

Scalabrinians



Misión Scalabriniana en Panamá

Se abre un nuevo capítulo.

In search of a bright future through the lens of migration

The Testimony of Cecilia and Carlo Nottola.

St. Thomas the Apostle Mission in Haiti

A Light Amid the Rubble.



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**Do we welcome, protect,
promote and integrate the
least among us in society**



humilitas

SCALABRINIANS

SAINT CHARLES BORROMEO PROVINCE

Refugees queue for water in the Jamam camp, South Sudan
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EDITORIAL

The Pendulum has Swung Back and Forth

Over the past few years, some of our political and church leaders have positioned themselves as the transformational generation. They call this leadership in a time of transformation. However, with our prevailing issues, such as civil liberties, immigration, the institution of marriage, the culture of life, and many others, many of us can boldly claim the mantle of Christian morality unfolds our preferential option for the poor. It reflects the mission embodied and taught with significant shifts in different fields that provide digital literacy and novel technologies in communication.

We live in a busy world, which robs us of the regularly recurring awareness that science and money are elements and essences of life. Our culture of the starvation of the soul has become a culture of profit and individualism. While we take steps from the bottom of the ladder to a middle-class standard of life or even higher, we remember that the work of love still plays a vital role in making a difference. Our task is to grow in love and share it with others. This assures us of our destiny and vocation as individuals and as people of God. People generally want to feel included, have that sense of belonging, and be

part of the whole process where God calls them. There's a deep desire to return to the ancient wellspring of their faith experience. One key lesson rooted in their faith is the importance of perseverance amid challenges. Nonetheless, many still search for the right way to solve their problems. Others, however, pursue their ways, driven by insatiable desires for money, power, stability, and control.

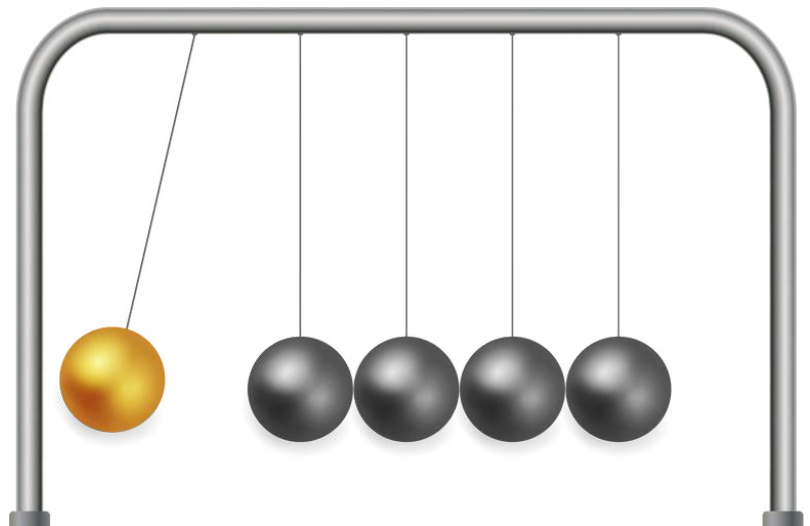
As agents of the mission through our sacrament of baptism, our different roles and responsibilities, whether as parents, teachers, priests, or whatever state of life we have, we

are still called to be faithful to Christ. If our faith is strong, we cannot be overcome by the powers of evil. They will not be able to conquer us because we possess the permanency of the "rock."

Like G. K. Chesterton (1874-1936), we welcome the "central paradoxes" of Christianity as a "sword" that we always swing "lightly and merrily" but with a core event of Christ's paschal mystery that draws us to hope and be faithful. It goes without saying that a constant communication of our interior lives in Christ is lived through the guidance of the Holy Spirit. //



***Our task is to grow
in love and share it
with others"***



A Lenten Journey Seeks Conversion

As spring approaches the northern hemisphere, the trees come back to green, and flowers give color to the gray landscape of winter. The Church celebrates the Season of Lent. This beautiful time of the year is an invitation to reflection and a “change of hearts,” recognizing our shortcomings and turning to God’s mercy. Conversion is a life-long process. This time, when we give special attention to prayer, penance, and charity, we will be prepared for the high celebrations in the Christian calendar, the mystery of our salvation, which is memorized during Holy Week and Easter. Jesus’ resurrection marks the beginning of a new day in human history, assuring that our faith is not in vain and that God’s promises will come to fulfillment.

We are the “pilgrims of hope” during this Jubilee Year, a theme that reflects the reality of our times. It is undeniably fitting for our current time. As Scalabrini-ans, we advocate for those who have left their native lands, especially those who have been forcibly displaced by wars, violence, and various forms of persecution, becoming refugees. Our mission also extends to those men and women who must flee their homes due to natural disasters, becoming refugees, as well as those who

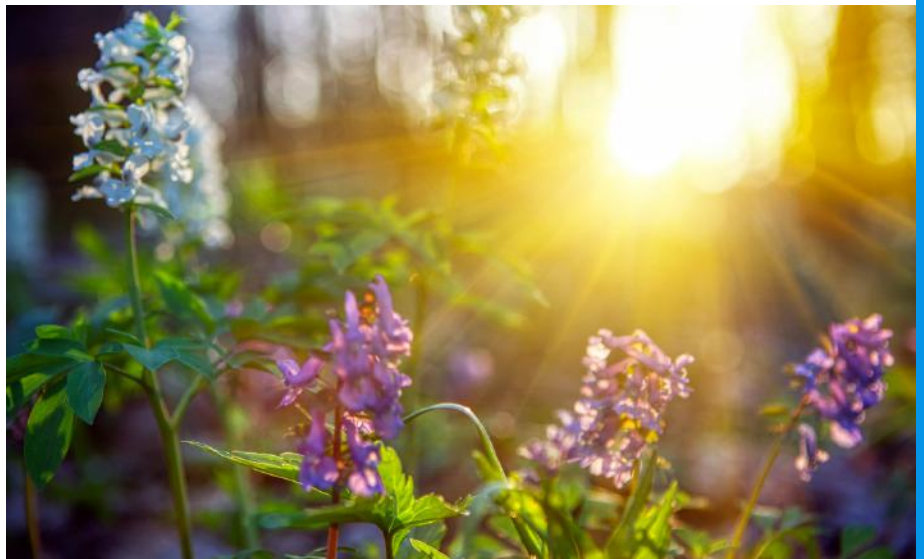
must escape due to environmental changes. Additionally, it encompasses those who are away from home for extended periods, such as fishermen and seafarers. I refer to the good people who would gladly stay in the lands they love but are compelled to look for survival in foreign lands to ensure their security and well-being.

Unfortunately, many of these good people are currently treated as criminals and face discrimination in the land they believe can give them a future, a land where they are willing to contribute their talents to its progress and success. While criminals must make amends for the harm they have caused, it is unjust for society to instill fear and despair in those who are already suffering away from their homelands and have never caused harm to anyone. Saint John Baptist Scalabrini would have recognized the movement

of peoples back in the 1800s, as Europeans migrated in large numbers to the Americas, as an opportunity for the world to come together. We are all God’s children, with diverse cultures and customs, yet goodness resides in every heart. Many fear immigrants because they are unaware of their history, but if we took the time to share them, we would find similarities to those of our ancestors from generations past.

“*I was a foreigner, and you welcomed me*”
(Matt. 25:35)

...is what Jesus will say to us at the last judgment. Are we genuinely welcoming the stranger? If not, at least in our hearts, do we still need a conversion of heart to see the migrant people in need as our neighbors, our brothers, and our sisters? May you have a meaningful Lent and a blessed Easter! //



LETTER TO THE EDITORS #1

Dear Editors. Christians today lay a great deal of understanding in every aspect of life and often look almost everywhere for wisdom. Like Scripture, for instance, different genres and perspectives shape the basic patterns and norms of human experience. The language of Scripture carries deep meaning; as it is “God-breathed,” it helps us understand who God is in Jesus Christ and how we should live with others.

In a corollary, I want to highlight the common language shared by many parishes across the United States. The Spanish language serves as a vital means of communication for many Latinos. It is like an “extra-linguistic tool” and the “home of meaning” that holds transformative power within their faith and life experiences.

Your magazine reaches out to several parishes with a significant Latino readership. Given the notable demographic shifts, I wonder if it would be prudent to provide more articles in Spanish in your publication. This could have important implications for people’s understanding, especially for those who feel more comfortable engaging with content in their mother tongue.

Thank you for considering this suggestion.

Juancho Cornelio Emperado
Delray Beach, FL

LETTER TO THE EDITORS #2

Dear Editors. My family and I have a friendly relationship with the Scalabrinian Fathers. Rooted in the spirituality of my Italian background, I have come to understand the charism of their congregation and the

legacy of their founder, St. John Baptist Scalabrini, who is now a saint. As a young student in the early 1990s, I learned to appreciate the Eucharist and venerate Our Blessed Mother, instilling the virtues of faith and devotion that nourished my spiritual life.

I am grateful for their ongoing ministry, particularly their work with poor migrants in parishes and mission apostolates abroad. Their pastoral efforts, including their media communication as reflected in your magazine, *Scalabrinians*, have broadened my perspective, allowing me to unite theory and practice from both grassroots and higher levels. This deepened my ethical concern for the language of interiority.

After decades of affiliation with our parish, guided by the Scalabrinian priests, I treasure my memories with them, especially the ministry they continue to carry out today in various missionary settings. Despite the challenges life presents, I remain grateful for their service, dedication to the Church, and openness to other cultures.

Inspired by St. Clement of Alexandria, one of the first Christian educators who critically reflected on how to teach the faith, I see parallels in the “wisdom of the ages” that the Scalabrinian missionaries worldwide continue to echo in their ministry. Their presence in our parish embodies a dynamic approach to teaching, emphasizing the importance of “learning by doing,” which promotes practical ways to grow in a loving relationship.

Kudos and best wishes to your publication.

Concetta Luigina Campostella
Boston, Massachusetts

SCALABRINIANS MAGAZINE

Is published quarterly in full-color print editions. It shows the mission apostolates of the Scalabrinian missionaries in diverse communities across North and South America. It offers its readers a Scalabrinian perspective on migration and other expansive variety of topics.

The Scalabrinian Missionaries are committed to promoting the total salvation of humankind, leading migrants in particular, to connect their lives with the roots of their faith and cultural values. While we have more possibilities than ever to meet this diversity head-on with different cultures and ethnicities, our community aims at expanding spiritual and pastoral assistance to migrants. This dynamic process evolves within the context of every community and pastoral position we serve in Canada, Colombia, the Dominican Republic, Ecuador, Haiti, the U.S.A., and Venezuela. Together with our readers, we pray that our ministry with and for the migrants will make us more Christ-like and serve in some way to draw others closer to God.

May the spirit of our Founder, St. John Baptist Scalabrini, help us strengthen our vocation as his missionaries in the world. *Scalabrinians Magazine* welcomes letters and articles from readers. Letters and articles may be edited for length and clarity. Please include your full name and address.

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Juan Pablo II: En la Iglesia Nadie es Extranjero

COMPARTIENDO NUESTRA MISIÓN EN SANTO DOMINGO, REPÚBLICA DOMINICANA

La Congregación de los Misioneros de San Carlos Scalabrinianos llegó a la Parroquia Santa Ana, Gualey, Arquidiócesis de Santo Domingo, Distrito Nacional, República Dominicana a finales del año 2018, siendo el padre Heitor Costaldi el primer misionero. Yo llegué a esta Parroquia en enero del 2022 como vicario, y en julio del 2022 fui nombrado por el Provincial como Administrador de la Parroquia. En esta misión contamos con el servicio a la Parroquia, la Escuelita Parroquial, el Dispensario Médico, y la Pastoral de la Movilidad Humana.

La realidad de la parroquia es muy compleja en término de la seguridad como en cualquier parte del país. Hay bastante participación de la feligresía en la eucaristía, sobre todo los domingos y los días solemnes, e.g., la Virgen de la Altagracia, como devoción principal del país, y Corpus Cristi. La parroquia presta sus servicios en nueve sectores territoriales, en los momentos de mas actividad como el tiempo de adviento y la cuaresma, celebramos la eucaristía en dichos sectores, y tenemos la misión de visitar a los enfermos. La parroquia tiene una escuelita para los niños de 3 a 6 años de edad, actualmente

cuenta con más de 100 niños que estudian en ella, ésta escuelita tiene una infraestructura que necesita ser reconstruida, pues era una casa donada a la parroquia con el fin de crear la escuela para los niños. En ésta escuela, hay dos profesoras que son pagadas por la parroquia y las demás son nombradas por el gobierno. La Parroquia también tiene un dispensario médico, el cual presta el servicio a las personas más vulnerables del barrio y bajo la vigilia de la Pastoral de la Salud de la Arquidiócesis de Santo Domingo. Los trabajadores son nombrados por el Ministerio de Salud Pública y por el dispensario.

Como Scalabrinianos, tenemos también la misión con los inmigrantes, sobre todo con los inmigrantes haitianos y venezolanos. La realidad de la migración en la República Dominicana es muy inquietante. Hay una política migratoria estricta hacia los inmigrantes, sobre todo a los inmigrantes haitianos. En el año 2024, el presidente del país decretó una deportación masiva a los inmigrantes haitianos donde cada semana la meta era deportar a diez mil haitianos. En las calles se veían redadas masivas a los inmigrantes haitianos sin preguntar antes por sus documentos. Por este decreto y por la redadas masivas, los inmigrantes haitianos no podían

salir de sus casas en búsqueda del pan de cada día.

Frente a esta situación, la iglesia local y las ONG redactaron un comunicado en contra de esta situación inhumana, sin embargo, el gobierno continúa deportando a los inmigrantes haitianos. Esta realidad nos llama, como Misioneros Scalabrinianos, a ser agentes pastorales en la movilidad humana. Estamos en este país para brindar el servicio espiritual y social a los inmigrantes, sobre todo a los inmigrantes haitianos y venezolanos. La misión principal que hemos llevado hasta este momento es sensibilizar a la comunidad eclesial basados en los cuatro verbos promovidos por el Papa Francisco: *Acoger, Integrar, Proteger, y Promover*.

En la Parroquia Santa Ana, donde estamos viviendo, durante las fechas del año dedicadas a los migrantes, celebramos la misa con la presencia de tres comunidades: la comunidad haitiana, la comunidad venezolana, y la comunidad dominicana, con la finalidad de promover los cuatro verbos del Papa Francisco y concientizar a la comunidad eclesial de que recibir a un inmigrante es también recibir a Cristo:

●● *Cuando era forastero,
tú me acogiste”
(Mat. 25:35)*

En el mes de septiembre del 2024, organizamos una misa en la Parroquia con la presencia de estas tres comunidades, realizamos la procesión de entrada llevando las banderas de cada nación: República Dominicana, República Venezolana y República Haitiana, en ésta misa muy emotiva, la comunidad haitiana cantó unas canciones en creole, por esa razón hubo malentendidos, incluso algunas personas nos llegaron a catalogar como traidores a la patria, sin embargo, había muchas personas de buen corazón y buena voluntad

que nos apoyaron en esta actividad. A pesar de todo eso, tenemos la convicción de seguir adelante en esta misión promoviendo la espiritualidad de acogida a los inmigrantes, pues, decía San Juan Pablo II:



en la Iglesia nadie es extranjero”

En esta misión, contamos con la presencia del padre Isaía Birollo, c.s., que llegó a este país en el mes de junio del 2024 y del padre Hernando Mendoza, c.s., que llegó en el mes de octubre

del 2024. La presencia del padre Isaía es muy significativa para la pastoral haitiana porque habla creole y tiene un carisma muy especial hacia ellos. De hecho, él tiene misa en creole una vez al mes, ya que otros sacerdotes haitianos también celebran la misa para ellos.

Por otro lado, la presencia del padre Hernando ayuda mucho en la pastoral venezolana por su experiencia en Venezuela. En éste momento, el padre Hernando está coordinando la pastoral de la movilidad humana. //



Padre Isaía Birollo, c.s., en la Solemnidad de Nuestra Señora de las Mercedes. Patrona de la República Dominicana.

Summary at a Glance

As the Scalabrinians, we're proud to share our mission at Santa Ana Parish in Guale, Santo Domingo, where we arrived in late 2018, led by Father Heitor Costaldi. I joined in January 2022 as vicar and became Parish Administrator by July. Our work spans serving the parish, running a preschool for over 100 children aged 3-6 in a building needing repair, managing a medical dispensary for the vulnerable, and supporting immigrants through our Pastoral Care of Human Mobility. Despite security challenges, the faithful fill our Masses, especially on Sundays and key feast days like the Virgin of Altagracia, and we extend our services across nine sectors, visiting the sick and celebrating in communities during Advent and Lent.

Our hearts are with the Haitian and Venezuelan immigrants facing a harsh reality here. In 2024, mass deportations targeted 10,000 Haitians weekly, with indiscriminate street raids leaving many trapped indoors. We counter this by fostering **welcome, integration, protection, and promotion**, -Pope Francis's four verbs-, through special Masses uniting Dominican, Haitian, and Venezuelan communities. Despite some calling us traitors for embracing Haitian Creole songs, we stand firm and received support from many. Bolstered by Fathers Isaía Birollo and Hernando Mendoza, who arrived in 2024 to support our Haitian and Venezuelan outreach. As St. John Paul II said, **"In the Church, no one is a foreigner,"** and we live that truth daily.

Diciembre en Nuestra Señora de Guadalupe: Fervor, Tradición y Esperanza.

DICIEMBRE: UN MES DE FE, FAMILIA Y FIESTA

En Immokalee, Florida, diciembre pasado fue un mes de especial significado para la comunidad de Nuestra Señora de Guadalupe. La parroquia se transformó en un epicentro de celebración, fe y reencuentro familiar, enmarcado por las festividades en honor a la Virgen de Guadalupe y la Navidad. Al mismo tiempo, la celebración de la Inmaculada Concepción, una fecha clave en el calendario litúrgico, se conmemoró con gran devoción en la parroquia. Una misa solemne y diversos actos litúrgicos resaltaron la importancia de este dogma de fe.

A principios de mes, el fervoroso triduo en honor a Nuestra Señora de Guadalupe marcó una preparación espiritual que culminó con la grandiosa fiesta patronal.

La iglesia se engalanó con los colores de México, y la devoción se sintió en cada rincón. La comunidad se reunió en misas solemnes, rezos del rosario y cantos tradicionales, expresando su profundo amor y agradecimiento a la Virgen Morena.

KERMÉS Y PROCESIÓN

La fiesta patronal se completó con una animada kermés, donde los fieles disfrutaron de deliciosa comida, juegos y actividades para toda la familia. El momento más emotivo llegó con la procesión, en la que la imagen de la Virgen de Guadalupe recorrió las calles de Immokalee, acompañada por cientos de fieles que entonaron cánticos con devoción.

POSADAS NAVIDEÑAS Y REUNIONES FAMILIARES

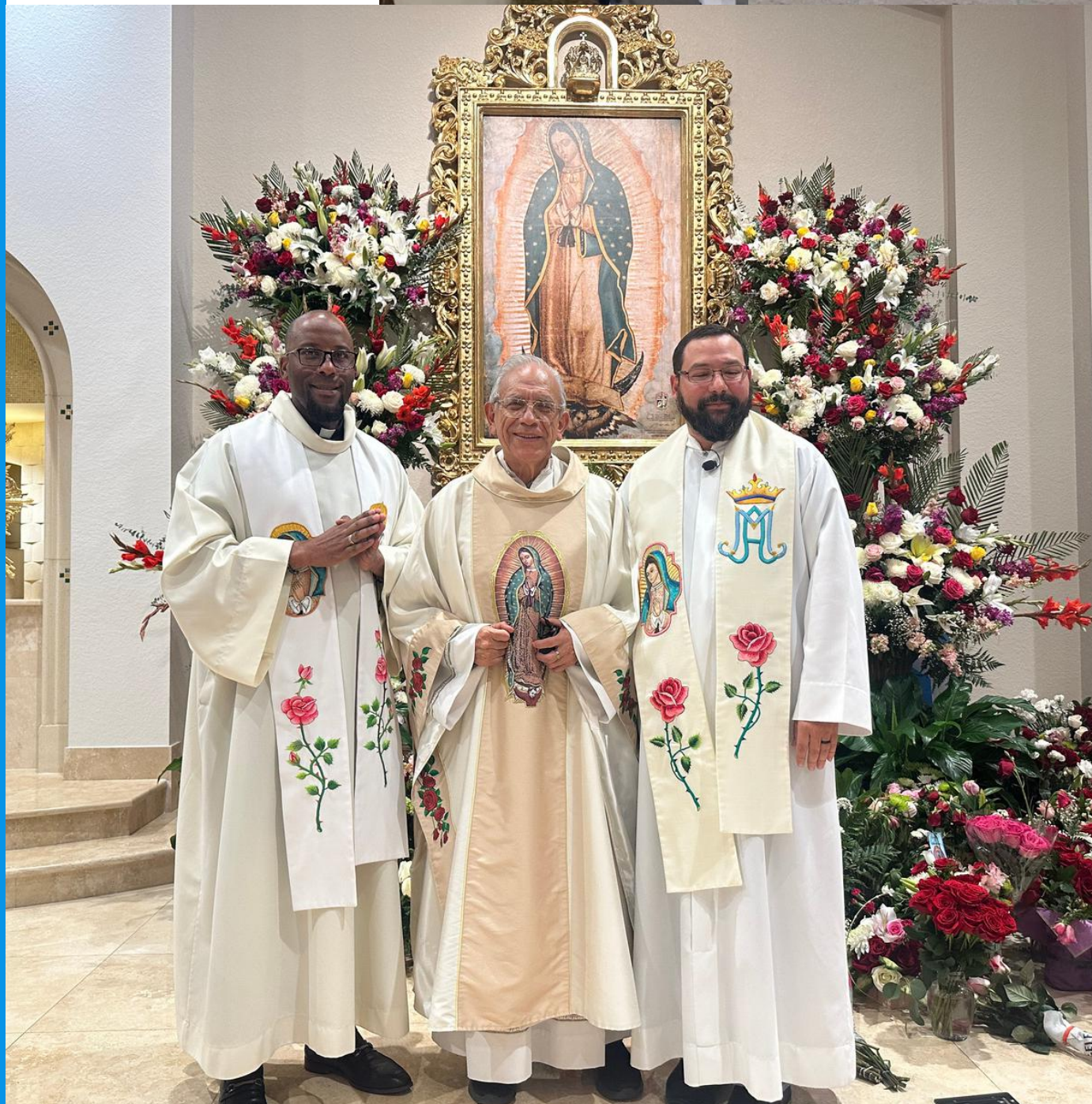
El espíritu navideño cobró vida con las tradicionales posadas que recorrieron las calles de Immokalee. Vecinos y familias se unieron para pedir posada, cantar villancicos y compartir el tradicional ponche y los tamales.

El pasado Diciembre fue una época de gran alegría para muchas familias, ya que coincidió con el regreso de los esposos que habían estado trabajando en el norte del país. La parroquia se convirtió en un espacio de encuentro y celebración, donde las familias se reunieron para compartir momentos especiales y dar gracias por las bendiciones recibidas.



UN MES DE ESPERANZA

Diciembre en Nuestra Señora de Guadalupe es mucho más que una serie de celebraciones; es un tiempo de esperanza, fe y unidad. La comunidad se fortalece a través de la oración, la convivencia y la vivencia de los valores cristianos. //





Summary at a Glance

December at Nuestra Señora de Guadalupe parish in Immokalee, Florida, was a vibrant month of faith, family, and festivity during the last Christmas season. It was a time when our community came alive with celebrations honoring the Virgin of Guadalupe, Christmas, and the Immaculate Conception.

We prepared spiritually with a triduo, which culminated in a grand patronal feast filled with Mexican colors, solemn masses, rosaries, and traditional songs.

Our kermés brought delicious food and family fun, while the emotional procession with the Virgin's image united hundreds of us in song.

We also celebrated Christmas with posadas, carols, and tamales, welcoming back loved ones from afar.

For us, December was more than events—it was a season of hope, unity, and gratitude, strengthening our community through prayer and Christian values during the last holiday season.



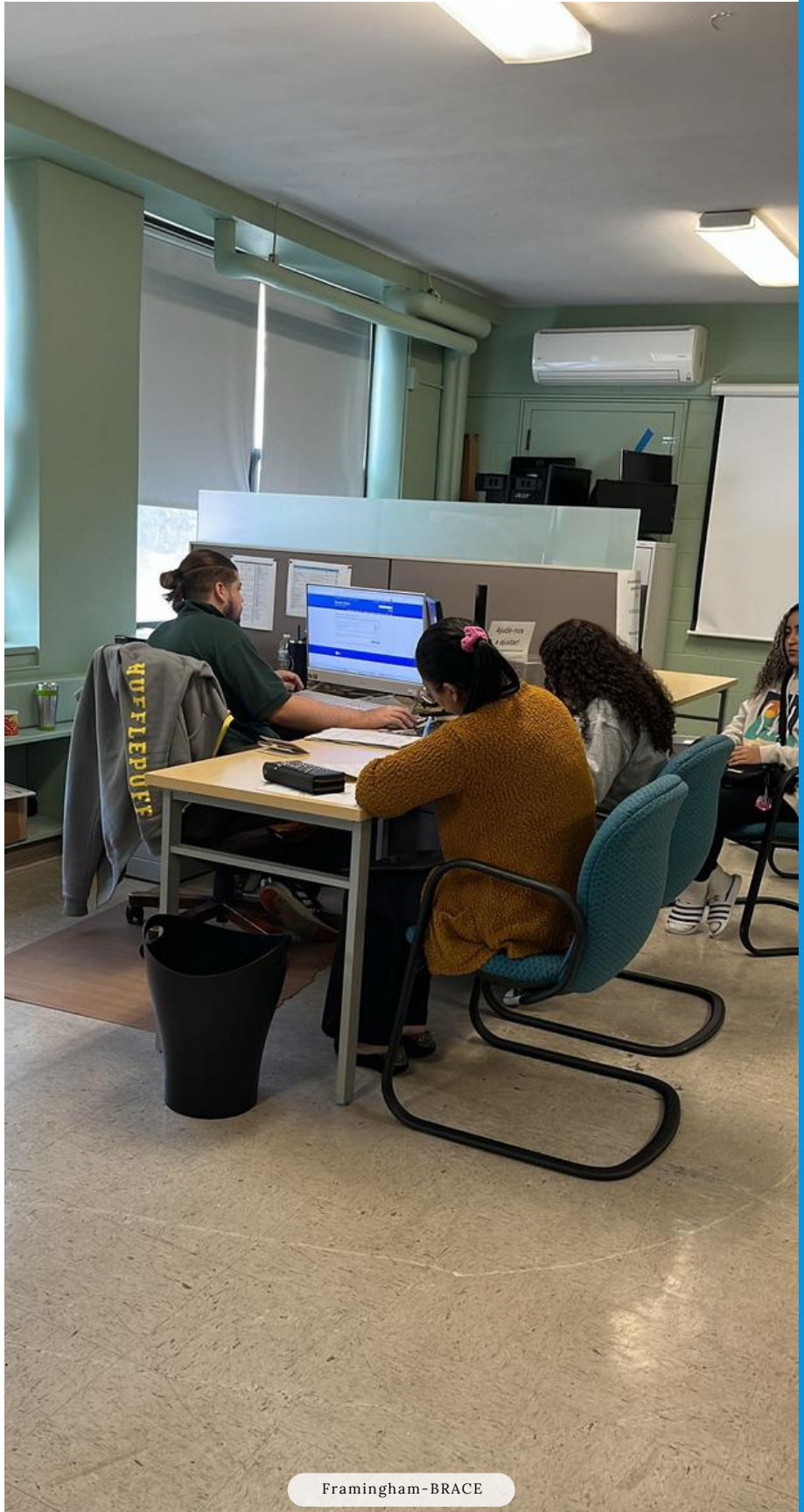
Saint Tarcisius Parish Enriches its Pastoral Ministry

The parish of Saint Tarcisius in Framingham, MA, initially served Italian immigrants and gradually evolved to reflect a growing Portuguese influence driven by new waves of Hispanic and Brazilian migration.

Over time, as is often the case in parishes with migrant populations, the children of these immigrants discover better job opportunities and an improved quality of life in different cities or states. As a result, they tend to leave the parish, leaving behind only their elderly parents, while new migrants, in this instance Brazilians, continue to arrive daily.

In this parish, there are no longer Italians or Portuguese; instead, the services offered to the faithful are conducted in Brazilian Portuguese and English to serve the local community. Those of us privileged to assist migrants from various linguistic backgrounds appreciate how each culture's mindset contributes to a unique character to the Scalabrinian charism.

The Brazilian perspective within this parish exemplifies this concept beautifully. I observe two distinct yet interconnected spirits at work here: philanthropy and charity.



Framingham-BRACE

Two distinct yet interconnected forces are present in this context: service and assistance. The service provided, known as “**BRACE**” is dedicated to assisting new migrants arriving in the city.

While BRACE primarily focuses on supporting Brazilian migrants, it also extends its ser-

vices to individuals from other communities, including Hispanic migrants and those from Ukraine. The support and assistance exhibited by those involved in the parish's pastoral ministries. Through their efforts in evangelization, they provide both spiritual support and material assistance to the families they visit. In addition, the dedi-

cation embodied and demonstrated by the Scalabrinian spirit is remarkable and clearly reflects the hard work of the missionaries who came before us. This is my current impression. I am genuinely grateful to God and the congregation for the opportunity to engage in this new experience of working with migrants in this community. //



Framingham-BRACE

Misión Scalabriniana en Panamá: Se Abre un Nuevo Capítulo



De camino al campamento, 76 piraguas con migrantes pasaron frente a nosotros hacia el norte en sólo 5 horas.

A finales de 2023, el arzobispo José Domingo Ulloa extendió una invitación a la familia Scalabriniana dentro de la Iglesia panameña, un llamado que fue reafirmado durante la última reunión del Consejo de la Congregación. Así comenzó nuestro viaje en Panamá, una tierra situada en la encrucijada del mundo y una arteria vital de las complejas rutas migratorias de la actualidad.

A lo largo de 2024, tuve el privilegio de realizar tres viajes significativos a Panamá como Consejero General de la Misión. Cada visita coincidió con momentos clave en la vida de la Iglesia local, ofreciendo oportunidades para sumergirme en la realidad

eclesiástica y los profundos desafíos de la migración. Desde las fronteras norte y sur hasta la capital, me uní a obispos, agentes pastorales y familias religiosas de América Central, América del Norte y el Caribe para reflexionar sobre las esperanzas y las luchas que se entrelazan en el tejido de la movilidad humana. Un momento particularmente significativo llegó el 28 de mayo de 2024, que culminó con la celebración de San Juan Bautista Scalabrini el 1 de junio en la casa del migrante en la ciudad de Panamá.

Las hermanas Scalabrinianas ya habían establecido su presencia, y el 17 de enero de 2025, los misioneros llegamos oficialmen-

te. Desde entonces, hemos estado trabajando de la mano con la Iglesia panameña, adoptando un enfoque sinodal para fortalecer la Pastoral de la Movilidad Humana (PMH). Nuestros esfuerzos se centran en cuatro áreas clave: el Apostolado del Mar, la lucha contra la trata de personas, el apoyo a las regiones fronterizas y el avance del marco nacional de la PMH.

UN PANORAMA CAMBIANTE

El panorama migratorio en Panamá ha experimentado una transformación dramática, intensificada por las recientes decisiones ejecutivas de la administración Trump. La frontera sur en Darién, una vez repleta

de movimiento, ahora se encuentra inquietantemente tranquila, mientras que la frontera norte en Paso Canoas, cerca de Costa Rica, rebosa de actividad. Estamos presenciando la “externalización de las fronteras” en tiempo real: lo que una vez fue la frontera entre México y los Estados Unidos se ha trasladado a Darién, Panamá.

Este trastorno nos obliga a repensar toda nuestra estrategia de PMH. Junto con esto, estamos explorando un nuevo acercamiento pastoral a los pescadores, reconociendo sus luchas a menudo pasadas por alto. Estos primeros días han sido un torbellino de encontrar una re-

sidencia, asegurar un espacio de trabajo dentro de la Arquidiócesis, navegar por la documentación y simplemente conocer el terreno.

A pesar del poco tiempo, hemos visto resultados prometedores tanto dentro de la Arquidiócesis como a nivel nacional. Sin embargo, como con cualquier nueva misión, todo se siente nuevo, desafiante y lento, lo que requiere paciencia y confianza en el tiempo de Dios.

Seguimos adelante con fe, rebosantes de esperanza y un profundo amor por los migrantes, los marineros, los pescadores y las víctimas de la trata.

UNA VISIÓN TOMA FORMA

Nuestra misión ganó nuevo impulso con la reciente visita de nuestro Superior General, junto con el Padre Samuel, de la Red Regional Stella Maris, y el Padre Marcio, de la Red Scalabriniana. Juntos, evaluamos el progreso de la misión y vislumbramos un futuro rico en posibilidades. El padre Quynh Hoang llegó el 26 de febrero y el padre Oscar Kefi, que se está preparando para servir a los marineros, se unirá a nosotros en los próximos meses. Nuestro sueño es encarnar una presencia Scalabriniana arraigada en la comunidad fraterna y la sinodalidad dentro de la Iglesia panameña.



Al llegar al Darién en Enero de 2024.

Siento que el espíritu de San Juan Bautista Scalabrini está vivo y vibrante en esta misión. Su legado late en la forma en que estamos construyendo esta nueva presencia, paso a paso.

Estoy igualmente agradecido por el apoyo inquebrantable de

la Provincia de San Carlos, su Consejo Provincial y la Dirección General. Juntos, espero que podamos consolidar nuestra presencia en Panamá, una nación a menudo llamada el “Centro del Mundo,” un puente entre Oriente y Occidente, y ahora una ruta migratoria crítica

masiva e intrincada en el escenario mundial.

Como decía el mismo Scalabrini: “El mundo avanza deprisa y no podemos quedarnos quietos”. Con un saludo y en comunión con todos vosotros, sigamos juntos por este camino. //



Summary at a Glance

I've been deeply involved in launching our Scalabrinian mission in Panama since late 2023, when Archbishop José Domingo Ulloa invited us into the Panamanian Church, a call affirmed by our Congregation's Council. In 2024, as General Counselor of the Mission, I made three pivotal trips, immersing myself in the local Church and the shifting realities of migration, from the quiet Darién border to the bustling “Paso Canoas” near Costa Rica. I joined bishops, pastoral agents, and religious communities to reflect on migrants' struggles and hopes, with a standout moment being the celebration of St. John Baptist Scalabrini's feast day on June 1 at Panama City's migrant house.

We officially arrived as missionaries on January 17, 2025, alongside the Scalabrinian sisters, and began working with the Church to strengthen the Pastoral Care of Human Mobility (PMH), focusing on seafarers, human trafficking, border support, and the national PMH framework. Recent U.S. policy shifts under the Trump administration have transformed the migratory landscape, pushing border dynamics southward and urging us to adapt, including exploring outreach to overlooked fishermen. These early months have been a whirlwind—settling into a residence, securing workspace in the Archdiocese, handling paperwork, and learning Panama's complex terrain, a nation dubbed the “Center of the World” for

its role as a migratory bridge. Despite the slow pace and challenges, I've seen encouraging progress, boosted by the recent visit of our Superior General, Fr. Samuel, and Fr. Marcio, who helped us envision a vibrant future. Fr. Quynh Hoang joined us on February 26, and Fr. Oscar Kefi will soon arrive to serve seafarers, strengthening our fraternal community. St. John Baptist Scalabrini's spirit inspires me daily, backed by the St. Charles Province and General Directorate, as we build this mission with faith and love for migrants, seafarers, fishermen, and trafficking victims. As Scalabrini said, “**The world moves quickly, and we cannot stand still,**” and I'm committed to this work, inviting others to walk with us.

Casa San Carlos - An Oasis of Peace

About 25 years ago, the Scalabrinian Fathers, working in North America and the Caribbean, looked for a place to relax and rest after many years of dedicated service in migrant communities.

The ideal location was Palm Beach County, located west of Delray Beach, not far from the Everglades. A parcel of land was purchased adjacent to the Our Lady Queen of Peace Mission. This initiative aimed to address two essential needs: a retirement home for the Scalabrinian Fathers and a retreat house for the local Christian communities.

The structure features 20 private rooms arranged around two kiosks, each adorned with beautiful fountains that provide a serene atmosphere for weary guests. In addition, there is ample space for meetings and a dining area complemented by a nice kitchen where aspiring chefs can use their culinary talents.

San Carlos House features a beautiful swimming pool and a Jacuzzi. Since its inception, after a brief advertising period, it has hosted weekend retreats for local groups, primarily apostolic organizations that conduct their ministries in local churches.





We also provide support for various organizations dedicated to fostering the psychological and spiritual growth of individuals. In addition, we facilitate meetings for different groups throughout the week. Understandably, there is a significant demand for institutions and individuals to find a quiet space to spend some time reflecting on their spiritual journeys and rejuvenating themselves, enabling them to continue their ministries in their local communities. //



St. Thomas the Apostle Mission in Haiti - A Light Amid the Rubble

Saint Thomas the Apostle Mission, founded in January 2011 in Corail-Cesslesse, Haiti, a town located in the municipality of Croix-des-Bouquets, is a mission for internally displaced persons, forced to leave the neighborhoods severely destroyed by the earthquake of January 12, 2010, which caused the disappearance of more than three hundred human beings in the metropolitan area of Port-au-Prince. This Mission had as its first Chaplain and Founder Father Isaiah Birollo, cs, who was there until July 2017, his successor was Father Richard Gerard, cs, who was there until January 2020. Since then I, Father Agler Cherizier, cs, took over as Chaplain.

The Mission was founded from a missionary and pastoral spirit enlightened by the charism of St. John Baptist Scalabrini, Founder of the Scalabrinian Missionaries who promoted a missionary church of compassion. He himself stated:



*The Church must be
where the people
suffer and struggle*

Thus, the Mission of St. Thomas the Apostle was born with this vision or pastoral care: accompaniment and assistance to internally displaced persons, victims of the earthquake. Considering the enormous efforts that, during the years that have occurred, have been

made in various aspects, at the liturgical, pastoral and social level, the Mission has grown considerably with numbers of parishioners aware of their baptism and the demands that this implies. By then, in 2022, the idea arose to ask the Archdiocese that the Mission be legally established as a parish under the name of "St. John Baptist Scalabrini Parish - St. Thomas Mission."

The process of creating the mission in the parish was circulating very well in all the parishes of the Pastoral Unit of Croix-des-Mission. All that was missing was the approval by letter from the Archdiocese of Port-au-Prince.





Unfortunately, on January 21, 2023, the invasion of the cruel armed gangs put an end to the project. Since then, as Chaplain, I have been forced for two years now not to attend the site out of prudence (in the sense of avoiding a kidnapping among other situations), because the priest in the eyes of the armed gangs is someone who is financially stable. Despite everything, being at the Saint Charles

Borromeo Seminary in Haiti, with the presence of the Sacristan, we tried to encourage and accompany the parishioners who were forced to stay. The annex of the Saint Charles Borromeo School that is in the mission is dysfunctional.

We recorded some damage done by the armed gangs that entered the Mission space. They stole the church's sound system,

chairs, pews, crucifix, light bulbs, doors, etc. Until now, the neighborhood where the church is located is under their control.

From the distance, we continue to support the population until the situation improves. In the meantime, we count on the prayers of all the confreres of the Congregation and the people. *Pray for us in the Community and for Haiti.* //

Our Lady of Guadalupe Parish in Chula Vista, CA, Provides Service to Migrants and Refugees

Having lived in the United States for several years has already given me a picture of the country's present situation in terms of relationships among different cultures. Many places and institutions nationwide have continued to diversify in significant proportions. Their stories are varied, with many individuals lured by tales of prosperity and democracy, seeking jobs, housing plans, or a better life. These people have the same sorrows and joys, with families and goals to achieve as they participate in the American dream.

Our Lady of Guadalupe Parish, situated in Chula Vista, California, is a Mexican National Parish established in 1944.

The parish fosters a welcoming culture that embraces diversity and promotes spiritual growth among its members. The church's approach focuses on how Catholic culture has shaped immigrants' integration and how specific ethnic groups have

responded to the challenges of displacement while grappling with the balance between assimilation and preserving their unique identities. From this perspective, the parish remains committed to accompanying its community in ministry.



Our Lady of Guadalupe Parish in Chula Vista, CA



Activities for the Community to strength family and friendship ties.

Its pastoral strategies and formation articulate the Scalabrini-an mission to enhance awareness and engagement among the faithful.

In 2017, Bishop Robert McElroy entrusted the parish administration to the Missionaries of Saint Charles, Scalabrinians. Like the richness of color in Renaissance Hispanic life, new immigrants have come with their popular devotions and activities to worship God as a faith community. Toward the end of 2023, a new wave of refugees started coming into the San Diego area.

The parish understood the need to help them out, and its members got involved in facilitating hospitality and assistance, which they provided for an overnight stay for 20 refugees. The parishioners participated in this effort through food and monetary donations. Their dynamic intersection between mission and gospel proclamation is Christ.

As a pastor, I am committed to leading my people toward the profound message of God's plan of salvation. I strive to promote continuity and transformation, nurture, and a mission that reflect Christ's compassion with those who are often marginalized and impacted by life's challenges. //

Fr. Hily 'wearing a hat', sharing a special dinner with the Community.



In Search of a Bright Future Through the Lens of Migration Experience - A Testimony

Hi, my name is Cecilia Nottola. I was born in Cassino, Frosinone, the southern end of the region of Lazio, Italy, on August 14, 1963. I am the only child of Luigi and Domenica Secondino. My mom became a widow in 1964 when I was only 8 months old.

As a child, I recall my mother working tirelessly on the farm, relying solely on herself to provide for our family. She rarely asked for help from anyone. I remember accompanying her as she worked while I occupied myself with play. It was a challenging experience for her, yet she never complained.

She had always been averse to the idea of a second marriage. She believed that if her first marriage had failed, there was no point in trying again. One day, a family friend visited and mentioned a widower with children of his own who was seeking a wife. Although my mother was initially resistant to the idea, her family encouraged her, saying, "He lives in America; why not give your daughter a better life?" Eventually, in 1974, my mom married my stepfather, Enrico, and on June 29 of that year, we moved to America when I was almost 11 years old.

My mother quickly found a job with the Converse Shoe Company. On weekends, we would at-

tend Saint Polycarp Church in Somerville, MA. A few years later, she transitioned to a factory known as the Cole Hersee Company. Despite her time in the workforce, she never learned English, as many of her co-workers and even her boss were also Italian immigrants.

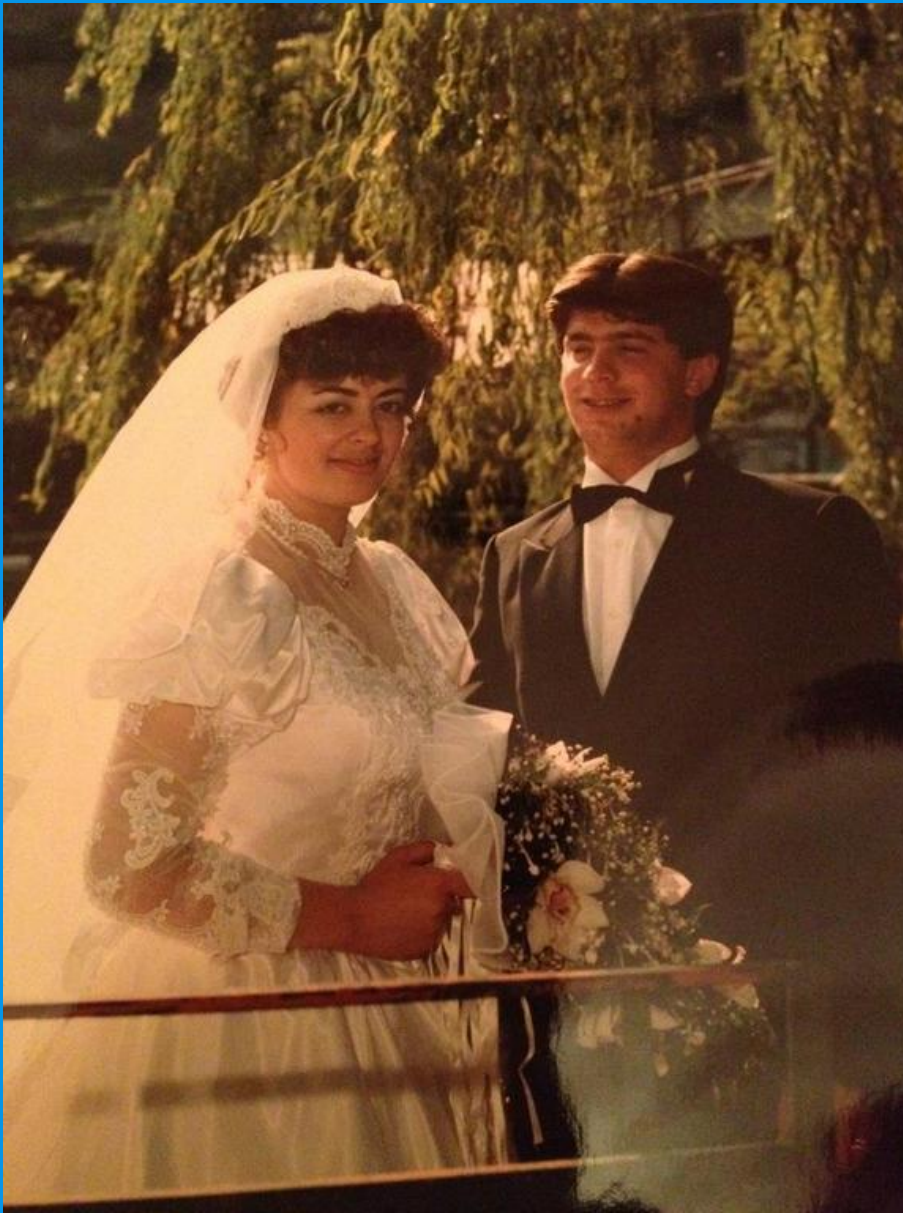
When I arrived in this country, I found a school that provided a program for children of immigrants like me to learn the English language. Initially, it was challenging to communicate, as I struggled to understand what others were saying, and sometimes, their laughter only made things more complicated.

Transitioning from being an outgoing child in Italy to facing ridicule here caused me to become shy and insecure. This experience was quite challenging for me.

As I entered high school and began working, my life gradually improved. In 1985, I traveled to Italy to visit my family, where I met the love of my life, Carlo Nottola. We got married on July 18, 1987.

Before our wedding, I learned I could handle all the necessary paperwork for Carlo at the embassy in Rome. However, upon my arrival, I was informed that





three children born to Aurora Mazzolena and Antonio Francesco Nottola.

We are farmers. When I was ten, I began helping my father in the fields. While my friends spent summer break enjoying the beach, my mother would wake me up at five each morning, gently reminding me that it was time to start the day. After breakfast, I would head out to work in the fields. Once I completed middle school, I worked as a manual laborer, working alongside bricklayers during the week, and on weekends, I served as a waiter in restaurants.

My childhood dream was to emigrate abroad, a desire I often shared with my parents. In March 1985, I had to leave for military service, but I met my wife, Cecilia, before my departure. After almost two years, we were married on July 18, 1987, at the Church of Santa Maria delle Valle, located in the hamlet of Cassino in the province of Frosinone.

I waited for six months after our wedding for my wife to complete the necessary paperwork for my move to the States. I was determined to reunite with her as soon as everything was ready.

In January 1988, I received the approval to leave and felt overwhelming joy. Upon my

the regulations had changed, requiring me to return to Boston to complete the documentation for his arrival.

Ultimately, on January 16, 1988, Carlo arrived in Boston, which brought a significant brightness to my life; I no longer felt alone. After finding a church that offered Mass in Italian, we began attending Saint Anthony Church in Everett. There, we formed many valued friendships

within the Italian community, and our connection with Father Camillo Lando, our beloved priest, became notably strong. With his leadership, we found spiritual support and a true sense of belonging and care for immigrants like us.

IN RETROSPECT - REMEMBERING WITH GRATITUDE

Hello! I'm Carlo Nottola, born in Cervaro, Frosinone, Italy, on Jan 20, 1966. I am the youngest of



arrival in Cassino from Naples, I went directly to the travel agency and requested the earliest flight to Boston.

I arrived in Boston on January 16, 1988, just four days before my birthday. I had very little with only fifty thousand lire in my pocket, but the joy of reuniting with my wife made it all worthwhile. At first, I felt nostalgic being away from my home, mother, and friends, but I gradually adjusted to my new life over time.

My initial experience in Boston revolved around learning English. I struggled with the language when I started working, which posed some challenges. Over time, however, I gradually learned the language.

In May 1988, I began my career at Laborers Local 22 in Boston, MA, where I dedicated the next 35 years of my life. Now, I am happily retired.

Although we do not have children, our love for one another remains strong, and we feel truly blessed. God willing, this year, on July 18, 2025, we will celebrate 38 years of marriage.

Our faith in God continues to strengthen our relationship as a couple and as dedicated members of Saint Anthony Church in Everett, MA. We have faced numerous trials and challenges,

particularly with the loss of my parents and, more recently, the passing of my mother-in-law, Domenica, who was like a second mother to me.

As immigrants in this country, Cecilia and I are immensely

grateful for the comforts and opportunities that nurture us and help us grow into individuals of strong faith. I cherish the memory of meeting the first Scalabrinian priest, Fr. Camillo Lando, who served as the pastor at Saint Anthony's.

Alongside him, confreres such as Fr. Domenico Rodighiero and Fr. Mark Escobar were present to celebrate our silver wedding anniversary on July 22, 2012.

May the God of History walk with us in His love and mercy. //



Local Superiors Gather at Delray Beach

The Local Superiors of Saint Charles Province convened their annual meeting from February 11 to 13 at Casa San Carlos in Delray Beach, Florida. During this gathering, they engaged in meaningful discussions with Fr. Horecio Carlos Anklan, the provincial superior, and his councilors concerning significant matters within the different regions of the province, reports of the provincial administration, and the Scalabrinian Missionary Project.

In communities where inter-generational and intercultural integration experience vulnerability from the inner structure

of religious life, the challenges continue to engage the members in open dialogues and reflection on their consecrated commitment to the congregation.

Without distinction of race or culture, the members endeavor to share responsibilities and raise awareness that their authority mission coalesces the synergism of service and prophetic witness in today's world. In addition, their consecration and communion are hallmarks of their renewed call to mission. Their shared spirituality and collaborative effort unite them, transcend their age

differences, and lead them to understand each other's needs and concerns.

Various regions within the province include Quebec and Ontario in Canada, New England, New York, the Maryland-Washington area, Georgia, Florida, Venezuela, Colombia, the Caribbean, as well as the Theological House of Studies in Bogotá, Colombia, and the Vocation Promotion and Formation Program in the province. Recognizing the contributions and ongoing engagement of each member in the Scalabrinian mission, the core event of their religious life, along with



the implementation of the missionary project approved during the XVI General Chapter, highlights the need to explore alternative approaches that align with the charism and signs of the times.

The three-day meeting provided a thorough discussion regarding the congregation's missionary project for the next six years, focusing on the 2025 Jubilee theme:

“*We are pilgrims of hope, walking in charity*”

Scalabrinian missionaries are entrusted with embodying God's presence through the charism and mission established by their Founder and carried on by generations of his members. They honor the wisdom of the past while reflecting on their consecrated commitment, serving as a transformative example of holiness. In embracing this mission, they reaffirm their dedication to being beacons of hope and compassion to migrants and refugees, demonstrating the strong presence of the Church in the lives of those in need.

The meeting also underscored the importance of adaptability and innovation in addressing the evolving needs of migrant communities.

As migration patterns shift due to economic, social, and political changes, the Scalabrinian missionaries recognize the necessity of dynamic pastoral strategies that meet people where they are. Through ongoing formation, community outreach, and deeper intercultural dialogue, they seek to enhance their pastoral effectiveness and reinforce the congregation's relevance in contemporary society.

In light of the increasing complexity of global migration, the Local Superiors emphasized the significance of strengthening collaboration with dioceses, humanitarian organizations, and lay movements that share the congregation's mission. Such partnerships amplify the reach of their service and foster a more integrated approach to

responding to the physical, emotional, and spiritual needs of migrants. The meeting reaffirmed the commitment to sustaining these alliances while remaining steadfast in their Scalabrinian identity and values.

As they concluded their gathering, the Local Superiors renewed their collective pledge to nurture fraternity within their communities and to inspire younger generations to embrace the Scalabrinian charism. Recognizing that their missionary work is a lifelong journey of faith and service, they departed with a renewed sense of purpose and a shared vision for the future. Their resolve to live out their vocation with zeal and humility stands as a testament to their unwavering dedication to those they serve. //



Vocation Promotion in Colombia, Ecuador and Venezuela - A Ministry of Hope

In his message for the 50th World Day of Prayer for Vocations, Pope Benedict XVI says that “hope is the expectation of something positive for the future, but at the same time it sustains our present, often marked by dissatisfaction and failure.”

of Colombia, Ecuador and Venezuela to sow, accompany, educate and train children, adolescents and young people in the commitment to discern the different vocations at the service of the Church's mission with migrants, refugees and sailors.

Since 2021, the Provincial Superior has appointed me as a vocation promoter in the lands

In this ministry of a vocation promoter, it is necessary to remember:

- Young people, who today more than ever can and must listen to the voice of Christ.

- To fathers and mothers, so that families with their authentically Christian life become seedbeds of lay apostolate and priestly and religious vocations.

- To the Christian community, which plays an important role in nurturing vocation.



- To educators, teachers and professors, so that they know how to cultivate the seeds of vocation that sprout in the most generous and sensitive students.

- To ordained ministers, who with their witness and guidance are the first and irreplaceable collaborators in the promotion of vocations.

The promotion of vocations is a mission full of promise and challenges, but “happy is he who gives a priest to the Church” says St. John Baptist Scalabrini, because:



He who helps to form a minister of the Gospel and, as such, gives him assistance, he has a share in all the good that the minister does, and will have from God the same reward that the minister will have, an immeasurable reward.”

Want to be a Scalabrinian?

Scan this code to see our list of Vocational Promoters



Let's talk!





Perspective in Hope - Its Voice in the Jubilee Year

Not a day seems to pass without another learning experience that shapes our lives. When we are hurt, when pain befalls us, and when bitterness or anger torments us, we often find ourselves grappling with questions like, “Why does God allow this to happen? Where is he when it hurts?” Lord Alfred Tennyson captures this struggle in his elegy for his lost friend, “In Memoriam,” which states, “...I stretch lame hands of *faith*, and grope, And gather dust and chaff, and call to what I feel is Lord of all, And faintly trust the larger *hope*.”¹

Throughout my years in ministry with immigrants, one of the difficulties I encountered was convincing them of God’s love, that God loves them. I refer, in particular, to those who seemed almost always afflicted by misfortunes in life. Their struggles to cope with tragedies, ailments, financial difficulties, and broken relationships often left them feeling hopeless. They seem to have already lost their hope. They had become cynical about what the future held and doubtful about the existence of hope. In light of the gap between the affluent and the impoverished, there is significant value in identifying the genuine discussions that can articulate more effectively what a Christian theology of hope might offer them.

For some, however, concrete forms of hope could mean hope for opportunities, hope for healing and restoration, hope for education, hope for a family to be reunited, hope for eternal life, and many others.

In Greek mythology, the story of Pandora’s box best summarizes the inherent ambiguities in our human attitude toward hope. When Pandora releases all the evils into the world and slams the lid shut in horror, the tiny voice that squeaks out, “Let me out, I am hope,” to which she responds by releasing it, has been interpreted differently from the very day the story was initially told.² Many original interpreters of the myth claim that it was the one good thing in the box; others argue instead that, ironically, it was, in fact,

the worst evil in the box because it deludes humans into a refusal of the realities of the present by believing that things can improve.³ In the 1930s, Josef Pieper, a German Catholic Thomistic scholar and philosopher, critically studied Thomas Aquinas’ three theological virtues (*faith, hope, and love*).

His analysis of hope is articulated in his writings, which provide some theological perspectives on seeing that can be respected by those who do not necessarily hold to Christian beliefs. Pieper’s analysis revolves around two types of hope: natural and fundamental. He argues that we must reclaim a more profound sense of fundamental hope that maintains its religious meaning and a significant conversation with life.



St. Thomas Aquinas

While Aquinas set the object of a journey in the popular medieval language as the beatific vision, Pieper underscored that the ultimate good draws the human person to strive for harmony with God. For Pieper, the journey through life has negative and positive aspects that humans face meaningfully during the not-yet-being. He sees the answer through life's unfolding as hope and interprets history as an opportunity to connect creatively. He emphasizes that hope should draw us to remain open to a non-temporal dimension of time, i.e., transcendence. Hence, for both Aquinas and Pieper, the significance of life's journey aims toward human fulfillment with the virtue of the not-yet-being in an open pattern where human and divine interact with each other in creative ways.

Many movements have drawn on our need for hope, like Christians or non-Christians of diverse cultural upbringings. The competing trends of secularization and religious revivals are resulting in extreme social movements. In between two spiritual poles, many others

prefer to just quietly walk away from the mainline churches and continue believing without belonging. They don't want to commit to the structures of faith. They want to be free and not be obligated to commit to any task concerning God, however, what is essential in man's relationship with God should not be taken for granted or devalued.

In today's world, where our experience of brokenness and suffering becomes God's location of grace, there is a strong and compelling theological insight around hope described as vision, virtue, and practice. It often inspires us to consider the possibility of change in our future direction. It is about a journey, like a pilgrimage, that unfolds this Jubilee Year. It is grounded in the process of getting involved in human struggles. It is not just about "pie in the sky when we die"; instead, it is a calling to be immersed in the messiness of life, being called to experience the wounds of relationships so that we become healers to others. These, however, provide us with what Pieper stresses in

his argument that our life is about a journey toward wholeness. It represents a continuous cycle of becoming more authentic to God and our neighbors through life. Like Pieper and Aquinas, this dynamic emphasizes the interplay between vertical and horizontal relationships with a sense of action and responsibility in the here and now. In addition, it also touches on the familiar rhythm of the Jubilee Year.

Our faith-inspired vision of being men and women engaged with others in the world shapes those values embedded in our identity. These values enable us to grow and put our lives into perspective, with God's presence serving as the continuous thread that unites us in his calling. The goal of Christian hope, particularly during this Jubilee Year, reminds us that the virtue of humility and discipline anchors us to our mortal life. We are called to holiness, as this is one ingredient that accompanies and sustains hope. Therefore, with the framework of this historical world, we must keep the eyes of our hearts fixed on Christ, our Lord and Savior. //

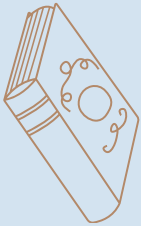
1. Andrew Hass, David Jasper, Elisabeth Jay, *The Oxford Handbook of English Literature and Theology* (Oxford University Press, 2007), 607. The roots of the word hope relate back to the Old English word *hopian* (means to wish or look forward).
2. Story retold by Edith Hamilton, *Mythology* (New York: Mentor, 1969), 72.
3. Roger Lancelyn Green, *The Greek Myths* (London: The Folio Society, 1996), 143.

A Gospel Cry

In moments of sadness
the world seems so crowded
I feel that I can't stand
the difficulty at hand.



It's a continuing struggle
a challenge and a sign.
To live with principles
so that life can cope with no complaints.



Others abound with other options,
such as surrendering or keeping in the game.
The world stands still,
awaiting a human answer.

Perhaps it gets no response,
so visible on the surface at once.
But the passage of time can identify
reason and purpose; why?

With those stumbling blocks and rough roads
especially at the major crossroads;
Bound with faith and trust in the Lord,
I can keep saying, 'Lord, here I am.'

It's a biblical and gospel cry
when one's heart weeps for the power beyond.
God, in His mighty assistance,
are wings of hope, love, and assurance.

At times, I stumble and say no more,
But it keeps bouncing back and -
repeats the same word: Patience
I do the best I can -
with strength in faith, patience, and perseverance.



Thorns and Thistles

Scalabrini Mobile

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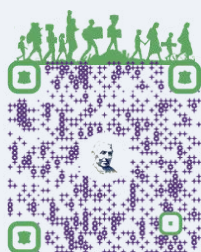
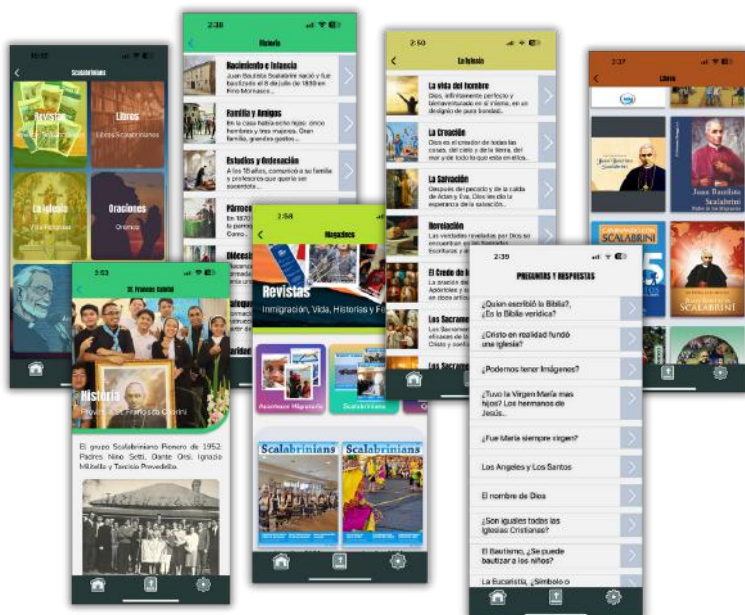
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Scalabrinians



Pray always! When you overcome evil,
pray to keep yourself strong; if you sin,
pray that you may rise from your deplorable state.
Pray for one another. Pray with humility, trust and
perseverance. Pray the prayer Jesus himself taught us.”

(St. Scalabrini. The prayer, Piacenza, 1905)

