

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

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PRESENTATION

I have the pleasure to present the Congregational Bulletin *Humilitas In Cammino* n. 98 - in a special particular moment for our Congregation: in fact we are accomplishing the journey of its internal reorganization, which offers several testimonies - witnesses and reflections of our Sisters, about how they are living and welcoming this process, whether at a personal and community level and in faithfulness to the Scalabrinian charism. We are once again invited to let us be led by the action of the Holy Spirit, who "is making all things new", who enlightens, encourages and calls us to deeply renew our being as consecrated and missionary women, having as focus Jesus Christ, the reason for our life, the one who renews faith and hope in the apostolic and missionary service to migrants and refugees.

The text presented by Sr. Nyzelle Juliana Dondé helps us to consider the process of reorganizing the Congregation as an opportunity to appreciate and to respect our congregational history, to welcome the new and to be open to prophecy in this historic time we are living.

As we refer to the reorganization as a process, Sr. Ana Paula Ferreira da Rocha offers us a series of elements on the internal reorganization of the Congregation, comparing it to a journey, and looking at this moment with a contemplative glimpse. At the same time, she invites us to welcome the reorganization in a perspective of faith, where the future is already present, where each of us is called to be the constructor and protagonist of this project of God's love for our Congregation.

Sr. Vicentina Roque dos Santos, sharing her reflection, highlights three central words: to reorganize, to revitalize and to grow, and how these terms affect the relationship between the internal reorganization of the Congregation and the Christian Scalabrinian education, focusing on dynamics of integration and responsible participation.

Sr. Marivane Chiesa in her account of her missionary experience in the African continent describes how the internal reorganization of the Congregation is necessary and important in order to be among the migrants in Africa, to share their joys, sorrows and hopes, being a missionary presence of welcoming, of service and of solidarity, in this reality that shows new challenges to our being Scalabrinian.

Sr. Lidia Mara Silva de Souza, considers the reorganization as an opportunity for living together, an opportunity for a greater growth in communion. At the same time, the internal reorganization will help revitalize the Scalabrinian missionary consecrated life from the motto of our patron Saint Charles Borromeo "reforming oneself in order to reform".

In her sharing, Sr. Vijaya Stella John Joseph, emphasizes that the reorganization of the Congregation allows us to put ourselves at disposal of God, where the mission calls to be at service of brothers and sisters in migration; this process demands a great and profound change from each one of us, a great openness and inner willingness to put ourselves in an attitude of journey.

At the end of the bulletin are published the decrees of nominee Sr. Nelì Basso, as responsible for the Junior Sisters of the Province *Immacolata Concezione* and of Sr. Maria Zoleide Scariot as responsible for the Junior Sisters of the Province

Cristo Re. Also the canonical decrees of suppression of Pio XII community, Province Immaculate Conception, Caxias do Sul, Brazil and the community Hospital Maternidade São José in the Province of *Nossa Senhora de Aparecida*, San Paolo , Brazil.

This is our wish that the material offered through the Bulletin will help us in the study, reflection and deepening for a continuous growth in communion, in faith and in hope, all indispensable elements in this process of internal reorganization, of change, that as a Congregation we are accomplishing so that we may become more and more disciples and missionaries of the Lord, with a free and generous heart to "go out of ourselves in the direction of the other, to look with loving eyes at the pilgrims injured and offended in their dignity, to offer the Son, a migrant and missionary of the Father, dead and risen for all "(Tradition Scalabrinian).

Sr. Neusa de Fatima Mariano, mscs
General Superior

Roma, August 30, 2017

Reorganization: Being Open to the Breath of the Spirit of God

Sr. Nyzelle Juliana Dondé, mscs



We have already heard many reflections about the reorganization and revitalization of our consecrated religious life, from different points of view and approaches. I would like to share three perspectives that led me to think and pray about the current historical moment we are experiencing, points that in my opinion are of great importance in this process of internal reorganization of the congregation:

1. Honoring and respecting our congregational history
2. Resignifying in view of the new
3. Let ourselves be animated by prophecy

1. Honoring and respecting our congregational history

The story we inherited brings in a special power, here we find deep signs of lesson of life and overcoming. We MSCS Sisters, we are the best people to tell the best version of what has been experienced by the sisters who preceded us and who, according to the circumstances of each age, have accomplished their mission in the most convenient and proactive way as

possible. The past can be reinterpreted. But, above all, it is conscientiously observing where you are moving and the way in which the path is set in view of reaching the goal. This ensures its own and unique character that our identity has, today, in the church, together with migrants and refugees.

Our nearly 122-year history has shown that reorganization processes are an intrinsic part of the Congregation. *The first* was in 1907, with the attempt to fuse the MSCS Sisters with the Apostles of the Sacred Heart (ASCJ) and the significant missionary expansion; *the second*, in 1925, called the "crisis of Clementine", time characterized by a certain progress, renewal and great apostolic advances; *the third* has taken place since the Second Vatican Ecumenical Council of great rediscovery, especially for the "rediscovery and reinterpretation of the charism of foundation" and the opening of Scalabrinian presences in new missionary fronts.

There is a marked growth of the Institute, through the processes of change and reorganization, advancing more and more towards the common good and the Kingdom of God. It is possible to clearly see that the Scalabrinian charisma, in the care and attention of migrants and refugees, is the work of the Spirit of God that calls to give an adequate response to this time, being present in the actual places of migratory presence.

With a history to guard and to be proud, the Congregation has been founded in the lives of people, migrants, refugees and the life of the Church, pilgrims, "outgoing". Today is the favorable and appropriate time for change and to be assertive in what is our historical and charismatic identity or to be incisive through our historical and charismatic identity.

Our roots bring in the sign of itinerancy. Now is the time to make new brave and adequate paths to today's challenges, without losing sight of the originality and the cause for which we exist. We need to believe in dream and dare, opt for prophecy centered on the steps of Christ the Migrant, and in the breath of the Spirit of God who makes every choice new.

We walk to Heaven, to Heavenly Jerusalem, but without first constructing Jerusalem on Earth. Jerusalem means "place of peace". We are invited to announce the future Kingdom but promoting peace from now on, taking into account the novelty of the Gospel. "And he that sat upon the throne said: Behold, I make all things new. Then he said to me, "Write, for these words are faithful and true" (Acts 21,5).

2. Resignifying in view of the new

The positive psychology that emerged in the United States of America at the end of the 20th century, by Martin Seligman's initiative, with regarding resignification, invites the subject to focus on the expression of his feelings, thus fortifying resilience in view of his own well-being and of the others, abandoning complaints and unconscious defense mechanisms of his own self.

In times of reorganization, it is urgent to overcome preconceptions and crystallized ideas, opening to the new and above all, putting their own will to fruition, believing that it is possible to make the necessary, appropriate and convenient changes.

For this change, we need a precise investment, a commitment and a personal effort to overcome the beliefs and myths of the past, opening to the transformative action that is realized and embodies in the collective, in the community life, concrete sign of fraternity.

Change must start from love. Love for my vocation, love for my sisters, love for the Congregation, love for charisma, love for migrants. Love moves us and transforms us. Acting with the heart is to have the "same feelings of Christ", as we pray every morning.

The philosopher Kierkegaard said that love is a determination of subjectivity, a personal attachment that influences where one lives, until it contaminates the cosmos. Resignifying love as the first foundation of the existence is to look carefully at what is sacred to me and to the Congregation. "It is the answer to a call, to a call of love" (EG 4). Thus, let's open the doors to the new, let's intensify the energies for the taste of life, to be entirely in the mission we are called to accomplish.

3. Enthusiasm for prophecy

The verb "to enchant" comes from the Latin word "*incantare*", to make spells or magic on something. One day we were attracted to consecrated religious life, enthusiastic about Christ's call. This has filled us with fascination so as to leave everything and follow Him. Our life is filled with enchantments "to sing". Without this attitude we would not resist this lifestyle. To be seduced by Christ is the best way to experience unconditional divine love, which gives meaning to life, spurs

everyone to be prophetic, spreading the love received and experienced.

The consecrated religious life is either prophetic or has no reason to exist. Peter in the second letter states that "the prophetic word is like a bright lamp shining in a dark place until the day comes and the morning star rises in ours" and continues: "No prophecy ever came from the will of man, but men spoke on behalf of God as they were moved by the Holy Spirit "(cf. Rev 1, 19 ff.).

The Word is clear, but it deals with human fragility; however, it is possible to understand this only from faith, from an interpretative reading of the signs of the times in personal and congregational history. Prophecy is proclaimed as an evangelical, divine value, to be intensely lived. Many times it's hard to understand, but it's also a mysterious process of listening, answering, and fascinating.

Being a prophetess is to be seed of hope, is to be able to live courageously what the Holy Spirit inspires us in this "hour of God" of changes. It is to renew with vigor the Yes given with deep sincerity and enthusiasm. Anchored in Jesus Christ, the center of our consecrated life, we want to see a new dawn, believing in the divine promise.

Jesus Christ, missionary of the Father, makes us reenchant with hope and compassion, leading us into the process of internal reorganization of the Congregation and helping us to set our heart to walk together. As of now already pray: give thanks to God Almighty Father, who calls us to share, in the light, the inheritance given to His saints (Col 1, 12).

I am grateful to God for the gift of life, because I belong to this Congregation and because I participate in this vital movement of the reorganization process. Gratitude helps us to be more positive, to take advantage of beautiful things in life and to better manage problems; it also improves health and helps to build stronger relationships. Be always cheerful. Give thanks for all the things. (1 Ts 5, 16.18).

Reorganization with a Contemplative View

Sr. Ana Paula Ferreira da Rocha, mscs

From the end of the XIII General Chapter I try to enter more and more into the heart of the congregational proposal of the internal reorganization. It's not simple, but not impossible. When I am tempted to think that there will be no changes, I always think to a sentence of Martin Buber. "It is not permissible to define utopian something in which I have not yet tested my strength."



The hope for this project began looking at the past, because the Congregation has already made several attempts to restructure, reorganize, resize, revitalize our consecrated life so that its members give a renewed vocational response and because the Scalabrinian charisma is always more demanding and complex

Answering to the questions that have been made to me, especially in the field of formation, a mission which the Lord asks me to consecrate and entrust me with, having the opportunity to learn from the sharing, dreams, anxieties, from uncertainties, from hopes that the juniors bring in oneself. My responsibility is to be always in line with his plan because vocations are in harmony with the project that God has for the Institute. In front of this mission the first step is to live the reorganization not as something for the future, because the

future is already present, since in the reorganization it is necessary to project itself looking forward.

Against all this, I ask myself some questions: how to design, according to the urgent needs of the charism, but having a look that exceeds some real limits, such as the precariousness of human resources, aging, the few vocations? How to get involved in a project without being contaminated by negative aspects? What can I do to improve my internal reorganization project? Which are my strengths and which are my limits? Thinking about these questions, I come back to the same thought: It is not right to say no to a project, when I have not yet tested my strength and even my resistance.

Personally I am living the reorganization process with a contemplative glance on the present reality of the Congregation, I notice that we are not in the worst time of history because we know of the many challenges the Congregation has overcome and that in every historical moment has always looked for a form of reorganization always in view of the charism and effective insertion into the Church. From such experiences, though with loss, the Congregation has always come out invigorated in its identity

I also lived and participated in this process not only individually, but also collectively. Being in a formation community and having the responsibility of a group, I feel that there is not only one being but one of us. Because we are waiting for a point of reference, a standpoint, a perspective of change, a synthesis of fears, resistances, but above all a positive look of strength and proper charisma. However, I have been in the process, gesturing, humanly speaking, the emotions when indicates desire to escape, fear, anxiety, anxiety; Block the instinct that would prevent my participation in different ways.

On the other hand, considering the reality of the congregation, there was a great desire to contribute, to participate and to give my cooperation in this reorganization process. Participating is entering inside a context, testing, feeling weaknesses, recognizing strengths and in this I feel privileged. In my opinion, the reorganization is a potentially educational moment, because I share in the sisters the desire to feel more congregational and more willing to mission. Another aspect to consider are the provocations that arise in young people and is healthy for the Institute to propose a strong experience of changement, especially at this time when consecrated religious lives strong moments of crisis, we have the means to purify our Motivations, touching with hand our sense of belonging and recovering the spiritual dimension of our life, putting us totally into God's providential hands. It is an opportunity to discern the motions of the Spirit that is continually manifested through our life the members of the Community and mission.

The Lord asks at the Scalabrinian nun a change of life, of mind and heart, and this does not touch my exterior, as if it is a dress that I can change or replace the color when I want, but it is something that starts from inside. In this case, I believe the Lord asks me a stronger conviction of life: to believe that it was Him who chose me. For me there is no change without a profound conversion of the heart.

At my age and for all the years I live in the Institute, I believe that the God asks me for a maturity of faith able to recognize and follow his Son Jesus present in my daily life. My daily life is made up of relationships. Relationships grow my deep conversion experience

For me, accepting the story of personal life is an important step towards the conversion of the heart and for the acceptance of the other, perceiving that I have been desired and loved by God and that I can likewise love. When I experience doing this experience, I can be nothing more than love in community life. Love does not leave me indifferent to the reality of my sister and does not leave me indifferent to the encounter with the other, with the unknown, with the migrant and with the toughest realities of life. Therefore, a person rediscovering his reason to be called to belong to a community, will automatically be more in is giving up in the mission.

Finally, the Lord asks me every day that I cannot forget my identity as a beloved daughter "his love is forever" (Ps 118). This is God's fidelity, for this fidelity was the reason for Israel's hope, even in such a troubled period. This was the prophetic message of prophets in post-exile to the new community (Zac 1: 3; Mt 1, 2). I believe in the fidelity of God who sustains us during this reorganization period by giving us the lights to avoid a new exile and to preserve the personal, charismatic, religious and cultural specific identity that is specific.

For this reorganization process, some spiritual values and attitudes are needed; I consider fear and resistance as great spiritual values to change our behavior into deep, true and free attitudes. Resistance and fear were the virtues of the prophets because they knew they were in front of something that was not human but divine. The prophet had been called upon to decide on a project that was not personal, but a project of God in favor of a group. Perhaps, it is clear that these two feelings can cause us a change and oppose the indifference facing realities that are causing collective deaths.

If we look at the men and women who preceded us in the history of our Institute, how many fears and resistances lived? But these have always served to animate the virtues of faith, hope, and charity.

An icon that is into the heart of each Scalabrinian is the station of Milan seen from Scalabrini. Right in this theological place, our founder, the Blessed Scalabrini asked himself, "How to remedy?" The word remedy urges me to think of my personal commitment to the reorganization, asking me: in my years of consecration, what have I been able to remedy? Or how can I remedy this historical moment of congregation and charisma? This verb, remedy, led the Scalabrini to enter with the mind, with the heart and with the feet in the migratory reality, allowing it to intervene, to dream and to create. Spiritual values arise from our ability in God's thought and ask Him: What do you want from me? At the same time, enter into the heart of the whole congregation's context to hear where to invest its strength.

I remember a sentence of a Scalabrini priest who urged me to remain young full of passion, because, for him, even if the body ages, the heart is always young. Perhaps he thought about Scalabrini when he said, "Love is always young." When I am passionate, in the deepest sense of the term, I put all myself in a project knowing to bravely dare, create and care. We need to have strong beliefs that lead us to overcome fear and resistance in the face of the new.

Spiritual values are not lacking, because we have a deep and modern spirituality, perhaps what we miss is the care of a deep spirituality, impregnated with the characteristics of our charism: welcome, itinerancy, and communion in diversity.

Entering into the heart of these three words, it is entering into the heart of the Trinity to illuminate and let it illuminate.

In conclusion, starting from my missionary experiences and experiences, as a prospect for a reorganization in view of the revitalization of our consecrated life, I propose:

- To awake the vocation of each Scalabrinian to fully live in fidelity to the call of consecrated life and to give vitality to religious communities, especially by observing the form and lifestyle of community, which sometimes does not help the evangelical witness and the efficacy of the pastoral action.
- Create conditions for structural reorganization and coordination choices will favor the mobilization of existing resources through the operational solidarity: in formation, in mission and in the economy.
- Create a pastoral accompaniment program, mainly for newly professed Sisters who begin their mission.
- Take a process of discernment that is able to express the charisma more appropriately.
- Concentrate and unite our forces in view of a program that involves internal renewal and the expansion of the specific mission.
- I have the longing that the guidelines are to be clear and certain regarding the internal reorganization of the Congregation in order to not lose the essential.

Reorganize, Revitalize, Grow

Sr. Vicentina Roque dos Santos, mscs

It was with great joy, but also with some apprehension, that I have received and accepted the invitation to share with you some aspects of my personal experience, in preparation for this event, special grace time, the process of reorganization of our congregation.

Starting from meetings, celebrations, and study aids sent to communities, I have slowly made the process of reorganization, that we began to take on the needs to respond more effectively to the appeals of our charism on different fronts together with the migrants.

Through the celebrations, community readings, and personal prayer, I have come to the presence of God for ever deeper discernment and to welcome all the proposals coming from each reflection, encounter, sharing and with the awareness of what needs to be reviewed , reorganize and resize in my life, in my mission.

From the same theme of the Assembly: Reorganizing to revitalize Scalabrinian consecrated life: in the centrality of Jesus Christ, in the growth of fraternal relations and vocational culture, in view of a greater availability missionary itinerancy in the



service to migrants who has guided and will guide the process, I have pointed out some verbs that are certainly central for the process and the future one:

Reorganize: put in order, organize, set standards, and methods, report paths.

Revitalize: give life, vigor, attribute vitality, energy.

Grow: Improve, increase pertinence, to advance, to add something to something, to progress.

Therefore, I believe that this great historical moment we are living is much more than reorganization or a downsizing of structures, works or presences. It is an opportunity to re-evaluate my attitudes, prayer life, intimacy with God, and accept the proposals that have so far come to be a sign of docility and as recognition of the presence and action of the Holy Spirit.

It is Him who moves me, opening my mind and my heart to perceive innovation, and inner renewal, giving new strength to my faith and to my choice as a consecrated Scalabrinian, in view of total adherence to the new Congregational projects that are to sprout.

For me, one of the fundamental attitudes, to welcome the reorganization project, is our love for the Church, for the Congregation, for the Sisters, the Migrants, the Charism and the Mission. Having the founder, the Blessed John Baptist Scalabrini and the co-founders the Blessed Assunta Marchetti and the venerable Fr. Joseph Marchetti as eloquent models to follow. They are models of inner freedom, of courage, of enterprise, of donation and of itinerancy.

This presupposes to each MSCS Sister, and myself in particular, a personal effort, an authentic life of prayer, perseverance, resilience, dedication, and acceptance of the other. I realize that I am also the heir of the charism and therefore I must be multiplier of the message of hope in the world of migrations, from the reality in which I live and experience in my ministry, my mission.

So, as our predecessors, we must have complete confidence in the Divine Providence, in attitude of detachment, participation, and collaboration in the projects to be carried forward. One way, for example, is to accompany the whole process of community discernment, through readings the documents that come from the various meetings made after the general chapter. I would like to take a positive look to the consequences that will come about on my personal and community path, taking on my duties and responsibilities in this project, which we know to be a work and a grace of God for our Congregation.

We need humility, this is requested continuously and unceasingly; overcoming fear, resistance to the new, self-justification and distrust, aspects that sometimes can surprise you or make you feel uncertain, given the changes that require personal adherence and response.

Walking with the certainty that this path has been conceived in communion, in unity and in the light of the Holy Spirit. I understand that this is a change that, with the grace and commitment of each MSCS, will bring great benefits for our Congregation and will increase the possibilities for greater strengthening of the own mission, also reducing the fatigue and accumulation of jobs that sometimes weighs.

I am confident that the proposals put forwarded will contribute to a greater incidence of our presences, helping us to make a leap of quality that the history, time and reality of the world of human mobility are asking us.

Since I entered in the Congregation, I have always carried out my apostolic activity in the field of education.

I believe that the world's historic moment will help us to realize the proposal of reorganization as shows profound changes that have direct implications in our missionary reality, requiring ever more radical and essential changes.

Looking, from the educational world, I see and believe that the mission field in our schools is broad and fertile. However, it requires that each nun mscs, acting or coordinating in this area, has the sense of discernment in the design and execution of the projects, since. These cannot be dichotomous, nor be parallel to the needs of their own charism and mission.

Day by day, at school, I see and feel that besides being able to affect directly on migration, education is a "ground" suitable to train and raise awareness in children, adolescents, young people and adults on this issue.

We have in our ESI Network - Integrated Scalabrinian Education - a chance to help and train people who, likes future professionals, are concerned and committed to this cause, enabling all people, especially those who emigrate, to have their rights guaranteed, irrespective of their origin, their source, and their history.

Only in this light, we are fulfilling our task as Integrated Scalabrinian Education thus accomplishing our mission: to promote an education of excellence in its diversity, forming people engaged in universal citizenship, connected to ours, and being vision of a reference point In the field of education in view of personalized reception.

In this way, I believe that in my daily engagements I am contributing not only to sustain financially the projects developed on different fronts of the mission, but also through my testimony, commitment, service and donation I work for the expansion of the charism and the specific mission of Our beloved Congregation, which is the Gospel and Missionary Service and the Migrants.

“Stand up, eat, because the journey is too long for you” (1 King 19, 7)

Sr. Marivane Chiesa, mscs

In order to share my personal experience and the MSCS presence in South Africa and Angola, where I was sent in a mission, I am starting with a text:

“Stand up, eat, because the walk is too long for you.” (1 King 19, 7): this thought has followed me since 1998, when I said Yes with my sister to start a mission in Johannesburg archdiocese, in South Africa.



In that time, thousands of refugees had come to Johannesburg from African nations at war, as was the case of the region of the Great Lakes, Somalia, Ethiopia, Eritrea, Austral Region: they came from about 19 different African countries: in the beginning they were mainly men.

In that contest, Johannesburg archdiocese, aiming to give pastoral assistance to these refugees, asked our Congregation to organize a specific pastoral service, which in the beginning consisted mainly in paying visits to these people in the places in which they used to live (squares, families, groups and communities), being present and taking part in their faith feasts according to the costumes and the cultural values of the communities; they had to inform and make the local pastoral

structures sensible about the reality and the values of the communities of refugees; organize inter-cultural formative activities and celebrations, to foster the meeting between the different communities of the refugees and the local ones; we were ready to listen to their stories and their migratory travels; we accompanied them to social and legal offices. Slowly, the structure of these services brought to the creation of the Archdiocese Pastoral Department of Care for the Refugees.

Along with the increasing coming of women and children (families) which emphasized more and more the social vulnerability of the refugees in Johannesburg, it has been necessary to widen our service as a real answer to real needs, mainly of women and children, who were the most heavily struck. In the lack of services fit to host and protect these women and children, it was necessary to create a partnership of three religious congregations: The Sisters of the Holy Family, Jesuit Refugee Service and us, Missionary Scalabrinian Sisters, opening in 2001 an Acceptance Centre for refugee women and children: *Bienvenu Service*.

It was my first experience with people of different cultures who witnessed to me: the force of the faith in God (uttered in the different religious expressions), the capacity of finding strategies of survival, achievement and solidarity in the middle of the absurd human tragedies of violence, persecution and denial of the basic rights of a human being. In them and with the refugees I increased my experience and strengthened my choice and Jesus Christ pilgrim's centrality, which we MSCS have volunteered to live.

In 2004 the Providence sent me to Luanda, Angola, on the western coast of the country, which was theatre of two great

wars: the first was fought to rescue from Portuguese dominion, and then an internal war followed, which lasted from 1975 to 2002. With the end of the civil war, in time of peace, I followed the delicate course of repatriation of thousands of Angolan and the reinstatement of over 3.2 million evacuated people. The experience with these people signed me deeply; many are the stories that I remember as a fruit of the coexistence with Angolan people.

In Africa the repatriated person who left for exile has lost everything, often also the dearest people; during an exile of almost 30 years (in the case of the Angolan) the repatriated one has tried to rebuild what he could, but once he got back to the place from which he left, the war operated to leave nothing. But from the repatriated perspective, who during his course faced the cruelest experiences of suffering and death, life goes on and it is necessary to start anew to build the life with hope and, as is peculiar to the wanderer, in an attitude of joy and feast.

As a congregation we are in a reorganization course and, from my point of view, the vagrant can be for us, MSCS Sisters, the model of a person who is always ready to leave, start anew, **live the wandering**, which is typical of our charisma!

I needed this testimony of the repatriated to keep my faith and be tuned in to the beauty of life, in a post-war climate of destruction, where I saw military cars destroyed or tanks forsaken in the outskirts of the cities and in the streets, people walking around with legs or arms amputated by antipersonnel mines.

I saw the testimony of many missionaries, men and women, tireless in the gift of selves without measure, which still

stimulates me to dedicate my life to the migrants, for the refugees, for the repatriated, in stronger and braver way. But, mainly, I saw and admired deeply the force of African women, men, children and old people, raped by the vicissitudes of life but always ready to start anew, to put aside disappointments, violences and traumas of the past, for a new path of life and hope.

Starting from this experience, in 2006 I was entrusted the responsibility of creating the Commission for Migrants and Vagrants of the Episcopal Conference of Sao Tome and Prince, with the aim to organize and simplify the pastoral of migrations on a national level and in all the ecclesial communities, so that the Christian communities become a place of reception for all the incoming migrants, whoever they are: refugees, repatriated or international migrants, and to help the Christian communities not to lose the spirit of wandering and Pentecost, peculiar characteristic of the people and the Church of Angola.

In 2012, as a Congregation, we extended the mission in the diocese in the north of Angola, at Uije. With another sister I went to give life to this new mission. The diocese of Uije is composed of a wide border area with the Democratic Republic of Congo, is an intense area as to human mobility in both directions. The population is composed of repatriated, evacuees, irregular immigrants, refugees and seeking sanctuary.

As a community, we perform our service with the migrants and repatriated by the coordination of diocese Caritas and the pastoral for migrants. We create small projects that generate income, social-professional formation, teaching of Portuguese language, courses of natural medicine, formation of community leaders, and we turn particularly to women and their

families. These are just some activities with which we try to respond to the needs of these people. And, starting from 2014, we commenced the formative accompanying of the young applicants: at the moment, we have with us six of them.

The meeting with the life and the stories of all these walking people, especially women, has changed my life, my choices, my way of being and thinking; it fostered a deeper knowledge of the travels of migrants in Africa, of the culture of African peoples, their traditions and their religiousness, their capacity of formulate survival strategies in an environment characterized by violence and deliberate violations of human rights.

The Scalabrinian missions in Angola and Africa are fruits of faith, love and hope of Scalabrinian missionaries who believed that by its charisma the Congregation has been called to live among the migrants of Africa and walk with them in solidarity. We believe in the operation of the Holy Spirit who "blows where he wants to" and is present among the African communities, livening their actions and bringing peace to their daily struggles. Love also means working for historical projects of African peoples, their struggles, their aspirations, their dreams.

I hope that someday the senseless wars will end and peace will come, the hope will triumph against despair brought by suffering. I hope that a different world is possible, because God's reign is present in history already.

In this perspective, I believe that internal re-organization, both for the Scalabrinian mission in Africa and for the Congregation itself, bound to the migration context, represents:

- a time of trust, because God wants to do something new in our life as a Congregation;
- an opportunity of gratefulness for the Sisters who have announced the Good News to the migrants in the several missions of the Congregation;
- a prayer that rises to God so that He keeps on assisting our Congregation and all of us with His graces, to enliven our faith and inspire passion and joy of the missionary life;
- a new commitment to face the challenge that God entrusts us on the way of migrations;
- being trustful that God will enlighten and support us along this course, which will give good fruits;
- looking towards the person of the migrant, who is the protagonist, has needs and his own culture;
- getting near to people with interest for their life: this attitude will be able to arouse the interest of people for the life and the charisma of the Congregation;
- being missionaries of life and hope, witnessing the values of Scalabrinian identity: simplicity, acceptance, parting, giving;

- being ready to continual conversion, learning from the testimony of others, accepting to be evangelized daily by the African;
- giving value to community life as a life of communion, meeting, dialogue, sharing and mutual enrichment;
- insisting in the pastoral of human mobility for the mission rather than for the keeping;
- living in mercy as a participation in the sufferings of the migrants, winning the indifference in front of their shout for evangelic justice;
- going and meeting the others, with liberty and acceptance, self-giving and service, living in such a way the missionary spirit in the place in which God placed us;
- living the wandering as an attitude of detachment from the traditional schemes, fixed and habitual, aiming at a constant opening towards the new "signs of the times";
- cultivating an embodied spirituality, near to the migrants and the most poor and vulnerable refugees.

Aside from what I have told before, the re-organization process, relating particularly to Africa, should, urgently:

- ✓ define clearly, as a Congregation, our objectives, our strategies and horizons for the mission in Africa;

- ✓ make a clear decision, defined by the Congregation, for a courageous service for the refugees, the repatriated, the immigrants, particularly for women, who appeal to us for the hearing, the meeting, the service and a real missionary commitment;
- ✓ come back to the origins and to the early motives of the mission in Africa, redeeming the values that supported the first Sisters in that continent and, in a few cases, re-define activities according to the charisma and the specific mission;
- ✓ check the Sisters' profile, indispensable characteristic for the mission in Africa: having scalabrinian missionary spirit, ability of service real and faithful to the charisma and avoiding the concurrence for the roles are indispensable elements for the mission in Africa;
- ✓ commit oneself for the mission, according to the charisma and, in the community, quit personal interests;
- ✓ making decisions in dialogue and listening to the Sisters living in the place;
- ✓ invest in the qualification of the Sisters, in materials for vocational animation and the training of young women called to the devoted Scalabrinian life.

In the end, as a Scalabrinian missionary sent in mission to Africa, where I have been sharing for 16 years my life with thousands of migrants, refugees, repatriated, I heartily hope that the process of re-organization and the decisions that will flow from it will consider the millions of refugees, inner evacuees,

whose half is made of women and children, who live in paths of flight, real ordeals of pain and death in the African continent. Of these, proportionally, a very small part comes to us here, in Europe and the Americas. SIGN OF THE TIMES!

Africa taught me that we, human beings, are destined to something greater, which is not exploring and killing one another using violence caused by selfishness, power and wealth. And we, Sisters, are called to love, to beautiful things and make constructive actions of charity, solidarity, hospitality, to prevent the devoted life and the mission from being weakened. This nourishes faith and hope in us and in people who share with us the mission.

Scalabrinian missionary, *stand up because the journey is long*. And, as they say in Angola, *let us stay united!*

Reorganization: living, sharing and giving a Missionary Service in Cooperation and Communion

Sr. Lidia Mara Silva de Souza, mscs

In my opinion, the internal reorganization of the Congregation started with the intense experience lived in the congregational studentship from 2006 to 2008. It was an experience which gave life to a new consciousness of myself,



the devoted life, Christianity and the world; I have been acquainted with my fragile sand-castle! In the first months I discovered that, differently from what I believed, Christianity, and still less Catholicism, is not the center of the world. People of different religions can do good too and be also more saintly than we are. People very different from me exist, with a culture, a way of living their own faith, their food, their attire, and of dreaming and transforming the reality, which is neither better or worse than my traditions, but simply different and with equal importance for the great family called Mankind.

Imagine as a little girl, I was educated in a traditional and conservative catholic family; this family training that I have received has affected my vision of the Church and the Congregation, in the expression of faith. In the early years of my taking part in the Congregation, I thought that the provinces were more important, and the ignorance about the rest of the Congregation gave me a sense of competition. I was bound to

prejudices, without allowing the different to show its own beauty. I was unhappy and did not know!

Dear Sisters, the idea of Saint Carlo Borromeo "to reform oneself to reform" is very hard: I spent two years reflecting to the very root of my heart and my mind. I can state with certainty that I know what has to be cast into God's fire to be better. It hurts, I have suffered, I cried, but it was worthwhile. Selfishness in my heart left room to God's love. May God be blessed! In my heart a great love for Mankind has grown, a wish to meet people and cultures different from me. I started to feel all the nuns of the Congregation as sisters, fellow travelers. It was a path firstly human, Christian, then charismatic and congregational. I experimented that unity in diversity is possible!

My personal reorganization process went on with the mission in Honduras: starting anew, without knowing the language and culture of the country, without knowing the Sisters I live with. It was necessary, and still is, much humbleness to admit that I need other people.

In Honduras too I have the great grace of living, sharing and offering a missionary service in cooperation and communion with the mscs Sisters of Dominican Republic, Costa Rica, Mexico and the United States. I made experiences as a Congregation and I am more and more certain that the congregational reorganization will revive our devoted Scalabrinian life, because it compels us to overcome provincialism, racism, nationalism, selfishness and self-affirmation.

For the success of the process of internal reorganization, for the relaunching of the devoted Scalabrinian life, the criterion

consists in following God's will in allegiance to the charisma, encouraging one another to live authentically one's consecration.

I wish everyone of us to continue with decision the personal process "of reforming oneself to reform", with love, charity, forgiveness, patience, mercy, serenity, faith, with hope and joy, because "I am sure that our Congregation is the will of God, because we were not lacking in crosses" Madre Assunta).

I am a woman, I am young, a Brazilian, a Scalabrinian missionary. I am not white, I am not black or native. My race is mixed and I am not a physician. In the color of my skin and in my surname I bring the weight of racism and prejudice. Like my ancestors, I am a warrior too, I am the daughter of light and sun, I am the presence of God. My family is Mankind, I believe in universal brotherhood and my house is the Earth, the common house of everyone.

I thank God every day for the privilege of being a devoted Scalabrinian religious. I am enthusiastic about having the grace of living this historical moment for the Congregation. My heart is open towards this process and I am willing to help as much as possible for the success of this project.

Thank you, dear Sisters, for your life and your gift that teaches me so much.

Reorganization: Available to God, Ready To Go Where The Mission Calls

Sr. Vijaya Stella John Joseph, mscs



When I heard the first time about Reorganization, the instant feeling was Fear. Every Change creates fear, because change puts us into the unfamiliar into strange world. However, as the saying goes, “Joy Shared is joy multiplied” I applied “Fear shared, is fear divided”. Especially when this fear of change is shared among the cosisters of the community, particularly with those who carry the same fear, the saying was true indeed. I am not the only one to carry this alone, rather I am supported with the whole congregation and above all the Spirit of God which initiated this change is the strengthening pillar for our discernment in this path reorganization.

What began to melt my fear was the statement *“The focus of the reorganization must be, all the time and in all aspects, the Mission, because it is our identity and the fidelity to the Charism, in the commitment with migrants, the visible face of Christ, the theological place of for the Scalabrinian missionary”*. And the Reorganisation prayer, which we prayed everyday helped to increase our faith in the Divine Providence.

The community meetings and sharing among the sisters of our province, guided by Sr. Elizabeth was an eye opening to

see the importance of the implementation of the reorganization. I spent my last year in the juniorate which was the time of invigorating experiences and reinforcing my apostolic spirit with all the life experiences shared by my companions and cosisters. I could only be amazed by the Scalabrinian Spirit lived in the other part of the world.

Afire by the spirit, I was convinced that our methods and approaches must change if we want to keep alive our Charism, the gift of the Spirit given to Blessed Scalabrini. Change always is related to courage, the Courage blessed Scalabrini had in bringing the change in the society, the same courage Mother Assunta had to go across the oceans trusting in the Providence, with the same Courage Joseph Marchetti offered his life in the mission.

By virtue of deep Spirituality, with the coherence of personal witness and primacy of communion, I believe the Lord is asking me to be more open, to various possibilities and opportunities this reorganization brings to all of us. Openness in the sense that no matter what happens or whatever happens as the result of this process, I myself as an individual, as a Scalabrinian Sister should be certain and convinced that a huge leap of change in the Congregation is the sign and symbol which is the outcome of long Discernment process of each member of the congregation, for the good of the Congregation and the Church in the whole.

Therefore as a member and part of the congregation, a deep and profound change should begin from me, in my mind, in my heart and in my own life. Moreover, this reorganization process further calls me to put into action, my desire to collaborate, to be in Union with each sister and every mission

that our congregation has undertaken at the service of the migrant brothers and sisters.

In addition, I think, with this process, as an MSCS sister, it is more important to acquire the virtue of Prudence and seek for the gift of Discernment, to be able to call on the Holy Spirit to find out the will of God in every thought and action of mine so that I could fulfill the needs of the Congregation, joyfully and creatively.

Lastly, in this moment of reorganization, it reminds to renew and relive my vows and commitments and to surrender and offer everything that I am and I have at God's disposal so that I may become, faithful, grateful, joyful and dedicated MSCS sister and above all to be ready, prepared and equipped to be go wherever Mission calls.

The values and spiritual attitude for me to live in overcoming resistance and fears in front of the reorganization process is first of all Faith. Faith, because without it, everything that had happened to me so much more about what will come in the future will be useless and without any impact, because it appears that without FAITH my existence as a MSCS sister first of all and the existence of our congregation is not rooted or anchored in the will of God.

I always believe that in every turns and changes in our Congregation there is always the hand of God behind it. Even if at times there are circumstances that we as persons, may in some point of time reap the consequences of our actions.

Another value that I did overcome my resistances and fear is by being aware of my motivation which is first of all to

fix my eyes on God who first called me to this kind of life as MSCS by serving and being faithful to our Charism. My personal relationship with Christ achieved in prayer is what helped me to fix my gaze. This further ignites my goal to be more faithful and committed to the Vows that I have pronounced by being responsible as a person; as an MSCS sister and be sensitive to the needs of others.

Furthermore, love and gratefulness for our congregation is another important value for me that serves as a burning fire within me to be continuously courageous, persevering and hopeful for the betterment of all of us for the benefit of our migrant brothers and sisters.

I mention love because, if there is love, there is always acceptance, appreciation and co-operation among us. Because we all have the same Mission which is to serve God by serving our Migrant brothers and sisters.

Gratefulness because by having this value, I can always bear in my mind and heart that everything I have and I am is all gift and grace from God. Therefore I became generous simply because I have received freely and this sense of gratitude prompts me to offer and give whatever I possess for the greater glory of God through the Congregation.

From my missionary action and apostolate for the past four years in our community in India, what I can propose especially considering our present situation of just two native sisters, and the difficulties for the foreign missionaries entering our country,

- First of all is to have sisters who can appropriately and evidently accompany the formands and junior sisters rooted in our Charism and identity as MSCS sisters.
- To have a mission or a direct work with the migrants and families. Assisting the internal migrants who have the difficulty to express or defend themselves because of language barrier. There is also a possibility to help the internal migrants who are victims of exploitation and who end up in local prisons.
- Another is to accompany the families left behind by giving counselling, spiritual assistance or even tapping persons who can give information or seminars regarding budget management basic lessons parenting skills for the single parents.
- Children left behind are a vulnerable category unlike any other and deserve policy-specific attention because absence of a parent can be detrimental to a child's social and psychological development.

In conclusion, no one will dispute the fact that **we live in times of change, great change**. Things which were thought impossible yesterday, are spoken of as actual today. Attention to the present makes us welcome occasions and opportunities for developing and serving ourselves for a better administration of the internal organization as congregation. Pope Francis affirms it, he said "the church must be bold in recognizing and changing "the structures that give us a false sense of protection and that condition the dynamism of charity,"

To look at the future is a stimulus not to stop, to go ahead with trust, courage and innovation to see new possibilities and new paths of evangelization and ever higher goals to live the

Charism. To launch forward demands openness to change, to transformation. Discernment is openness to change, openness to Spirit and the Spirit allows us to encounter with HIM and with the others, in order to rethink the possible future as children of the novelty which is given to us. In other words, it is necessary to change.

Mary was born in a Jewish family, and followed Jewish Religion. After the death and resurrection of her Son, when Christian Congregation was formed, Mary understood that God's blessings was now with the new Christian Congregation, so she had the courage to change. Following her footsteps, let us start enjoying the changes so much that we will be ready at any cost. Change will give us vitality, more liveliness, zest and energy. Then we will become like a river flowing towards the horizons, and towards the Living Ocean (Jesus) where the river becomes one with the Ocean.



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

Prot. n° 516/2017

DECRETO DE NOMEAÇÃO

Irmã Neusa de Fátima Mariano, mscs, superiora geral das Irmãs Missionárias de São Carlos Borromeo, Scalabrinianas, em força a faculdade que lhe conferem o Direito Universal e o Direito Próprio, nomeia a

Ir. Maria Zoleide Scariot, mscs

Responsável pelas Irmãs Junioristas da Província Cristo Rei, para o triênio de 22 de junho de 2017 a 21 de junho de 2020, com todos os direitos e deveres inerentes ao fiel desempenho de sua função.

Agradece a generosidade de Irmã Maria Zoleide em assumir essa missão formativa e de serviço na Congregação, e invoca as bênçãos do Senhor e da Virgem Maria sobre sua missão e sobre cada uma das Irmãs junioristas, para que possa conduzir esta etapa formativa com sabedoria e criatividade, segundo as exigências da vida consagrada no mundo atual.

Roma, 22 de junho de 2017

Ir. Neusa de Fátima Mariano, mscs
Ir. Neusa de Fátima Mariano, mscs
Superiora Geral

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



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Prot. n° 457/2017

DECRETO DE NOMEAÇÃO

Irmã Neusa de Fátima Mariano, mscs, superiora geral das Irmãs Missionárias de São Carlos Borromeo, Scalabrinianas, em força a faculdade que lhe conferem o Direito Universal e o Direito Próprio, nomeia a:

Irmã Neli Basso, mscs

Responsável pelas Irmãs Junioristas da Província Imaculada Conceição, para o triênio de **05 de março de 2017 a 04 março de 2020**, com todos os direitos e deveres inerentes ao fiel desempenho de sua função.

Agradece a generosidade de Irmã Neli em assumir essa missão formativa e de serviço na Congregação, e invoca as bênçãos do Senhor e da Virgem Maria sobre sua missão e sobre cada uma das Irmãs Junioristas, para que possa orientar esta etapa formativa, com sabedoria e criatividade, segundo as exigências da vida consagrada hoje, deixando-se conduzir pelo Espírito Santo, a fim de que sua missão se torne um serviço fecundo e operoso, na fidelidade ao carisma scalabriniano.

Roma, 05 de março de 2017

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

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



SUORE MISSIONARIE DI SAN CARLO BORROMEO (SCALABRINIANE)
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Prot. n° 492/2017

Assunto: Supressão canônica da Comunidade Pio XII, Teresina, PI, Brasil

DECRETO 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 consenso das conselheiras gerais, decreto a supressão canônica da

COMUNIDADE PIO XII

com sede na cidade de Teresina, Piauí, Brasil, em base ao parecer favorável da superiora provincial, Irmã Marileda Baggio, a qual ouviu o parecer das Irmãs da Província Imaculada Conceição e obteve o consenso de seu conselho, bem como o consentimento, por escrito, do bispo diocesano. Este processo se realizou a partir dos encaminhamentos previstos no programa de requalificação do funcionamento das estruturas atuais da província em resposta à proposta de reorganização interna da Congregação para que, na atenção aos sinais dos tempos e aos clamores dos migrantes, possa responder de forma expressiva aos novos desafios da mobilidade humana, hoje.

Agradecemos às Irmãs que atuaram nesta comunidade por todo o bem que testemunharam e realizaram como Consagradas e Missionárias Scalabrinianas na missão junto aos migrantes e suplicamos ao Senhor, por intercessão de Maria Santíssima, do bem-aventurado João Batista Scalabrini, da bem-aventurada Assunta Marchetti, do venerável servo de Deus Padre José Marchetti e de São Carlos Borromeo, a graça de novas vocações para a Congregação, a fim de continuarmos respondendo com fidelidade ao carisma scalabriniano na missão que a Igreja nos confia, no serviço aos migrantes e refugiados.

Roma, 28 de abril de 2017

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

L. Carmen A. Lisot, mscs
Irmã 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 - 06 6390369

Prot. n° 506/2017

Assunto: Supressão canônica da Comunidade Hospital e Maternidade São José, Itapuí, SP, Brasil

DECRETO 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 consenso das conselheiras gerais, decreto a supressão canônica da

COMUNIDADE HOSPITAL E MATERNIDADE SÃO JOSÉ

com sede na cidade de Itapuí, São Paulo, Brasil, em base ao parecer favorável da superiora provincial, Irmã Sandra Maria Pinheiro, a qual ouviu o parecer das Irmãs da Província Nossa Senhora Aparecida e obteve o consenso de seu conselho, bem como o consentimento, por escrito, do bispo diocesano. Este processo se realizou em resposta ao programa de requalificação do funcionamento das estruturas atuais da província e em sintonia com as orientações contidas no projeto de reorganização interna da Congregação a fim de que, na atenção aos sinais dos tempos e aos clamores dos migrantes, mantendo o foco no carisma scalabriniano, possa responder de forma expressiva aos novos desafios da mobilidade humana, hoje.

Agradecemos às Irmãs que atuaram nesta comunidade por todo o bem que testemunharam e realizaram como consagradas scalabrinianas junto à pastoral da saúde e no atendimento aos migrantes e suplicamos ao Senhor, por intercessão de Maria Santíssima, do bem-aventurado João Batista Scalabrini, da bem-aventurada Assunta Marchetti, do venerável servo de Deus Padre José Marchetti e de São Carlos Borromeo, a graça de novas vocações para a Congregação, a fim de que possamos continuar respondendo com fidelidade criativa ao carisma scalabriniano na missão que a Igreja nos confia, no serviço aos migrantes e refugiados.

Roma, 10 de junho de 2017

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

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

VIVAT International

The Congregation, in response to Provision 6 of the XIII General Chapter, with the approval of the IX General Assembly, requested the application to be a associate member of VIVAT, an international and inter-congregational NGO, founded in 2000 with the dual function of advocacy and lobby at the UN. The acceptance of the registration of the Congregation in VIVAT, took place on July 14, 2017, which will allow us to defend and proactively support the equality of the rights and dignity of migrants and refugees.

The Sister who was nominated to be our representative with VIVAT and will attend the meetings is Sr. Myrna Cazar Tordillo, mscs. We thank her immensely for her willingness and generosity in undertaking such mission.

On the following page, we publish the letter of acceptance of the Congregation as a member of VIVAT International.



NGO in Special Consultative Status with the Economic and Social Council of the United Nations
 And Associated with the Department of Public Information of the United Nations

Executive Secretary
 SADBHAVANA, Church Complex, Masihgarh, Okhla, New Delhi 110 025
 E-mail: vivatsec@gmail.com

Tuesday, 08 August 2017

Hna. Neusa de Fátima Mariano MSCS
 Superior General
 SUORE MISSIONARIE DI SAN CARLO BORROMEIO
 CASA GENERALIZIA, VIA DI MONTE DEL GALLO
 68-00165 ROMA

Sub: Acceptance to Associate Membership of VIVAT International

Dear Sister Neusa de Fátima Mariano,

At the ordinary meeting of the Board of Directors of VIVAT International on 12th July 2017, we considered your application for Associate Membership. The Board accepted your application and recommended your request to the Joint Council of the Founding Congregations for confirmation. The Board also took note that your Contact Person with VIVAT International will be Sr. Myrna Cazar Tordillo MSCS.

At its meeting of 14th July 2017, the Joint Council of the Founding Congregations confirmed the acceptance of your Congregation as an Associate Member of VIVAT International.

On behalf of the Founding Congregations, I would like to welcome you to VIVAT International. We look forward to a fruitful collaboration with you in dealing with human rights issues, eradication of poverty, sustainable development, and the culture of peace.

With the acceptance of your Congregation as an Associate Member of VIVAT International, your Contact Person, Sr. Myrna Cazar Tordillo MSCS is invited to participate in the meetings of the Contact Persons and Annual Meetings. You will receive further information about these meetings as the time draws near.

Fraternally yours in Christ,

Heinz Külüke, SVD
 President

Felix Jones, SVD
 Executive Secretary

cc: SSpS Congregational Leadership Team, Rome
 Sr. Zita Resch, ASC
 Fr. Jude C. Nnorom CSSp
 VIVAT International Executive Team, New York
 VIVAT Regional Office, Geneva

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