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Presentation

We are living in the climate of tenderness and fraternity fitting for Christmas time, which invites us to contemplate the love of God manifested in the incarnation of Jesus Christ, the Word of God. With this, we present the latest issue of the bulletin, Humilitas In Cammino 2014, a year that was marked by great and significant events: The Beatification of our Co-Foundress Mother Assunta Marchetti and the launching of the year of Consecrated Life. The feelings and sentiments which invade in our hearts, to complete this year, are of gratitude, joy and appreciation. Let us raise to God our song of praise and thanksgiving, with a festive heart, "Yes, The Lord has done great things for us, we exult with joy" (Ps 125: 3).

Still the memory of October 25, 2014 is alive in us! In the Solemn Mass at the Sè Cathedral, Metropolitan of Sao Paulo, we live with joy and emotion, especially at the moment of the proclamation made by Cardinal Amato, representative of the Holy Father, in which at the Apostolic Letter the Pope inscribed in the book of the Blessed Servant of God Mother Assunta Marchetti, Co-founder of the Congregation of the Missionary Sisters of St. Charles Borromeo, Scalabrinians, witness to the love of Christ towards migrants and orphans, to which the "mother" tender, was raised to the honors of the altar!

The Beatification of Mother Assunta bestowed by the special grace from the time of preparation and to the celebration was carried through a path of prayer and search for spiritual renewal for greater apostolic vitality, in living the Scalabrinian
charism. We are certain that the beatification does not end with the celebratory festivities, but opens new horizons, which motivate us to start over in a new way. With the help and grace of God, we want to continue our journey praising Him for the wonderful things He had done on us as a Congregation, in the Church and in the world of migration. In this issue, we dedicate a special area for the event of the beatification of Mother Assunta, enabling us to relive and recommence the most significant moments through the article Sr. Eléia Scariot: Voices, Echoes and Reflections. With the collaboration of the invited Sisters, we can further deepen some significant aspects depicting the sanctity of life of Blessed Assunta Marchetti, from some perspectives: ecclesiology, missionary, Formation and fraternal relationship; the centrality in the person of Jesus Christ. We may also note that through the information, sharing and testimonies of the protagonists of the first congregational formation encounter of the formands, realized in the occasion of the Beatification, their joy and enthusiasm, which is very visible and contagious!

Aiming to foster a communication process that leads to the experience of unity and communion between us, we published the decrees of appointments and suppression of communities and with joy, we formally announce to the whole Congregation the new provincial governments for the quadrennial 2014-2018. We appreciate the generous availability of each of these sisters to take this mission of service to the Congregation, and we pray that the Lord may enlighten and guide them to perform their duties prudently, responsibly and in accordance to the requirements of the consecrated life and the Scalabrinian charism in Church and the world.

We rejoice with the MLMS for the Decree of Approval issued by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which recognizes the Scalabrinian Lay
Missionary Movement as an “obra propia” associated to the Congregation of the Missionary Sisters of St. Charles Borromeo, MSCS and at the same time, approves and confirms their Statute. We want to congratulate and extend our unity to all the Lay Scalabrinian Movement (LSM) who are committed to intensely live the Christian vocation, in the participation of the Scalabrinian charism and mission entrusted to the Church and to our Congregation, in the service of migrants.

We thank the Lord of the history in this year that we have completed and offer Him the New Year, we are about to inaugurate. With best wishes, peace, joy and hope for every MSCS Sister, formands and all Lay Scalabrinian Missionaries and under the protection of our two major Blessed: our Founder, John Baptist Scalabrini, Co-founder Mother Assunta Marchetti and Co-founder, the Servant of God, Fr. Joseph Marchetti, may we continue with apostolic fecundity, in our earthly journey giving abundant fruits of holiness in the Church and in today’s world, which is marked by many complex challenges, especially those are related to migration, as pilgrims on our way, we are grateful to the Father who has qualified us to share in the inheritance of the saints in light!

Sr. Neusa de Fátima Mariano, mscs
Superior General

Rome, 25 December 2014
Solemnity of the Lord’s Nativity
How to talk about the life of Mother Assunta Marchetti in the Church? She was not a theologian, nor studied, much less attended a university. Did she learn to read in the light of theological theories, or philosophical reality of the Church of her time in her native land or her mission?

Mother Assunta, the society, the Church and the Signs of the times.

Mother Assunta had been through major changes in her time. Regarding the global reality, she was born under the European Enlightenment thought, influenced by the French Revolution of the late eighteenth century, in their home country where the fight was for the Italian Unification, in the full mission of the First World War (1914-1918). A few decades after, there was the bloody World War II (1939-1945).

Concerning the Church, she lived under the influence of two councils (Trent from 1545 to 1563 - until 1870 - with the
Vatican I), where the Church has not interacted with the major social issues, including migration. It is known that when Scalabrini founded the Congregation (1895), the missions in the midst of the migrants had already been done by other congregations. Vincent Pallotti and John Bosco¹ anticipated the mission of Scalabrini with the migrants, although not with exclusively and the same charism. There were brilliant minds and open eyes to a universal reality, the so-called 'signs of the times'.

In the stagnation of the Church, urgent ecclesial change was made, imposed mainly by the culture of the industrial era. The Church then, with Leo XIII, answered it satisfactorily with the encyclical Rerum Novarum, showing signs of reconciliation with the modern world, especially the workers and the right to a land². It is in this context that Assunta Marchetti spent her childhood, adolescence and part of her youth, building her modest but profound Christian, cultural and human formation.

In full swing of her mission, the voices of change in the Catholic Church, influenced by post-war period,³ had already been felt. In this period, as in the story, there were already some hovered newness that would guide the Church in later decades, including the theology of hope (George Moltmann) who tried to revive the world massacred by the death of so many Jews and others. And in Latin America, liberation theology was brewing to reach the Mother Church where life screamed for help, that is, among the poor and marginalized.

³ The Second World War ended in 1945 and Mother Assunta died in 1948.
For Mother Assunta: heart has a place and faith has an expression.

The Church in Brazil lived under the legacy of the era of empire that is, "married" to the state, bourgeois and their defender. She had just separated 'legally" from the state with the Proclamation of the Republic in 1889, although nothing had changed in practice. She was in the process of institutional reform, especially in the "clerical" process of Brazilian Catholicism. Yet the dynamic of ecclesiology of Trent focuses on religious action around the sacraments, hence the priest's figure is fundamental. It was necessary to reduce or nullify the power of the male laity in the Church movements. Clerical itself was an opportunity for a greater presence of a woman in the Church, without however any power assigned to it. It became the necessary new 'leadership' more pliable to the new standards. For this, nothing is better than women. They created feminine associations of piety and developed religious movements in which it is important to be in the hands of women. The Consecrated Religious Life was dedicated to educate the children of the rich, while the mission with the poor was still unknown.

Did Mother Assunta represent the reality of the Church in Brazil in her time marked by various ethnic groups and cultures, races, creeds, popular religiosity, legacy, especially the Portuguese-European domination by the religious rites of Indian slaves and others?

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If Mother Assunta did not have the privilege of acquiring knowledge through academic studies, she made the gift of motherhood and service for her formation. It was a life experience that has made her a wise woman. A Church - ecclesia is the People of God gathered in the name of the Father, the Son and the Holy Spirit, as the Holy Father said. Her ecclesiology is of the domestic church, where it solidifies the first values of a human life, dedication to orphans, in hospitals, in the direction of the Congregation and in the kitchen. There, was her ecclesial space, in the midst of the needy. She lived, united to the Trinity, forming with her recipients a Church from the community itself. It is an ecclesial characteristic from the experience of faith. Thus, she advocated a People of God Church emerging in Vatican II, where the priority is not the hierarchy, but the person who suffers, loves God and brothers and sisters.

It seems that Mother Assunta Marchetti was born to witness the evangelical message to the people, to serve in a universal form, like the Church born at Pentecost (Acts 2ff). By her simple formation, yet extremely deep with respect to the essential content as the believer, by the influence of the life testimony of Father Joseph Marchetti and the personal commitment of the Founder Scalabrini, Mother Assunta confirmed her particular Christian vocation in all its dimensions. To paraphrase the thoughts of the historian and Scalabrinian sister, Lice Signor affirmed that, “The Institute, therefore, with her social insertion,
followed the model of the religious congregation and acquired the consistency in the development of activities that respond to the specific needs of migrants.  

The mode of action and act of the Congregation is the result of an initial charism that responded specifically to an urgent and pastoral need. To answer that in a concrete reality, Mother Assunta and the first sisters, became migrants with migrants, they adopted, as what the desire also of Scalabrini, a "simple, humble and unpretentious and willingness to live in modest homes and in small communities inserted along the needy, keeping in tune with the local church." This style made the difference, the presence of Madre Assunta and the other sisters in the orphanage Christopher Columbus in São Paulo, was marked by a joyful and harmonious coexistence among the girls, even from different origins and nationalities.  

The model of the Church that Mother Assunta witnessed is of the domestic church, where she emphasized the mother-daughter relationship; where family atmosphere was of the respect for the rights of the human person, children and adolescents. A family which did not lack the essential: love, gift, faith and human values. Another model is of the Mother Church, defended by Scalabrinii and emphasized by Pope Francis. A church that welcomes, educates, makes it grow in faith, in brotherhood, and in the consciousness of duty to love is the greatest value for a more just and fraternal world. We cannot forget the testimony of a

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Samaritan Church played by Mother Assunta. She saw the wounded on the roadside crying for help, especially in their missions to the interior of the country, where there were no doctors or hospitals. Listening is a natural healing remedy, because medications do not always cure diseases! A heart that can heal, beats, touch, dialogue and be present. The gift, service and charity work miracles! It is the expression of her faith and in her heart, Jesus Christ and the human person had a place.

**Conclusion.**

The testimony of Mother Assunta in the Church of her time, characterized by profound global changes, leaves us in constant commitment to respond in the same way as in today's world marked by globalization, culture of wellness and individualism. It needs mere witnesses with concrete evangelical attitudes, that it is wisdom that comes to us with simplicity!
Consecrated life is a gift of the Holy Trinity to the Church and humanity which, in his infinite goodness, calls his children to radically follow him as in the Gospel. Consecration is a mysterious call to live and be enchanted in contemplation of Jesus Christ, through the Church’s mediation and His people in a certain charisma to follow the chaste, poor and obedient Christ. The foundation of a religious is set out through the contemplation of the Word and the Eucharist. The fidelity in consecrated life occurs in falling in love with Christ and his missionary way of being. The document of Consecrated Life says:

“...the call to the consecrated life... is an initiative coming wholly from the Father (cf. Jn 15:16), who asks those whom he has chosen to respond with complete and exclusive devotion. The experience of this gracious love of God is so deep and so powerful that the person called senses the need to respond by unconditionally dedicating his or her life to God, consecrating to him all things present and future, and placing them in his hands....”¹.

¹ JOHN PAUL II, Post-Synodal Apostolic Exhortation, VITA CONSECRATA, (25 March 1996), Rome, Art. 17, pg. 35
The consecrated, to say yes to God’s call, devotes and consecrates all his/her life fully and exclusively to the service of the Kingdom of God because his/her whole being, attitudes and actions become visible sign of God to spread the Gospel.

Prayer is the ineffable secret of fidelity and perseverance in the consecrated life, because the path of following helps one to be aware of what was to be chosen and be called by God. In prayer, one hears the voice of God, strengthens the faith, help penetrate itself and become aware of their gifts, their history; but who does not seek to live a deep friendship with God, the vocational call begins to faint and the consecrated life loses its luster.

The mystery of God begins when the person gazes at him closely his being against his own trying to understand the greatness that God does in his/her life. In this dynamic, one may wonder: What is the will of God in my life? What is the place he occupies in my heart? Who has this response is only the person who, in the silence, cultivates falling in love with Christ.
According to the document *Evangelica Testificatio*, which outlines the importance of silence in the consecrated life, which helps in the growth of Faith and Hope, "a love of God available to the gifts of the Spirit, as well as an open to brotherly love mystery of others..."².

To let oneself be challenged and be open to the Holy Spirit, a light will guide to a face to face encounter with Christ, evolving serenity and peace of those who makes a deeper experience of the love of God. The Holy Spirit gives grace to unveil the face of Jesus in the hearts of men and women, teaching to love them as brothers and sisters serving with humility and gratitude.

The joy of vivacious presence of Christ transcends his whole being and realize it will not be able to contain only for you this experience, feel the need to expand the Good News. And this was the experience of young woman named Assunta Marchetti who knew how to respond generously to her vocation, witnessing and living the charm of consecrated life.

Mother Assunta is a living example of deep prayer with Christ. The fruits of her life’s witness were reflected in her docile attitudes of the one who loved and accepted the will of God. She is someone who, in her little ways, struggled to understand and live the manifestation of God in her life, seeing the face of every orphan as Christ himself. Mother Assunta, in her simplicity, accepted and practiced Jesus’ words of wisdom to his disciples: "If you remain in me, my word will remain in you and produce much fruit"³.

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The consecrated are called to bear the fruit that is love. Christ gives the grace of profound experience of his love, just want to seek and be in His presence and thus discover a new meaning in every challenging day to day situation. The experience of God helps to push and to centralize, because the heart fed the Word. The contemplation of Jesus in the Eucharist is full with an engaging force of gratitude, tenderness and, thus, the person feels the need to fully donate her life to others.

Pope Francis invites consecrated religious to prayer: “Let us cultivate the contemplative dimension, even amid the whirlwind of more urgent and heavy duties. And the more the mission calls you to go out to the margins of existence, let your heart be the more closely united to Christ’s heart, full of mercy and love”⁴.

In the life of consecration, the consecrated person need not to be afraid to get out of herself and to meet the other, because the vocation is a continuous yes to Christ, which he witnessed with attitudes, consistency, generosity and humility. Jesus continues to invite each consecrated religious to restore to the Christian spirituality of consecrated chastity to its full effectivity. When it is truly lived, for the sake of the kingdom of heaven, consecrated

chastity frees one’s heart and thus becomes "a sign and stimulus of charity as well as a special source of spiritual fruitfulness and mission in the world."⁵.

Consecrated life calls to adhere constantly to the heart of Christ. Mother Assunta knew how to realize this concurrence to the love of God, gratuitously, loved and served the little ones and the needy. She tried to always keep her eyes fixed on Jesus Christ, this is a call that warms and nourishes her as consecrated. She was certain that prayer was the source in living and the strength to serve with simplicity, humility and charity with the Sisters, orphans and migrants. Her privileged place was the Holy Chapel where she was nurtured and was delighted by Christ, so the consistency of her ‘yes’ to the consecrated life was dynamic and innovative and always constant in each person who approached her.

Consecrated life is expressed and realized in the context of community as brothers and sisters, subsequently as all baptized Christians are called to holiness. With the loss of the sense of God in the world, many religious are also tempted to distance themselves from prayer and the few, obscure the brightness and divine grace in their vocational journey. Without prayer and contemplation, the vocational life gradually empties and loses the sense of being consecrated. In the community life, one will lose its flavor and will be alone in the journey and be barren. In these many events of life, consecrated forget that the first mission is to be with Christ to hear and learn from Him to love and serve.

Prayer is one of the important food of the consecrated life. There are so many testimonies of Mother Assunta’s life which

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were written reports, and serve as an acts of discipleship who always longed listen to the Master and practice faithfully the mission by generous service. Therefore, being and acting are inseparable realities. The vocation as a call was for her a source of holiness, revealed in missionary service, and the motto was “service.”

Mother Assunta allowed herself to be moved by the power of the Holy Spirit, transmitting infectious enthusiasm and an overflowing joy. The silence was the permanent ridge in her life, the mediator to meet God daily with concrete witness thus making the Gospel both in her words and in her missionary work.

The document of *Vida Consacrata* describes that the real meaning of this way of life is in the self-giving love, the practical and generous service, especially to the poor and needy, performing eloquently the works of divine love, free and laborious.⁶

The consecrated life is an invitation to announce that we live an intimacy with Jesus and to witness the prophetic action, the primacy of God in the religious community, in the mission, with consistency between proclaiming, life and service to the needy.

The mission, before being implemented in the works, the first important is an undivided heart, so that Christ has room in one’s life, becoming present in the daily life of every consecrated person. In the consecrated life, the more one lives in Christ, the more one can serve him in others, venturing and embracing the mission even if it is very challenging and difficult.⁷

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⁷ idem, Cf. art. 76, pg. 119.
Therefore, all consecrated persons are called to witness with love and joy of the Risen Christ. The challenges amidst in an individualistic and materialistic society, is seek and keep alive the Christin each consecrated person. The consecrated religious are called to be a sign of faith, hope, charity, shining and witnessing the same ideal love of God. However, the essential mission of consecrated life is prayer and the proclamation of the Word of God to those who, along the way, are entrusted to us, to lead them to faith.
The celebration of the feast of the beatification of Blessed Assunta Maria Caterina Marchetti, our co-founder, is still fresh in our minds and burns our hearts. I appreciate the opportunity to live this moment in the congregation and share a simple observation regarding the topic: formation and fraternal relationship.

It is an invitation to make remembrance and be rekindled the gift of God in the Scalabrinian Charism through the first sisters: Carolina Marchetti, Maria Franceschini, Angela Larini and Assunta Marchetti, who after a short time in formation, consecrated themselves to God in the presence of our Founder Bishop John Baptist Scalabrini, and after the celebration, the "migrants with the migrants" were sent. And with hope and gratitude that looks at each mscs sister who, in total availability, continue to give their generous yes to the call of God.
The life of Mother Assunta was always to be with God and with one another. A woman was able to establish mature and loving relationships with everyone involved in missionary project, with the sisters and the little orphans. We cannot see her separated from this universe of interrelation. On the other hand, I would interpret the feelings experienced by Mother Assunta in some specific moments of her life, but I know that is impossible. The only thing possible is to let you touch by some scenes of her life, especially those that say directly from her first formation and ask:

- What do say a woman who fed in her adolescence and youth a deep desire to respond to God’s plan in a cloistered monastery and by a missionary call accepts the invitation of his brother Fr. Joseph Marchetti to leave their families and their land to take care of the orphans and abandoned that would seek shelter in the great Christopher Columbus Orphanage in Sao Paulo-Brazil?
- What made her say yes without ever having passed through the initial stages of formation?
- What was in the mind and heart of this young lady of 24 years when she heard the mission project of Bishop of
Piacenza, Bishop Scalabrini, and a few minutes later solemnly pronounced private vows?

✓ What was it to take charge of the name of the Servant of Orphans and Abandoned Abroad?
✓ What was meant of not seeing the promise of returning to Italy to be formed and consolidated in the religious spirit?
✓ What formative orientations she received from his brother Joseph while crossing the Port of Genova to Port of Santos?
✓ What was meant for her at the age of 38 to undergo the third novitiate?
✓ With what spirit that she assumed to be the first sister, the first superior of the community, the first Mother General, although she had not received all the means of formation?
✓ Where did her much strength and courage come from in facing the most diverse situations within the missionary project?

"The past experience drives us to begin again."

I do not intend to give answers to questions made, but to interpret them in the light of the daily experience of Mother Assunta. In the testimonies of her life, she was a woman who knew how to put herself in an attitude of discernment since the very early stage of life and let herself be formed by life, especially the most demanding challenges and great moments.

In the record about Mother Assunta, it says that she was a girl who grew up and was educated in the midst of lush marshes of Lombrici, Camaiore, learning within the family «the depth of thinking and feeling, the tenacity of will, the positive conception of life». The family occupied an important place in her formation. All events in the life of Mother Assunta should be read as the presence of God in her person and formative action. Assunta takes
God as her only ideal and existential reason; God is at the center of her life, her acting and her being.

The experience within the family was a key factor for building her character and for her response of love. All her personal context of personal and Christian formation was experienced in the family environment that determined her conduct, in wanting to make her life a concrete sign of love to God on behalf of others, to not go through this world without giving her contribution, without being an effective instrument of God in the salvation of others.

The experiences of renunciations and losses that she lived in her adolescence and in her youth formed the “strong woman” as she is known to us Scalabriniians. Strong because she lived in profound experience of the cross. She was formed in trust to the Sacred Heart of Jesus, where her life leaned on, calmed her concerns and sought her vocational orientation. The merciful heart of Jesus was her solace. The vocation response of Assunta was always a wish to take a form according to an accurate model, i.e., a vocation identity from the foundational charism of the institute.

The formation is intended to form the charismatic identity of the members to realize the vocation and the Institute itself. What do you say about Mother Assunta who experienced interference from other religious institutes, yet never lost the personal and charismatic identity? We know that after the death of Fr. José Marchetti, her brother, confessor and vocation
companion, they tried in various ways to join the group of the first sisters to other existing missionary experiences. Mother Assunta was always a frontward woman that in simplicity and humility she defended the yes to be servant of orphans and abandoned abroad and fought with all her strength to defend the charismatic identity of the Institute.

Mother Assunta was aware of the importance of formation in mediation of her personal, religious and charismatic identity process, yet it is clear why she renounced the cloistered life for a missionary life. Although she faced challenges, she always welcomed mediations as divine intervention and free response to missionary service. Obedience to the will of God helped her deeply in building her personality and her human and spiritual growth. That is why she serenely accepts the proposal to take the third novitiate as a consolidation of a free and generous and yes. God demonstrates her obedience, but accompanies her with visible signs of his presence and grace through the young girls who relentlessly ask for admission to the Institute.
Looking at the internal structure of the formation of the Institute compared with what Mother Assunta received, we ask how did a woman make it with a total self-control, balanced and matured in decision processes that matured to the realization of the nature of the institute and realizes it as a person? The answer comes from the clear consciousness of her vocation and the mission project. These processes are built along its response of love to the Father in cultivating a life of total intimacy with Him through experiences of prayer and the sacraments. She lived continuously, even in the dimension of the daily contemplative works. Always had her heart turned to the essentials and nurtured her spirit the things of God, able to radiate its light to all who approached her. She thirsted for God, therefore, in all stages of life she sought to be an "offering of herself on the altar of God’s will, and always sought and listened in a confident attitude and overflowing charity towards the weakest, most vulnerable and marginalized who among them are the orphans of immigrants. "Faith moved each action of Mother Assunta and the confidence in God’s providence made her not only a consecrated woman, but a saint whom the Church recognized today.

The formation process of Mother Assunta is clearly seen in the recognition of her holiness. She was always gentle to let herself be led by the impulses of God, where we often do not know and do not understand. Her ways are not our ways. Letting herself carried
by the provident hand of God is a boldness that paid off for the Institute of the MSCS. Her response was fruitful because it presupposes the action of God, a God that pushes it and will push it without limits. It’s also boldness because she entrusted quietly and rested in the Lord’s strength that never fails. She risked in God and sailed the ocean of gratitude, compassion and solidarity.

All her life becomes a sign of God and the testimony of Christian integrity, deep marks of a real formator who knows how to read the signs of the times and opens to the Spirit to give a concrete answer to experienced reality. The formative action of Mother Assunta is the result of her personal sanctification. The overall success of her apostolate is a result of her formation process, and at the same time, from her relationship with the Holy Trinity. Nothing was done without consulting the will of God through prayer and mediations.

For us Scalabrinians, Mother Assunta is a model not only of spiritual leadership and apostolic action, but a model that stands out being herself, who was first interested and motivated in the task of formation, therefore, she never refused any formative proposal, even to pass from the work as a Mother General to the work of a cook. Everything is for the glory of God, as what our sister summed it up.
"Remember that if you want to be happy, you should consider yourself as a door mat, on which all pass, trample it and then throw it in the corner."

Mother Assunta always made it clear that the community is a true and proper laboratory of fraternal relationship, the first school where a Scalabrinian should be formed and the place of testimony to young people. The way she related to the sisters left evident signs of communion, not because she had no faults, but because she could call each sister by name and respects her for her uniqueness. From the relationship with Jesus sprang the dynamism of community life and mission.

For Mother Assunta, the communion between the sisters is not only an ideal to be achieved, but a concrete experience that occurs in daily life through dialogue, respect, fraternal charity, simplicity, service, gentleness, prudence, joyful living, listening, understanding, spirit of sacrifice and compassion for sisters with special needs. Mother Assunta teaches us that in Jesus we can know, see, approach, and encounter ourselves to communicate the joy and affection that unites us. In this fraternal concept, her famous phrase is born: "everything supports it with unity and love, all crosses weigh less."

The virtues of faith and charity lived in a concrete relationship had a single goal: the contact with Thou of God that made her enter into communion with all other "thou", especially the sisters. The authentic dialogue, understood as the fulfillment of the relationship, always led Mother Assunta to a deep and absolute acceptance of otherness of God and the otherness of the sisters and brothers she met in life.
"Her lamp does not extinguish" (Proverbs 31.18).

The context in which we live always encourages us more to remain in the surface, to be content of it from the appearances, seems that we will be inserted and received, and we legitimize a consensus of a contemporary society. Looking at Mother Assunta, rather, it occurs to re-enter within, to re-encounter the taste of personal evaluation, to be guided by Gospel values, if one wants that life is indeed rich in a true sense. This depth for a formative journey called its fidelity to prayer life, assimilation with the Word, listening to the Spirit, living the sacrament of Reconciliation and the Eucharist that always to be guided by a spiritual accompaniment.

Such means will help us see that our decisions are not only to ourselves, but first of all to God. It is a profundity that is not born of intimacy, but it is a sincere reciprocity with the author of vocation and with the sisters that we share the life and mission. Listening, confrontation and dialogue always open the horizons and forms us to a safer and carried out identity.

The Diakonia in relationships and in the service from the formation that Madre teaches, is to live in the light of the Holy Spirit, the gift par excellence of the Risen Lord: he is the witness to the truth and leads to the fullness. She was guided by this force that did not lose the centrality of trust, that "the Spirit is the
interior strength which harmonizes the hearts with Christ's heart and moves them to love their brethren as Christ loved them, when he bent down to wash the feet of the disciples (cf. Jn 13: 1-13) and, above all, when he gave his life for all (cf. Jn 13: 1, 15, 13).

"A great hope smiles: a fair cooperation, readiness and generous of everything."
Introduction

Assunta Marchetti, mother of the orphans and abandoned, was undoubtedly a woman with a mission. Praised be the day she decided to respond to God’s call, pronounced her first religious vows in the hands of Bishop Scalabrini and boarded on a ship with her missionary brother, Fr. Joseph Marchetti, her Mother and two other companions together with the poorest and neediest of migrants, to sail to Brazil. These important events in the life of the humble servant marked the beginning of her most noble missionary life, to become “migrant with the migrants”.

The influx of migration in the time of Mo. Assunta presented numerous and unparalleled pastoral challenges; “the conditions of the emigrants working (…) in those years were not much different from those of slaves,” many children were also left

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orphaned, abandoned and the sick untended.⁹ These prompted her to see and meet Christ in their most despairing and miserable situation, pastorally respond to the invitation of meeting Jesus in the neediest and poorest of migrants. Reading her life and works, and listening to stories told about this noble and brave woman make us understand that Mother Assunta was graced with the capacity to recognize the individual’s dignity and see each person as the living image of God. She was a humble servant who “reaches out her hands to the poor; and extends her arms to the needy” (Prov. 31:20). This great woman naturally possessed a character that rightly sees and understands the sufferings of her neighbor, the ability to act with justice and mercy, respond to the demands of the mission, gently love and especially care for the children in the orphanage.

Words are limited to describe a saintly person like our co-founder Mother Assunta. But words in their written form can partially convey and communicate facts, thoughts and reflections about this brave and humble woman. It is the focus of this article to propose four pastoral missionary qualities that would describe Mother Assunta: 1) A Woman of Prayer 2) A Compassionate and Caring Servant 3) A Pastoral Missionary of Social Justice and Mercy 4) A Brave Woman of Leadership and Administration.

A Woman of Prayer.

Luke’s gospel stories regularly present Jesus at prayer and highlight the importance of prayer in the beginning of Jesus’ public ministry which can also be read in Lk. 3:21“(…) Jesus had been baptized and was praying. Like Jesus, Mother Assunta understood the importance of prayer in her interior life. Certain of one precious thought, she believed that she “totally belong to Christ who

⁹ Laura Bondi, Some Hitherto Unpublished Writings to Help Recall and Deepen Appreciation of Father Joseph Marchetti, CS; “A meteor did not vanish!” p. 19.
attracted her to the Eucharist every morning. (…) And desired one thing: to do His will.”\(^{10}\) In the early hours of the morning, Mother Assunta would begin her day and work with meditation, “recited prayers with the patients (…) Then she would go back to the chapel for Mass. If she had no time for the whole meditation in the morning, she would resume it during the day (…) When someone called her, she would immediately interrupt any of her pious practices and very calmly leave God for God; she would however, resume it punctually as soon as her task was completed.”\(^{11}\)

Mother Assunta, a godly woman of prayer, knew the importance of prayer as an essential aspect in her missionary life. “She drew the capacity to love God and neighbor by keeping her gaze fixed on the loving Heart of Jesus and in the frequent encounters with Christ in the Eucharist.”\(^{12}\)

Moreover, she knew what it meant to unite her prayers to Christ in giving praise to God, to join the believing and faith-filled community in lifting up their voices of thanksgiving and supplication.


\(^{11}\) Ibid, p. 69.

\(^{12}\) Sr. Lice Maria Signor, MSCS., “Charity in the life of Mother Assunta Marchetti” in Community Retreats 2014, p. 18.
A Compassionate and Caring Servant.

Jesus himself, for the most part, was a compassionate man who showed care for the lowly and downtrodden. An example of this can be read in one of Matthew’s verses “at the sight of crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd” (Mt. 9:36). Mother Assunta also resembled Jesus in her deep desire to love God and neighbor. Her desire moved her to respond to the demands of the mission with much compassion and care. With a heart like Jesus’, “Assunta with an aching heart read in the orphan’s frightened and estranged eyes the sadness caused by abandonment and loneliness.”¹³ The humble servant seemed to have authentically lived a mission that we call in our contemporary time, “The Ministry of Caring Presence”. John Patton, in his book Pastoral Care: An Essential Guide, describes this as “‘being aware’ of a threefold relationality: God’s presence in the other person or community, the uniqueness of each person and situation, and one’s self as representative of the good shepherd”¹⁴ (as cited in Cahalan, 2010).

¹⁴ Kathleen A. Cahalan, “Introducing the Practice of Ministry” (Liturgical Press, Collegeville, Minnesota, 2010), p. 82.
Compassion moved Mother Assunta to care for others especially for the children. Her missionary presence among and with the migrants thus far gives us the impression that her pastoral presence of listening, welcoming, hospitality, care and compassion was certainly beyond the extraordinary.

A Pastoral Missionary of Social Justice and Mercy.

In Jesus’ public ministry are the basis and example for ministries of mercy and justice. Jesus shows us how to “walk the talk”, leaves us his words and examples “about God’s love for the lowly, poor, and outcast. He preaches a message of radical love and forgiveness that neighbors are to extend to each other, as God has extended to them.”\textsuperscript{15} The corporal works of mercy that we read in Matthew 25; visiting the prisoners, providing shelter to the homeless, feeding the hungry, giving drink to the thirsty, clothing the naked, welcoming the stranger and among others are just some of the responsibilities of the followers of Christ who are called in service of the destitute and needy.

Mother Assunta, who also performed the works of mercy, was a pastoral missionary of social justice and mercy who received the Scalabrinian charism, of compassion and empathy for the neediest and poorest of migrants, and understood her own poverty

\textsuperscript{15} Ibid, p. 86.
and sheer dependence on God’s mercy. She was, indeed, a woman capable of seeing and meeting Christ in every person, a kindhearted servant who feels for those who suffer, are naked, afflicted, oppressed and orphaned.

A Woman of Leadership.

“For the Son of Man did not come to be served but to serve and to give his life as a ransom for many” (Mk. 10:45), these are the words of Jesus as he makes it clear to his disciples that leadership is not about having authority/lording over others but serving others. He has left us an example of what it means to serve others by washing the feet of his disciples.

Mother Assunta, following the footsteps of the servant leader “did not have any theological preparation, and, as it appears from her letters, one can only say that she was not illiterate. But she had the gifts of wisdom and of the “holy fear of God” (...) From these gifts derived her assurance and that balance between the active and contemplative life (...) She gave her love to all, rich and poor, sisters and employees with simplicity and impartiality.”

Her example of service and sacrificial love was extraordinary.

“Goodness tends to spread” as expressed by Pope Francis in “The Joy of the Gospel” and this was how Mother Assunta lived. Her goodness was infectious. She was a leader who followed and lived Jesus’ examples, always available to serve her Sisters in the community, to the poorest and neediest of migrants, and to the demands of the mission. She bravely sought to preserve the Scalabrinian charism during the dark and painful period the congregation underwent.

Learning that the identity of the institution was in danger, Mother Assunta wrote to Bishop Scalabrini requesting his intervention in favor of the congregation. This brave woman remained a tenacious protector of the “feminine Scalabrinian charism”. She was a true servant of everyone, a “pillar” of the MSCS, who spent her life and energy with serenity and calmness, always gentle and good to all.

Conclusion

Mother Assunta, a pastoral missionary model of the Scalabrinian religious and of the Church, knew and understood how to be a follower of Christ, to embrace Christ the Migrant as teacher, and to seek wisdom and knowledge for what the cost of discipleship demands. As Christ-like for others, she was endowed with certain qualities of pastoral missionary who is able to discern a certain way of life that exemplifies positive dispositions, temperaments, attitudes and convictions needed to participate in God’s mission to serve, to contribute and to change the world in the most untiring and simplest way.

Mother Assunta was a pastoral missionary of prayer, compassion and care; of social justice and mercy; and a leader who
loved much and sympathized with the poor. A saintly person who clearly understood her dependence on God which she expressed mostly in these words: “God sees, God provides” and “Without sacrifice we cannot do anything good to our fellow Christians, and we do even less if we do not practice charity among ourselves; but let us hope that this will not be lacking among us. Union and charity: with them everything can be endured and all sufferings can be endured”\textsuperscript{17} were an expression of who she was and how she lived as God’s pastoral missionary Scalabrinian.

"Youth is the window through which the future enters to the world and therefore imposes us great challenges. Our generation will demonstrate at the height of the promise in every young person when she or he knows to open her or his space; offer her or him solid foundations on which they will build life; transmit her or him the enduring values by which life is worth living; assure her or him a transcendent horizon that responds to the thirst for authentic happiness, raising in her or him the creativity of good; give her or him the heritage of the world that corresponds to the measure of human life; awaken in her or him the best potentials, to be the subject of one’s tomorrow and co-responsible fate of all.” (Pope Francis)

The year 2014 was marked by very special events: The Beatification of Mother Assunta Marchetti, and the beginning of the year of Consecrated Religious Life, joyfully, and we had welcomed and accomplished the First Congregational Meeting of the Formands that took place on October 26, 2014
Recalling the words of Pope Francis: "Youth is the window through which the future enters the world and it is important to open spaces." It is good that this space is being opened for the Formands, on the very day of thanksgiving for the beatification of Madre Assunta.

This meeting wanted to mark a new era in the Congregation of the Sisters MSCS, so that these young people who aspire to be Religious Life can see the reality, the differences, but above all, recognize what does each have as a person and what can she enhance in the mission with migrants.

It's great when we encountered persons who are willing to walk with us, for the same cause to follow Jesus. We shared the joys and challenges among the youth, renewed the hope that God continues to call people to give their life with joy to the service of a great cause: to awaken the world with love.

As Scalabrinians, we are called to know the culture of different people from different realities. In this meeting we had opportunity to enrich and be aware of the others with the presence of young candidates and formands who came from different countries, bringing with them, their characteristics, their customs, their way of speaking and dressing, forming a gorgeous bouquet from the diversity of God’s creatures.

Following are the testimonies of the formands and candidates, regarding their experiences for the Beatification of Mother Assunta and for the First Encounter of the formands and candidates:

"It was good that our encounter of the formands took place right after the thanksgiving mass for the Beatification of Mother Assunta. For us, we considered the fact that an encounter of the formands was very good, much more with the whole congregation,
which we never witnessed ever before. As we expected, that was a happy encounter, having shared the experiences and enabled us to be enriched by them. We had an opportunity to meet the other formands from different provinces and we started the deeper and greater fraternity and communion.

**Novices: Daniela Bernardi, Anne Teresa De Los Santos and Neuza Estevan**

"The Beatification of Mother Assunta Marchetti was a historic and important moment for the Congregation of the Missionary Sisters of St. Charles Borromeo, Scalabrinians. It was the most awaited time that this brave woman, good, empty of herself and full of God, was recognized by the Church and by all the people of God, for everything she had done in her life and now, in the side of God, the Virgin Mary, the Angels and Saints. May she continue to respond to the favor of whoever begs her intercession. May the joy and grace that this beatification continue in each heart, and may the spirit of the Encounter between Sisters and formands from all provinces, continue to provide the integration and exchange of experiences among all.

**Aspirant: Angra da Silva Mota**
"I am very happy to have the grace to participate in this event. I have experienced the joy and excitement that surmounted among all the formands. With an open heart, I was able to get along with the community of Sisters and as I got prepared myself in the path of this vocation. May this encounter continue so all the members of the Congregation and the Church be in communion, and remembered

Aspirant: Aline Mayara Walter.

"The best feelings take over me whenever I think of my experience on the 25th and 26th of October, the day of the Beatification of Mother Assunta and the encounter with the formands and other candidates, I have to confess that I got butterflies in my stomach because I carried with me insecurities. As I thought, this was an encounter of many young girls with the same thoughts and ideals of mine, and that was more than than a greater friendship and welcoming of others. As for the beatification, I was so excited because it was the culmination and the historical moment for the congregation and also a great expression of the true meaning of faith, as Mother Assunta had lived.

Vocation candidate: Roberta Stiehl
“Hello my dear Scalabrinian Sisters and formands, it is good to share with you the joy that I have had during the great time of encounter, a sharing of life. My expectations to renew my love for this congregation was met and to have this an encounter with each of you enriched and bring me to a greater commitment. It was also very good to get to know more sisters of the congregation, the formands, to be able to bring joy and share it with each of them.

The Mass of Beatification was a highly anticipated moment, well prayed for and prepared for by so many people and more so by God. I have to confess that after the beatification, I felt more lively on my vocational journey, and it deepened more my love to the congregation, I feel more Scalabrinian, as I learn more day by day, in loving Mother Assunta and learning more of her virtues. As a Sister, I feel more the need of the world and migrants every day, and I want to be available for them.

The encounter of formands was wonderful! I was so eager to know each formands, Sisters and other young vocation, who were present in the event. Every detail was very important, there was a great welcome and profound moments of sharing life, cultural event, and also of just being together, being close to the Sisters and to the General Government, who participated in our joys, dreams and expectations which were really wonderful. I say this because I always felt far from the sisters.

This Encounter and Beatification of Mother Assunta opened me to the sense of belonging to the whole Congregation, knowing the learning to love each in their cultural and linguistic differences. I was so enchanted with everything.
Thanks to the Lord and to the entire congregation, for this opportunity. Thank you, Scalabrinian Family, rest be assured of your prayers for all and with my Amazonian embraces. Avanti "

Junior Sister: Sr. Gleiciane Mattos

"It was a beautiful celebration and event and I prayed that with the Beatification, there will be an increase of vocation with the example of the life of Mother Assunta. This was an integration of all who participates: laity, sisters, priests, migrants! A happy and lively feast.”

Aspirant: Joyce Ramalho

"I am happy for the opportunity to attend the Beatification of our Co-founder. I was satisfied as an aspirant and to belong in the Congregation of the brave woman with great virtues, Mother Assunta. I wish that this event will happen because it renewed my vocation. I also pray that Mother Assunta intercedes for us in our decisions and path."

Aspirant: Juliana Ramalho

"This meeting was fantastic, filled with exchanges of experiences. We had conveyed the joy of Jesus presence in our lives. It was so propitious to share our dreams, challenges, and hopes and strengthens each ones’ vocation. I hope that through
the example of Mother Assunta, may we live in communion amidst diversity and so to witness the many other good values of the Scalabrinian spirituality. 

**Postulants: Josiele da Silva, Liz Talavera, itorinha Albuquerque, Žulema Beatriz Nuñez**

"The beatification was an event full of love, fraternity, unity, and it was unforgettable. I prayers that thru the example of life of Mother Assunta, may we be fruitful and give witness and that each person may continue to renew herself according to her example of following the Lord, Jesus. It was simple yet with great value and meaning."

**Aspirant: Regina Veche**

"It was a great joy. I was anxious to participate yet I made it.

**Aspirant: Pollyanna Almeida**

You may check photos, flash mob videos and some testimonials of formands and candidates or leave your messages for young people, go on facebook group that we have created with the name: **Encontro das Formandas e Vocacionadas Scalabrinianas:** [https://www.facebook.com/groups/1517512158493885/?fref=ts](https://www.facebook.com/groups/1517512158493885/?fref=ts). This facebook group is a form and source of sharing, motivation, chat, among formands and young vocation trying to strengthen the relationship among the sisters, formands and young vocation.
During the Encounter, each group of formands and candidates presented in a very creative way: songs, dances, videos and others. We also had a very special conversation with the Superior General: Sister Neusa de Fatima Mariano. She answered our questions and left to us her message, urging young people to embrace with courage, responsibility and joy the Scalabrinian Religious Life.

We’re awaiting and expecting for another Congregational Formation Encounter, as we had started and oriented with this and so that; we can make our own the words of Mother Assunta, “a great hope smiles on at us”. May we have the courage to “awaken the world! To be witnesses in a more profound and different way to do things, to act and to live. It is possible to live in this world in a different way.” (Pope Francis).

Our prayer of praise to the Lord who inspired the holding of this encounter, the General and Provincial Governments for their support in the realization of the same and to all the formands and young vocations who have shaped every minute of the Encounter. Our dear youth, Forward always forward!
Thanksgiving to God, tears of joy, prayers of hope and gratitude colored the scene of the beatification of Mother Assunta Marchetti on Saturday, October 25, 2014, at 10 o’clock a.m., at the Sé Cathedral in the Metropolitan of São Paulo, a city where the religious sister lived and performed her mission for many years.

Hundreds of thousands of pilgrims from various cities in Brazil and delegates from Italy, United States and several Latin American countries, where the missionary sisters are in mission work, attended the beatification inside the cathedral, In the plaza of the Cathedral, there were huge screens installed for the crowd to accompany the rites.
Preceded by the singing of the Kyrie, there was the rite of beatification presided by Cardinal Angelo Amato, prefect of the Congregation for the Causes of Saints. The postulator of the cause, Sister Leocadia Mezzomo read the biographical summary of the Venerable Mother Assunta. In the sequence, Archbishop Pedro Odilo asked the papal envoy that the Servant of God will be inscribed among the blessed of the Church.

Soon after, Cardinal Amato proceeded with the reading of the apostolic letter in Latin and also in Portuguese, in which Pope Francis inscribed Mother Assunta in the book of the blessed, being officially instituted that the memorial of the blessed will be celebrated annually on July 1, the date of her departure to eternity.

In his Apostolic Letter, Pope Francis declares ‘that the Venerable Servant of God Assunta Marchetti, Co-Founder of the Congregation of the Missionary Sisters of St. Charles Borromeo, MSCS, witnesses the love of Christ towards migrants and orphans of which she was a tender “mother”, henceforth called Blessed.’

With effusive applause and commotion of the crowd, the “Arazzo” painting was unveiled with the image of Blessed Assunta, painted by a Russian artist Natalia Tsarkova, responsible for official portraits of the Pope. Her first official job was at the Vatican on the occasion of the Jubilee of 2000 and the 80 years of John Paul II. About the picture of the blessed, Natalia said she studied hard on the life of the blessed and that she entered into her
heart. "My intention is that the people who look at Mother Assunta will have the sense of security and peace, because she is looking at the world with a look full of kindness and love, full of mercy. And it also encourages them to look forward with great faith in God," said the artist.

The culmination of the beatification was done with the procession of the relic of the blessed, led by the Superior General of the Congregation of the Missionary Sisters of St. Charles Borromeo, MSCS, Sister Fatima Neusa Mariano, by Sister Laura Bondi and a group of children from the Casa Madre Assunta of Vila Prudente and the Institute of Christopher Columbus from Ipiranga who paid homage to the Blessed placing roses in front of the relic exposed at the cathedral.

In the homily, Cardinal Pedro Odilo Scherer, archbishop of São Paulo, who presided over the Eucharistic celebration, recalled that Mother Assunta lived an exemplary manner in the virtues of faith, hope and charity. "Her life was entirely driven by the love of Christ that burned in her heart and helped her to see others as the image and likeness of God. It was a complete gift without measure, to the point of surrendering one's life to Christ".
The cardinal also emphasized the strength and firmness of the blessed who, moved by faith in God and love of neighbor, left her homeland, and embraced the missionary vocation, giving life to the poorest. "She witnessed the love of Christ together with the orphans, migrants and destitute. To them, she was a caring mother," he added.

According to Archbishop Odilo, the holy people drove their lives by the Word of God, having Jesus Christ as a model. "You cannot be a good Christian without living the spirit of the Blessed people," he said, remembering that the year 2015 will be dedicated to the consecrated life, and the consecrated persons are called to live their charism with joy, generosity and all total giving to an embraced cause.

The superior general, Sister Neusa, expressed her words of gratitude to all who attended the beatification and also reminded them that we are on the eve of the opening of the Year of the consecrated life. "We renew our commitment to live with a renewed love to our religious consecration, witnessing the joy of the gospel, the joy of discipleship, the joy of consecration [...] that Mother Assunta joins her voice to ours and intercede to God always."

Sister Neusa also highlighted that Mother Assunta opens new horizons, a new spring for the congregation and from this single event, new vocations will flourish and multiply. "We can say that the life of Mother Assunta is a true school of charity and holiness. It is in this school of holiness and charity to migrants that
we must be formed continuously and also to form the young people whom the Lord continues to call them for our religious family," he said it emotionally.

In the moment of thanksgiving, Cardinal Amato, representative of the Pope Francis, affirmed that for Mother Assunta the most important was to love and serve the orphans. "It was a joy to serve. A charity was without ostentation. She teaches us that we need to do good with generosity and simplicity."

For Bishop Italo Castellani, Archbishop of Lucca, an Italian archdiocese where the birthplace of the blessed is located, Camaiore, expressed words of gratitude to Pope Francis for having authorized the beatification of Mother Assunta. He made it a memory that in Lucca, Mother Assunta received the gift of faith that she lived it in a heroic way. "The saints are the beauty and the love of God; that the testimony of the blessed can generate in the world of the migration, protection and hospitality."

According to Sister Laura Bondi, who worked for 21 years in the cause for the beatification of Mother Assunta, the blessed has the richness that we still do not know. "She is far above us, but in this moment, she wants us to participate in this richness. So we're in the midst of a great gust of joy that comes to us with the blessings of God and we should recognize all of this."

Sister Laura revealed that at times she seems to be dreaming because she faced tough times, of immense
preoccupations and now experiences the beatification of the Venerable Servant of God. "After a long journey was done, I feel mostly that Mother Assunta is a hope on earth because she lived the faith before everything after the hope. “God sees, God provides”. This is hope. Faith at some point must become hope, otherwise it is not a true faith,” she said.

In the vision of Sister Laura, Mother Assunta was a real, concrete woman, but she had a very different spiritual journey, because it was entirely drawn by God and the Holy Spirit. "I always felt that Mother Assunta is very close to me, without speaking, in her great silence, a comforting presence. And this made me grow in devotion to her."

The first counselor and Provincial Treasurer of the Province of Our Lady of Fatima, Marissônia Daltoé, expressed that the beatification is a moment of grace for the congregation and a historic moment for the Church. "Mother Assunta is for me a great missionary for the Church and a Scalabrinian model to be followed religiously."

According to the postulator of the cause for beatification of Mother Assunta, Sister Leocadia Mezzomo, it is a gift from God to know more closely what is the sanctity of a person so simple, so humble and so ordinary as it was Mother Assunta. "Touching the remains, those humble remains from her body, I felt a call that is
essential, because everything passes: the matter of our bodies, the appearances, agitation, projects, everything passes. What remains is the love that is lived through the corporal dimension, physical, because love is expressed in gestures of tenderness, of care, service, humility, often renouncing from oneself. She, too, in the example of Father Joseph Marchetti, made a vow to put the neighbor first before all else," she said.

Sister Leocadia also said that Mother Assunta is a woman who needed to practice more to have self-control; it costs too much for her to shape up, because she had a strong character. "She conjugated well the verb to love, she let love wins, dies in her own ideas, and stays firm on the essential. I think that for us, this invitation continues as: Serve the migrants, but with love and with dedication."

On the importance of the beatification of Mother Assunta, the Provincial Superior of the Immaculate Conception Province, Sister Marilúcia Bresolin, said that the event deeply touched the hearts of the participants. "It was a great time of renewal, of challenges for us so we move forward in our mission and spirituality." In her speech, she also recalled that the miracle that let the Venerable Mother Assunta be declared blessed by Pope Francis happened in Mãe de Deus Hospital, in Porto Alegre in 1998. An engineer, Heraclides Teixeira Filho, suffered a heart attack and has no sign of life for more than fifteen minutes. At that exact moment, the in-charge of the surgical center, Sister Gema
Lucion, called the president of the hospital, Mother Alice Milani, testifying that he did not make it and she asked for prayers. 'Mother Alice placed a prayer card of Mother Assunta at the tabernacle and gathered the Sisters of the community to pray. Mr. Heraclides had recuperated and suffered no consequences," she related.

Isabel, the grandniece of Mother Assunta, said her grandmother Philomena, sister of the blessed, told that Mother Assunta had the gift of understanding, of counsel, and was very dedicated to the mission for the needy. 'She was loved much, admired. She was always a reference for us. She was always like recompense because if we have a relative who acted with so much kindness, we have to do good works, too," she said. Isabel remembered her grandmother who said that Mother Assunta used to guide the family, saying: 'be good, follow good examples, in each of your vocation.' For this, the family is having a great emotion, because she was always important to them and the fact of being publicly known, it is a great joy, not only for the title of Blessed, but for the life she had, "said the grandniece of Mother Assunta.
The former general superior of the Congregation of the Missionary Sisters of St. Charles Borromeo, MSCS, Lice Maria Signor, who took care of the History of the Congregation Project, published in three volumes, related the process of the beatification of Mother Assunta that was opened on June 12, 1987 in the Archdiocese of São Paulo, when she was general superior. "The decision was made by consensus. The general government was unanimous. That does not always happen," she said.

For Sister Lice, Mother Assunta was a strong person, but very kind. "It seemed almost a contrast to her firmness with understanding, with kindness, with humility. We already knew all of these. It only needs practice. I believe that the most significant moment is, that Mother Assunta is from the Church and the Church is sensitive and sympathetic to migration.'

For Sister Milva Caro, St. Joseph Province, Piacenza, Italy, the participation of the beatification of Mother Assunta was truly a privilege. "I feel honored to be here and the obligation to pray for the Sisters who could not be here. Mother Assunta today is doing what she did at the beginning of our Congregation: a unity," she said. Also for Paula Mazzoni, the city of Lucca, Italy, the
participation in the event was a great thrill and a new and totalizing experience.

Sister Égide Benedetto, who works for about 25 years at Columbia attended the beatification and accompanied the group of more than 20 lay. She said that the beatification of Mother Assunta is a moment of grace, a gift for the Church and the Congregation. "The lay people are in love (passionate with Mother Assunta) by way of welcoming and being merciful," she said.

The provincial superior of the province Mary, Mother of the Migrants, Sister Gloria Dal Pozzo, expressed her great emotion for living the beatification of Mother Assunta which is a significant milestone for both the congregation and for the Church. "I feel very happy to attend the beatification of Mother Assunta, knowing that she walked, lived, and did her mission here on this earth."

Also for the general coordinator of the Lay Scalabrinian Missionary Movement, Isaiah Pablo Klin Carlotto, the beatification of Mother Assunta is a very intense moment of faith and hope, something that was long awaited, much desired and many people prayed for this, seeking blessings and thanksgiving
for their lives and their communities. 'For the Movement, Mother Assunta is the model and inspiration for everyday life, in the sensitivity to the needy and for those migrants who need more care,' she said, noting that in the testimony of the life of the blessed, we have a motivation, an example of faith and hope.

Rosario Felipe, from the United States, said that she read a lot about Mother Assunta and she liked her, especially the mission undertaken by her and the difficulties through which she passed. 'We identify ourselves with her suffering. I had my sister with cancer and was going to do a surgical procedure. And she prayed the rosary in honor of Mother Assunta for few days and when she repeated the examination, she was cured,' she said, saying that the beatification is performing miracles in every way.

For the Lay Scalabrinian Missionary and Vice Coordinator of the Father Marchetti Nucleus in Chicago, Patricia Garcia, who was born in Guatemala and works in the service of Mexican migrants as a catechist. For her, beatification is very special. 'It's a feeling of great excitement to be here and to be able to share and be united in this great family that has an example of the life of Blessed Assunta to follow'.

Edilson Inácio da Silva works as a driver and as a maintenance at the Casa Madre Assunta de Vila Prudente for more than two years. For him, the beatification was a great event that showed the organization and unity of the sisters. 'I feel very good, very accomplished and very happy to be part of this family.'
For the little Ronaldo Alexandre Costa Rosa, 11 years old, from Naviraí, MS, together with his parents and grandparents, the beatification of the religious thought him the importance of helping the neighbors and to love them as himself. "We feel that urge to welcome migrants coming from other countries and I want to pass this on to my colleagues. And I will talk to them that once I visited the room of Mother Assunta and her remains."

Terezinha Costa Rosa, Naviraí, MS, grandmother of Ronaldo, confessed that she can’t express how much her excitement in participating in the big event of faith for the beatification of Mother Assunta. "It made me cry. I cried so much even when I placed my hands on the tabernacle, and later in the urn with the remains of Mother Assunta. I said, thank you, God! Thank you, Mother Assunta for this event that I had never felt in my life. How wonderful God is, how she loves this congregation. May God continue to send more vocations," she said, saying the joy of having a daughter in the congregation, Sister Rosane Rosa Costa.

Those who missed to attend the beatification had the opportunity to participate the live broadcast from the TV stations, radio and internet. That’s what happened Ermida Vitória Scariot, de Ibiaçá, RS, who participated in the beatification rite and the Eucharistic celebration on the TV Aparecida. She pointed out that Madre Assunta worked and suffered much, but she was able to be a loving person, simple, welcoming and full of God's person, leaving an extraordinary testimony of faith, hope and charity to be followed. "I cannot explain what I saw today. It seems that a new world is coming. We are living in a new heaven and a new earth. God revealed himself in this humble and wise woman," he said it by phone on the evening of the beatification.
On October 26, a Thanksgiving Mass for the Beatification of Mother Assunta Marchetti was celebrated at the National Basilica of Aparecida (SP) at 8 o’clock in the morning, presided by Cardinal Archbishop Raymundo Damasceno, with the presence of thousands of faithful.

Elizeuma Marcelino Freitas da Silva lives in Aparecida, Brazil, widow and mother of five children, attended the Mass in the Basilica of Aparecida, on Sunday, October 26th. A few days ago, she learned that she has cancer of the cervix and seeks strength in faith in God. "When the priest spoke of the beatification of Mother Assunta, I felt very touched and I managed to pray a prayer of her, because I’m sure she (Mother Assunta) will help me in this journey that I will face. Her mission was to help the orphans, migrants, so this has touched my heart," she said,
revealing that on the same day would begin the novena to Blessed. "I’m sure one day I’ll be able to talk about the grace I received, for with God nothing is impossible."

After that great event of faith, the pilgrimage of the Missionary Sisters of St. Charles Borromeo, MSCS for this moment of celebration had its culmination with the commemorative festivity of the Beatification at Padre Vitor Coelho de Almeida Event Center, from 10 o’clock in the morning, with the presence of different groups of devotees to Mother Assunta, and representatives of caravans who paid their tribute through cultural presentations, speeches and statements that expressed joy and gratitude for the days of living together and unity in the beatification of the blessed.

The superior general, Sister Neusa, expressing her feelings of deep gratitude, recalled that Mother Assunta was the charity of Christ for the migrants and then talked about expected program for Italy. “Right now our eyes have already return to Camiore (Italy), where we will have a continuity of the program for the beatification with a grand celebration of thanksgiving to be held on December 7th. It is the great desire of Monsignor Italo that we embark in the diocese of Lucca in a formative and spiritual journey
that will extend until the 1st of July 2015," said the Superior General and then handed the relic of Blessed Don Italo Castellani, Archbishop of Lucca.

With great emotion, the participants were able to hear the words of Pope Francis, praising the Blessed Assunta Marchetti, who was beatified in the Cathedral of Sao Paulo, the day before the 25th, a miracle happened through her intercession in the state of Rio Grande do Sul, Brazil. "Marchetti was an exemplary mother, who worked to serve the orphans of Italian immigrants. She saw Jesus in the poor, the orphans, the sick, the immigrant," said Pope Francis, in celebration of the Angelus prayer at the Vatican.

In the same perspective, the General responsible of Secular Scalabrinians, Adelia Firetti, (Switzerland) said that the beatification is an event of profound gratitude to God for the life of Blessed Mother Assunta that the congregation offers to the world, the Church and the migrants as the light of hope and holiness. "It is a time of grace that we are living and we feel more united as Scalabrinian family."
For the Vicar General of the Congregation of the Scalabrini Missionaries, Father Alfredo Gonçalves, representing the Superior General, Mother Assunta is a new awareness of the Church to the world of migration and a motivation to continue with renewed fervor in the paths of migrants, the path of goodness. “We are living in this great grace that God gives us to revisit, revive and embody the virtues and mission of Mother Assunta”.

According to the Vicar General, the beatification was a very strong moment of missionarity, mystic and spirituality for the Scalabrini family. On the side of the Blessed Scalabrini and the Servant of God, Father Marchetti, we find strength and enthusiasm to move forward. “It behooves us now to spread that Mother Assunta is the maternal heart of God among the migrants.”

On the eve of the beatification, the Superior General meets the Sisters of the Congregation

On October 24, 2014, on the eve of the solemn celebration of the beatification of co-founder Mother Assunta Marchetti, the Superior General, Sister Fatima Neusa Mariano and the sisters gathered in the chapel of the Casa Madre Assunta Marchetti, where the venerable servant of God lived and died and where, currently, her mortal remains reposed. “This chapel is where we feel her presence most intensely...”
and all the rooms in this home are impregnated by the witness of holiness to Mother Assunta, Mother of the Orphans and Migrants, co-founder of the Congregation of the Missionary Sisters of St. Charles Borromeo, MSCS”, she said emotionally.

Hope and gratitude crowned the Triduum and the Vigil in preparation for the Beatification of Mother Assunta Marchetti

On 21, 22 and 23 of October 2014, the Triduum was held in preparation for the beatification of Mother Assunta. “A woman called to be a missionary disciple together with the orphans” was the theme of the
first day of the Triduum which was held at the Church of Santo Antonio do Pari, with the celebration of the Holy Mass. It was attended by dozens of nuns, laymen, ex-students of the college of St. Therese do Pari and community members. The pastor of that church, Father Adriano Pinto Peixoto, invited the sisters to have personal presentations and the mission they perform in different countries where the congregation is present.

The second day of the Triduum with the theme 'Woman humble handmaid of the Lord with the migrants' took place at the Church of Peace. It was attended by members of the entire Scalabrinian family: Sisters, priests, lay missionaries, seminarians and migrants. During the Eucharistic celebration, a group of migrants received the sacrament of the Eucharist. The offertory part was crowned by Bolivian migrants with a beautiful cultural dance. After the celebration, all present were invited to a dinner hosted by the Scalabrinian Priests and prepared by the migrants who integrate with the parish of Peace.
The last day of the Triduum, with the theme "Woman of generous and faithful heart to the Scalabrinian mission", was held at Our Lady of Sorrows parish in the Episcopal region, Ipiranga. It was the great crowning of the third day in honor of the wise woman who entrusted her life and her mission project to the Sacred Heart of Jesus. In Him, she learned humility and gentleness, love and service to orphans, migrants, poor and sick. The Mass was presided by Auxiliary Bishop José Roberto Fortes Palau, who in his homily said that Mother Assunta was a Samaritan woman who learned to let God's grace guide her. On the same night, the 23rd, the care was turned to the volunteers who are working in the organization and realization of the event for the beatification of the Servant of God.

On the night of October 24, the eve of the beatification of the mother of orphans and migrants, a vigil was held dedicated to holiness with the presence of dozens of Scalabrinian sisters, formands, lay Scalabrini missionaries, secular missionaries, priests, collaborators, volunteers, church authorities and the community in general. It was an intense moment of prayer with
ecclesial attitude in profound unity and communion with the whole Scalabrinian family. With prayers in four languages (Italian, Portuguese, Spanish and English), we give thanks and praise to the Lord for bringing Mother Assunta to the glory of the blessed ones. In the occasion, there was an important moment in which the missionary Scalabrinian sisters made the renewal of their vows of chastity, poverty and obedience.
“Não se pode fazer o bem ao próximo se não tivermos caridade entre nós.”

Santo Domingo de Guzmán
LITTERAE APOSTOLICAES

Nos,

vota Fratris Nostri
Odilonis Petri S.R.E. Cardinalis Scherer,
Archiepiscopi Sancti Pauli in Brasilia,
necon plurimorum aliorum Fratrum in Episcopatu
multorumque christifidelium explentes,
de Congregationis de Causis Sanctorum consulto,
auctoritate Nostra Apostolica
facultatem facimus ut
Venerabilis Serva Dei

ASSumpta MARCHETTI,

Confundatrix Congregationis
Sororum Missionarioarum a Sancto Carolo Borromeo Scalabrinianarum,
testis caritatis Christi
erga migratores et orphanos, quorum tenera "mater" fuit,
Beatae nomine in posterum appelletur,
ciusque festum
die prima mensis Iulii,
qua in caelum orta est,
in locis et modis iure statutis
quotannis celebrari possit.
In nomine Patris et Filii et Spiritus Sancti.
Amen.

Datum Romae, apud Sanctum Petrum,
die octava mensis Septembris,
anno Domini bismillesimo quarto decimo,
Pontificatus Nostri secundo.
The Superior General Sister, Neusa de Fátima Mariano, in accordance with the Regulations No. 97, letter l, confirms the election of the Provincial Superior and the Councilors of the Provinces: Our Lady Aparecida, St. Joseph, Our Lady of Fatima, Christ the King and Mary, Mother of Migrants and appoints the Provincial Superior and councilors of the Province of Immaculate Conception for the quadrennial, 2014-2018.

Convinced that the Trinity illumines and guides the service of authority in the Congregation, the “diakonia” of love and communion reflects the loving relationship of the three divine Persons (NC 135). We thank the Sisters, who took this service and we express to you our profound unity and communion of prayer, with the hope that through the ministry of authority, which is the service in charity, may we involve all the Sisters in participation and corresponsibility, in communion with Christ and the efficacy and the attainment of the purpose of the Congregation.

Province of the Our Lady of Aparecida - São Paulo - SP  
Provincial Superior: Sr. Sandra Maria Pinheiro, mscs

Councilors:
Sr. Neuza Botelho dos Santos, Sr. Ana Conceição Sales, Sr. Eva Lecir Brocco, Sr. Janete Aparecida Ferreira
Province of the Immaculate Conception, Caxias do Sul - RS
_Provincial Superior:_ Sr. Marileda Baggio, mscs
_Councilors:_
Sr. Nelí Basso, Sr. Ana Silvia Zamin, Sr. Nyselle Juliana Dondé, Sr. Elena Ferrarini

Province of the St. Joseph, Piacenza - Italy
_Provincial Superior:_ Sr. Milva Caro
_Councilors:_
Sr. Giuliana Maria Bosini, Sr. Virginia Bergamin, Sr. Maria Otilia Vicente Morgado, Sr. Thérèse Mushiva Muamba

Province of the Our Lady of Fatima, Melrose Park - IL
_Provincial Superior:_ Sr. Marissônia Daltoé, mscs
_Councilors:_
Sr. Maria Manuela Cabral Amaral, Sr. Noemie Enalpe Digo, Sr. Rodita Pelobello Rogador, Sr. Leticia Gutiérrez Valderrama
Province of the Christ the King, Porto Alegre - RS
_Provincial Superior: Sr. Analita Candaten, mscs_

_Councilors:_
Sr. Jucelia Dall Bello, Sr. Larissa Maria Jasmin González Jara, Sr. Edi Maria Eidt, Sr. Dolores Roman Ross

Province of the Mary, Mother of the Migrants, Várzea Grande - MT
_Provincial Superior: Sr. Zenaide Ziliotto, mscs_

_Councilors:_
Sr. Zita Morandi, Sr. Ires de Costa, Sr. Lucilene Carolina de França
DECRETO

L’Associazione Movimento Laici Missionari Scalabriniani, collegata all’Istituto religioso di diritto pontificio delle Suore Missionarie di San Carlo Borromeo (Scalabriniani), la cui casa generalizia si trova nella Diocesi di Roma, è un’Associazione di fedeli i cui membri, a tenore del can. 303, desiderano partecipare nel mondo al carisma del summenzionato Istituto, fondato dal Beato Giovanni Battista Scalabrini.

Sensibili all’appello della Chiesa e desiderosi di realizzare la chiamata alla santità propria di ogni battezzato, i membri dell’Associazione, presenti in diverse nazioni, intendono vivere l’ideale, lo spirito e la missione apostolica dell’Istituto religioso delle Suore Missionarie di San Carlo Borromeo (Scalabriniani), secondo la condizione propria del loro stato di vita.

Questa Congregazione per gli Istituti di vita consacrata e le Società di vita apostolica, vista l’istanza presentata, in data 12 settembre 2014, dalla Superiore Generale con il consenso del suo Consiglio, su mandato del Capitolo Generale, dopo aver attentamente esaminato lo Statuto, riconosce l’Associazione Movimento Laici Missionari Scalabriniani come “Opera propria” dell’Istituto e dichiara che come tale deve essere da tutti riconosciuta.

Allo stesso tempo questa Congregazione approva e conferma lo Statuto della medesima Associazione redatto in lingua italiana, secondo l’esemplare che si conserva negli archivi del Dicastero.

Nonostante qualunque disposizione contraria.


João Braz de Aviz
Prefetto

*José Rodrigues Carballo, O.F.M.
Arcivescovo Segretario
Città del Vaticano, 1 ottobre 2014

Prot. n. R. 1233/2013

Reverenda Madre,

ho il piacere di trasmetterLe il Decreto con il quale questo Dicastero dichiara l'Associazione di fedeli Movimento Laici Missionari Scalabriniani come “Opera propria” dell'Istituto e ne approva lo Statuto.

Formulo l’auspicio più sincero che il testo dello Statuto sia un mezzo efficace affinché i Laici Missionari Scalabriniani possano sempre meglio realizzare la loro vocazione battesimale e la chiamata a seguire Gesù Cristo e il suo Vangelo, partecipando ai carisma del Beato Giovanni Battista Scalabrinì e alla missione affidata dalla Chiesa al vostro Istituto religioso.

Colgo volentieri l’occasione per salutarLa fraternamente con l’augurio di pace e bene nel Signore.

[Signature]

José Rodríguez Carballo, O.F.M.
Arcivescovo Segretario

(con 2 allegati)

Rev. da Sr. NEUSA DE FATIMA MARIANO, MSCS
Superiora Generale
Suore Missionarie di S. Carlo Borromeo
Via di Monte del Gallo, 68
00165 ROMA
STATUTO

Movimento
Laici Missionari Scalabriniani

LMS

TEXTUS APPROBATUS

Roma, 10 ottobre 1974

Firmato

humilitas INCAMMINO
Prot. nº 156/2014

DÉCERETO DE SUPRESSÃO CANÔNICA

Na qualidade de Superiora Geral da Congregação das Irmãs missionárias de São Carlos Borromeo, Scalabrinianas, com a faculdade que me é concedida pelo direito universal e direito próprio, e com o voto deliberativo das Conselheiras Gerais, decreto a supressão canônica da:

COMUNIDADE HOSPITAL NOSSA SENHORA APARECIDA

com sede à Rua Henrique Lenzi, 15, Pará, estado do Rio Grande do Sul, Brasil, sob a proposta favorável da Superiora Provincial, com o voto deliberativo de seu Conselho, depois ouvir o parecer das Irmãs da Província Imaculada Conceição, Caxias do Sul, RS, Brasil, com consentimento, por escrito, do bispo diocesano, após os encaminhamentos realizados no contexto de reestruturação de nossas obras, serviços e presenças apostólico-missionárias à luz do carisma da Congregação e para responder adequadamente aos desafios da mobilidade humana.

Agradecemos às Irmãs que atuaram nesta comunidade por todo o bem que realizaram no decorrer destes anos e suplicamos ao Senhor, por intercessão de Maria Santíssima, do Bem aventurado João Batista Scalabrini, da Venerável Madre Assunta Marchetti, neste ano de sua beatificação, do Servo de Deus Pio. José Marchetti e de São Carlos, a graça de novas vocações, a fim de continuar respondendo à missão em favor dos migrantes e refugiados.

Roma, 23 de outubro de 2014

Irmã Neusa de Fátima Mariano, mscs
Superiora Geral

Irmã Carmen A. Lisot, mscs
Secretária Geral
Prot. nº 172/2014
Assunto: Supressão canónica da Comunidade Carlista Scalabriniana - Ji-Paraná - RO

**DECRETO DE SUPRESSÃO CANÔNICA**

Na qualidade de Superiura Geral da Congregação das Irmãs Missionárias de São Carlos Borromeo, Scalabrinianas, com a faculdade que me é concedida pelo direito universal e direito próprio, e com o voto deliberativo das Conselheiras Gerais, decreto a supressão canónica da

**COMUNIDADE CARLISTA SCALABRINIANA**

com sede na cidade de Ji-Paraná, Rondônia, Brasil, sob a proposta favorable da Superiura Provincial, Irmã Glória Dal Pozzo, depois de ouvir o parecer das Irmãs da Província Maria, Mãe dos Migrantes, com o voto deliberativo de seu Conselho, com o consentimento, por escrito, do bispo diocesano e após os encaminhamentos realizados conforme previsto no projeto de reestruturação de nossas obras, serviços e atividades apostólico-missionárias à luz do carisma da Congregação, visando responder adequadamente aos desafios da mobilidade humana.

Agradecemos às Irmãs que atuaram nesta comunidade por todo o bem que realizaram no decorrer destes anos e supicamos ao Senhor, por intercessão de Maria Santíssima, do bem-aventurado João Batista Scalabrini, da bem-aventurada Madre Assunta Marchetti, do servo de Deus Padre José Marchetti e de São Carlos Borromeo, a graça de novas vocações para Congregação, a fim de continuarmos respondendo com fidelidade ao carisma scalabriniano na missão aos migrantes e refugiados.

Roma, 13 de dezembro de 2014

Sra. Neusa de Fátima Mariano, mscs
Irmã Neusa de Fátima Mariano, mscs
Superiura Geral

Sra. Carmen A. Lisot, mscs
Irmã Carmen A. Lisot, mscs
Secretária Geral
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