

Scalabrinians



Let's get moving and show our strength

St. Anthony Parish activities supports the young members of our community.

St. Bartholomew Parish Welcoming Other Cultures

Parish in Providence, Rhode Island, is a mosaic of colors.

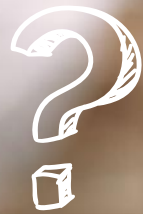
Scalabrinian Missionaries Celebrated their Jubilee

Mount Carmel Church in Montreal, hosted a celebration for the jubilarians.



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least among us in society**




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SAINT CHARLES BORROMEO PROVINCE

IN THIS ISSUE

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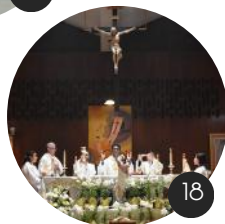
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Embracing a Christ-like Image in Leadership

At a moment of global hardships when we are bracing for a period of grim disasters and tragedies, strident voices reflect the concern of many people asking for help and human support. For decades, we have been plagued by conflicting issues that run wide and deep shedding light on the plight of the poor and disenfranchised. Our moral response gets to the mainstream with deeper insights.

The Irish-born British literary writer, Clive Staples Lewis, also known as C.S. Lewis, once remarked that blending two virtues is a key to understanding the meaning of our faith in God. He said that if we ask twenty good men of this present time about what they consider the supreme Christian virtues, most of them would likely say it is being unselfish. However, if we ask the Christians of old about it, most of them would tell you, it is love.

To embody the true essence of Christianity in our modern world, we must recognize the interdependence of love and our unique identities.

This connection is especially relevant when navigating our relationships with others. At the core of living out the teachings of the gospel is a fundamental principle: to love unconditionally and be willing to make sacrifices for the sake of others.

As missionaries, we see the Christ-like leadership who cares for his sheep. In this way, we see the intimate union with great richness of shepherding and witnessing to the covenant of God's love for his sheep, his people. Jesus invites us to use our imagination as we take to heart the essentials of being called to serve as a leader or a follower. Jesus is not a literal shepherd. We are not literal sheep. He is not talking about literal thieves and bandits. He uses a figure of speech that has a spiritual meaning in the context of service and commitment to the church, to our continuing ministry and vocation as inspired by the love of God.

The spirituality draws us to unite ourselves with Christ - as we become dedicated servants of our brothers and sisters.

All these comprise our response to the great mystery of God.

While we struggle these days to respond to the signs of the times, we turn our gaze to Christ as our high priest and Good Shepherd. We never lose sight of the center whose great mystery sustains us with his grace and allows us to develop more in our faith that we are indeed men and women of the Gospel.

The priestly life that we share with Christ by our baptism reminds us of our role as bearers of the good news to others, and this is one of the best expressions of our spiritual identity as Christians. We strive to live out our sense of belonging to Christ in unity and hope as we echo his words on the night of his betrayal:

I ask not only on behalf of these but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me" (John 17: 20-21).

"I am convinced the effective church for the twenty-first century will be the church that mobilizes, equips, empowers, and supports ordinary Christians in ministry." [(cf. Melvin J. Steinborn. *The Lay Driven Church* (Ventura: Regal Books, 1997), 26, 37), by Robert Slocum].



A Message from our Provincial Superior

PANAMA, A SCALABRINIAN NEW FRONTIER

Last March I visited Darien for the second time. Darien is a province in the southern part of Panama, bordering Colombia. It is also the name of a jungle in the same province where the Pan-American Highway stops. There are no roads connecting Panama and Colombia. Darien is also the homeland for indigenous peoples who have had from ancient times their routes for crossing this forest since when there were no borders. It has been a forgotten land until recently. When searching for information on Darien, many contrasting details will be found. It has become the most active border in the world for crossing migrants and refugees.

Last year alone approximately 520 thousand people crossed this jungle from Colombia into Panama. The crossing is dangerous, and those entering into this journey mostly do not know how long it will take and in what condition they will finish. Many do not finish it, some will say that Darien is also a cemetery, not only an inhospitable jungle.

As a member of the Scalabrinians, we are currently exploring the possibility of establishing a new mission in Panama. In this regard, I have had the opportunity to visit the country twice. Panama City, the capital, is a modern and stunning city that serves as a hub for busi-

nessmen and women across the world. Thanks to its strategic location that connects South and Central-North America, as well as the Panama Canal, which connects East and West. However, the remote region of Darién does not share the same level of prosperity as the Capital.

The roads are in poor condition, schools are limited, and access to healthcare is scarce. Nonetheless, such concerns are of trivial importance to refugees and migrants crossing the Darien. Their main goal is to pass through Panama and continue their journey towards the North.





In Panama, upon emerging from the jungle, migrants receive a warm welcome at designated camps organized by the Panamanian government. Upon registration, they proceed to their next destination by bus, requiring each individual to pay a fare of USD 60.00. The bus journey is direct and without any stops in Costa Rica. From there, migrants continue their journey by bus or other means until they reach their final destination. During my first trip in January, I had the opportunity to visit the Receiving Station of San Vicente. It was not crowded that particular day

as most individuals had already boarded the bus. The remaining few were those who had insufficient funds to pay the fare. In such cases, they had to contact their family or friends to wire them money to continue their journey.

In contrast to previous visits, my experience during March was different. In addition to personally witnessing the reality of migration in Panama, I had the privilege of attending a meeting of bishops who were actively working in the borders of Colombia, Panama, and Costa Rica. During the meeting, we vi-

sited Lajas Blancas, a receiving camp, to demonstrate our solidarity with the migrants and share a message of hope inspired by the words of Pope Francis. The conditions were challenging, with the camp spilling out with people seeking shelter, food, and transportation to their next destination. The tropical climate added to their exhaustion, and the journey left visible fatigue on their faces. Lajas Blancas was situated by a river where small boats would arrive carrying migrants from many different countries, including China, India, Haiti, Venezuela, Ecuador, Colombia,



and various countries in Africa. Many of the travelers were families with young children, some of whom were newborns. It was humbling to witness the daily arrival of approximately 2,500 migrants, each paying \$25 for the boat ride which could take up to four hours. It was clear that the journey had left them with few possessions, as some only carried a plastic bag with a few clothes for their children.

While we were on our visit, a remarkable moment occurred when the bishops and our group convened at the heart of the Camp. The Apostolic Nuncio had the honor of reading the Pope's letter to the migrants, following which we all participated in prayer. Observing the expressions of these individuals brighten ever so slightly as they prayed with us was an emotional encounter. Some even shared with me their treasured rosaries, crosses, and small medals they carried with

them, demonstrating their unwavering faith. It dawned on me that taking such a journey was only possible with steadfast faith. There are many borders in the world. Many walls are being built to keep people outside. There is much division. Where do we stand in all this? The Catholic Church does not have a presence in these camps, and that is what we have been called to do. To guarantee that Mother Church has not forgotten her children. A presence of hope, a presence that will help heal the wounds a migrant and refugee carries when forcibly leaving their homeland.

There is freedom in choosing, but when the reality is so despairing, the only option is to leave in search of a better future, in search of survival. Each country is sovereign, and I believe that. Our mission is just to guarantee that those sisters and brothers of ours are not forgotten by society and that they are not unjustly treated as

criminals or outlaws. They are God's children, our brothers, and our sisters, and we should remind ourselves of Jesus' words "Whenever you did this to the least of my brother - sister, you did unto me". It is Jesus' calling, are we answering? The world is filled with many borders and walls that are constructed to keep people out, resulting in significant division. In the midst of all this, the Catholic Church has a role to play. It is our calling to ensure that Mother Church does not forget about her children in these camps. We must provide a presence of hope that aids in the healing of the wounds that migrants and refugees carry with them when they are forced to leave their homeland. Though freedom of choice is a fundamental right, when the reality is so disheartening, leaving in search of a better future and survival becomes the only option. While each country is sovereign, it is our mission to guarantee that our brothers and sisters are not forgotten by society and are not treated unjustly as criminals or outlaws. They are God's children, and we must remind ourselves of Jesus' words:

"Whenever you did this to the least of my brother - sister, you did unto me"
(Matt 25:40).

It is Jesus's calling, and it is our responsibility to respond to it. //

Let's get moving and show our strength

I am Father Lino Garcia, a Scalabrinian missionary, who serves at St. Anthony Parish located in Somerville, Massachusetts. It brings me great joy to share with you some activities we undertake to support the young members of our community. Our unwavering belief in God's plans has motivated us to seek out ways to accompany them on their journeys.

At a gathering within the Brazilian community's "Cafezinho", I was approached by three enthusiastic young individuals who expressed their desire to lead the adoration of the Blessed Sacrament. With great delight, I permitted them, and soon

thereafter, more and more young people joined in this sacred practice. This beautiful experience gave rise to the creation of the "Movimiento da Fortaleza" group, which meets every Saturday at 4:00 pm. As Pope Francis so aptly reminds us, "True youth is having a heart capable of loving," and we feel honored to have the opportunity to guide them on their path.

The group is fortunate to have the leadership and initiative of Raphael, Erika, and Camila, who provide support and guidance to young people in their relationship with Christ. This is the group that is made up of



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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St Bernard & Our Lady of Fatima Church, 5700 St. Bernard Dr. Riverdale, MD 20737

bilingual children of second-generation immigrants who embrace both the traditions and religiosity of their parents, as well as the culture of their home country. They believe that young people are effective evangelizers of their peers, especially when guided by experienced adults who understand their needs and concerns.

The group also faces many challenges, including the need to remain attentive to the signs of the times, including the changes young people experience these days. Their goal is to provide a path for continued spiritual growth and formation. Following the sacrament of

Confirmation, they commit themselves to offering opportunities for a variety of human and spiritual accompaniment.

As a whole, the youth group serves as a discernment school, allowing individuals to clarify their calling and purpose. It is here that the Lord's voice can be heard and followed, with vocations born and nurtured within the community. Let's continue to trust in the Lord's guidance with the hope that Saint John Baptist Scalabrini will continue to intercede on our behalf.



May Saint John Baptist Scalabrini continue to intercede for us."

LETTER TO THE EDITORS

Dear Editors:

I greatly appreciate your publication which has a cultural lens on migration awareness. As far as I know, it is a crucial aspect or a key part of the Scalabrinian charism. As a reader, I also believe it is important to bring into focus certain features of spirituality that characterize the richness of Scripture and the renewal of interest in the contemporary theology of migration. As St. Augustine aptly describes, these riches are "veiled under manifold shadows of mystery" (ep. 1327.3). The integrated approach to the dynamic teaching of the Church demands a reorientation of one's life toward something that shapes him through a school of prayer; and a disciplined lifestyle as a committed Christian. It has a voice that is understood and lived best within this climate. So unified is the relational power that it generates in the event of human experience.

In these postmodern times, with the onslaught of information available online, like a global library, Scalabrinians magazine should not only showcase pictures from various locations but should also be shaped by the culture of spirituality that the Scalabrinian missionaries claim as their identity. While Scripture is the foundation for any contemporary discourse on the gospel, the life of a witness should engage them more like the dominant instructional means in discipleship. Overall, thank you so much for providing us with more timely information about your ministries across the province through both digital and hard copy formats.

Sincerely,

Anonymous
New York, NY



I am glad to share these photos of the group. 



St. Bartholomew Parish Commits to Welcoming Other Cultures

The parish of St. Bartholomew is a dynamic community located in Providence, Rhode Island. It is a vibrant mix of cultures that come together in a beautiful mosaic of colors. From the Italian founders to those who have arrived throughout the parish's history, the community is comprised of people from Bolivia, the Dominican Republic, Peru, Ecuador, Colombia, Mexico, and Guatemala. Each group brings its unique perspective and enriches the community with its presence and faith.

Throughout the year, the parish celebrates the festivals of the patron saints of each country, such as the Lord of Esquipulas of Guatemala, the Virgin of Guadalupe of Mexico, Our Lady of Altagracia of the Dominican Republic, the Virgin of Urkupiña of Bolivia, Lord of the Miracles of Peru, and more. During these festivities, attendees can enjoy typical dishes and beautiful representative dances. These moments of celebration help each member of the parish community discover the richness that diversity brings.

Interacting with others from different backgrounds fosters acceptance and understanding, making St. Bartholomew Parish a safe and welcoming place for all.





The parish is known for its focus on caring for migrants, making it a welcoming community. This is evident through the inclusion of a Scalabrini Dukce-vich Migrant Center, which is run by Scalabrinian laypeople. The center's mission is to provide social and educational support to welcome, protect, promote, empower, and integrate migrants into the community that hosts them. Above all, the parish of Saint Bartholomew has its doors open to all people who are looking for a space to meet God and particular world-views that align on the same path of search and relationship with God.

The parish community was established by Italian founders, and since then, it has grown to include individuals from a diverse range of countries including Bolivia, the Dominican Republic, Peru, Ecuador, Colombia, Mexico, and Guatemala. //



Indonesian Catholic Community in Atlanta Celebrates

I am delighted to share a significant milestone in my mission work as a chaplain to the Indonesian community. At the Provincial Assembly held in Houston, TX in 2023, it was decided that we would take on the mission of the Indonesian Catholic Community of the Archdiocese of Atlanta. I am honored to have been appointed as the Chaplain of this community by our Provincial Superior and council, and I began serving them in October 2023.

Founded in the year 2000, the Indonesian Catholic Community of the Archdiocese of Atlanta was established by Indonesian laypeople who wished to celebrate their faith in their native language and share their cultural values with the local Church of Atlanta. Located in North Brookhaven, Atlanta, Georgia, Our Lady of Assumption Catholic Church is the headquarters of a community of 200 to 250 members whose ages range from young to old.

Despite residing far away, approximately 32 miles from our Mission of San Felipe de Jesus in Forest Park, GA, around 50 to 60 individuals make the 30 to 45-minute journey every Sunday for the 1:30 pm Mass. The church is administered by the Marist Fathers.

The members of this community enrich the life of the Church by sharing their faith and cultural values. They are very open to working with other



Confirmation of some of the Children of the Indonesian Families Celebrated by Reverend Bishop John-Nhan Tran.

groups in the parish, including the English-speaking community and the Spanish-speaking community.

Some members are involved in various church activities, such as the choir, catechism, lectors, and extraordinary ministers of the Eucharist. Some are also members of the Parish Council, and they collaborate with all the projects of the Church. In October 2023, they sponsored the Church to buy a new statue of the Blessed Mother, which I had the privilege of blessing.



The Christmas Recollection with the Indonesian Community of Atlanta.



The youth choir group of the Indonesian community in Atlanta



Family Rosary at Home with the Indonesian Community of Atlanta.

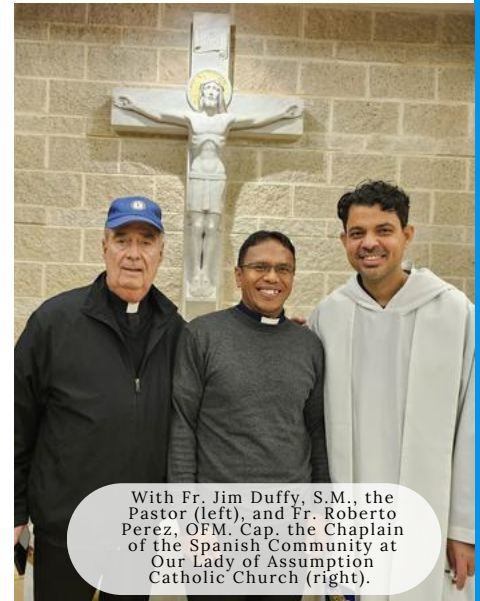
As the Chaplain of this community, my official mission began at the beginning of October 2023. During the feast of the Immaculate Conception on December 8, 2023, I had the honor of renewing my religious vows to God in front of the assembly. Father Jim Duffy, S.M., who serves as the parish priest, kindly introduced me to all the members of the parish, with a particular emphasis on the Indonesian community whom I am honored to serve.

The community conveyed their deep appreciation to the Scalabrinians and the province of St. Charles Borromeo for their gra-

cious response to their request for an Indonesian priest.

I offer my availability for Mass every Sunday at 1:30 pm. In addition, I am also available for confessions and personal consultations one hour before and after Mass. For consultations and spiritual guidance on weekdays, I am happy to arrange an appointment with them. As part of our community outreach, we organize prayer and Bible-sharing sessions every other Saturday evening, recollection events for Christmas and Easter, and recitation of the rosary at various households in May and October.

Additionally, I visit community members who are unwell at home or in the hospital on Sundays after Mass and select weekdays. //



With Fr. Jim Duffy, S.M., the Pastor (left), and Fr. Roberto Perez, OFM. Cap. the Chaplain of the Spanish Community at Our Lady of Assumption Catholic Church (right).

The blessing of the New Statue of the Blessed Virgin Mary is Sponsored by the Indonesian Community of Atlanta.



Filipino-Canadian Choir provides music ministry at St. Catherine of Siena Church



The group has performed at several events, including Christmas Midnight Mass in 2023, in Muskoka with Fr. Roy, celebrating Immigration Day with Fr. Gabriel, Fr. Tiziano, and Deacon Roy, and in Bradford, as shown in the pictures.

St. Catherine of Siena Church in Mississauga, Ontario, Canada, aims to embody the Word of God in the life of people through engagement with the response of faith embedded in the communal celebrations and interior work of the Spirit.

The Church is home to various immigrants which include a group of passionate Filipino-Canadian parishioners who gather every Sunday at 8:30 AM to lead worship and sing their hearts out. Despite their busy schedules, they go the extra mile to provide music for the congregation.

The Scalabrinian Missionaries, on the one hand, have been serving the parish for more than



sixty years. As religious missionaries, they are actively involved in a variety of ministries, including parish works.

Their mission, given by founder, St. John Baptist Scalabrini, is to proclaim the Good News and accompany migrants while living in a religious community.

At the parish level, the Scalabrian Fathers provide a platform for musicians to serve their community through music.

Over the years, the Filipino-Canadian Choir has remained committed to its ministry, offering its services to nearby parishes in need of uplifting music.

They have performed at various events, such as confirmation ceremonies, First Communions, and special occasions, including St. Joseph Parish in Bracebridge, St. Michael Parish St. John the Baptist in Muskoka, Holy Martyr of Japan Parish in Brantford, and Holy Fatima Shrine in Jamestown, New York.

Their most notable performances include the Christmas Midnight Mass in 2023 at Muskoka with Fr. Roy and celebrating Immigration Day with Fr. Gabriel, Fr. Tiziano, and Deacon Roy, at Bradford. Mr. Nazar Sible is the Choir Master. //



Frs. Gabriel and Tiziano



The choir group after the Sunday Mass

With Fr. Roy in Muskoka



With Fr. Nono at St. Catherine of Siena



More members of the Parish sharing happy moments



St. Bernard's and Our Lady of Fatima Church Celebrates Its Jubilee

The Church of St. Bernard & Our Lady of Fatima is celebrating its 75th anniversary this year since its establishment in 1948. The church's mission is to serve the community's needs and bring together a diverse range of cultures in worship and celebration. The church aims to hold on to the common theme of *Lumen Gentium*, where Jesus's mission is carried out by all the people of God according to their role in the Church (LG 28).

The church is described as a twin parish with a shared identity and mission.

Its collaborative efforts exemplify deep-rooted cooperation and harmony with other cultures and religious traditions.





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It is committed to engaging the gospel of Christ and transforming lives through worship, faith formation, and service. It respects and understands each cultural background, grounded in its hermeneutic task of making and becoming better disciples.

The church's chosen theme is "Whoever serves me must follow me. My Father will honor the one who serves me" (Jn 12:24-26). The church aims to bring its members closer to God and offer thanksgiving for His constant grace and mercy.

Its many celebrations over the years have become a saving pedagogy that shapes and re-converts the members to the image of Christ. The Eucharist continues to nourish their faith.

From its very beginning, St. Bernard's Church started as a mission of St. Jerome's in Hyattsville in 1942 and held mass in Steven's Citizens' Association Hall. In 1948, the parish was officially established with Fr. Ronald J. Fannon as the pastor of two parishes, St. Bernard and St. Ambrose in Cheverly, MD. However, in March of 1950,

Msgr. Thomas B. Dade was appointed as the first resident pastor of St. Bernard's by Archbishop Patrick A. O'Boyle, of Washington D.C. In 2005, St. Bernard's Parish and Our Lady of Fatima Parish were combined under the new twinning program in the Archdiocese of Washington to form a single parish serving the Hispanic and Portuguese-speaking communities. Fr. Sergio Dall'Agnese became the first Scalabrinian pastor of these two reconfigured parishes. Since then, the population of the parish has been growing steadily. //

On Prayer - Understanding its Meaning and Importance

There's a beautiful story of the Life of Antony (Vita Antonii) written by Athanasius in the 4th century (357). According to the story, Antony was converted to the ascetical life at the age of 18 or 20 (ch. 2) and for 15 years he lived in solitude near his village (ch. 3).¹ Then, at the age of 35, he went to a cemetery and spent some time there shut up in a tomb. From there he traveled into the desert and then to the mountain (ch. 11), where he lived in a deserted fort (ch. 12) for 20 years (ch. 14). During that time a lot of people came to the mountain but Antony hardly showed himself. Finally, his acquaintances broke down the door to his cell, and Antony came out.

When Antony was living in the tomb, he was first beaten almost to death by demons and he was even scared by his visions of lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves (ch. 8-9).² But there's one thing that caught my attention in the story. It's Antony's gift of prayer and discernment. His favorite weapon was the sign of the cross or a verse from the Psalms (ch. 13).³

I am saying this because Jesus has several moments when he engages in prayer. His intimate prayer to his Father says: "Now this is eternal life, that they

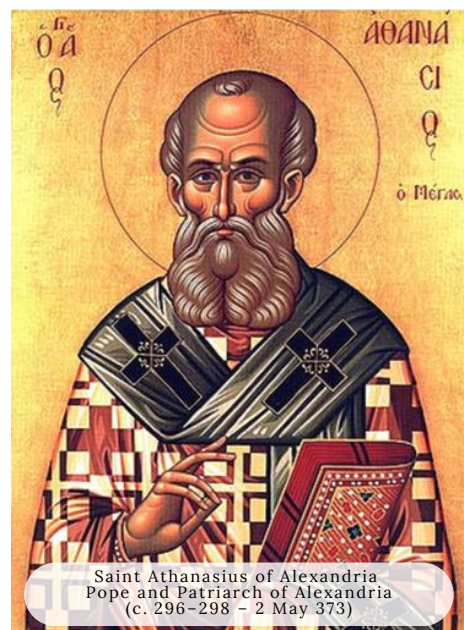
should know you, the only true God, and the one whom you sent, Jesus Christ" (John 17:3-6).



The eternal life that he speaks about is not only something that lasts forever but something God-like in nature."

These are incarnated in love, peace, joy, sacredness, and compassion. It is founded on that intimate relationship with God. Then in the process, it is translated into human relationships.

Following this, Jesus prays, "Consecrate them using truth – your word is truth." As you have sent them into the world: "I consecrate myself for their sakes now, that they may be consecrated in truth" (John 17:19). As Fr Raymond Brown explains in his commentary, "The consecration in truth is not simply a purification from sin but is a consecration to a mission; they are being consecrated since they are being sent."⁴ As we endeavor to realize our hopes and dreams as a faith community, we re-commit ourselves to working for our mission either as missionaries, parents, guardians, teachers, employees, or students. We encounter and celebrate God's presence in the life experiences of our brothers and sisters with whom we live.



We collaborate with others, taking into account their history, culture, and faith experiences. But of course, there's one thing that we have to keep in mind as Scripture would put it, "turn their eyes towards heaven." This is the expression used by many other great faith figures like St Stephen, St Paul, and the early martyrs when the forces of evil threaten to kill them.

It means that the vital component of our lives is deeply founded in our prayer life. St. Charles Borromeo used to call it the "parish of your soul". It's like saying that we cannot stay steady in a wavy sea without a good anchor. We cannot deal with the issues of life unless we have some focus on the power beyond, God. This sustains us to keep our hope alive, to keep us going, and to keep us in the game.

We need the transcendent focus (the otherness of God) with immanence (the presence and action in human life) to keep us aligned with the source of life and grace.

sciples on the road to Emmaus, (Lk 24:13-35). She argues that these are key to understanding an encounter with God as a sacred space, particularly in liturgy and spirituality.⁵

With that, we are invited to reflect on the importance of prayer in our lives. We must possess the wisdom to know what to do and to have things done. //

I'd like to recall that incident in September of 1987 when the late Pope John Paul II went to Detroit on the final day of his trip. He stood on a platform in Hart Plaza, in the vast open space in the center of downtown Detroit. The theme of his talk was social justice – the dignity of every human life. “America is a country blessed with unmatched riches,” said the pope, “and Americans are faced with a fundamental choice. You can choose to forget the rest of humanity, or you can choose to serve.” And the worthy national vocation of America, the pope said, “is to serve people who are vulnerable.” But in his final words, the pope was very quiet. “All of these are nice ideas,” he said, “but none of this will happen unless you remember to pray.” Catherine Dooley, a noted voice in the field of Liturgical Catechesis, uses the phrases “their eyes were closed” and “their eyes were opened” with the di-



1. Joseph T. Lienhard, S.J. On “Discernment of Spirits” in the Early Church. *Theological Studies*. Vol. 41, No. 3. (September 1980): 505-529.
2. Lienhard, “On Discernment of Spirits,” 516.
3. On the use of the sign of the cross, see the exhaustive work of F. J. Dolger, “Beitrage zur Geschichte des Kreuzzeichens,” *JAC* 1 (1958) 5-20; 2 (1959) 15-29; 3 (1960) 5-16; 4 (1961) 5-17; 5 (1962) 5-22; 6 (1963) 7-34; 7 (1964) 5-38; 8/9 (1965/66) 7-52; 10 (1967) 7-29. The use of the sign of the cross made with the hand to bless another person or thing or ward off evil is already attested in the second half of the second century; see *ibid.* 1 (1958).
4. Raymond Brown, *The Gospel According to John. The Anchor Bible*, 29a (Garden City, N.Y.: Doubleday, 1970), 62.
5. “To Be What We Celebrate” *New Theology Review*, November (2004): 13. 9-17.

El proceso formativo en Noviciado de los Scalabrinianos

UN ENCUENTRO, ACOMPAÑAMIENTO Y DISCERNIMIENTO

Según las Reglas de Vida de la Congregación Scalabriniana # 112, “El noviciado es la preparación inmediata y específica a la entrega completa de sí mismos a Cristo y a la Iglesia en la Congregación Scalabriniana. Se realiza en una única forma, válida para todos los aspirantes.”

En el noviciado Scalabrini de Zapopan, Jalisco, México se ofrece a los novicios scalabrinianos medios pertinentes y necesarios para alcanzar esta meta. En el noviciado se realizan diversas actividades las cuales ayudan a los jóvenes a ir asumiendo y arraigando cada

vez más los valores de la Vida Religiosa Scalabriniana. Dentro de estas actividades podemos mencionar el estudio diario sobre la vida religiosa, espiritualidad, historia de la propia congregación, del fundador, liturgia, psicología, migración, buenos modales y conducta correcta.



La vida de oración, la que mayormente caracteriza al noviciado, es una de las actividades que enriquecen la experiencia de esta etapa formativa. Para ello vivimos diversos momentos litúrgicos a lo largo del día; la oración personal y comunitaria, la Eucaristía, la Lectio Divina cotidiana, la Hora Santa, y el Santo Rosario.

También se realizan actividades pastorales los fines semana. La Arquidiócesis de Guadalajara tiene una Casa del Migrante y es ahí donde se colabora colectando alimentos en el mercado y también en otras actividades propias de esta casa. Además, realizamos trabajos en nuestra huerta y también actividades deportivas, culturales.

El noviciado al ser de las Provincias de San Carlos y de San Juan Bautista, reúne a jóvenes venidos de varios países como; Haití, Colombia, Venezuela, Guatemala y México. Esta diversidad de culturas convierte la experiencia del noviciado en una oportunidad para crecer cada vez en la sensibilidad hacia la realidad de los migrantes. //



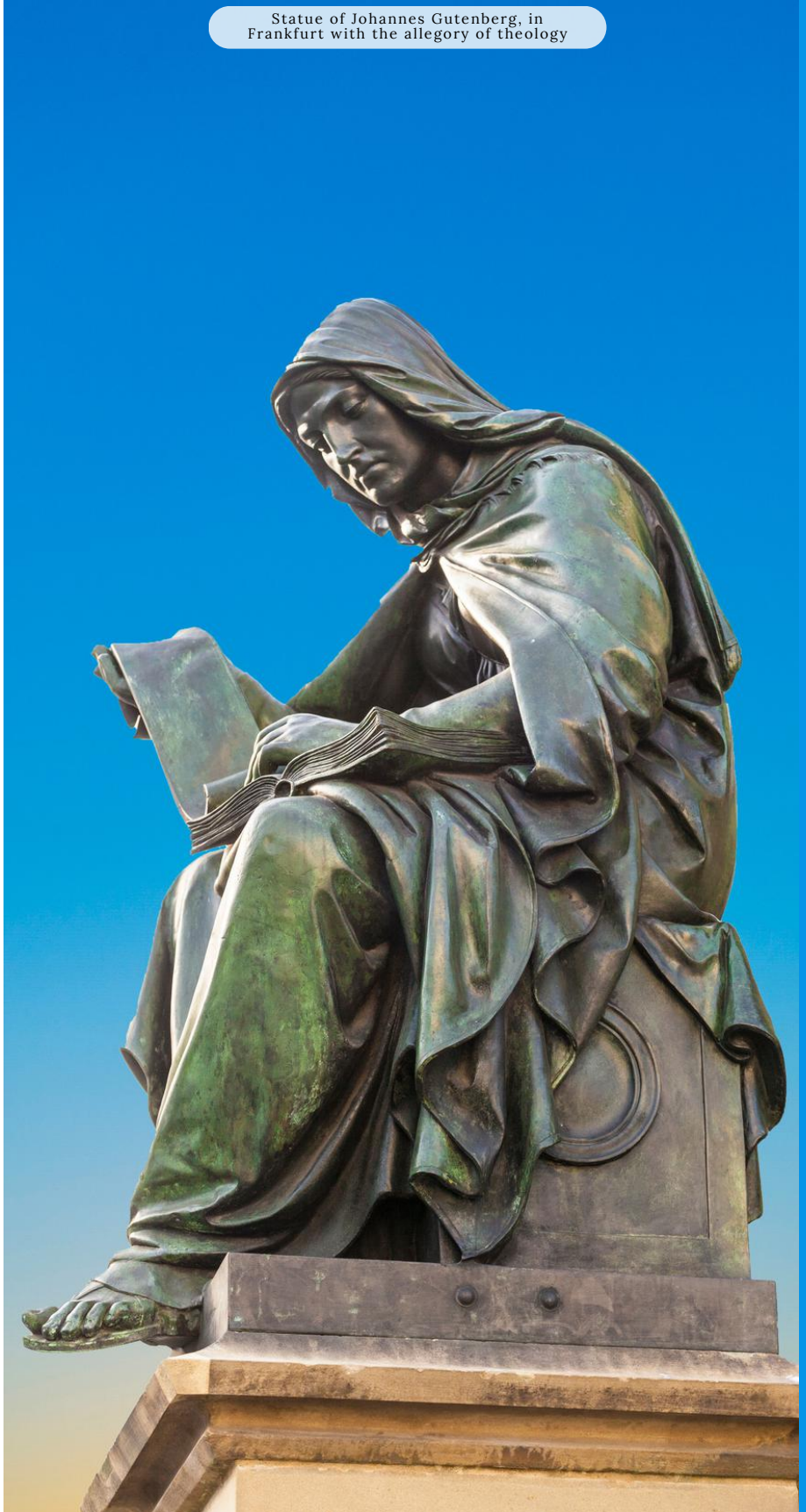
My Ministry in Doing Theology - A Reflection

At the outset of my missionary work, I encountered countless challenges as I adjusted to the customs, weather, cuisine, and other aspects of foreign countries. Living among the locals posed yet another trial, emphasizing my vulnerability and the importance of mutual support and cooperation, especially during difficult times.

There is a common saying that suggests, “For people of faith, nothing happens by coincidence.” I find it to be a fitting sentiment when we reflect on our personal experiences, our journey through memory lane, and our tendency to attribute our successes and struggles to a higher power. However, I also recognize the multitude of challenges that we face in life. These obstacles and wounds in relationships are opportunities for growth and development. They reinforce our fundamental purpose of serving others through teamwork, especially in ministry. Regardless of our circumstances, we are all called to serve in some capacity.

As I look back to some of my significant experiences with people in the parish, I come to recognize the support they need, e.g., the wealth of relationships, the need to be listened to, the emphasis put on the growing number of poor

Statue of Johannes Gutenberg, in Frankfurt with the allegory of theology





immigrants who seek greener pastures, some valuable insights, and stability in their lives. Listening to their stories and talking to them have become a source of inspiration for me. There are cultural factors, too, that influence connecting the dots in the great diagram of life – showing it as God’s work.

I remember a particular parishioner whose life was at risk lest he would not have a kidney transplant. His dilemma and agonizing narrative were lodged from its rank of priority. He was an undocumented immigrant. He was almost on the brink of giving up. He thought that his physical affliction and being poor was God’s wrath. Being a poor immigrant, concrete forms of hoping could mean, hope for opportunities, hope for healing and restoration. God’s nature evokes these elements that He will not let us rest until freedom comes.

This is the context where I was faced with a decision to demonstrate God’s love for him; the context in which I “do” theology. Theology, by its very nature, is a contextual discipline. It deals with the content of our faith and its implications for life. Though it may have manifold aims and methods, however, it has a theological vision that embodies the contextualized understanding of what the reign of God is. It is dynamic and likewise, an ongoing task that leads us to discern and contemplate God’s presence in our lives.

As the world now grows with the new times, our individual experience in pluralistic contexts provides us the opportunity to learn more about God’s nature and action. It involves some landmarks of insights, and our search for meaning continues to be our journey of theological process. Hence, our sense of doing theology as mi-

ssionaries come to grips with the way we articulate it in praxis and what we want to achieve at the end as we engage ourselves with local contexts and cultures.¹

It also reminds us that it is everyone’s concern to get involved with it especially when he/she finds himself/herself at a major crossroads. This can be instructive in drawing us to become better men and women of faith, more inclined to be person-oriented, and more attuned to God’s enduring hope and love for us.

Roberto Goizueta states beautifully: “To be an isolated, autonomous individual is to have no humanity, no identity, no self, it is to be *no-thing*, a *no-body*.”² It stresses that our being is defined by our relationship with others. Its horizontal movement defines the continuing quest to become a more authentic human in this world. //

1. Francis Schüssler Fiorenza, “Systematic Theology: Task and Methods.” *Systematic Theology: Roman Catholic Perspectives*. 2nd ed., Francis Schüssler and John P. Galvin. (Minneapolis: Fortress Press, 2011). 49-50.

2. Roberto Goizueta. “Nosotros: Community as the Birthplace of the Self,” in *Caminemos Con Jesús: Toward a Hispanic/Latino Theology of Accompaniment*. (Maryknoll, NY: Orbis Books, 1995), 50.

Scalabrinian Missionaries Celebrated their Jubilee

On April 18, 2024, during the annual Provincial Assembly, Mount Carmel Church in Montreal, QC, Canada, hosted a celebration for the jubilarians of the province of St. Charles. These priests marked milestone anniversaries of their priesthood ordinations and were honoured at the mass. They were presented with a papal blessing for their 50th and 25th jubilees by the provincial superior, Fr.

Horecio Carlos Anklan. The jubilarians were Fr. Florenzo Rigoni (55 years), Fr. Walter Tanelotto (50 years), Fr. Olmes Milani (50 years), Fr. Sergio Dall'Agnese (45 years), Fr. Pierangelo Paternieri (45 years), Fr. José Gabriel Forero (25 years), Fr. Giampietro Lazzarato (35 years), Fr. Ettore Sartori (70 years - died this year) and Fr. Gustavo Lozano (25 years, not in attendance). Fr. Olmes Milani

presided over the mass in Italian, while Fr. Walter Tanelotto delivered his homily. Fr. Tanelotto began with a quote from St. Padre Pio's statement in Italian, "*Il sacerdozio è un mistero*" (The priesthood is a mystery). He expressed his gratitude for the gift of priesthood he had received and reflected on the richness of his ministry in various places, such as the United States, Canada, Mexico, and Haiti.



70 years

Fr. Ettore Sartori, cs
(19 March 1954)
RIP



55 years

Fr. Florenzo María Rigoni, cs
(30 August 1969)



50 years

Fr. Olmes Milani, cs
(15 December 1974)



45 years

Fr. Sergio Dall'Agnese, cs
(23 June 1979)



25 years

Fr. Gustavo Lozano Prada, cs
(17 July 1999)



50 years

Fr. Walter Tanelotto, cs
(18 May 1974)



45 years

Fr. Pierangelo Paternieri, cs
(23 September 1979)



25 years

Fr. Jose Gabriel Forero, cs
(11 December 1999)



35 years

Fr. Giampietro Lazzarato, cs
(1 July 1989)



Image from the Provincial Assembly

The jubilarians come from Italy, Brazil, France, Colombia, and share a common calling to help people in their ministries feel God's love and compassion. They have explored their gifts and talents in various settings, particularly working with immigrants in parishes, seminaries, and chaplaincies.

After the mass, the Jubilarians took a group photo with other Scalabrinian confreres. Father Rinaldo Vecchiato, the pastor of Mount Carmel, invited the concelebrants to attend the reception in the parish hall. //



Images from the Provincial Assembly



Pastoral Care for Migrants in the Archdiocese of Montreal highlights its Ministry

The Archdiocese of Montreal is deeply concerned about the increasing number of migrants and refugees and seeks to understand the reasons behind the conditions that force them to leave their homelands. We aim to provide them with pastoral care and support.

Its Office of Cultural and Ritual Communities provides religious aid to individuals such as migrants, refugees, asylum seekers, seasonal workers, and seafarers. Additionally, the organization seeks to foster a welcoming and inclusive culture within Christian communities towards these groups, while promoting understanding and appreciation of their identity in civil society. The Office is committed to providing liturgical and catechetical services to mi-

grants and refugees across the Diocese, while also supporting parish activities and collaborating with other diocesan Offices focused on catechesis, family, liturgy, SASMAD, youth ministry, and social ministry. If civil and political society has the task of integrating ethnic, cultural, and social differences and promoting social and human cohesion, the Church's mission is to promote the communion of diversities reconciled in the love of Christ, letting itself be led by the mind.

Moreover, the Pastoral Care of Migrants is not a kind of Council of foreign communities within the Church, but a Service that brings together local Christians and those of foreign origin to awaken the Church as a whole, the problem of the

ecclesial integration of migrants.

It is not a question of a "special" pastoral action, parallel to the "normal" pastoral care of the local Church, but of pastoral care of the entire local Church towards the same people of God, which is plural and multiple according to its diversity of geographical, ethnic, cultural and religious origins.

It is an intercultural approach. For this, the initiatives to be taken must allow migrants to be actors in the life of the local Church and even to be responsible but also allow indigenous Christians to live the migratory experience, more particularly cultural and religious traditions imported from migrations.



1. Favoriser la vie religieuse des migrants, en manière particulière aux catholiques, à travers une constante œuvre d'évangélisation et de catéchèse, à travers les sacrements et le culte nécessaires pour une libre et originale insertion dans

l'Église locale. Leur offrir des espaces de rencontre en différentes occasions de fêtes : baptêmes, mariages, mémoire des défunts. Recréer certaines conditions de vie et un milieu accueillant pour les premières générations des migrants, c'est

d'une importance primordiale pour la préservation de la foi : c'est pourquoi les rites, les cultes, les traditions de la pitié populaire ont une valeur fondamentale pour la religiosité des migrants.

2. Promouvoir la mise en place de structures pastorales et l'engagement d'opérateurs pastoraux (prêtres et laïques) au service des Communautés Culturelles et Rituelles. Dans ce sens on peut relancer l'Accueil des migrants à l'aéroport, projet qui avait été initié l'an dernier et qui devrait être repris en collaboration avec la pastorale sociale et le bureau du Vicaire Général pour pouvoir trouver un lieu d'accommodation provisoire. Il faudra donc offrir des

services pastoraux qui respectent en particulier l'exigence d'agrégation ethnique et l'utilisation des manières singulières et expressives dans la liturgie et dans la formation pour configurer progressivement un cheminement de communion dans les communautés locales.

Nous devons nous rappeler que l'Église est communion, et faire communion c'est accepter l'autre comme il est, s'accepter comme nous sommes, avec nos

diversités, tu ne dois pas devenir comme moi, le temps fera-ci que nous deviendrons tous les deux différents à cause de notre communion.

L'intégration est un mouvement d'une personne vers l'autre, la communion est un mouvement simultané, qui se fait à deux, réciproquement. Cela ne va pas détériorer la qualité de vie de foi de l'Église d'accueil mais l'enrichir.



3. Organiser et coordonner des rencontres avec les prêtres des communautés culturelles, par secteur mensuellement et tous	ensembles une fois par an. Former des Catéchètes leaders, des laïques, avec une sensibilité interculturelle et interreligieu-	se. Repérer et former des animateurs pastoraux et des leaders de communauté parmi les migrants même.
4. Coordonner les initiatives, en faveur des migrants, promues par l'Église locale et les organismes d'inspiration chrétienne.	(Journée mondiale du Migrant et du Réfugié, Pèlerinage annuel des ouvriers saisonniers et des fidèles de langue espagnole à	l'Oratoire St. Joseph, ou dans une autre paroisse du diocèse).
5. Promouvoir la croissance intégrale des migrants parce que, dans le respect et le développement de leurs valeurs cultu-	relles et religieuses spécifiques, ils puissent devenir les principaux acteurs dans la société civile dont ils font partie et dans	l'Église locales dont ils sont membres à part entière et donc provocateurs de la catholicité.
6. Envisager une collaboration institutionnelle entre l'Office de la Pastorale des Communautés Culturelles et la Pastorale Sociale. Si, d'une part l'Office est appelé à collaborer avec la Pastorale Sociale pour ce qui concernent les initiatives concrètes sur le territoire, la Pastorale Sociale est appelée à collaborer avec l'Office des Communautés Culturelles dans son action de formation d'une culture diffusée de l'accueil et de l'altérité, dans les initiatives	de formation permanente des opérateurs pastoraux à la théologie pastorale de la mobilité humaine, dimension nécessaire et urgente de toute l'Église de Dieu qui est à Montréal. C'est pour cela qu'il faut promouvoir des rencontres dans les paroisses pour sensibiliser sur le thème de l'émigration et de l'interculturel. Sensibiliser et activer les communautés paroissiales à l'accueil de chaque frère et sœur	migrant, même devant des signes de difficulté objectifs, mais le plus souvent de fatigue, de soupçon, de préjugé, et de fermeture qui peuvent se manifester. D'autre part, il faut faire connaître et apprécier l'Église d'accueil (organiser des rencontres avec les prêtres, agents/es de pastorale, laïcs), apprendre la langue du lieu (de l'Église d'accueil) pour pouvoir échanger les expériences pastorales.
7. Promouvoir la collaboration avec les organismes civils, les centres et associations pour les migrants et réfugiés qui existent dans l'archidiocèse de Montréal	avec une présence tangible. Tenir un contact avec les fermiers pour un service adéquat aux ouvriers saisonniers (visites d'amitié, d'aide en	général et liturgies appropriées, ce que font déjà les laïcs scalabrinien latinos de Notre-Dame de l'amour Divin).
8. Soigner une adéquate information de l'opinion publique et stimuler l'élaboration de lois de tutelle des migrants pour une cohabitation plus juste et	pacifique. Cela devra tenir compte des attentes de nos frères et sœurs migrants et de leurs difficultés (initiales), d'insertion, dans les rythmes et	les modalités de vie de nos paroisses (langue, type de célébration, organisation pastorale). //

Scalabrinians reflect on their missionary presence in today's Church

The Congregation of the Missionaries of St. Charles, also known as, Scalabrinians, has developed a plan for a series of meetings and discussions in preparation for the upcoming XVI General Chapter in October 2024. This initiative aims to look deeply into the current state after six years under the leadership of the General Administration in Rome. Provincial superiors and delegates from across the globe will participate in the evaluation, including the election of the new Superior General and his general councilors. By adopting an inclusive spirit and a chosen theme, participants will lay the groundwork or establish guidelines for the next six years of governance.

During the provincial assembly held April 19-23, 2024 in Montreal, Québec – Canada, Father Rubens Sylvain, a Scalabrinian missionary from Haiti and a member of the Central Precapitular Commission, presented the questionnaires to the members of the whole province of St. Charles Borromeo. He pointed out the priority lines of action needed for the future by shedding light and giving a weight of importance to the levels of consecrated life, mission, formation, and economy.

As a missionary Congregation, it is integrated into their charism to focus on the Christian faith and the communal dimension of community life. This fosters a sense of interconnectedness based on their common calling or shared vocation as Scalabrinians. Through their intercultural life and mission, they can discern what God wants of them in the present, leading to significant spiritual growth and transformation.

The congregation's response to the signs of the times hinges upon the return to the roots or origins of the Founder's life and legacy. This approach provides the congregation with another perspective through the lens of history, which serves as a critical element of discernment, enabling the members to reflect on the contemporary issues facing the Church. By doing so, the congregation stands to gain insights and incorporate certain recommendations to propel itself forward. Over the past several decades, demographic changes in the congregation have continued to shape their priorities and concerns. Young members from the Asian and Latin American continents have shed new light on how to address the signs of the times and apply the essential truths of the Gospel in today's world.

Its congregational training provides some programs that are constantly reviewed and studied to make them relevant to new age culture. Similarly, the desire for greater human authenticity in formation seeks a better understanding of candidates oriented toward a balanced program. It includes the spiritual, intellectual, emotional, sexual, psychological, and missionary maturity. As a hermeneutical priority, a holistic formation in the religious life can be equated with an approach leading to integrated personalities.

Furthermore, Scalabrinian missionaries worldwide have been summoned to serve as a prophetic witness to the Gospel. They have also been tasked with carrying out a distinct mission that aligns with their vision, under the guidance of a leadership team. Their relationship with the Lord is most reflected in their identity, mission, and community.

Similar to this biblical statement “casting their nets into the deep” (Luke 5:4), means that they place their faith in God through Jesus Christ. This endeavor helps them in their ongoing exploration of contemporary theology concerning the mission and community life. //

Our Living Antiphon

As I look at my window
I can feel the kind of struggle.
In a pensive mood, there's stillness
that explores the veneer of reflection.

Like the hub of a moving clock,
with a distinct sense of déjà vu,
The ethos of human nous,
unfolds the crimson thread of truth.

Just as it runs through life;
my world gets gone through the mill.
To know the ropes that interweave
muscle and the depth of who I am.

With the current strength to live,
in a changing world;
To link justice and freedom to all,
a challenge that breaks monolithic platitudes,
in a system that traces transformation.

Openness to the wisdom of this decade
describes itself in a variety of situations.
The rich diversity of races,
sexuality, and uniqueness,
becomes the hallmark of our best.

It is a rich prayer though
that has its roots deeply in unity.
To expand its meaning to all seasons
seems the tide of propriety and importance.

It is a recipe for living in freedom;
as a yardstick to acknowledge everyone.
Amid hardships and crooked lines,
along the steps that herald who we are.

Our oneness becomes a fitting one;
Of the Pauline church that
passed the word down the line.
A message of love, hope, and communion
in our antiphon of life to relate.



Thorns and Thistles

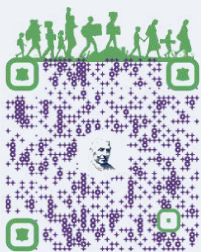
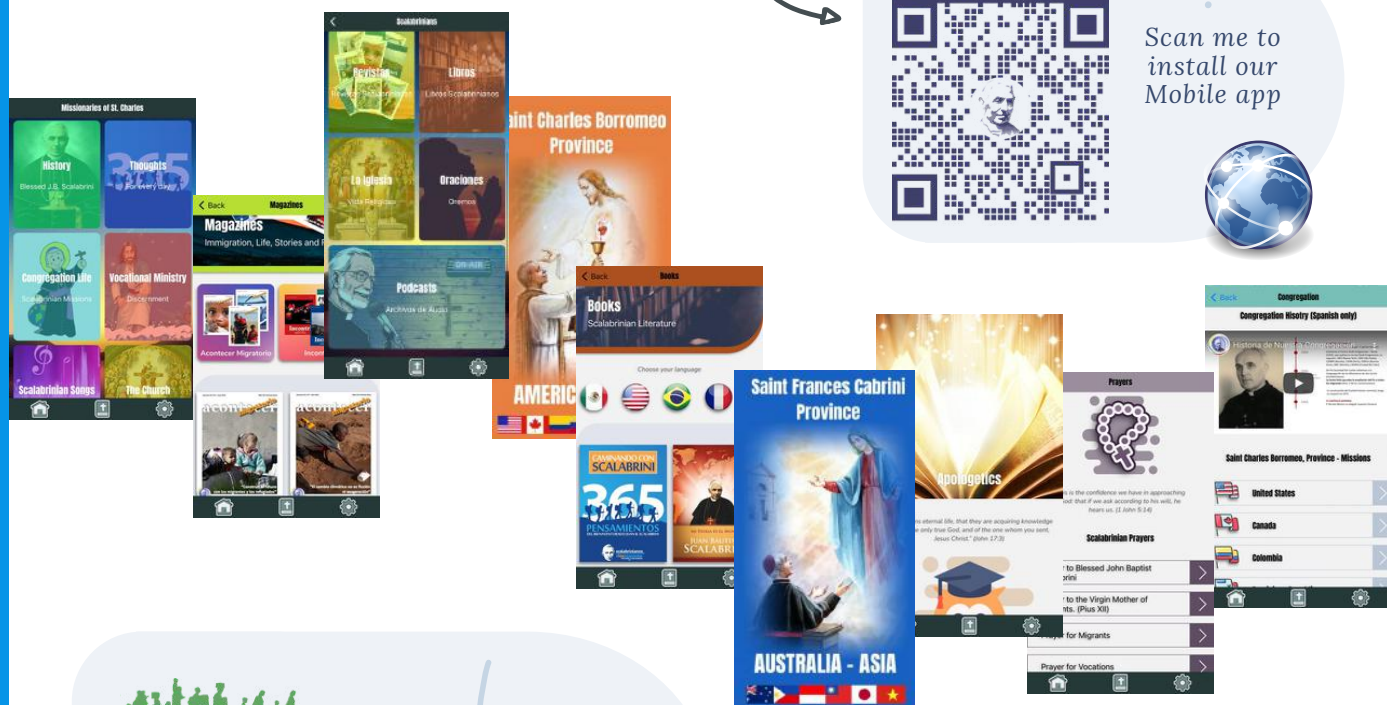
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Scalabrinians

...“emigration is a natural, inalienable right, it is a safety valve that establishes the balance between the wealth and the productive power of the people”...



(Lecture delivered at the XVI Italian
Catholic Congress in Ferrara, 1899)

