

# Called by name

**Becoming a family:  
from the charism of one,  
the charism of all.**





**CHRISTMAS GREETINGS IN THE ROSMINIAN  
CHARISMATIC FAMILY**

**CALLED BY  
NAME**

Becoming a family:  
from the charism of one, the  
charism of all.

*To the dearest Mother, Sister Antonietta and dear Rosminian Sisters of Providence,  
to the Brothers and Fathers of the Institute of Charity,  
to the dear novices, postulants, aspirants and to all the young people who are on a journey of discernment to religious life,  
to the Adopted Daughters and Sons, to the Ascribed members,  
to the consecrated Ascribed,  
to Mother General Sr. Maria Servatrix and to the "Sisters of Our Lady of Usambara",  
to the Servant General, Deacon Alexander Toro together with the Sisters and Brothers of the "Familia Fuente Real",  
to the dear Nuns of the Carmel of Maracaibo and Alto de Escuque, Venezuela, and to the Carmelite Sisters of Lushoto, Tanzania,  
to friends of the Rosminiana Family, alumni, people close to the communities,  
to relatives, relatives, believers close to us, collaborators, people of good will,*

Dear Brothers and Sisters,

Merry Christmas 2025, Happy New Year 2026!

Hope is the smile of a Child, hope is also the joy of an elderly woman to whom the pilgrimage of life has increased trust, goodness and awareness that God is present.

The atmosphere was one of joyful radiance at the traditional Panamanian dinner in one of the capital's grand hotels

last November, a room with more than three hundred people whom I recognized under the bright colors of the typical costumes: they were the faces I had seen at Mass, because the dinner was also to raise funds for the parish.

A true banquet in a surreal light and with a famous musical group: as soon as a note sounded, the guests got up from their tables and danced towards the center for the dance. All smiling, I thought that this would be the atmosphere of that banquet that depicts the prophet Isaiah as the feast of all peoples, peace forever, the joy of the eternal and universal kingdom (Is 25:6-10).

An aged lady was dancing despite her cane, and seemed the happiest to follow the rhythm of the music. Even later, while we were all eating, as children do when they eat quickly to get back to playing, the old woman would go back to dancing alone in front of the stage, and she seemed to sing to life full of happiness. She had approached our table and little by little I asked her, with great kindness she answered us almost to give a testimony. As a child at school, her classmates were bullying her because she was dark-skinned, when her father noticed it he told her: "you are not a nigger, you are an African princess!". And she had believed it, from that moment everything had changed in her childhood.

Between one dance and another and in the high melodies of Caribbean music, the lady said that she had stayed a long time in the hospital for a cancer, in addition to therapy for her also to help other cancer survivors. In their words, in their being together, in group activities and physiotherapy they never spoke

and never thought about the disease, so they left the hospital healed, starting from their interiority. Then I understood the felicity that Mrs. Felicia was contagiating with her person - I almost forgot to tell you her name - which for me was the center of the party, at her 95 years of age, in her elegant hope green dress! At the heart of the feast and of the Kingdom (cf. Mt 25).

Many times, when faced with some happy, providential situations, of deep joy or full satisfaction, we have said to ourselves: "it is too good to be true, it is too good to last forever". In fact, experience, ours and that of others, continually confirms to us the reality that the joys of this life are fleeting, that they are mixed with suffering, yet they educate us to hope and prepare us for joy that will have no end while they point it out to us: it is true, it is there and there will be.

Experiences, even negative and unsuccessful, of life point in the same way towards the same hope. From a certain point of view, Bethlehem is a failure, and so is the whole plan of salvation, so much so that Paul goes so far as to say that the word of the cross is a scandal, and speaking of his own formation and the theology in which he was formed, he affirms that he considered everything rubbish, in order to know Christ (Phil 3:8) and to possess his way of thinking (1 Cor 2:16).

The two of Emmaus also thought so (Lk 24:13-35) – it was a failure – even the apostles on the eve of Pentecost, me too, you too perhaps in some moments of life.

Certainly, the bitter experiences of life – surprises or nightmares – cast a different light on the reality of Bethlehem and the family of Nazareth, as on our families and our living together,

but this bitterness can become sweet on the palate (cf. Ezek 3:1-3) thanks to Bethlehem and the light of the Incarnate Word.

We understand why Antonio Rosmini indicates to the novices that obedience can only be lived in self-renunciation (Memorial of the II probation Chap. VIII, *on denying oneself and obedience*), living the humility of hiddenness, our elective state (Constitutions, nos. 521-531) and to all Christians who can act with a spirit of intelligence (sixth maxim) only by intimately recognizing their own nothingness (fifth maxim). Here humility is not proposed as a moral, spiritual or ascetic duty, but because it is a constitutive part of our being creatures, it is therefore first of all a matter of doing truth and re-recognizing what we are, and only in this way can we grow and mature.

The human sciences help in this path of "know thyself", in fact "what is not assumed is not redeemed" as the Fathers of the Church, Irenaeus of Lyons, Athanasius, Gregory of Nazianzus teach and then in the expression of our faith through the Nicene Creed: "came down from heaven". It is the *kenosis* - annihilation of the Son of God, which also becomes part of our daily life.

Thus the Liturgy, for example, speaks to us of "foretaste" on earth what will be in Heaven, the Fathers of the Church, among all St. Augustine, after the Bible the author most quoted by Blessed Antonio Rosmini, distinguishes between "uti" and "frui" - to use and to enjoy - (cf. Confessions, book X), and Rosmini himself then seems to apply this principle to the development of societies and of the Church, in which it is good to seek satisfaction, satisfaction, rather than "quantitative" wealth in itself, pleasure or happiness (cf. in: *Philosophy of Politics, Of the*

*summary cause for which human societies are or ruin; Philosophy of Law, nos. 225-234).*

And in *Anthropology at the Service of Moral Science*, when it reminds us that the two essential instincts of man are that of survival and that of self-preservation, we deduce when it is fundamental to know ourselves, our desires and the profound value of our yearnings that are connected to instincts in some way. In fact, desire has an essential importance in ordering our intentions and in deciding to love, in deciding to respond to the call, to the vocation (cf. I Maximum of Perfection).

So, could it be that in order for joy to be more extensive in time and in life, so that organized, growing and continuous happiness can be realized on this earth, it would be absolutely necessary to give an answer? Could it not be that it depends on my and our response to the Lord's call?

He spoke your name – a new name that the mouth of the Lord will have indicated (Is 62:1-5) – at the moment of your conception and you existed, he pronounced it again and you are his disciple (cf. Discourses of Charity, first discourse '*the golden chain*').

At least once God has thought of you and called you to life, in reality he always thinks of you, he has tattooed your name on the palms of his hands (Is 49:16), he follows your steps (Ps 55:9) and is ready to call you back to life, as he did with Lazarus! (Jn 11:1-45).

This is THE vocation, the first and absolute call, the one to life and in it to a greater life, that of eternity through Baptism. They are calls that imply a response - as do the stars that respond

to the Lord 'here I am' (Bar 3:34) - in order to be truly alive, calls that require a journey – that of holiness, of perfection in Love (cf. Spiritual Lesson I, n. 3), so that we can be with Him forever.

### **Called by name to life, called by name to eternal joy!**

In this perspective, how many problems are resized, which become marginal and nonsense, and how instead are magnified the responsibilities towards the Gospel of Life, the promotion of humanity, commitment to one's neighbour, and work to care for and protect life and creation. Because "life is life", used to say Mother Teresa of Calcutta (1910-1997), she who had started everything simply by standing by the side of a destitute man lying on the street in his last moments of life, so that he could die as a human being. A message, known as his "hymn to life" says:

Life is beauty, admire it.

Life is bliss, taste it.

Life is a dream, realize it.

Life is a challenge, meet it.

Life is a duty, complete it.

Life is a game, play it.

Life is costly, care for it.

Life is wealth, keep it.

Life is love, enjoy it.

Life is mystery, know it.

Life is a promise, fulfill it.  
Life is sorrow, overcome it.  
Life is a song, sing it.  
Life is a struggle, accept it.  
Life is tragedy, confront it.  
Life is an adventure, dare it.  
Life is luck, make it.  
Life is too precious, do not destroy it.  
Life is life, fight for it.

We ask ourselves, in the face of any situation: what can I do? What is the call? What is my answer?

The borderline situations, the lives of so many people in disarray, the survivors who suffer the consequences of wars, the demagogic and ideological struggles that isolate and annihilate entire sections of society in the name of progress, the destitution of our opulent world now unable to overcome the barrier set by the logarithm or the closures placed by artificial intelligences await a response that is a response to my growth as a person, to our journey as a family and to charity.

In the Assembly of the Indian Province last February, the fathers and brothers asked themselves: how can we prepare ourselves and live the Bicentenary of the Institute by carrying out a social work in favor of the poor, without interest or profits, solely to celebrate and live the charity that the Founding Father has transmitted to us with this charism and spirituality. It is a

beautiful example to imitate, it is a resolution that in itself has the Lord's blessing, because it responds to the vocation to life and develops the Christian vocation to holiness in charity.

You first brother, you first sister, you are called to live your life, every day. No one chooses for you or decides for you to live life. And it is necessary to reflect on it and assume it as a true vocation in the face of a society that now oscillates between neurosis and psychosis; the drugs to stabilize us are now no longer found only in pharmacies but also in the supermarket, among pasta, rice and canned goods; very often adolescents and young people are normally taking melatonin to be able to sleep and in our speeches the terms anxiety, depression (it is called in some parts amicably "the depre"), frustration in addition to the other ever-present anger, anger, envy now emerge daily - even among children. Even just a few years ago, a young person was not normally asked if he had slept well or if he was well, it was considered useless or amiss questions.

The great Swiss theologian Hans Urs Von Balthasar (1905-1988) defines vocation as a "hoped-for", expected response from God. Combined with the fundamental vocation to life is the vocation to follow Jesus, to be his missionary disciples, the baptismal vocation to holiness. In the Bible's stories of vocation, we see that vocation and mission are interconnected, because mission is always a testimony of life in the calls of judges, prophets, the righteous and saints. Jesus also calls his disciples first of all to be with him and then to send them out (Mk 3:13-

19). But call and response are two different steps, God calls and waits for an answer, leaving you totally free and free. He calls you to be with him and also to be part of his plan of salvation in you and in humanity, in you and in history, in you today and in the future.

For us Rosminians, the vocation of Mary of Nazareth is an icon of our own way of living the Gospel, it is an icon of the true mission in the Maxims of Christian perfection of Blessed Antonio Rosmini (we contemplate his interior attitudes in the fifth maxim, n.7), who was baptized on the very day of the Annunciation, as he recalls in his personal diary, assuming that God gave him the mother of the Lord as his mother.

Jesus himself will point to Mary remaining at the foot of the cross as the mother of every Rosminian because at that moment the dying Jesus had handed her over to all of us as mother and we to her as children. Vocation and mission in Nazareth, vocation and mission on Calvary. To be missionary disciples at the same time, as the Church proclaims to us today.

This is what we find in the words of the Second Vatican Council – sixty years after its closure – to the whole Church: Mary is the first of believers (chapter VII of *Lumen Gentium*), we are all called to holiness (*Lumen Gentium*, nos. 39-42) and we must all generate Jesus into the world as Mary did in the flesh, through our Christian life (*Lumen Gentium*, nos. 63-65 taking up the teaching of Ambrose of Milan).

The baptismal vocation to holiness is a call by name to each one of us, it is an invitation to all the People of God: "Be

holy, for I, the Lord your God, am holy!" (Lev 19:2), is the simplest and clearest definition of what God wants from each of us, a path to holiness (1Thess 4:3). As the Apostle reminds us, we are constituted in holiness, holy by vocation (Rom 1:7) because we are separated, set apart from the world, to be holy and immaculate (Eph 1:4).

It is a condition for the Christian, to be on a journey of consecration, to belong to God having received his seal (Rev 7). It is a mutual belonging that makes us grow in love. Antonio Rosmini observes that in this belonging or "slavery", *the divine lordship does not fall to the advantage of the lord but of the servants (Philosophy of Law, nos. 92-98)*. It is a matter of belonging that promotes and exalts, a source of life and progress. In the work *Christian Education*, Antonio Rosmini comments on the condition of the Christian man presented by the Apostle in the Letter to the Ephesians (Eph 6:1-16) and says, among other things, that *in the word vocation, if well considered, the whole mystery of human salvation is recapitulated in a certain way (Christian Education, nos. 98-123. See also The Development from the Vocation to the Mission, n. 129 ff.)*. I called you by name, you belong to me! (Is 43:1).

### **Anchored in hope, rooted in Charity**

The journey of the Holy Year has made us experience what the Letter to the Hebrews says about baptismal life, we are anchored in hope (Heb 6:17-20), hope is our security and spreads

joy in us (Rom 12:12), it is an anchor that clings us to the rock of God's love, the *'Aman*, the Faithful! In fact, we want to cling to him and we want to remain anchored every time we respond in prayer and repeat: Amen!

This Rock of Fidelity, my God, is the Love in which we are rooted and grounded, as the Apostle proclaims to us again (Eph 3:17; it is the exergue placed by Blessed Antonio Rosmini to the Common Rules, as the only interpretation of a life that is spiritual).

Thus for our family of believers continues the journey with Antonio Rosmini towards the Bicentenary of the Foundation (1828), a journey begun in hope as our anchor of salvation in the journey of all life, towards the Love of God in which we are rooted and on which we are founded: a tree that spreads its branches in the sun because it has roots that sink generously into the earth – a religious family that reaches out in the mission because it is rooted in the land of their own transfigured and redeemed humanity, placed at the service – a house firmly founded on the rock of God's Love – a group of brothers and sisters who take upon themselves the name of Charity, as a sign of their being disciples of Christ (cf. Common Rules, no. 28).

For this reason, the Holy Door is not closed for us, which symbolically becomes the door of that small and humble room inhabited by Blessed Antonio Rosmini from the moment he arrived at Mount Calvary in Domodossola to listen to the voice of the Lord (Letter to the brothers Don Pietro and Paolo Orsi, 19 February 1828) and the light he would show him (cf. Constitutions, *Foreword*). The door remains open to living this

coming year together as a year of vocation. The Holy Father also invited the whole Church not to close the doors to welcome and mercy, so that the Church may be a home for the homeless and the weary (Jubilee for Migrants, 5 October 2025).

From hope to Charity, anchored in hope, rooted in Love, is our journey, to be traveled day by day responding to the vocation.

### **2026 Year of Vocation - Rovereto**

In this coming year 2026 we will contemplate the vocation of the Father Founder, Blessed Antonio Rosmini, and we will stop and make a pilgrimage to Rovereto where he was born.

We are on our way as a Rosminian family towards the Bicentenary of the Foundation (2028) and the 'Rovereto stage' makes us know in family affections its vocation to life and holiness almost at the same time, on the feast of the Annunciation.

As an adolescent, Tonino wrote in his personal diary, perhaps concluding the following year the *Te Deum* of thanksgiving: "This year was a year of grace for me: God opened my eyes to many things, and I knew that there was no other wisdom than in God" (1813). The awareness of his more specific vocation to orient himself to the service of God can be traced back to this moment (cf. Alfeo Valle, *True wisdom is in God*), and he wrote to a friend: "I have stopped (decided) to become a priest" (22 September 1814).

God's call is a living reality that challenges us in daily situations, which are always growing, vocation – every vocation, beginning with living life as a vocation – is a gift that makes me grow in faith, hope and love, because it is a gift of God, the One who was, who is and who is to come, the living one (Rev 1:8). And the apostle says that “God's gifts are irrevocable” (Rom 11:29). And that every gift of the Spirit is given for the common good (1 Cor 1:27). Vocation is like a fire that consumes for a mission (cf. Jer 20:9).

Blessed Antonio Rosmini, ordained a priest, discerns from the Holy Spirit a further vocation in living his priestly ministry according to the principle of listening to the Word of God. This is what we call the principle of passivity, that is, of leaving the choice to the Lord, remaining at the disposal of his will. The vocation to live like Mary in Nazareth, in listening and in service.

As a young priest, the Patriarch of Venice asked him to accompany him to Rome on a visit to Pope Pius VIII. The Pontiff himself addresses a special vocation to him, as the Father himself recounts in the *Introduction to Philosophy*:

*I still remember his loving and authoritative words, which were shortly thereafter these: "It is God's will that you should occupy yourselves in writing books: such is your vocation. The Church at present is in great need of writers: I say, of solid writers, of whom we have the greatest scarcity. There is no other means of using a useful influence on men than to take them by reason, and by means of reason to lead them to religion. Be assured, that you could bring a far greater advantage to your neighbor by occupying yourself in writing, than by exercising any other work*

*of the sacred ministry." In this way that supreme Pontiff of holy memory traced the way for me and exhorted me to tread it; and I cannot forget with what words and with what warmth and goodness he continued to show me the truth of his advice, and especially to persuade me, that men ought to be guided by reasoning. (...) Thus was determined the direction of my subsequent studies (...) (Discourse on the Author's Studies, n. 11).*

It is his personal vocation, not simply a work to be done, but what he was born for, as Fr. Herbert Alphonso, s.j. (1930-2012) would say in the golden booklet that I recommend (*The Personal Vocation*, translated into many languages).

And going even further to the center of that fire that is vocation in Antonio Rosmini, here is the call and the gift of a charism that has involved all of us in some way, the call from attentive listening to the Word during a Lent season, to start a new religious family, a congregation, a society that takes its name from Charity.

This vocation was extended by him to many others, and received approval from some Bishops and then from the Holy See (1839), which had already developed in the foundation of the Sisters of Providence (1832), and which was then extended to many through some Rosminian founders such as Msgr. Eugene Arthurs in Tanzania (1954 *Sisters of Our Lady of Usambara*) and Fr. Steven Harney in Venezuela (1983 *Familia Fuente Real*).

Our Blessed Father and Founder recognizes in other "calls" to the new works of charity as many special vocations to be answered, as "annunciations" to him and to the new *Societas a Charitate*, for this reason he notes in the diary of works the

blessed days of these new "undertakings", the people met and the requests for new works to be carried out by the brothers of Charity as new species of Charity according to the order of good (cf. the Diary of Charity).

He lives the profession of his life as a vocation, not only his being a religious and priest, or his writing. For this reason, he also tells us religious to see in the Superior who sends us from one place to another and from one work to another, the one who announces to us what the Lord calls us to do, announces to us what we have wanted from the beginning with that first yes of ours (cf. Constitutions nos. 691-695), like Mary in the Annunciation of the angel.

Moreover, living work and profession as a vocation – this involves the witness of personal life – is what he indicated in the Sixth Maxim to all Christians who know that they are working in the great workshop of the world and of Creation, collaborating with their Lord God (cf. VI Maxim of Christian Perfection).

Vocation and mission often coincide in the lives of prophets, it was said. And the Lord addresses to Rosmini a personal vocation through civil government, not only through the voice of the Pope, to be ambassador to the Holy See in one of the most difficult and complicated historical moments for the Church as well. Rosmini truly lived this mission in Rome - and then following the Pope to Gaeta and Naples - as a special vocation to serve the good of the Church, as evidenced by his detailed diary, collected in the volume *The Mission in Rome*.

The stop in Rovereto in 2026 for us has the meaning of pausing and reflecting on those lights, teachings and examples

that come to me and my vocation from the vital attitude of Blessed Antonio Rosmini towards the voice of God who called him, challenged him to an answer. What are the reflections on me as a Christian, as a father or mother of a family, as a religious in formation, as a sister engaged in education or in the smallest household chores, as a priest in the ministry or in the most hidden work?

### **From Vocation, Vocations**

If I look at my life, especially as the end of the calendar year comes to an end and the new year begins, looking at us – my family or my community, my parish or those who live an "active life", my school or those who are "elbow to elbow" every day – I ask myself: what response am I giving to my vocation?

There is no textbook answer, because there are many ways to be a priest or a nun, a missionary or a family man, a teacher or a professional, a catechist or an ascribed.

Perhaps, upstream, I should ask myself if I am clear about my vocation, if do I feel the fire of the call – blazing or in the embers and in fact these bake the white bread of holiness better – if do I identify the "call" through rules and documents, the Words and the words, or if do I recognize it in the flesh of the Son of God who loves me and gives himself for me (Gal 2:20).

Is the identity, vision, and mission of my calling clear to me?

The Spiritual Father and Formator used to ask: "Do you love your vocation?" Almost as if there were a kind of symbiosis or personification of the vocation. It seems to me that it was like asking: do you love Jesus Christ, who called you? (cf. Jn 11:28)

This love for vocation has a community dimension that emerges from the New Testament, and which is the proposal of the Church and of religious life, against the dominant culture of individualism, narcissism, and "self-making". Even when we speak of the person - as the Holy Father recently recalled - today we often understand the individual disconnected from a social and vital context, as an absolute, while instead the same vocation and mission always has a common purpose and towards others: "from I to we", to become a family, to build community.

### **From the charism of one, the charism of all**

Let us live together the vocation to life, to holiness and our particular or personal vocation as brothers and sisters who follow a spirituality, a special orientation in living the Gospel according to its essential directives - the Maxims of Perfection - a charism of our own, the charism of universal charity.

From the charism of one, the charism of all. The expression is taken from one of Pope Francis' catechesis on *the Spirit and the Bride*, in which he explains, following the First Letter to the Corinthians: "*Here is revealed the secret by which charity is defined by the Apostle as "the best way of all" (1 Cor 12:31): it makes me love the Church, or the community in which I*

*live and, In unity, all charisms, even if they seem little, belong to everyone and for the good of all. Charity multiplies charisms: it makes the charism of one, of a single person, the charism of all.*  
(November 20, 2024)

From the charism of one – a gift given by the Holy Spirit to Blessed Antonio Rosmini – the charism of all of us who after almost two hundred years are attracted to it, we follow in its footsteps, we want to be formed and walk on this new path to live the Gospel and desire holiness day by day.

### **The Educational Method in the *Church for the Poor***

From Rosmini's charism, the Church also points out the way to us today through Pope Leo XIV who in his first apostolic exhortation *Dilexi te* (October 4<sup>th</sup>, 2025) traces the historical path of the Church dedicated to the poor whom God first chose (chapter II) and for the poor (chapter III), because the Church "recognizes in the poor and suffering the image of her founder, poor and suffering, he takes care to relieve their poverty and seeks to serve Christ in them" (n. 36).

The Holy Father , speaking on the education of the poor, associates Blessed Antonio Rosmini with St. John Bosco, uniting the preventive method of "reason, religion and loving kindness" with the development of intellectual charity "as an indispensable dimension of any charitable action aimed at the good and integral development of the person" (n. 70).

As a Rosminian, I am very impressed that Pope Leo began by presenting the Fathers of the Church and the poor (n. 39 ff.), in particular the testimony of St. John Chrysostom, of whom our Founder has been an attentive reader since his youth.

It is not only an historical overview in relation to the journey of the Church, but a real call by the Pope to our Rosminian family, as one day Pius VIII and Gregory XVI to the Blessed Father Founder. In fact, the Holy Father does not cite a text by Rosmini in this regard as much as the words of Pope Francis at the General Chapter of the Institute of Charity, on October 1, 2018 and indicates intellectual charity as essential for living and realizing material charity and the apical spiritual-pastoral one.

The Apostolic Exhortation states that if we do not go to the poor there will be no transformation and growth in society; applied to what the Pope says about us, without intellectual charity there will be no development of charity and of the Church. At the same time, if we do not go to the poor, intellectual charity can never be developed.

Even St. John Paul II, quoting Antonio Rosmini in *Fides et Ratio* (1998, n. 74), pointed out to us veiled – we were before the Note (2001) and the Beatification (2007) – and in a broad sense by derivation, intellectual charity as the way of the Church, associating Rosmini with Newman and other recent authors on the fruitful relationship between philosophy and the word of God.

Finally, I would like to note that this is the first time that the Pope, in an official document extended to the whole Church,

names the Institute of Charity as the son who continues the work of the Father (cf. Jn 5:16-30).

The Holy Father is recognizing that it was not only an educational theory of the Founder, but that intellectual charity was extended through Rosminians, men and women religious, priests, brothers, adopted children in many educational centers, schools, colleges.

The Pope indicates intellectual charity as a way for the whole Church and indicates to us the path to follow, the vocation in the vocation. We could say like our Father Founder "thus the direction of our work was determined" and set us to work: vocation and mission.

***This year has been to me a year of grace***

From the call-vocation, Mary after the Annunciation sets out to visit and help Elizabeth. From the meeting of the two women, Mary rejoices in the Lord her God. To the call, the "yes" of the response is translated into charity and has joy and exultation as its fruit.

We too, like the Father Founder, consider and contemplate this year, we have said that being able to see all the wisdom in God allows us to recognize that everything in God's hands is good, that all means are suitable for his will, and that he prepares for us a path that we can follow, and sometimes lifts us up on eagle's wings, as he did with all his people.

Without a doubt, this was for me - for us - a year of grace, far from all fear and falsehood (Jn 8:44), which are the works of darkness; we clothe ourselves as we end the year and begin the new one putting on the armour of light (Rom 13:11-12). For this reason, the *Te Deum* of thanksgiving sums up everything and projects everything into the providential merciful goodness of our God, like Mrs. Felicia who dances to life.

Let's take the time to make our hymn of thanksgiving, we say with Blessed Antonio Rosmini: "This year has been a year of grace for me, because I have discovered even more that the only wisdom is in God".

We thank Pope Leo XIV and Pope Francis for having shown us the vocation to intellectual charity. Thank you, Pope Leo, for communicating to us the peace of Jesus, "an unarmed peace and a disarming, humble and persevering peace" (first greeting, 8 May 2025).

A year of grace for the brothers who have been ordained priests: Henry Mutune on January 4<sup>th</sup> in our parish of St. Anne in Kibiko (Kenya), Simon Nzau McKenzie on May 3<sup>rd</sup> in the Cathedral of Our Lady of Lourdes in Machakos (Kenya); Joseph Tembo on June 4<sup>th</sup> in the Cathedral of St. Anthony in Tanga (Tanzania), Reagan Otieno on July 21<sup>st</sup> in the parish of Rang'ala, Kisumu (Kenya), Daniel Thannickal, on August 16<sup>th</sup> in the Church of St. Augustine in Mararikulam, Allapuzha (Kerala - India).

The best wishes of service to our deacons, ordained on November 18<sup>th</sup> in the Basilica of S. Carlo al Corso, Rome: Andrea Adelardi and Michel Collu.

The heartfelt welcome to the brothers who, at the end of their Novitiate, made their First Religious Profession on May 6<sup>th</sup> in Lushoto (Tanzania): Ignace, Mathias, John, Ernest, Ronald, Sisty and on September 8<sup>th</sup> in Coimbatore (India) the brothers Godson, Ebin and Alfin.

Grateful accompaniment in prayer to the brothers who are walking in the Postulancy and in the school of affections of the Novitiate, in India, Tanzania and Rome.

We thank the Lord for the generous consecration of our brothers in their Jubilee of religious and priestly life:

#### Jubilees of Religious Life

70°: Fausto Gobber, Andrea Bellebono, Nazzareno Natale;

65°: Philip Scanlan, Patrick Pierce, Michael O'Shea,  
Michael Melican;

60°: Mario Pangallo, Patrick Joseph Fegan,  
Christopher McElwee;

50°: Philip Sainter;

25°: Burn Ottinino Omondi, Fraziel Massa, Martin Varit Madavana,  
Biju Varathunni, Knees, Jose Francis Kuttikat;

10°: William Milanesio, Aravind Peyyala, Henry Mutune,  
Andrea Adelardi.

#### Jubilee of Priestly Ordination

60°: Anthony Meredith;

50°: Mario Adobati, Christopher McElwee, Oliver Stansfield;

25°: Alosious Culas Kaithan, George Abraham Puthoor;  
10°: Reji Thattilkada, Simon Agak, Thomas Okiyo,  
Sylvester Munyao.

Let us also praise the Lord for the formation of our brothers and sisters, for their intellectual preparation and for those who have dedicated themselves during this year to living an ordered charity and to serving the Church better by means of courses of renewal, masters and by taking up their studies of languages, philosophy, theology and education with full conscience.

In particular, our sincere thanks and congratulations to Fr. Henry Mutune who received his Licentiate in *Safeguarding* in Rome, Br. Reginald Omare who received his Doctorate in Accountancy in Tanzania and Fr. Jorge Rincon who obtained his Doctorate in Education in Venezuela.

Let us praise the Lord and celebrate life in remembering our fathers and brothers whom the Lord has called into his house – and our home – during this year. We remember the sisters, family members, members, and with them also Brother Brian Butler and Fathers Francis Joseph Quinn, Gerald Patrick Cunningham, John James Gordon, James McAteer and William Augustine Curran. The response to their vocation inspires us to always collaborate with the Lord's gifts.

It was for us a year of grace for the new members who have become part of the family and who, living Rosminian

spirituality with us, are witnesses of the universal call to holiness and in some cases make the Institute of Charity present even where there are not yet or no longer are Rosminian priests or religious.

I praise the Lord's Providence for the eight brothers and sisters who made their enrolment in Panama in the parish of the Holy Trinity last November 16: the spouses Marvin and Liliana, Daniel and Angelica, Mrs. Maria, Maria Luisa, Ruth and Sara. I thank the parish priest, Fr. Carlos Mejia and his collaborators for their generosity in welcoming the Rosminian charism into the parish.

Finally, allow me to recall that in the coming year 2026 we will celebrate 200 years since the Founding Father began to compose the Maxims of Christian Perfection, in Milan, together with the drafting of some Political Pamphlets. After the first five years of priesthood, immersed in the study and meditation of the Word, taught by the experience and teachings of the Fathers of the Church, the Founding Father collects this synthesis of the Gospel that will be the foundation of his spirituality and the charism of Charity, because "we have a maximum code common to all Christians, the Gospel of Christ" (Constitutions, no. 464 D). The Maxims lead to the Gospel as their direct source, they must be converted into juice and blood, they are never understood enough, Rosmini himself will explain in many letters to his brothers and sisters.

It is necessary and I ask you to translate the Maxims into the local languages, wherever we are present as a family, and it would be nice to commit ourselves in this coming anniversary year of the Maxims to translate them into new languages, to make them known, to appreciate them more and to live them with all our intention of serving God in our brothers and sisters. I am convinced that presenting the maxims to the people in their own language will renew our communities and make spirituality flourish again in the hearts of many, bringing them to Jesus and to the Church. May it be a year of grace, to understand that the only wisdom is in God, and he is in the heart of your brother and in your heart: he is the face of the Child of Bethlehem.

Let me end with the testimony of St. Charles de Foucauld (1858-1916) who after his conversion had said *'as soon as I understood that there was a God, I understood that I could only live for Him'*:

"I lost my heart for this Jesus of Nazareth crucified nineteen hundred years ago and I spend my life trying to imitate him as much as my weakness can."

This is my wish for all of you, dear brothers and sisters, for this Christmas and for the New Year 2026.

Our vocation is Jesus Christ, the Word who became silence in Bethlehem, on the cross, in the Eucharist.

In Him, I love you

*Marco Tanghetti*

Marco Tanghetti  
Father General

Rome, Christmas 2025



*Heartfelt thanks to the friend Carlo Carlini for illustrating the cover of the letter, which he interprets as follows: I HAVE CALLED YOU BY YOUR NAME. For the baptism, I thought of a family, and I thought of the Family of Nazareth, with the angel looking at Mary, who called her by name at the Annunciation. We see Jesus from behind, who, for example, called Lazarus by name and also called Blessed Rosmini by name. Everyone responded to the call.*

*The back cover features the prayer for vocations proposed for Vocations July 2025: this prayer asks for vocations in the Rosminian family, for vocations to service, and for the missionary transformation of our communities and of the entire Church. The prayer quotes the words of Pope Francis commented on in this letter, "from the charism of one, the charism of all," as well as Pope Leo's motto, "in the one Christ we are one (in illo uno unum)." The word of God that illuminates prayer is that of Jesus the Good Shepherd: "I came that you may have life, and have it abundantly" (Jn 10:10).*



## PRAYER FOR VOCATIONS

Lord Jesus,  
Eternal Shepherd of your flock, you are among us so that we may have life in abundance: animate our hope, sustain our waiting, nourish our joy!

Jesus, you are for us and with us a pilgrim of hope: we hope in you and in your promises, we wish to bear witness to you in the world.

Holy Spirit, give again to the Rosminian family sisters and brothers who may live the charism of charity as humble workers in the Church.

From the charism of one - Blessed Antonio Rosmini - the charism of all: adscribed members and consecrated, religious men and women, priests and Christian families.

Father, grant us to walk in unity and to promote fraternity in our daily life,  
because in the one Christ we are one.

Holy Mary of Hope accompany us, pilgrims in hope with you.  
Amen.

