, he entered the Camillian novitiate in Verona, made his first religious profession on 26 September 1954 and his perpetual profession on 8 December 1959 in Mottinello, Italy. On 1 January 1962, he was ordained a deacon and on 24 June 1962, he was ordained a priest in Mottinello.

Following his ordination, in 1963, Father Adolfo began his medical studies at the University of Padua, in Italy, graduating in 1969. During his studies, he also served as chaplain at the University of Padua's hospital and assisted in the parish of San Camillo. In 1971, he had his medical qualification recognised in Bogotá, Colombia, where he spent a period of missionary work, combining his internship with spiritual care at the Materno-Infantil Hospital in Bogotá. In the same year, he returned to Italy and, in Verona, undertook his paediatric internship at the University of Verona, working as a doctor and chaplain at San Bonifacio Hospital.

In 1972, Father Adolfo was sent to Brazil for the Camillian



mission in Macapá, Amapá, where he worked for 17 years as an obstetrician and director of the maternity ward at the San Camillo and San Luigi Hospital. In 1975, in Belo Horizonte – MG, he obtained a specialisation in gynaecology and obstetrics. In 1989, he was transferred to the Camillian community of Pirambú, in Fortaleza – CE, where he served as superior from 1992 to 1998.

In the community of Pirambú, whilst carrying out his priestly ministry and working as a paediatrician and obstetrician-gynaecologist, he was confronted with the poverty and marginalisation of women, particularly pregnant teenagers with no prospects in deprived communities, often with their dignity wounded and no opportunity to change their lives.

In response to this harsh and difficult reality, on 2 February 1991 Father Adolfo founded the Congregation of the Camillian

Missionaries of Mary, Mother of Life, and on 6 November 1993 he formally established the Mary, Mother of Life Association, with the aim of providing women in vulnerable situations with social, spiritual, psychological and medical support, as well as vocational training. From the very beginning, Father Adolfo dedicated himself to developing this work alongside the religious sisters and, as founder, accompanied its development in all its various aspects.

After a long period of treatment, with repeated hospital admissions and his health now very fragile, Father Adolfo Serripiero passed away on 9 March 2026 at the São Camilo Cura D'Ars Hospital in Fortaleza, Ceará. His wake was held at the community of the Camillian Missionaries of Mary, Mother of Life, in Fortaleza, and his burial took place in São Paulo on 11 March 2026, in the tomb of the Camillian religious at the Cemetery of the Most Holy Sacrament.

Father Adolfo's life was a living Gospel for us, above all in his dedication and his profound love for life and its inviolable dignity. We are left with the witness of a brother who listened to the word of the Lord, left his family and his homeland, and devoted himself with love and simplicity to the mission entrusted to him.

Bro. Dieudonné Sorgho [1970-2026]

Brother Dieudonné Sorgho was born on 19 March 1970 in Ouagadougou, the son of Raphaël Sorgho and Germaine Boundaoné.

He was baptised and received his First Communion on 29 May 1982 at the parish of Saint Camille. He received the sacrament of Confirmation, also at the parish of Saint Camille, on 26 May 1984.

On 17 June 1983, Brother Dieudonné Sorgho obtained his primary school certificate. On 23 September 1984, he entered the Saint Camille Juniorate for boys to attend the first year of secondary school. After obtaining his diploma in June 1988, he spent a short period at the Saint Camille Scholasticate for a year of spiritual formation. From 1988 to 1991, he continued his secondary education at Nelson Mandela High School. After obtaining his A-levels in July 1991, he returned to the Camillian Scholasticate in Ouagadougou for a year of spiritual formation (1991–1992). From 1992 to 1994, he lived as a Camillian postulant whilst simultaneously undertaking his philosophy studies at the Saint Jean-Baptiste Seminary in Ouagadougou.

On 6 September 1994, he entered the novitiate at the Saint Camille Scholasticate in Ouagadougou, concluding it with his first religious profession on 8 September



1995 before Father Prosper Kontiebo, Superior of the Saint Camille Scholasticate and representative of the Superior General. Having chosen the religious state of brother, he was immediately sent to study in the field of healthcare.

Brother Dieudonné Sorgho made his perpetual profession in the Order of Ministers of the Sick on 8 September 1998, before Father Anselmo Zambotti, General Consultor.

For his professional training in preparation for the exercise of the Camillian charism, Brother Sorgho was sent by his superiors to the University of Ouagadougou from 1995 to 1997, then in 1997 to the National School of Public Health in Ouagadougou, where he obtained his nursing diploma in the June 2000 session. He was still a member of the community at the Saint Camille Scholasticate. Sent to the Juvenat, where he looked after

the health of the very young, he re-enrolled at the National School of Public Health: he obtained a diploma as a healthcare assistant specialising in anaesthesiology in the July 2002 session.

In addition to a stay of several months in Italy on behalf of the General Council of the Order of Ministers of the Sick (in 2013) in the capacity of general consultant, Brother Dieudonné Sorgho held various posts in the Camillian Province of Burkina Faso, bearing witness to the trust and esteem that his superiors and confreres have always placed in him. These administrative and financial responsibilities, as well as his relations with benefactors, never prevented him from carrying out his role as a healthcare professional in anaesthesia and resuscitation, spending much of his time in our healthcare facilities and at the bedside of the sick.

Thus, from 2002 to 2022, he was a member of the community at the Nanoro Medical Centre and worked in the surgical department.

Following the death of Father Gilbert Compaoré on 19 February 2007, he was appointed to take over the interim management and administration of the Saint Camille Medical Centre in Nanoro.

He was confirmed as director of the Nanoro Medical Centre on 21 July 2007 for a three-year term (2007–2010) and reappointed as administrative director in 2010. In May 2013, he was elected General Consultor of the Order of Ministers of the Sick.

On his return to Burkina Faso, Brother Sorgho was appointed on 14 July 2014, again in Nanoro, as Administrative Director and Director of Human Resources at the CMA for a three-year term. Brother SORGHO will hold this position until July 2021.

At the end of his term, he will remain in the Nanoro community and continue his service to the sick at the CMA. In total, he has spent twenty years in Camillian ministry in Nanoro. In August 2022, Brother Dieudonné Sorgho was appointed bursar of the Camillian Province of Burkina Faso, with all the duties associated with this role. He was then sent to the community of the Saint Camille Scholasticate in Ouagadougou, where he

has since been involved in the formation of professed religious and has continued his service as an anaesthetist and resuscitator in the operating theatre of the Saint Camillus Hospital in Ouagadougou. At the same time, he has made himself available to teach the course on the Spirit of Saint Camillus to Camillian postulants at the Saint Camille Juvenate.

In July 2025, having completed his service as provincial bursar, he continued his mission at the scholasticate as a formator and bursar of the community, whilst continuing to work as an anaesthetist and resuscitator in the operating theatre of Saint Camille Hospital.

On Tuesday 3 March 2026, at around 1.35pm, he was suddenly taken ill at his community in the Saint Camille Scholasticate. He was rushed to Saint Camille Hospital where the medical staff attempted unsuccessfully to resuscitate him; Brother Sorgho had probably already passed away upon arrival. He

who had resuscitated so many patients departed as discreetly as he had lived, leaving no time for resuscitation.

His Camillian confreres and the many people who worked with him and knew him remember him as a calm religious, always present yet very discreet, respectful, attentive and dedicated to his work – a fighter, as the saying goes. Wherever he went, he took his work to heart, whatever it was, without regard for appearances. His concern was to carry out his duties well and to bring joy to those he met.

Brother Sorgho passed away whilst devoting himself to the service of his Province. St Camillus, in the Beatitudes of the Ministers of the Sick, said: 'Blessed is the Minister of the Sick who spends his life in this holy service.' Brother Sorgho certainly lived out this beatitude to the letter, but his sudden passing is a cause of great sorrow for many, if not for all.

Fr. Gianfranco Lovera [1948-2026]

He was born on 27 January 1948 in Saluzzo (CU) to a family of Venetian origin. On 30 September 1958, he entered the Minor Seminary in Imperia, together with his identical twin brother Domenico. After his first few years, he left secondary school to enter the novitiate at 'Stella Maris' in Borghetto S. Spirito (SV) on 29 September 1965, continuing his training from



14 October at Mottinello in Rossano Veneto (VI). On 1 October 1966, he took his vows in Forte dei Marmi (LU). He resumed his secondary school studies initially at the Seminary of S. Giuliano in Verona, later completing them in Imperia, in the hamlet of Castelvecchio.

In October 1969, he began his theological studies at the "Zenoniano" in Verona S. Giuliano. On 8 December

1969, he took his perpetual vows in Turin at the Church of St Joseph. On 24 June 1972, he was ordained a deacon at S. Giuliano in Verona. On 29 June 1973, he was ordained a priest in his hometown of Saluzzo, after which he returned to Verona to attend the fifth year of theology, the pastoral year.

On 20 September 1974, he was assigned to the house in Imperia as assistant to the secondary school seminarians. On 22 November 1979, he was transferred to Forte dei Marmi as bursar of the nursing home.

In 1983, he was appointed provincial councillor, taking on the role of head of finance. On 5 April 1985, he became superior of the house in Genoa Santa Croce, succeeding his twin brother Fr. Domenico. On 11 June 1986, he was appointed Provincial Treasurer; he subsequently resigned due to a conflict of duties. On 14 June 1989, he was appointed First Provincial Councillor and on 22 July 1989, he was appointed Superior of the nursing home in Forte dei Marmi, being confirmed in both

posts for the following three-year term. On 24 July 1995, he was appointed Superior of Villa Lellia in Turin, the Province's other major healthcare facility, and confirmed in this role for the following three years. On 13 May 1998, he was again appointed Provincial Councillor and, on 23 June 1998, Director of Aspirants. On 1 July 2001, he was appointed First Councillor. On 5 July 2001, he returned to his post as Superior in Forte dei Marmi.

On 29 April 2003, he was transferred to the Mission in Haiti as Director of the Foyer Saint Camille. On 27 September 2007, he was appointed Superior of the community in Haiti. There, he endured the traumatic experience of a brief kidnapping for ransom. On 26 January 2011, he returned to Italy as Director of Villa Lellia. In April 2012, amongst other things, he was appointed head of the Committee for the Celebration of the Fourth Centenary of St Camillus.

In April 2017, he returned to serve as Superior in Genoa, but only for a few months,

because, upon the death of his twin brother Fr. Domenico, the people's acclamation led to his appointment on the spot – during the funeral – as his successor in the running of the house of spirituality in Piosasco, where he moved that same August once the necessary legal formalities had been completed.

After battling a serious illness, he died in the early hours of 9 March 2026, in the same house in Piosasco, where he had wished to spend the final days of his life surrounded and cared for by his friends, the "extended Camillian family".

Lesssolemn than Fr. Domenico, but certainly more outgoing and practical, Fr. Gianfranco gave his best in the leadership of our Works and within the Provincial Council, whilst maintaining a strong emphasis on spirituality, which he skilfully drew upon throughout his various ministerial roles and, in particular, during his last one, when he was challenged not to fall short in comparison with those who had preceded him.

Bro. Valentino Marcato [1960-2026]

He was born on 6 November 1960 in Casatenovo (LC) to his father Vittorio and mother Margherita Zamarato. He entered the Camillian Seminary of Villa Visconta in Besana Brianza (MI) on 30 September 1971. In 1974, he moved to the High School Seminary in Varese. The following year, the formation programme was consolidated in Castellanza (VA). On 6 September 1979, he



entered the novitiate at Capriate S. Gervasio and completed it with his religious profession on 7 September 1980. He moved to the Major Seminary of San Giuliano in Verona. The formation programme required that the definitive choice of religious status be made by the time of Solemn Profession, but he had already had his mind made up for years: to be a 'brother', but to be one in every

sense of the word; consequently, he first enrolled at the Higher School of Religious Sciences and only later, in 1983, at the Professional School of Nursing at the Borgo Trento Hospital, having previously completed a Course in Clinical Pastoral Care in 1982. On 3 November 1985, he received the Minor Orders of Lector and Acolyte.

Having obtained his nursing diploma in the summer of 1986, on 1 September he was transferred to Venice Lido, to the Alberoni Hospital, and during that period he enrolled on the ward manager course in Mestre. On 19 October 1986, he made his Solemn Profession in Verona San Giuliano.

On 9 January 1992, he joined the group of young Camillians who, in the community of Milan S. Camillo, were assisting Brother Ettore Boschini in his work, looking after the Gaetano Pini facility in Affori. At the end of the year, he was invited by his confreres in Castellanza, who were planning a residential home for terminally ill AIDS patients, to join them as a place of witness for pastoral care and youth volunteering. The experience of the 'Piccolo gregge' team involved sharing daily life with those in their care, in close collaboration with the Hospital of Busto Arsizio (VA). Within the team, where everything is discussed and decided together, Brother Valentino is in charge of healthcare, whilst the priest

brothers are responsible for the ministry of preaching and formation. Frequent encounters with death will strengthen in Brother Valentino a sense of empowerment that will also prove useful for future choices.

On 23 September 2001, he took a two-year leave of absence to study at the Camillianum in Rome. In July 2003, he joined the house in San Giuliano as head nurse at the CC. Bresciani Care Home. On 5 May 2004, he was appointed Provincial Councillor, overseeing the Social Works sector. On 29 August, he temporarily replaced the outgoing local Superior, until in September he was sent to the House of S. Maria del Paradiso as head of care at the nursing home and a member of the formation team for professed brothers. He was also 1st Councillor.

On 3 September 2007, he returned for a few months to the "Piccolo Gregge" in Castellanza, where there was talk of closure. He then asked to undertake a special assignment and, from 1 March 2008, worked in Bologna at the A.N.T. Foundation providing home care for the terminally ill. On 4 August 2012, he was transferred to Capriate San Gervasio (BG) to serve as coordinator of the newly established "L. Tezza" hospice ward.

On 24 July 2017, he was transferred to Bologna, which had been merged with the house in Predappio, as a

pastoral assistant. He was appointed 1st councillor. In July 2018, he was transferred to Predappio as head of nursing. On 14 September 2020, he was appointed superior.

On 23 July 2024, considering his term of office concluded in light of the new management of the facility, he tendered his resignation and was assigned to Verona San Giuliano to care for the elderly brothers of the community. Following a traumatic fall, he died within a few days on 9 March 2026.

Brother Valentino embraced the challenges presented by the training programme. He chose lay consecration with complete freedom and conviction, believing in the importance of preparation not only in nursing but also in spiritual, theological and pastoral matters. A discreet, respectful man, assertive when necessary, he believed in fraternity and deepened the relationships he maintained over time with colleagues and even former colleagues. He threw himself into the most typical challenges of the Camillian ministry, paying close attention to detail and addressing the vulnerabilities associated with illness, social marginalisation, old age, terminal illness and bereavement, and psychiatric distress. He did not shy away from combining his mission with a keen interest in visiting our missions and, naturally, in getting to know other parts of the world.

*“By his wounds we are healed”
(Isaiah 53:5).*



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