

**CONGREGATION OF THE MISSIONARY SISTERS OF
ST. CHARLES BORROMEO
- SCALABRINIANS -**

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PRESENTATION

In the early part of the year 2016, the Church celebrated the conclusion of the year consecrated life. Fitting only that the Congregation Bulletin *Humilitas Incammino*, No. 96, that is in your hands cover some important elements that continue to refresh our consecration and mission as missionaries to the migrants. To continue our life witnessing as consecrated is to continue to enliven *a concrete and prophetic sign of God's closeness, of this sharing in a condition of fragility, of sin and of the wounds of man in our time.*¹ As this year is lived with much enthusiasm, like a river, as it now flows into the sea of mercy, into the immense mystery of love that we are experiencing through the Extraordinary Jubilee.

As MSCS, our reason of the Scalabrinian religious life is the radical following of Jesus Christ. As our founders said: "*Jesus Christ must be the beginning and the end of our action, the soul of our soul, the life of our life*"². We considered this call, being urgent, to strengthen the centrality of Jesus Christ in us for anew congregational dawn. Thus two articles suggest such nourishment and response to the invitation on how we configure and center our gaze on Jesus.

Placing at the center the specific vocation of radical following of Jesus Christ in the Church, and the call of developing the culture of vocation through integrated formational path, through this bulletin, we aimed to relive such journey in our mission and consecration. We shared in this issue different materials which were fruits of reflections of selected individuals

¹ Homily at the Closing Mass of the Year of Consecrated Life in St. Peter's Basilica. Pope Francis, Feb 12, 2016

² Scalabrini, *The Living Voice*, 1989, Loyola, p.14-15

which will help us pave the way and expand our commitment in view of the XIII General Chapter perspective.

We seek to deepen some aspects and elements that help to highlight the beauty of *forming our hearts* being consecrated and missionary, in the joyful and generous service to migrants by taking some part of the talk of Archbishop José Rodríguez Carballo, ofm, in the conclusion of the year of consecrated life. As expressed, consecrated life, the life of the Church, must be a life "in mission". It is then crucial that initial formation of the candidates and young religious shall include the participation in the Mission of the Institute, so that the mission does not hamper the others to live the core values of the consecrated life.

Fr. Amedeo Cencini offered us a greater reflection on the configuration of Jesus Christ, in his "*Until Christ is formed in you*". He writes that formation is the *Father's action that aims to form in us feelings and sensibilities of the Son*: by this idea of formation derives a number of extremely important significances. Thus it is important to specifically begin such kind formation at the initial formation. Seeing the reality of consecrated life today, it is no longer enough to form docile people, they must form person of amenability, free and responsible for their own growth, desirous of being formed by the hand of the Father every day of their lives.

Considering Sr. Michelina Tenace, "*Have the same mindset of Christ Jesus (Phil 2.5). With the heart of Christ on the roads of the world*", a quote from St. Paul, offered us a reference to the question about formation in consecrated life; the aspects of formation that concerns the faith in the Holy Trinity and some fundamental relationships of the person, in which urge spirit of prophecy. The formation then is requested to respond to the cries of men and women of today that are getting poorer of filial identity, poor of loving that gives hope for the future and opens to the creativity of Kingdom.

On his discourse, *Migration and religious life*, Carmelo Dotolo, started his theological reflection by rethinking Christian identity and ministry of religious life in community which is about the meaning of evangelization and to placing this on constant discernment towards its goals, to be more adequate to the questions of the men and women of our time. It was said that evangelization requires the ability to enable new forms of interaction and collaboration with educational and cultural agencies who care about a more human promotion and transformation of the society. The announcement of the Gospel, brings with it an unavoidable prophetic tension that engages the communities of consecrated life in the formulation of a new culture, in the rediscovery of the following of Jesus Christ as the way of access to the truth of God and man. To achieve this, it is crucial that the process of evangelization correlates dialogically and critically a) the religious dimension, b) the social context and c) the ethical-cultural horizon as perception and interpretation of reality.

In the Migration and consecrated religious life: centralization and decentralization, Cristina Simone, took a courage to bring some light on it based on anthropological perspective and views from psychological human relationship. She coined the lines: *the identity is built through strong personal adhesion to the one who is at the center and at the heart of the community*. Referring to the words of Pope Francis, she wrote, *“that you cannot live a “restless” church if you do not cultivate its respective virtues.”* She further dealt and expounded on respect; relational autonomy: personal - individual; Community – complicity, and attitudes. She ended it with inspiration word on community which are a) communication processes and decision management b) a hint from communities of practice.

As a concrete experiential expression on her formational journey, Sr. Catherine Petalcurin shared how the Juniorate formation program helped her develop a greater commitment and willingly embraced the life of consecration. It was an opportunity

for her to be in the process, and creatively and intrinsically weave and fashion to be configured in Jesus Christ in service to the migrants. The varied and meaningful programs enabled her to embrace the journey with complete trust in the Lord, to experience the Pope's invitation *"to look back with gratitude, to live the present with enthusiasm and embrace the future with hope."* The path was filled with friendship, companionship, personal growth, discovery and rediscovery, learning and re-learning, a journey that has been very significant and beautiful.

At the end we included the congregational information like the nomination and Jubilee celebration of the Sisters this year of 2016 which is always a moment of thanksgiving filled with joy.

Dear Sisters, as we trod the path for this jubilee year of mercy, I continue to address this opportunity to rekindle the gift of vocation with greater ardor. May the experiences lived in this year direct us always to the merciful heart of Jesus and the compassionate God. We hope that through this congregational bulletin, we may renew about formational commitment which is constant and ongoing to unfold the beauty of witnessing our consecration and service to the migrants.

Let us gaze on the face of Jesus in the face of our sister and brother migrants, with a firm will to welcome and serve them with joy. May our Lady, May, Mother of the Mission and the Migrants protect us and lead us in this path of faith and charity.

Sr. Neusa de Fatima Mariano
Superior General

Rome, June 1, 2016

The Formation of the Heart

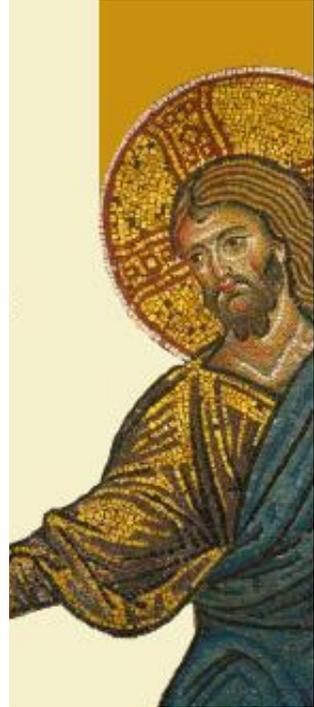
Abp. José Rodríguez Carballo, ofm

What is formation?

To form: to take shape, not that of formator (would dependency), not even that of the / of the Founder / smoke (it would do "Archaeology"), but that of Christ, assimilating his feelings towards the Father (cf. Phil 2: 5) (cf. VC 65) through an educational / continuous / permanent formation process that lasts a lifetime, and includes the total person.

Assimilate the sentiments: that form the heart of Christ in us to think, judge and reason to the way of Jesus. In this case, it is formed to participate in the life of the Son, until you get to be an "exegesis" living the Gospel (cf. Benedict XVI, *Verbum Domini*, 83); or, even better, "living exegesis" of Jesus himself, to become "alter Christus", reproducing his poor life, obedient and virgin. Forming means, therefore, participate in the thought of God, participate in the filial life, taking in all that humanity, which is our after sin, to make it the divine filiation, which is our after baptism.

To be formed, then, it means to live with him and for him, be conformed with the Lord Jesus in his/ her total self (cf. VC 65). He is the center of any formative process, the form that every person in formation (initial and ongoing) is called to play. Formation is to feel like Jesus to act like Jesus, take his sensitivity.



Formation, the configuration with Christ, until one can say with Paul: "I no longer live, but Christ lives in me" (Gal 2:20).

Therefore, formation is to welcome "the action of the Father who, through the Spirit, fashions in the heart of the young men and women the sentiments of the Son" (VC 66); it is to participate in the Trinitarian life (cf. 2 Pt 1, 3-4), with all that this involves life of communion between the three Divine Persons, and plurality, in their diversity. God is a communion of three persons related to each other. In this sense, the formation process must tend to the communion with God and with others, respecting the uniqueness of the person.

What makes us different is the concrete way of being a gift for each other, but at the same time the formational process has to lead us to discover that one and only one has the gift of Trinitarian life that communicates to each other and to ourselves.

In this sense, formation should foster the development of an "identity" in "sending", in becoming a gift and relying on such gift; it should lead to greater counsel of "identity" as a "person" (to be related) and its "originality" in freedom to love and to serve.

In living as children and as brothers, we shall participate fully in the divine life and reveal fully to those who stand in our way. In this way, to be formed is entirely by the indwelling presence of the Spirit, "from head to toe." It is he who transforms our humanity touched by sin and characterized by individualism that separates us from God and from others, and converts it into an "epiphany" of the divine life, making us sons and brothers.

Formative Mediation

To clarify the concept of formation as a process that lasts a lifetime, and leads to participate in the life of the Son and of the same Most Holy Trinity, we can now speak of the formative means. Following here are four ways.

1. Life. If in any educational process is to form for life, it is life itself in his daily life the first formative mediation. In this sense nothing that form part of our existence can be considered marginal in training. Jesus formed his disciples that is based in life. Without this constant reference to life, formation runs the risk of becoming merely "academic", theoretical, causing a divorce between what is learned and what we live, between what one is or does and what one says. This was the serious problem of the Pharisees, the "double life", so Jesus said, "practice and observe whatever they tell you, but you do not act according to their works" (Mt 23.2 to 3).
2. The accompaniment. Life is form by the experiences and with somebody who accompany. One cannot be formed to follow Christ without an accompaniment that objectifies the way that one is doing and obliges to constantly confront with the Gospel.

To accompany means sharing the bread (cum panio): the bread of faith, the bread of vocation / mission, the bread of one's own weakness, the bread of joy ... The formator is not called to stand as a "perfect" man or woman but as a genuine person. It departs from the authenticity and only by it that one can accompany a training process, leaving only accompany one can accompany.

The accompaniment requires the formator, first as companion to the person in formation, as follows:

- Closeness. There is no accompaniment in distance, there is no virtual accompaniment.
- "Wisdom" to "provoke" the processes of growth, and "experience" to interpret what the person lives together in her heart (cf. Lk. 24: 17ff).

- Joy and happiness in living the vocation, because that can convey the beauty of following Christ in their own charism (cf. VC 66). In this context it is good to remember that the training method par excellence is the "contagion."
- Being an expert "in the path of seeking God, to be able to accompany others on this journey" (VC 66).
- "Passion", to be centered in Christ, as the first and only love (cf. Hos 2, 9).
- To be a man / woman of hope, to transmit hope; a hope that is not based on numbers or on the works, but in the "security" that comes from knowing "whom we trust" (2 Tim 1, 12), the one to whom "nothing is impossible" (Luke 1:37).
- A lot of humility to listen and act as if everything depended on him, knowing that the true companion / formator/ educator is the Lord and that the protagonist of the formation is the same person in formation, responsible for recruiting and internalizing Christian values and proper charism/charismatic. Adequate preparation in the human sciences "that can be of help both in discerning the call and in forming the new man, it is genuinely free" (VC 66).
- Ensure the service to "a great harmony with the journey of the whole Church" (VC 66).
- Dedicate the best of his/her time at the personal dialogue, "primary formative tool", that "should take place regularly and with a certain frequency" (VC 66).

And all this in an atmosphere of trust, freedom and responsibility, in which the person is capable of autonomy and personal initiative.

3. The formative fraternity. If the consecrated life in the fraternal life in community recognizes one of its fundamental elements, that an important mediation in the formation is the same

fraternal life in common (cf. VC 67). The formator should always remember that formation is a teamwork, so it has to promote the integration of all members of the formative fraternity in the work of formation. The formator does not “own” the formands but of the Lord, and for the community. It is important that the formator serves as the bridge between the formands and the community that welcomes them, thus avoiding the "double magisterium", deeply harmful to the formation.

A community is formative if its members:

- ✓ Feel that they are on the journey and the formation is permanent and ongoing.
- ✓ Live conflicts in a formative way. Do not avoid them, nor hide them, but manage them in such a way that they serve as purification and growth in the following of Jesus.
- ✓ Live the human values of brotherly/ sisterly kindness, joy and happiness, compassion, trust, mutual respect, fraternal correction ... naturally.
- ✓ Celebrate their faith with the celebration of the Eucharist, the prayerful reading of the Word, the Liturgy of the Hours, the Sacrament of Reconciliation, personal prayer ...
- ✓ Understand that fraternal life as an "enlightened space in which to experience the hidden presence of the Risen Lord (cf. Mt 18, 20)" before it becomes as a tool for a specific mission; life is "shared in love"; fraternal life is lived in the "willingness to spare no effort in service," ready to "accept others as well without "judging" them (cf. Mt 7, 1-2 ", with the ability to" forgive "seventy times seven" (Mt 18, 22) "(VC 42).
- ✓ Able to draw together the project of life and mission of their community.
- ✓ Feel permanence in mission, with their lives and their work; "being sent" to the existential peripheries and those of idea.

- ✓ Feel that they are called to be with Jesus, called to live together, the "mystical encounter", the following of Jesus Christ, and sent to "awaken the world" as prophets.
- ✓ I am personally convinced that the more international / multicultural and heterogeneous are the communities, this diversity if it is properly managed, the more it will be formative.

4. **The mission.** It is worth remembering that it is not the Church, and with it - as a result - the consecrated life, who do the mission, but the mission to do one or the other, provided that the mission is the participation of the "missio Dei" . In the case of the consecrated life, this itself becomes mission by living the Gospel as a supreme "rule". In any case, the mission asks consecrated to "come out of themselves" to go to the "existential peripheries", that where waiting for them "persons who have lost all hopes, troubled families, abandoned children, young people who are precluded any future, sick abandoned and old, rich sated with goods who are hallow-hearted, men and women in search of the meaning of life, thirsty of what is divine "(Pope Francis, Letter to the Apostolic Consecrated II, 4). Consecrated persons can not give in to the temptation to withdraw into themselves, remaining prisoners of their problems.

Consecrated life, like the life of the Church, must be a life in "mission" (to go out). It is important that from the earliest years of initial formation candidates and young religious are to participate in the mission of their Institute, in an appropriate manner when learning they are experiencing, so that the mission does not impede the others to live the core values of the consecrated life. It is also crucial that the mission is always animated by a strong life of personal and community prayer, and it accomplishes as fraternal life in community and being sent the community. Only then the mission will be formative and fruitful.

Until Christ is formed within you

Fr. Amedeo Cencini

Formation is an action coming from the Father that aims to form inside us sentiments and sensibility of the Son: from this idea of education comes a series of consequences extremely important.

The first one is *psychological*. If formation means to have inside us the same heart of the Son, of the Servant and of the Lamb, it is all too obvious that such a kind of educational action can only last the whole lifetime: as a matter of fact, if it has to go so deep it necessarily needs to extend during the whole lifetime; it encloses the whole life just because it encloses the whole person. That is the idea of *ongoing formation*.



The second one is *theological*: if the Father is the Formator, He, clearly, don't ever cease to wish to recover within us the face and the heart of His beloved Son, and therefore He never stops to put in place this process, at each instant and along the whole life. Continuous – ongoing formation therefore has theological roots. But in any case it implies a serious job of educational attention to own sensitivity that must be learned at the time of initial formation.

From the previous considerations we can draw the idea that *ongoing formation* is the mother-idea of formation. Which arises immediately as a dynamism that embraces the whole life. On-going formation is not something that comes afterwards, after the formation itself, that so-called institutional, as if the formative journey along life were something less than true and effective. On the contrary,

continuous or ongoing formation is what comes *first*, that is premise and fundamental of formative process, as the generator womb that preserves and gives identity, directs and gives life to it.

At the end it's also a pretty general observation: it is not novitiate or post-novitiate to form the consecrated, but it is the life that forms for whole life. Then, what is the need of the initial formation? It has a very important function, since it tries to give to young people the availability to continue to leave themselves to be formed from life and from all its formational provocations. It is the so-called *docibilitas*, or rather the humble and intelligent availability of who "learned to learn", to be touched and challenged by life itself, in all its seasons, to be enlightened and provoked by others, good ones and bad ones, small ones and big ones, to be formed by successes and failures, by pleasant and unpleasant situations... *Docibilis* person does not neglect nor drop anything in life, he discovered how much grace there is in every fragment of existence, and he does not let it go. He learned to leave himself to be formed from the life along the whole life.

But we need to prepare for that, remove all those fears, inflexibility, suspects, resistances... with which we usually defend ourselves from reality, from the others, eventually without perceiving anymore in reality the mediation of the formative activity of the Father. We need the young learn to seek God everywhere, in every moment and in every person, in good times and in bad times, in the poor and the weak, even when someone will gird and take him where he doesn't want to. Death will be the highlight of this formation path, the moment in which that conformity to the feelings of the Son, of the Servant, of the Lamb, will reach the highest point.

That is why that kind of initial formation is really very important: today it is no longer enough to form docile people, you must train people to *docibilitas*, free and responsible for their own growth, wishful of being formed by the hand of the Father every day in their lives.

“Have the same mindset of Christ Jesus (Phil 2.5).

With the heart of Christ on the roads of the world.”

Sr. Michelina Tenace

The conference is divided into three parts: the first considers how the quote from Paul may be a reference to the question about formation in consecrated life; later we try to see in which aspects formation is an issue that concerns the faith in the Holy Trinity. In a third moment, we consider the scope of some fundamental relationships of the person, in which urge *spirit of prophecy*, and then in which formation is requested to respond to the cries of men and women of today that are getting poorer of filial identity, poor of creative love that gives hope for the future and opens to the creativity of Kingdom.



The quote from the letter of St. Paul to the Philippians confirms that we must start afresh from Christ, but from Christ “true God and true man.” Having the same mindset of Christ Jesus means to have the way of thinking, of judging, of seeing, of acting, so that is typical of the Son of God. Having mindset as children and divine mindset: as children means to be in relationship with the Father, as divine children, that are able to overcome the limit of sin and death, which marks a humanity without God. Having the same mindset Christ Jesus had therefore means to live in obedience to the Father, taking up our humanity through and through, such as it is after the sin, and bring this humanity back to the Father living like children. The conformation to the mindset of Jesus Christ, than to God in Jesus Christ, true man and true God, leads us to

something more and different than the categories of the pattern or imitation of the passion: it is a life dynamism, glorification of filial humanity, in the right relationship to the Father, that is, confident obedience.

Now you understand why formation should aim at "gradual identification with the attitude of Christ towards the Father" (Vita Consecrata, 65), because formation is "a sharing in the work of the Father who, through the Spirit, fashions the inner attitudes of the Son in the hearts of young men and women." (Vita Consecrata 65)

Being "born again" through baptism as children of God, and "made consubstantial" to God in Eucharist, made "holy" by the Holy Spirit that has been given and reconfirmed, consecrated persons are called to give flesh, called to demonstrate the joy of this filial divinized nature, in all that constitutes wounded human nature to reveal new life as a life of communion.

"God the Father, through the unceasing gift of Christ and the Spirit, is the formator par excellence of those who consecrate themselves to Him." (Vita Consecrata, 65). The consecrated life is a response to this gift of Christ and the Spirit, is commitment to hospitality, a grace and a responsibility. From Trinity, we get a vision of human being that expresses the vocation as holiness in love, in gift of self, in unity in diversity, in communion of charisms through the life of communion. The Christian life is therefore included, implicated in the life of the Three Divine Persons, a participation that forms and transforms us into children of the Father, while transforming the earth into the kingdom of God (cf. Rom 8: 19-22).

There is a prophecy about consecrated life that passes through the quality of relationships, a field that today creates some confusion and disorientation. The man-woman relationship in the sexual diversity, the original relationship from a family

inside the complexity of history, friendly relationships, specifically in the spiritual life, are proposed as examples of that prophecy that is now pressing. In the creation of male and female human being as image of God, we believe the first call to communion is revealed. The redemptive incarnation of God's Son confirms this vocation, pointing out that our life on earth originates in the Father, who after sin, has not erased the vocation to love in the creature as a source of bliss and eternal life. The new life that is communicated to us in baptism, life according to the Spirit, attested by the first community after the resurrection of Christ, shows us friendship as a way for the Church and evangelization.

"Starting afresh from Christ means once again finding the first love, the inspiring spark which sequela is begun. His is the primacy of love. The sequela is only a response of love to the love of God" (Starting Afresh from Christ 21). To start afresh from the attitude of Christ Jesus, we must start by the attitude whose is son in relationship, and rediscover the attitude of God's children by accepting the revelation of being regenerated by God the Father, in the Son, through the Holy Spirit. This is the basic *theological* element for a religious formation in the Catholic Church.

As it will be waned formation to the listening to the Word, personal prayer, liturgical life, the asceticism of liberation from the old mankind, the preparation for the mission, the verification of the growth in the Spirit, all this can be developed in the background of the two essential mysteries of the Christian faith that we have mentioned in reference to formation: the divine-humanity of Christ, the Trinity. About these mysteries consecrated life becomes *epiphany*.

Migration and Religious Life

Carmelo Dotolo

1. Rethinking Christian identity and ministeriality of religious life community

It seems clear that the encounter with cultural-religious diversities, especially in the dramatic face of migrants, requires a theological reflection about the meaning of evangelization and to put on the table constant discernment of its goals, to be more adequate to the questions of the men and women of our time.



“Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: ‘We have always done it this way’. I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities. A proposal of goals without an adequate communal search for the means of achieving them will inevitably prove illusory” (Evangelii Gaudium, n. 33). This involves the strength to find a new paradigm: the places of evangelization are spreading beyond the single religious demand, to embrace the concrete humanity, especially those living at the peripheries of history, which invokes the right to life and to a quality of fairer economic and social relations.

Therefore, the problem in rethinking Christian identity, is giving shape to a spirituality and ministeriality of communities of consecrated life better suited to the processes of evangelization. In this context, the crucial step is to focus on, as inspiring criterion, the practice and the Messianic message of Jesus. This requires:

- a) *Cultivating the human being.* Religious life can reread the deepest sense of mission as prophetic solidarity with everyone who lives the need for authentic human existence.
- b) *A dialogical spirituality.* You have to learn to interact with cultures and realities which process visions of the world and of the life. The reason lies in its task of healing, freeing and doing about where life is crushed, vilified, considered as bargaining chip. If not, everything could fold in a spiritualism and a ritualism, inadequate to the needs of the Christian message which aims to the fullness of life.
- c) *Prophecy of a new humanity.* In this sense, a new missionary output should address to a close proximity to life's questions and to share with the marginalized, with fraternal and intercultural lifestyle. Following this line charisms of consecrated life could regain their energy in being able to translate the prophecy of a new humanity, through some choices: 1. share life and destiny of men and women, giving voice to the voiceless; 2. create cultural bridges capable of enriching the life of every person, opting for the poor as method of missionary theory and praxis; 3. be community in the line of *interculturality*, hospitable to who is foreigner and lives the weight of an immigration which is psychological, cultural and also of values.
- d) *Rethink lifestyle.* Sometimes, certain forms of pastoral, religious and community life, take over the priority of the mission, considered applicable and not decisive in the choices, in the guidelines, in the vital options. What are the criteria and the formative goals which configure the lifestyle of religious communities attentive to evangelization? Without any doubt, it is increasingly necessary to focus on forms of *apostolic community*, in the family spirit, which demands an open identity and which is able to collaborate on shared goals and common projects. Precisely because of such a choice, evangelization requires the ability to

enable new forms of interaction and collaboration with *educational and cultural agencies* who care about a more human promotion and transformation of society.

2. Religious communities in permanent exodus

The rethinking of the paths of evangelization, stems from a conviction that animates Christian life: to help *to transform human history in history of liberation and reconciliation*. Ultimately, the overall sense of spirituality and ministeriality of religious life is not an escape from the responsibility for the history and the world, but a dive that requires maturity and contemplation, without which relate towards the other in regenerating mode is arduous and in the long run unsustainable. This refers back to two dimensions.

The first, is that missionary spirituality is always *contextual*, because it does not operate in a social and cultural vacuum. This leads to the conclusion that the Gospel message is the bearer of a different social order and a personal conscientization is not enough, without acting also for a change of structures, especially if they do not express the attention to the other, the impoverished, and the marginalized. Evangelization must always be ready to oppose injustice, to promote the sense of solidarity capable of improving the living conditions at different levels. However, it is clear that advice and exhortations are not enough, but an active and conscious participation in the social and political debate, with choices that are dictated by the pursuit of the common good. More and more this indication will also result in a new way to configure religious life and its formative processes.

The second, must bear in mind which kind of man, society, ethics, you want to promote. Here, the evangelization outlines a

mysticism which starts from a wounded and marginalized humanity. It follows that it is possible to be contemplatives *from* and *in* solidarity with the least, and that is missionary a *spirituality of compassion*, in participation and reception of the pain of the other, which shifts the focus from the practices of devotionism to the values of the Kingdom.

If evangelization is able to tell a different story and not to turn off the dream of a civilization of love, it is because it pushes each community to live an attitude of permanent exodus, on the way to a space attentive to the constant advent of God of life. An exodus: “a)



b) an ecclesial exodus: the mission is to let a well-established church with its theological models, to go and help a church in need, or to make it rise where it does not yet exist, letting us convert from this experience; socio-cultural exodus: the mission is to get rid from the constraints of his own class and culture, which prevent to perceive the presence of the Spirit and the paths of the Gospel in the culture in which we are called to serve. The mission is not "launching a product" (proselytism, propaganda, "missionary colonization"), but share with selfless and useful love a free gift that does not belong to us".¹

3. Serving a pastoral for transformation

Evangelization is announcement about novelty, prophecy that asks to dare the unprecedented, to go beyond the models

¹ F. MASSERDOTTI, *Spiritualità missionaria. Meditazioni*, Emi, Bologna 1989, p. 54.

that no longer respond to the signs of the times. This is one of the tasks proper to the religious life, as Pope Francesco writes: “In the Church religious are called especially to be prophets testifying how Jesus lived on this earth, and announcing as the Kingdom of God will be in its prime. Never a religious must give up prophecy”². It follows that a proclamation of the Gospel only in relation to those who live without God is no longer thinkable, nor classifiable according to a sense of socio-cultural and territorial belonging. Cultural and religious diversity is a fact to be welcomed, which means respect, listen to, learn from men and women who do not belong to the Christian and ecclesial reality. Therefore the mission is open and direct to all, to every man and woman, without pretending to impose a model or an ideology. This is why the *demonstration* of the beautiful and shocking novelty of the Gospel is not limited to a specific geographical area, but it directs and takes place where the communities of consecrated life are present as yeast and sign of a different world.

We can read in *Evangelii Gaudium*, n. 27: “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself”.

This requires a *pastoral of transformation* and not of

² PAPA FRANCESCO, *La mia porta è sempre aperta. Una conversazione con Antonio Spadaro*, Rizzoli, Milano 2013, p. 69.

conservation, responding to the missionary situations in each place with a placement that is not a temporary replacement, an exceedance of the missionary animation logic aiming only to tell what we do. This choice also shows a way of being community. The community of consecrated life and missionary Institutes³ should not be concerned about establishing cultural boundaries, access ethical codes, and private property in exercising evangelization. On the contrary, to get out of himself, both at the individual and community level, while translates the value of *being-community-for-the-world*, produces the capability to network (ecclesial, cultural, educational, economic .. network) together with other players of the mission. It is not, as it may appear, an impoverishment of the specificity and originality of the charism. It is its sharing in a wider horizon of the mission than the logic to administer his own charismatic space, to be attentive to create the conditions of justice, peace, and respect for the rights of all.

Some guidelines.

Within this new perspective, it remains crucial and must be reaffirmed the option for the poor, the last, the migrants, those who dwell in the cultural and social peripheries. The choice of a more sober lifestyle, attentive to the real needs of the people, through a solidarity with and not just for the other, it is more and more necessary.

There is a clear need for discernment about who are the poor in different contexts where religious communities are present and act, because this implies walking together in the liberation

³ Cf. B. DE MARCHI, *Missione policentrica: chiese locali soggetti di missione. Nuovo posizionamento e significato degli Istituti missionari*, in F. ZOLLI (ed.), *Essere missione oggi. Verso un nuovo immaginario missionario*, EMI, Bologna 2012, pp. 137-158

process, implementing shared projects and consequential formative processes.

At the same time, however, the option for the poor also implies a critical prophecy choice towards structures and situations which determine and / or prevent a reduction of injustice, hunger, poverty. As a result the need to prepare for this ministerial form as an expression of the evolution of the charism and the spirituality, supporting the formation of persons, groups, structures, capable of operating on a cultural, economic, political, parochial level on issues that require preparation and competence.

Ultimately, the evangelization in the context of post-modern contemporaneity, needs religious communities attentive to life and to its questions, doubts, hopes, in which testifying the passion for the world and for the real faces you meet. With the attention that comes from the charism of consecrated for the Gospel: that of being present and living the borders, in any place where dialogue is needed, the presence which pays particular attention to justice and peace, the meeting with other religious, ethical and cultural traditions⁴.

4. Religious Communities for a new culture

The announcement of the Gospel, brings with it an unavoidable prophetic tension that engages the communities of consecrated life in the formulation of a new culture, in the rediscovery of the following of Jesus Christ as the way of access to the truth of God and man. To achieve this, it is crucial that the process of evangelization correlates dialogically and critically a) the religious dimension, b) the social context and c) the ethical-cultural horizon as perception and interpretation of reality. Only

⁴ Cf. C. DOTOLO, *L'annuncio del Vangelo. Dal Nuovo Testamento alla Evangelii Gaudium*, Cittadella Editrice, Assisi 2015.

under these conditions, it will be possible re-initiate into Christian life as a space for a new identity that makes the choice to be Christians an engaging adventure. Evangelization requires an ability for re-centering the pastoral on the essentials of the Christian faith and the development of a new and creative language that goes beyond the traditional Catholic language stereotypes. But, in particular, it requires the ability to combine spirituality, prophecy and politics to work together in building a different world.

Migration and consecrated religious life: centralize and decentralize.

Sr. Cristina Simonelli

‘Many cultures symbolized the limit and the crossroads, special places where a part of the human adventure is played when someone starts from the encounter of the other [...] frontiers are not erased, we can find them [...] In this sense, frontier always has a time dimension: it is the shape of the future and, perhaps, of hope’¹.

In all of this my presentation can only be interlocutory, in a dialogue in which the experience, de facto, is "yours". Anyway I try to interface the concept of "frontier", that is not only geopolitical, but also anthropological and ecclesial.

“There is an imaginary line, yet extremely real, a wound not closed, a place for everyone and no one of which each one is, invisibly, part: it is the frontier which separates and joins together the democratic, liberal and civilized North of the world, and the poor, bitten by war, backward and undemocratic South. It is on the edge of this frontier where the great game of the contemporary world is played. This threshold is elusive, indefinable, non-material: writing comes close by approximations, attempts, moving through uncharted, where migration and rejections are consumed, where one fights to live or die” (A. Leogrande, *La frontiera*, Feltrinelli, Milano 2015, back cover)

¹ Marc Augé, *Per una antropologia della mobilità*, Jaca Book, Milano 2010, 16-17.

In the above mentioned book, in one of the first chapters, the journey by sea is read with the help of a step of the novelist Joseph Conrad, which tells about a journey «ahead of us looms a shadow line, to warn us that we must say goodbye to the land of youth» [...] Conrad realized that there are frontiers into each own biography that coincide with sea frontiers. “Right there, where the certain boundaries become uncertain, open up endless opening to move into another ages of life” (Leogrande, *Frontiera*, page 17). About geopolitical significance, you are the experts - although the invitation to move from discussing about the results on accommodating to deepen the causes remains perennially valid in a church all too sparsely applied in the seriousness of socio-political analysis. Could this also be interpreted for the ecclesial and personal/ community situation? I propose so. Between certain and uncertain borders, it opens a not obvious age of ecclesial life. Certainly your challenge has specific characteristics, about which it is not easy to interact from outside. I therefore limit myself to the common ones: for this challenge, for an "outgoing church" (See Conference of Florence) pious intentions are not enough, are needed a) a framework b) some anthropological conditions c) some ideas about community practices.



A) Gilles Routhier: centered community or delimited community?

G. ROUTHIER, Un Concilio per il XXI secolo. Il Concilio Vaticano II, ieri e domani. in Esperienza e Teologia 28 (2012) 7-25 (in particular 21-22).

Routhier (taking from Hiebert and from the three forms of community he outlines²) notes particularly the transition from “delimited community” to “centered community”: “in the first case, the “delimited community”, the group identity is assured by a sealed boundary which protects it from any contamination that may occur as a result of contacts with external world. This protective sanitary cordon ensures cohesion, identity and security the group. So, the boundaries are rigid and very well defined: each one knows exactly whether he is inside or outside. The insistence on visible criteria of belonging to the Church lets us clearly know who is a member and those who live outside its borders. On the other hand, if the border is solid and well-defined the center or the heart of this group is weak, that is it is not personal adhesion of everyone to what is at the center of the community to structure the group and to bring together individuals who compose it.

In the second case, the “centered community”, the identity is built through strong personal adhesion to the one who is at the center and at the heart of the community. Even if the borders are porous and allow contacts with the external world and differentiated belongings, the group does not lose its cohesion and its identity, because the one and the other are built starting from a strong attachment to the one who gathers and welds the community. These two models are distinguished by the fact that identity, cohesion, union and membership are being built in the first case by means of a boundary or barrier that protects, holds together and keeps within the Church those who are there, who adhere to what is believed by the group, the discipline, the repetition of the doctrine and conformism; whereas in the second case the community is built by gathering around Christ who is the center and towards whom members of the Church are directed”

“The community to which we are destined and in which we

² See P. HIEBERT, *Cultural anthropology*, Baker Book House, Grand Rapids 1983, 476 p.

have to discover our deepest identity is the humanity. The ecclesial community is only a sign and a sacrament of our house. It is not a place where we belong in the most fundamental way. Herbert McCabe wrote: “Baptism is not the sacrament of admission to the Church. It is the admission by the Church. It is the sacrament of the admission to the humanity”. Obviously the Church is a community or a community of communities, but once it becomes too interested in itself, as if it were the community to which we are destined, therefore betrays its vocation. “The temptation of the Church, says McCabe, is to take an interest in Christianity instead of becoming interested in the world. It always came out a Church trivialized, which seems to have little relevance to that society it should transform” [...]. The community that we form is called to point beyond itself, in the direction of what does not yet exist. If it gives the impression to be aimed to itself, then it is not sacramental [...] in our Christian communities - parishes, associations, religious orders or whatever - we must belong to each other in such a way to make clear that we belong to whole mankind” (Timothy Radcliffe, *Testimoni del vangelo*, Qiqaiion, Magnano (BI) 2004, 158-159).

B) Anthropological conditions; some considerations

If you want to take as a reference, for example, the Pope Francesco’s speech in Florence, you must say that you cannot live a "restless" church if you do not cultivate its respective virtues.

Only in broad terms:

- a) **Respect:** *Respect* may seem small thing compared to the great themes of Christian ethics, in front of overwhelming ideals: but around it, I am more and more convinced, we play a good part of our relationships, even more so if such relationships are also considered "help" relationships, in which some subjects are weaker. Help which has not within himself, as the first and

unsurpassed code, respect for others becomes self-gratification or even overpowering. Of course you could obviously extend and “translate”, as in the following intervention of Tettamanzi:

“Meekness and lowliness of heart are the condition for any form of dialogue: particularly when meeting representatives of other faiths, repositories of ancient wisdom and precious spiritual gifts. Meekness and lowliness of heart arouse the sense of limits and awareness of one’s own fragility. [...the beauty of this awareness] can only be the fruit of the Spirit inside the meek and humble hearts [...] For the Christian to dialogue is to discover the fruits of the action of the Spirit and be able to be amazed of them. In fact the Spirit is unpredictable, He always precedes us, sowing seeds of wisdom in every serious religious experience”³.

b) Relational autonomy: personal # individual; Community # complexity. About this there would also be all over an area of debate around the female, starting from this one (Kohlberg) who, studying moral development, believes - in fact, not least for the way he puts matters in his investigation - that very few women reach a high degree of moral development, because they would be little rational and would use, precisely, affective registers. Responding to this Carol Gilligan and Martha Nussbaum instead they talk about "ethics of care" and "relational autonomy."

This last definition was exactly developed in the context of the reflection of women, especially in the field of ethics and also responds to alternatives individual # personal; Community # complexity. The issue is between the assertion of autonomy,

³ Dionigi Tettamanzi, *Dialogare oggi. Alle frontiere dell'ecumenismo*. Preface by G. Bottoni, Ancora, Milano 2011, 80. The book is a personal text but also synodal one, because echo of the Ambrosian Church dialogue experience in recent years.

sacrosanct acquisition of modernity, and criticisms that are directed at individual subject from many sides now, Western [etc.] self- sufficient not only as an idea "not ethically sustainable", but also as unfit to grasp the reality, not only for women but also for men. It was so coined the idea of "relational autonomy" or even of "autonomy in the community", in which resumes the ethics of responsibility / care that would be "in more women than men": for example the most dramatic decisions are taken "by more women than men" not on the basis of a hierarchy of norms, but on the basis of the question: of who I'm more responsible?

It seems to me that this could be an interesting horizon on which to dwell, to retrieve a female tradition of *care* - which often we rightly boast as a positive equipment in the face of almost/total/indifference with which they live alongside individuals of male community - which runs through families, professions, communities, however also accepting the "male" lesson, that if possible he shuns suffocating relationships, hypertrophy of detail, etc. In the light of these observations, I understand that it would probably be more correct to overturn even these two points and place the respect not "before" but inside of interdependence and relationship. And of course in this chapter may also be all the comments that are made about "caring professions", from the aspects of "coercion and delegation" to those on compensation and oppression, to the *burn out*.

- c) **Attitudes**
 - estimation of limit
 - attitude to questions
 - attitude of affability / blessing
 - frankness (parrhesia), systematically disregarded in the Christian community "ad intra" (ad extra depends with whom..)

C) Some "Community" inspiration

I would recommend here two points: a) communication processes and decision management b) a hint from communities of practice

- a) an example (reported orally) to discuss between communication / coordination / monitoring
- b) *Community of Practice* Etienne Wenger:

“I characterized the community of practice as shared learning stories. Over time, these stories create discontinuity between those who participated and who did not. These discontinuities are revealed from learning inherent in their traversal: the transition from one to another communities of practice can result in a real transformation. But practice not only creates boundaries. At the same time when boundaries are formed, communities of practice develop solutions to maintain links with the rest of the world”⁴

In this sense, those who live in the peripheries, and often participate in more contexts, is an intermediary factor such as to enable not only multiple interfaces and connections, but also a reconfiguration of the center and of the same ideal dimensions, contributing to the changes that the *leaders*, too much bound to elements rigid identity, cannot glimpse. Additionally:

“Terms boundaries and peripheries both refer to the "limits" of the community of practice, to their points of contact with the rest of the world, but emphasize different aspects. Boundaries - even marketable or tacit - evoke discontinuity, separating lines between the inside and the outside, belonging and not belonging, inclusion and exclusion. Peripheries -

⁴ Etienne Wenger, *Comunità di pratica*, Raffaello Cortina, Milano 2006, 121.

even if restricted - evoke continuity, overlapping and connection areas, windows and meeting places and organized and informal participation opportunities”⁵.

Finally..., the vow of vastness

We must avoid the danger of becoming small in our small circles (Regina Jonas – 1939)⁶

I close with the words with which Angelo Casati introduces its beautiful "smile of God", that seem to me very appropriate here, and not just for the play on words that create:

“Between believers and non-believers - recently said Alessandro Bergonzoni⁷, man of theater – ‘I choose the incredible ones. I make a vow of vastness.’ I dare to think that God smiles to those who let themselves be carried away by passion for this humanity we belong to, for this land in which we live, for this time that we have been given to live. I dare to think that God smiles for the incredible ones, for the children who do vow of vastness” (Angelo Casati, *Il sorriso di Dio*, Saggiatore, Milano 2014, 13)

At the crossroads of many unheard of possibilities.

⁵ Wenger, *Comunità di pratica*, 138.

⁶ Regina Jonas, *Hausliche Gebruliche*, in *Jildisches Nachrichtenblatt* 3/3/1939, cit in Maria Teresa Milano, *Regina Jonas. Vita di una rabbina Berlino 1902- Auschwitz 1944*, 127.

⁷ But basically, what is “urgent” to Bergonzoni? Surely to notify us of some differences; that lack of precision in the view of the world that if neglected can really change the meaning of things, that trivial hasty actions which unite so different things among them. And also prove that comicality is made of materials not only related to the obvious or represented. But, above all, put under the eyes of the audience his "vow of vastness": a real artistic canon that obliges him, as a man but especially as an artist, never taking his eyes from the whole: a whole composed of the enormity, of the invisible, of the oneiric, of the shamanic, of the transcendental (Riccardo Rodolfi)

The Juniorate Formation Program Experience

***“Go in peace! The journey you are making
is under the eye of the Lord.” Jgs 18:6***

The Congregational Juniorate program batch 2015 has finally concluded but the memories of the experience will surely remain. It was definitely a successful journey for it was “*under the eye of the Lord*” and we have considered ourselves blessed and privileged because it was timely for us to have started the program during the Year of Consecrated Life and concluded at the opening of the Extraordinary



Jubilee Year of Mercy. Personally, it was an opportunity for me to embrace the journey with confidence and complete trust in the Lord, to experience Pope Francis’ invitation “*to look to the past with gratitude, to live the present with passion, and to embrace the future with hope.*” The journey was filled with friendship, companionship, personal growth, discovery and re-discovery, learning and re-learning, a journey which will never be meaningful and beautiful without Sr. Ana Paula and my companions, Andri and Stella.

The Experience

I have learned many things from participating in the Congregational Juniorate program and has been a positive learning experience, encouraging and very enriching. I considered the time

spent as a gift from the God who invited me to walk the journey with my companions with welcoming and acceptance. It was a graced year to experience the journey with hope, to be affirmed of the call to which I responded and to live the Scalabrinian way of life.



Certainly, a memorable time well spent, intended to balance human and spiritual formation, a whole year of intensive formation of knowing oneself, to grow more in the Scalabrinian spiritually, to journey with my companions and to learn from them. It was a blessed time to feel the friendship of God through the sisters, building relationship with individual who became part of the beautiful journey, the companionship that has developed through time, the

vocational stories we have shared, heard and have become part of us, the difficulties and struggles that made us courageous to overcome them, how our togetherness made us face the hardships, share the tears and the joys, the laughter and smiles, of learning to accept and be accepted, to enjoy the beauty of the culture that each of us offered, and to intensely feel that sense of belonging in the congregation as we were all preparing for the perpetual profession. Truly, the journey has been was very formative and engaging -- a journey that has been designed by a God who makes all life's experiences meaningful and fruitful.

Scalabrinian Pilgrimage: Tracing our roots

It was a pilgrimage filled with faith and enthusiasm, the excitement did not only come from the awesome and breathtaking

places but from the fact that we were privilege to visit the places where our faith filled founder and co-founders marked the history for us. It was an experience of a deep spiritual fascination that came from walking through the footsteps of Blessed Scalabrini, Blessed Assunta and Father Joseph Marchetti, of experiencing the sights and the smells of the wonderfully God made nature. The pilgrimage was surely a journey that significantly helped us deepen our understanding of the Scalabrinian spirituality, the search for its profound meaning, a journey that was spiritually enriching, inspiring and refreshing. It was an experience of understanding, not only about knowing our roots and history but a pilgrimage of being grateful to the past, living the present time with enthusiasm and looking forward to a future with so much hope.



Visiting the places dear to us has strengthened, deepened our faith and provided a space for us to reflect on our personal spiritual journey. Sharing the experience of being on a pilgrimage has significantly strengthened our sense of community and the common ties which bind us all as Scalabrinians. The company of my companions, our faith, enthusiasm and interests had made the pilgrimage more prayerful, meaningful and unforgettable. It was a sacred journey and an encounter with the God who inspired our founders to respond to the needs of the migrants. It was God who encountered and welcomed us in the places, situations and people we met during the journey.

“An intelligent heart acquires knowledge, and the ear of the wise seeks knowledge” Proverbs 18:15

Studies and attending conferences related to consecrated life had been one of the many activities we had in one year. A full year experience of studying at Claretianum - Istituto di Teologia della Vita Consacrata has given me a profound effect, new and wider perspectives, increased knowledge and understanding on religious and consecrated life, and learning a new language has challenged me a lot.

Aside from the opportunity to develop my language skills, the studies helped me develop and grow personally, spiritually and academically. I have become more culturally aware because many of



the students (religious men and women) were coming from the different parts of the world. It has kindled in me the desire for understanding other people and their perspectives. It has further exposed me to the awareness and the importance of listening to the experiences of my colleagues and their different points of view. It has been a learning process and experience of growing into the love of God through diversity and culture where we were immersed and an increase knowledge of myself through the academic studies.

Mission and Pastoral Experience

The opportunity to spend our summer mission exposure in Siracusa came to us as a surprise. We never expected to be able to help the sisters who just opened the mission to welcome and serve

the migrants and refugees. I have considered my pastoral experience in Siracusa as one of a lifetime. Pastorally and personally speaking, one of the greatest lessons I learned during the mission exposure was the discovery and the confirmation that it is the migrant who teaches me how to be a consecrated Scalabrinian. The migrants, as always, taught me that they are the protagonist. They have taught and increased in me the language of love and the friendship of God. My experiences with the migrants have taught me what the Gospel of Jesus is all about. They have taught me how to love, to serve them without counting the cost. It has taught me total dependence and faith in God, confidence to work with my companions and the sisters. It has taught me the value of working together towards a common goal, that is, to serve the migrants and refugees to the best we could.



The sacred stories of the migrants taught me to appreciate the beauty of the Scalabrinian mission, to be more attentive and sensitive to their needs, to overcome my own fears and to get out of my comfort zone. As a woman and a consecrated person, the mission has taught me to become a sister and a mother, the rediscovery and the affirmation that I have a heart of a Scalabrinian to love and serve.

On behalf of my companions, I would like to thank the congregation for giving us this wonderful opportunity to experience and participate in the Juniorate program, for the continued love and for the unending full support.



The JUBILARIANS - 2016



25 YEARS

Sr. Luciana Pitol	15.12.1991	15.12.2016	PCR
Sr. Maria Aparecida de Souza	26.01.1991	26.01.2016	PNSA
Sr. Maria Otilia Vicente Morgado	03.02.1991	03.02.2016	PSG
Sr. Marileda Baggio	27.01.1991	27.01.2016	PIC
Sr. Marinês Biasibetti	15.12.1991	15.12.2016	PCR
Sr. Rosane Costa Rosa	27.01.1991	27.01.2016	PMMM
Sr. Valdéres Bergozza	27.01.1991	27.01.2016	PIC



50 YEARS



Sr. Aparecida Nicolete	16.07.1966	16.07.2016	PNSA
Sr. Beatriz Maria Mascarello	16.07.1966	16.07.2016	PSG
Sr. Deonilda Vigolo	11.02.1966	11.02.2016	PNSA
Sr. Inês Menin	11.02.1966	11.02.2016	PCR
Sr. Isaura Paviani	11.02.1966	11.02.2016	PCR
Sr. Leda Maria Garbin	11.02.1966	11.02.2016	PCR
Sr. Loreci Gonçalves dos Santos	11.02.1966	11.02.2016	PIC
Sr. Lourdes Paese	11.02.1966	11.02.2016	PCR

Sr. Lourdes Sonda	11.02.1966	11.02.2016	PIC
Sr. Lúcia Boniatti	11.02.1966	11.02.2016	PIC
Sr. Marciana Zambiasi	27.02.1966	27.02.2016	POLF
Sr. Maria Conceição Gonçalves Fialho	11.02.1966	11.02.2016	PIC
Sr. Maria Donadel	11.02.1966	11.02.2016	POLF
Sr. Marta Laurena Klein	11.02.1966	11.02.2016	PCR
Sr. Norma Kleinubing	11.02.1966	11.02.2016	PCR
Sr. Odete Maria Fiorini	11.02.1966	11.02.2016	PIC
Sr. Rosa Maria Smaniotto	11.02.1966	11.02.2016	PIC
Sr. Sirlei Maria Giroto	11.02.1966	11.02.2016	PMMM
Sr. Solange Valentini	16.07.1966	16.07.2016	PNSA
Sr. Teresa Masetto	11.02.1966	11.02.2016	PIC
Sr. Teresinha Bertoletti	16.07.1966	16.07.2016	PNSA
Sr. Terezinha Testa	11.02.1966	11.02.2016	PIC
Sr. Therezinha Chiele	11.02.1966	11.02.2016	PCR

60 YEARS



Sr. Assunta Dionísio	20.02.1956	20.02.2016	PNSA
Sr. Carmelina Pellegrini	11.02.1956	11.02.2016	PCR
Sr. Dileta Bolzan	11.02.1956	11.02.2016	PCR
Sr. Inês Boggio	28.01.1956	28.01.2016	PNSA
Sr. Lice Maria Signor	11.02.1956	11.02.2016	PCR

Sr. Lourdes de Oliveira	21.08.1956	21.08.2016	PNSA
Sr. Lourdes Maria Stefani	11.02.1956	11.02.2016	PCR
Sr. Margarida Xavier	20.02.1956	20.02.2016	PNSA
Sr. Thereza Rosa Benedetto	11.02.1956	11.02.2016	PCR
Sr. Umbelina Gonçalves da Silva	21.08.1956	21.08.2016	PNSA



Sr. Angelina Lora	06.01.1946	06.01.2016	PCR
Sr. Célia Mochetti	06.01.1946	06.01.2016	PCR
Sr. Davina Zucco	29.06.1946	29.06.2016	PCR
Sr. Dileta Palma Sgarbi	29.06.1946	29.06.2016	PIC
Sr. Ester Chini	29.06.1946	29.06.2016	PMMM
Sr. Gemma Girolimetto	06.01.1946	06.01.2016	PSG
Sr. Leonardina Sana	29.06.1946	29.06.2016	PNSA



75 YEARS



Sr. Dirce Tonet	29.06.1941	29.06.2016	PIC
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SUORE MISSIONARIE DI SAN CARLO BORROMEO (SCALABRINIANE)
CASA GENERALIZIA - VIA DI MONTE DEL GALLO, 68 - 00165 ROMA - TEL. 06 39377320 - 06 6390369

Roma, 25 de junho de 2016

Prot. n° 381/2016

DECRETO DE NOMEAÇÃO

Irmã Etra Modica, primeira conselheira geral da Congregação das Irmãs Missionárias de São Carlos Borromeo, Scalabrinianas, pela faculdade que me foi concedida pelo Direito Universal e Pelo Direito Próprio, com o consenso das demais conselheiras gerais, nomeio:

Irmã Glória Dal Pozzo, mscs

responsável das Irmãs junioristas da Província Maria, Mãe dos Migrantes, com sede em Várzea Grande, MT, Brasil, para o triênio, de **12 de julho 2016 a 11 julho 2019**, com todos os direitos e deveres inerentes ao fiel desempenho da sua função.

Querida Irmã Glória, agradeço sua generosidade em acolher este mandato de acompanhar o processo formativo das Irmãs junioristas, ajudando-as a abrir seus corações ao Senhor, para que façam uma experiência pessoal com Jesus Cristo, deixando-se encontrar por Ele. Ao mesmo tempo, confiamos-lhe o delicado compromisso espiritual de colaborar no processo de discernimento, para que as nossas Irmãs junioristas possam reconhecer onde está o Senhor e, assim, abrir-se ao mistério, à decisão de seguir o Mestre e viver a alegria de estar com Ele e de servir os migrantes. Neste ministério de formadora, conte com nosso apoio e colaboração.

Invoco a luz do Espírito Santo para que a guie no realizar, sabiamente, esta missão formativa com as Irmãs junioristas.

Por interseção de Maria, nossa Mãe e Mestra no discipulado de Cristo, confiemos à Santíssima Trindade cada uma das Irmãs junioristas a fim de que as conduza, no dia a dia, a alcançarem sempre maior configuração com Cristo, no carisma scalabriniano.

Fraternalmente,

Ir. Etra Modica, mscs
Ir. Etra Modica, mscs
Primeira Conselheira Geral

St. Carmen A. Lisot, mscs
Ir. Carmen A. Lisot, mscs
Secretária Geral



SUORE MISSIONARIE DI SAN CARLO BORROMEO (SCALABRINIANE)
CASA GENERALIZIA - VIA DI MONTE DEL GALLO, 68 - 00165 ROMA - TEL. 06 39377320 - FAX 06 6390369

Prot. nº 319/2015

DECRETO DE NOMEAÇÃO

Irmã Neusa de Fátima Mariano, Superiora Geral da Congregação das Irmãs Missionárias de São Carlos Borromeo, Scalabrinianas, pela faculdade que lhe conferem o direito universal e o direito próprio, com o consentimento de seu conselho, nomeia:

Irmã Rozeli de Oliveira, mscs

Mestra interina de Noviças no Noviciado São Carlos América Latina e Caribe, sediado em Potim, SP, Vicinal Dr. Rafael Américo Ranieri, 301, Bairro Vila Oliva, para o período de **08 de janeiro a 08 de fevereiro de 2016**, período em que a Mestra, Irmã Cristina de Souza Santos, estará ausente da Casa do Noviciado, participando do Curso de Formadoras, em Roma, Itália.

Agradece a generosidade de Irmã Rozeli, e invoca as bênçãos do Senhor sobre ela, sobre as Irmãs da comunidade e sobre cada uma das noviças.

Roma, 30 de dezembro de 2015

Sr. Neusa de Fátima Mariano, mscs
Irmã Neusa de Fátima Mariano, mscs
Superiora Geral

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

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