

**DOCUMENT
OF THE 3RD SEMINAR
ON THE PASTORAL CARE OF MIGRATIONS**

“I am coming to gather all nations and tongues” (Is 66:18)

Caxias do Sul, RS, Brazil – November 25-30, 2005

At this historic moment, the 3rd Congregational Seminar on the Pastoral Care of Migrations is of vital importance, for it recalls the Founder’s charismatic legacy and makes it live anew. Today, more than a hundred years after the death of Blessed John Baptist Scalabrini, MSCS Sisters’ spirituality and missionary spirit meet the challenges of migrations and constitute a prophecy within the Church.

1. A hundred-year charismatic legacy

The Scalabrinian charism, which points the way to new paths and new goals in the mission field, is a totally free gift, enabling us to carry out the specific mission, and is always the fruit of the dynamic and creative Holy Spirit. It is the source of mysticism and mission, with the aim of building the Kingdom of God among those who have the vocation to serve the common good, and constitutes a continuation of the incarnation of the Word in the service of our brothers and sisters. Scalabrini’s fruitful experience in the face of people’s suffering in a situation of migration won him a universal gift of service of these people, because he allowed himself to be moved by the migrants’ situation of neglect. He gathered them around him, and sent men and women who accepted and shared his idea out on mission.

As true daughters of Scalabrini, MSCS Sisters live a missionary spirit and universality that make it possible for the various ethnic groups, cultures and situations in which the Congregation is present to live together. The charism is constantly reinterpreted in the new culture into which it is integrated. The mission is evangelical and missionary service and is unchangeable. The spirituality flowing from the Scalabrinian charism has its roots in migrants, and as MSCS Sisters share migrants’ everyday lives, precarious situation and suffering, they live Christ in migrants, while the Congregation travels their path every day, following their route and treading their road. MSCS Sisters put themselves in the situation of migrants in order to carry out this mission and live this spirituality.

The charism is fulfilled and becomes real when borders are eliminated, for it knows that the world is people’s “homeland”. Community life has the purpose of carrying on the Congregation’s mission, and this makes unity possible among Sisters open to all ethnic groups and cultures.

The history of the MSCS Congregation is marked by elements that are vital for the life and mission. Jacob's ladder (Gen 28:10-22), seen in the Founder's bishop's crest, can be seen as the synthesis of a spirituality that brings the person up to heaven to be imbued with God and returns him or her to earth to incarnate Him within history. Jesus recalls this ladder (Jn 1:51) and indicates that he is himself the ladder. Here we see that Scalabrini's spirituality has its center in Jesus Christ and is incarnated in reality, lived and constantly nourished by the Word and the Eucharist.

For MSCS Sisters, the spirituality that fortifies the mission also comes from experience with migrants, the providential builders of the great universal civilization where it is wonderful to be different together, and is brought about in a specific moment in history, in a community that feels it is a pilgrim. On this journey, the spiritual experience of the People of Israel and the Christian community throw light on the lived experience of MSCS Sisters alongside migrant people.

In Jesus Christ, the journey leads to Trinitarian communion, the goal of MSCS Sisters' missionary approach and spirituality, the source of a diligent diakonia. As pilgrims toward this goal, Sisters live in depth the faith that leads them to reread history, interpreting it as a series of events guided by Providence, and seeing themselves as members of a group that experiences God walking with his people.

These elements throw light on the way of being and acting among migrants, and challenge MSCS Sisters to assume a life-style marked by precariousness and hope, capable of showing migrants the "promised land". Assuming and practicing a welcoming spirit is a "promise of posterity" (Gen 18:10); in other words, welcoming migrants of all their various types makes the mission fruitful and opens it up to the universality of the Kingdom, the true expression of a new Pentecost where differences become harmony in the Spirit and unity in diversity.

2. Contextualization

At the start of the third millennium, intensification of the globalization process has led to a new configuration in terms of spatial representation of many sectors of the world population, promoting a more complex, diversified and planetary view of the situation. Structural changes derived from improved and cheaper transport and information will facilitate the geographical mobility of people, encouraging the decision to emigrate.

A neoliberal hegemony has led to greater social inequality at both national and international levels. Reduced welfare assistance from the State, an economy concentrated on nonproductive financial speculation and technological progress have led to new processes, so that economic growth no longer today represents a

simultaneous growth in jobs. The specter of unemployment has become a world concern. Geographical mobility represents one of the preferred ways of seeking social mobility and more dignified living conditions in other places, whether in one's own country or abroad.

However, these dynamics unleashed by globalization are not universal, for they exclude a major part of the world population, especially in various regions of sub-Saharan Africa, Central America, the Caribbean, South America and South Asia. Neoliberalism is exclusive by definition, for it is unable to offer all the six billion inhabitants of the earth the same living conditions as those in the more economically developed countries. The planet cannot bear such high levels of pollution and consumption of raw materials.

For years now, the economically more developed countries, especially in the European Union, have been reporting very low and sometimes negative rates of population growth. The aging of the population requires the importation of foreign labor in order to guarantee sustainability for economic systems. In this perspective, the increase in migratory flows toward the north of the world, especially the United States and the south of the European Union, also correspond to the search for demographic balance clearly oriented by international socio-economic pressure, making it very hard to control the flows, despite increasingly restrictive legislation.

None of this takes place without conflict. The fear of terrorism, especially in countries directly involved in the war in Iraq; the fear of "otherness", particularly in countries historically less accustomed to the presence of strangers; and social crises in places that have seen a drastic reduction in the State's commitment regarding the population's social conditions and in countries in the south of the world, which are the victims of financial speculation ... all these factors boost xenophobic and nationalistic sentiments and positions, as well as the formulation and implementation of increasingly restrictive migratory legislation and strict border controls – leading to an increase in migrant smuggling networks and the trade in human beings.

In many countries, illegal migrants are often forced to accept inhuman living and working conditions, and sometimes near slavery, living constantly under the threat of deportation. Women in particular, attracted by better job opportunities, not infrequently end up as victims of sexual exploitation networks. The features of present-day migration lead to greater poverty, and this affects especially the most vulnerable groups. The position of women in the context of human mobility is particularly striking, for we are seeing an increase in such women, who on the one hand are more vulnerable, and on the other assume a fundamental role in conflict resolution and in management of their own migratory path and that of the group to which they belong.

Mention must also be made of acts of violence by foreigners against local inhabitants, events that are then made much of and sometimes manipulated by the press. Such crimes have ended up by justifying reprisals and boosted xenophobic positions. It is vital to establish a social contract guaranteeing migrants' fundamental rights, while also demanding their respect for the laws of the society receiving them.

In recent decades, debate on second-generation migrants has increased. Such people not only experience alienation within the family context, because they have a totally different outlook from that of their parents with regard to living and working conditions, rights and integration, but also suffer the consequences of social fragmentation and manipulation of the issue of migration and multiculturalism in politics, the media, and even religious discourse. In many countries, the subjects of integration and interculturality have reappeared as priority issues in political debate, thus highlighting their importance for new generations in today's multicultural contexts.

Many countries in the south are experiencing major difficulties in retaining their own populations, and often see massive flights of almost the entire population. Traditional countries of immigration are progressively becoming countries of expulsion, losing "human capital" that is fundamental for their own development. At the same time, the increase in remittances has become a hotly debated issue today, affecting and prejudicing reflection on public policies concerning the "return" and the effort to ensure respect for migrants' human rights in foreign lands.

The growth and continuation of armed conflicts, combined with recent natural catastrophes, have kept the number of refugees high, especially in Asia and Africa, as well as certain regions of Latin America and Europe.

Lastly, the issue of migration is becoming more important in political and social debate throughout the world, sometimes leading to rich reflection and concrete action aimed at building intercultural societies that are open to dialog, "otherness" and the encounter between religions and cultures, and are concerned with human rights. Thus, in the face of the growing criminalization of foreigners, it is important to stress the positive contribution that migration can make, both to the countries of arrival and those of departure. This contribution concerns not only economic development, but more especially the sociocultural wealth flowing from the encounter/clash between ethnic groups, cultures and religious traditions, whose identity can be enriched and strengthened by the encounter with the "other".

3. Migrations as theological *locus*

The knowledge and understanding of migration from a theological and pastoral standpoint entails a reflection that sees it as a “theological *locus*”. This approach is a challenge for those working in the context of human mobility, and also for church communities as a whole. “Theological *locus*” refers first of all to the place *from which* theological reflection is formulated. In this perspective, the world of human mobility represents both the object reflected on and also the inspiring source of theological action, insofar as it is here that God reveals himself.

Migrations are also “theological *locus*”, in other words, the space for authentic religious experience, the setting for the encounter with that universal God so full of tenderness, Father and Mother, wholly other, and also close and solidary, wanting the good and self-fulfillment of all his creatures, with a view to building up universal brotherhood.

The world of human mobility is also “Christic *locus*”, for it was Jesus Christ who identified himself with the foreigner and the migrant (Mt 25:31-46) and who came to serve and announce the good news of liberation (Lk 4:18-19). In the suffering face of migrants, victims of the trade in human beings, refugees and anybody else in a situation of mobility, we can recognize “the features of Christ the Lord, questioning and challenging us” (Puebla Document, 33). In this perspective, “being migrants with migrants” becomes the preferred path for following Jesus Christ.

Lastly, migrations are also “pneumatological *locus*”, inasmuch as they foster the encounter between the diversities that are generated by the multiplicity of gifts that the Spirit distributes among all peoples (Jn 3:8). In this perspective, human mobility becomes the space for the promotion of unity in diversity, and of communion among the various gifts and charisms of every people (1 Cor 12:14), always oriented toward charity (1 Cor 13) and vivified by the Spirit, who makes all things new.

Speaking of migrations as theological *locus* means committing ourselves to service among migrants and refugees as “mystagogical *locus*”, in other words as the space that leads to the mystery, opening up access to the Trinitarian God, not in order to make tents (Mk 9:2-8) but in order firmly and bravely to undertake the hard road to Jerusalem, working as a solidary and prophetic presence in the world of human mobility.

4. MSCS Sisters’ action

The sharing of pastoral experience by the 21 MSCS Sisters, migrants with migrants, who attended the 3rd Seminar on the Pastoral Care of Migrations brought to light various elements typical of missionary action marked by the Scalabrinian charism: femininity and the great plurality of capacities, generations and cultures

of the Sisters, and the corresponding diversity of the contexts and situations of migration with which they interact in their work and also in their relationships.

The first significant aspect identified by those taking part in the third seminar concerns the spirituality, life-style and action that mark witness and missionary responsibility in the wide range of situations in which the Sisters live and work. The spiritual experience of the People of Israel, anchored in the God who prefers the tent to the temple and in Jesus Christ who becomes a pilgrim, illuminates the experience of MSCS Sisters who live in the impermanence of setting out alongside migrants and not putting down roots. The living out of the specific nature of the charism becomes a prophetic dimension nourished by the Word and the Eucharist, and with Trinitarian communion as its aim. A strong witness of apostolic zeal, passion and love for the mission and the cause of migrants is clear, as well as an awareness of a special mission in the world of human mobility, marked by our own values as expressed in specific attitudes of motivation and conviction, the capacity to listen and assist in concrete situations, the courage and capacity to make significant advances in the mission, the missionary spirit lived out in community and the dynamically incarnated charism. A Christocentric spirituality is seen, linked to the context in which the Sisters live, and incarnated in the apostolic action they perform. A Scalabrinian mysticism can be recognized, enriched by attention to self-formation and a direct presence alongside migrants, with diversification and readiness in offering creative, courageous and even daring responses for the good of migrants.

The shared experiences were seen in the light of the Word of God, the documents of the Congregation and the Church, and the mysticism of itinerancy, in which work is lived in integration with the community, internalizing values and drawing on the sources of the charism. The community is seen as the source of strength for the mission and also as missionary space. The truth of God is sought through the history of the people, and the Scalabrinian missionary spirit is lived as a female power of hope and the convergence of diversities in unity, in the light of the Master's words, "That they may all be one" (Jn 17:21), seeking to build communion as the foundation for the mission.

Discussion and sharing during the third seminar indicated a major diversification and pluralism in vision and action, which are present in all places to varying degrees and in all experiences in varying forms. These elements, which are seen as typical strategies of the Congregation's apostolic and missionary action, are ecclesiality, the constant search to read and understand the signs of the times, and action marked by such female and Scalabrinian qualities as pastoral, social and cultural mediation, which makes the MSCS Sister a "bridge-woman", able to collaborate with other vocations in the Church alongside other religious congregations, public bodies, migrants' organizations, institutions, etc.

In their planning and action, MSCS Sisters and their collaborators, who share the same mission in local churches, become agents of integration, with significant integration into the migratory situation, and effective and affective attention to migrants' life and dignity. The reinforcement and promotion of migrants as protagonists and their direct collaboration in action indelibly mark MSCS Sisters' style of working, as do the search for effectiveness in their action, and dedication in organizing and animating new and diversified responses to the questions and problems raised by the phenomenon of human mobility.

MSCS Sisters and LMS Lay People devote themselves first and foremost to forming and informing migrants and operators, to ensuring respect and attention to the various forms of vulnerability that can arise in connection with migration, and to countering all forms of discrimination and stereotyped views of the condition of migrants. A particular commitment in the evangelization of migrants is the organization of the institute into networks to ensure decisiveness and effectiveness in the mission. Special attention is also paid to action in support of women and second-generation migrants, and to providing responses to the challenge of interculturality and interreligious dialog.

The apostolic and missionary action of the Congregation encompasses the human being's whole life cycle. Diversification also covers different categories of migrant and local context (cities, countryside, suburbs, schools, overall health environment, prisons and parishes) where the migratory movement matures as a space of life, enriching relationships and hope for the migrant and the Scalabrinian Missionary Sister and Lay Person. The search for knowledge and understanding, together with the capacity for constant newness in the planning and launching of appropriate responses to the features of today's society and migrations, are elements in a broad, global approach to migrants, and indicate the involvement of all the dimensions of the human being – which are all affected. This whole approach justifies the respect and credibility accorded the Congregation in the Church and society, and particularly migrants' trust in it.

The sharing of experiences and programs highlights the attention and constant search to strengthen and extend formal and informal networks, assistance partnerships, and the formation and promotion of migrants and refugees, always focusing on the defense and promotion of the human, economic, cultural, social, religious and civil rights of men and women in situations of mobility.

The sharing highlighted the joy and explicit happiness of LMS Lay People, bearers of enthusiasm and hope to the world, messengers of the good news for migrants. Their conviction and courage, in terms both of adherence to the missionary spirit and of commitment in concrete actions, are a living expression of the Scalabrinian charism in the world of human mobility.

5. Challenges and prospects for the Scalabrinian missionary spirit

Describing their experience in various local situations in direct work among migrants and refugees or in institution-level coordination of service, the MSCS Sisters present at the 3rd Seminar on the Pastoral Care of Migrations offered the participants a broad, varied picture of the elements marking present-day migrations and the local, national and international contexts toward which migratory flows head and where the wounds of migration mark those who emigrate, those who remain behind and the historical journey of both. Some particularly great challenges emerged from the studies and from the plurality of sharing.

The MSCS Congregation is today an effective and efficient presence among migrants and refugees of many kinds, including those who can boast of having met the challenge of migration, and also suffering men and women, young people and children, with their faces and lives marked by the harsh reality of poverty aggravated by the migratory movement and the struggle for survival. Despite the breadth, long experience and multiplicity of the responses of Scalabrinian Missionary Sisters and Lay People, today's situation of human mobility represents a challenge that demands expressive responses. Among the main challenges, we would stress the following: evangelization; Scalabrinian spirituality, incarnated and shared; a global view of migrants as persons, and defense of their rights; migrants as protagonists; the complexity of human mobility and its trends; and, lastly, networking and partnership.

5.1. Evangelization

The first challenge set by the Scalabrinian missionary vocation, which is rooted in baptism and the charism, is recognition of the call to bear witness to the love with which the Father loves migrants. This is the service that is a commitment for all those who allow themselves to become involved in the mission in the context of human mobility.

Evangelization is seen as a priority in MSCS Sisters' action in the various national and international contexts. There is a threefold need felt and recognized in all the countries where they are present: that of being where migrants live, work, act and suffer, working with them to build the history of salvation to which we are all called; that of constantly carrying out deeds and works, as well as awareness-raising programs, so that the whole Church, from the smallest communities to the highest levels of its hierarchy, will take on the mission among migrants and refugees; and that of organizing, animating and promoting activities and initiatives that are effective within the ecclesial, educational, cultural and broader social contexts. Alongside this concern, sharing and study during the third seminar led to special attention to the mission, to ensure that ecclesiality is fully manifested in every action, presence or plan within the communities where MSCS Sisters work.

By allowing themselves to be imbued with the fruitful presence and the sharing of a common path with migrants, Scalabrinian Missionary Sisters integrate interculturality, an ecumenical path and interreligious dialog into their pastoral action, along with ongoing education in the faith through a catechesis suited to the conditions and demands of the migratory situation and the integration of migrants into the local community. As in the early Church, migrants who have experienced welcome are called, more than anyone else, to become evangelizing agents in their world of relationships, work and life. In dialog and collaboration with all the vocations and levels of a Christian community, migrants are called to live out their missionary vocation in all its fullness and to participate in an effective pastoral and promotional action addressed both to other migrants and to local people, open, welcoming and creative, capable of globality and continuity. This pastoral approach must be both flexible, because it must be capable of adapting to the mobility of migration, and solid, because it represents the love and universality of the community, the living Church, which welcomes them and of which they are part, as citizens and never foreigners, despite being immigrants.

5.2. *Scalabrinian spirituality*

The missionary spirit that permeates all the personal, community and institutional aspects of the Scalabrinian charism entails *a specific spirituality*, which must be understood, interiorized and incarnated in the context in which MSCS Sisters are called, sent out and constantly revitalized at the fount of the Word, the Church and the Congregation. The spirituality lived out with and among migrants is therefore progressively configured and revealed as the specifically MSCS element in the Church.

In recalling Scalabrini's inspiration, MSCS Sisters listen with open eyes, minds and hearts to the appeals and indications of values and paths coming from today's "Milan Station". Scalabrinian women and men are capable of creativity, seeking intelligent, alternative responses to the old and new appeals of human mobility. They unite mysticism and mission in a never wholly attained synthesis, courageously and daringly taking on new personal, institutional and missionary perspectives, and marking the specifically Scalabrinian charismatic element as sign and prophecy in the Church. In the footsteps of the Founder John Baptist Scalabrini, the Cofounders and the many Sisters who have already gone to the Father's house, MSCS Sisters, young people in formation and LMS Lay People live out their own faith and hope, contemplating and working with dedication on the roads of human mobility, committing their own lives on them as gifts of love, and receiving life and inspiration from them in order to continue and broaden the path for the good of others, their own community and themselves. Within the community, missionary spirituality is thus nourishment, while becoming gestures and language and being translated into a commitment *ad intra* and *ad extra*.

5.3. *Formation*

Scalabrinian missionary experience and the impermanence that marks the paths of migration repeatedly indicate that *formation* – on various levels and addressed to a wide range of people – has been and is one of the main spheres that still hold promising opportunities for the lives and protection of migrants, and also for them to become protagonists during their migratory journey and in their situation on arrival. Believing in formation means opening up a broad field so that personal, cultural, social and even professional aspects – which suffer and are often wounded by migrants’ geographical, social and psycho-anthropological movement – may gradually take on a name, awareness and physical shape. In this way, they can pass through the stages of identification and reformulation of their journey in order to start or be able to continue integration processes on various levels, thus optimizing their background and investing it in strategies to build their own future and for the good of the society of arrival.

Formation also offers an opportunity and possibility for the people migrants meet on their journey, enabling them to move from being the threats and risks they normally are for migrants, their families and their future, to being opportunities for relationship, service and even encounter. Through formation and professional training, the mobility of the phenomenon of migration should be matched by the productive and fruitful flexibility of new processes that are guided in terms of a positive and integrating view of the cultural, economic, political and social processes of the pluralistic society. The issue of formation in the context of human mobility concerns a whole range of levels, activities, programs and objectives, all of which are involved, as actors or spectators, in the migratory phenomenon itself, which could and should be known and interpreted, so that, with the contribution of formation, migrants and society may find forms and strategies to identify the dynamics, consequences and management possibilities of both. Apart from the wealth that formation can bring to the migratory situation in this perspective, there are also some fundamental needs and concerns that challenge Scalabrinian missionary men and women, including the following: the identification and inception of paths and initiatives to protect migrant families, the invention of appropriate responses and preventive actions to meet the demands of second-generation migrants, the organization of migrants themselves, and above all the identification and religious, professional, political and social support of leaders among migrants.

The methods and features of formation in the migratory context vary widely, ranging from formal and informal models of intercultural education and awareness-raising to the possibility of academic studies, and including the human and spiritual formation needed for the transmission of a charismatic legacy, the formation of pastoral agents and the professional training of migrants, contributing

to their autonomy, their assumption of the role of protagonists and their increased visibility.

5.4. Global view of migrants as persons, and defense of their rights

The need to influence economic processes and play a part in church and civil institutions where laws, strategies and policies concerning migrants are established, requires the deepening and transmission of a *global view of the migrant as person and the defense of his or her rights*. In particular, in the face of horrendous forms of exploitation and violation of the dignity of children, women and men in situations of migration, whether voluntary or forced, knowledge and sensitization concerning human rights and mobility at the regional, national and international levels place the exercise of the Scalabrinian mission at key points where large numbers of young people and even children tread the paths of exploitation and death.

From their first steps, the institutions and activities born of the impulse of the Scalabrinian charism have sought to affect, protect and save the lives and dignity of migrants threatened by corruption, deception and injustice. A broad view, enriched by a multi-perspective approach, with interaction and collaboration among different types of knowledge, function, aim, skill and authority, fosters an encounter with migrants in the context of the gaze and sentiments inspired by wisdom and love of the charism that God raised up as a sign and expression of his presence on the path of migrants and refugees. In this perspective, the tragedy that the trade in human beings, particularly migrants, represents in the vast field of mobility today, can be seen as a sphere and cry that reach the Church like the silent cry of the woman with an issue of blood in the Gospel and the cries of the people held slave in Egypt.

In the face of the trade in human beings, degrading slave labor, violence, abuse, deception and discrimination against migrants as perpetrated by governments and criminal organizations, dynamic fidelity to the Scalabrinian charism calls urgently for courageous, properly organized and far-sighted responses capable of working effectively for the defense of the lives, human rights and dignity of migrants and refugees. The possibility of a history to be won and recognized on the paths of migration becomes the announcement that God walks with his migrant people, never abandoning them, and constantly renewing with them the promise of peace, life and salvation. Reading and interpreting the reality of redeemed rights in this perspective means celebrating the missionary spirit in the logic of the resurrection, while also assuming the cross, passion and death together with migrants.

5.5. Migrants as protagonists

In our commitment to keeping the process of inculturation alive within the Congregation and constantly updating its expressions, and in line with present demands and cultural diversity, the restructuring process that the Congregation is undergoing has a constant, ongoing point of reference in the concept of *migrants as protagonists*. In the understanding and search for integration of this certainty into action plans and the immediate and contingent activities of the effort to build community in migrants' places of arrival, MSCS Sisters and LMS Lay People nourish a new conception of migration, a positive conception capable of overcoming the prejudices, phobias and stereotypes that belittle migrants, and even prevent them from reaching the goal of their path.

The position of migrants as protagonists takes different shapes depending on the conditions of the migratory phenomenon. It can be seen in attention to the gender issue, self-organization, the creation of spaces and activities to meet the special demands, for example, of young people or certain ethnic groupings, or indeed conflict management using new strategies. The most propitious form or moment for the development and expression of this role as protagonists is determined by such variables as context, time and the human, social and cultural situation of the group. Effective recognition of their real possibilities is needed within the group and especially among animators, institutions, companions on the path and missionaries. It is a case of trust and respect – for migrants, however critical the conditions in which they are living, are the subjects of their own history and deserving of respect and recognition. They have the right that everyone they come in contact with should be aware that in a sincere relationship, a relationship of dialog without prejudice or arrogance, their role as protagonists should gradually take on the shape of responsibility, collaboration and even free gift and encounter. For MSCS Sisters and LMS Lay People, the role of migrants as protagonists becomes relationship, and a mutual sharing of life and personal, cultural and spiritual gifts.

5.6. Complexity of human mobility and its trends

The position of migrants as protagonists and the integration of the issue of migrants' human rights into the Congregation's reflection and action as ongoing and all-inclusive attention are only some of the indicators of the *complexity of the lived situation of human mobility* that Sisters and Lay People have to contend with and seek to interact with in positive terms. It entails an attitude of openness to learning to read and receive light and guidance from the wise and interdisciplinary reading of the contemporary context in which migrants and agents live and against which they can and must measure themselves in a fruitful manner. Today, courageous, broad and deep responses are needed to the various dimensions and macro-features of the migratory phenomenon.

In today's context, political, juridical, social, cultural and ecclesial effectiveness requires an equal depth of knowledge and analysis of the situation, its causes and its consequences, together with deep reflection on the implications of the relationships among the various elements involved. Apart from these requirements, there is also a need to continue to invest in action and forward planning, boosted by creative, effective action and strategies corresponding to all the interlocutors and subjects of the mission. Complexity requires maturity, but paradoxically also contains ambiguous forms of fragility and vulnerability. As in the case of issues linked to migrants' remittances, these contribute to family reunification or legislative issues.

The complex reality can hide contradictions, but above all it encompasses differences that live together or are indeed mutually necessary for subsistence itself, such as enrichment through migration and the increased poverty of migrants, or well-being in certain regards and destructive fragmentation in others. The breadth and depth of study, reflection and planning required by the migratory phenomenon also express an openness and capacity to listen, wait and act. Problems are not solved by immediate responses, but by ongoing research and a constant effort to be flexible, so that we are always able to question, seek, measure ourselves, strive, evaluate and create, without claiming to provide definitive answers.

5.7. Networking and partnership

The contemporary phenomenon of human mobility is marked by fragmentation, breadth and plurality – all the more so today because of the circulation of communications, which is greater than ever before. The strategies to be adopted in the actions organized and the goals set and met necessarily entail *networking and partnership*. There is a need to broaden channels of joint reflection on migration and human rights, causes and consequences, joint projects to be planned and any actions that can focus and combine efforts, ideas and skills in order to obtain more just migratory policies and legislation at both the local and international levels. Similarly, the introduction of issues connected with human mobility into broader contexts, where globalization can help to spread and promote solidarity, can be of great service to the cause, inasmuch as it can extend the possibilities of effectiveness and influence, while boosting the attainment of goals. Partnerships, in particular, can be important strategies to facilitate actions and increase the effectiveness of interventions, fostering access to and the occupation of strategic spaces.

Networks and partnerships are ways of involving the Congregation, the LMS Movement of Lay People, educational institutions, churches, governmental and non-governmental organizations, church institutions, etc. Such arrangements can

be made in the various ways suggested or established by different forms of migration and by the projects themselves: dialog, mutual collaboration, complementarity, use of the mass media, etc.

For the Congregation, the challenge of networking is also an opportunity to organize its forces in terms of human, professional and institutional skills and resources, in the search for new forms of congregational synergy capable of networking knowledge and resources with a view to the mission. Such organization encourages the creation and use of channels of sharing in terms of pooling resources, channels of convergence in terms of making our own wealth and opportunities effectively available for a greater efficiency in action, and, lastly, channels of creativity in order to strengthen choices and access to strategic spaces aimed at conquests that advance the cause of migrants.

5.8. *Other responses*

Integration into the specific field of Scalabrinian missionary work and spirit through living together, closeness and participation in migrants' paths suggests strategies and specific approaches in preparing and carrying out the mission, such as the following:

- team work and collaboration in the living out of prophetism and Scalabrinian mysticism in action and community life;
- the potential and strength of the Sisters' femininity and migratory paths in understanding and interpreting the charism today in its manifestation in the Church and society;
- the community as mission space in the sense of communion;
- use of the mass media, with a view to achieving the objectives of the pastoral care of migrations;
- congregational commitment to the organization and search for human and economic resources;
- commitment to vocationalizing the mission, marking all activities and programs with the witness of Scalabrinian missionary religious consecration, increasingly involving young people in solidarity and evangelization among migrants;
- living out of our own deepened and nourished spirituality, optimizing studies and skills found in the Congregation.

In terms of the post-seminar path, the importance of organizing an effective congregational network was seen. Some criteria and approaches were suggested for this purpose, with a view to establishing a network capable of:

- organizing knowledge and strategies;
- coordinating and combining efforts and intentions;
- making professional, spiritual and institutional resources available;

- thus joining our forces with already existing networks, and organizing and optimizing the international bodies and offices that the Congregation possesses.

This organization can be a space and agent enabling other alternatives that were seen during the third seminar gradually to come about, such as the structuring of real possibilities for LMS Lay People to have missionary experience in communities of MSCS Sisters, the production of a map of the missions, the boosting of Congregation-level integrated work, a strategic plan, and mutual support to ensure an effective presence among migrants.