



HANDBOOKS

8b

PRESENCE AND MISSION OF THE SCALABRINIANS IN SOUTH AMERICA



Cover: Venezuelan migrants cross the border (photo by Leonir Chiarello)

**PRESENCE AND MISSION
OF THE SCALABRINIAN
IN SOUTH AMERICA**

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METHODOLOGY

1. Initial moment of recollection (prayer or song)

2. Development of the handbook 8b:

1. Beginnings of the Scalabrinian mission
2. Consolidation of the Scalabrinian mission and opening in Argentina
3. The opening of the Charism of the Congregation and the expansion of its Missionary work
4. The Region of Our Lady Mother of Migrants
5. Challenges of current migration and Scalabrinian missionary activity
 - a) Current migration context
 - b) Scalabrinian missionary project for South America
 - areas
 - services

3. About this handbook

This handbook can be studied in one or more sessions, especially if you want to stay longer in one country or in another. You may want to use testimonies of Scalabrinians who have exercised their ministry in a particular area.

4. The final sharing can revolve around the following issues:

- What aspects of the Scalabrinian's presence in South America seem most relevant to you?
- What is missing most in the Scalabrinian presence in South America?
- What are the prospects for the mission in South America?

5. To learn more

For the selection of migration films in South America, see the list in the general guide.

6. Evaluation

Fill out the questionnaire that is distributed

7. Conclusion with a prayer or a song

INTRODUCTION

In this text we try to briefly explain the development of the Scalabrinian missionary presence in the countries of South America. Initially, attention is given to the historical unfolding of this presence from the foundation of the Congregation to the present moment, in which it begins to organize itself as “Region of Our Lady Mother of Migrants”. In a second moment, we seek to delineate the main missionary fronts, distinguished between areas and services, in which the Scalabrinian activity is growing. We end by emphasizing the importance of the participation of the Scalabrinian laity and other lay collaborators in this missionary work.

1. THE BEGINNINGS OF THE SCALABRINIAN MISSION

From the moment the Congregation of the Missionaries of St. Charles was founded, one of its objectives was to accompany the Italian immigrants directed to South America. Knowing where the immigrants went in Brazil, the missionaries were also sent to the States of Espírito Santo, São Paulo, Paraná and Rio Grande do Sul. They were sent first on July 12, 1888 with Espírito Santo as their destination, where they attempted to carry out an initial missionary work. However, their presence in this State encountered many difficulties and it ended in 1908.

Another destination was the city of São Paulo, where the missionaries found greater opportunities, and counted on the outstanding deeds of Fr. Giuseppe Marchetti, founder of the Christopher Columbus Orphanage to welcome the orphans of immigrant origin, and co-founder of the Congregation of the Missionary Sisters of St. Charles Borromeo (Scalabrinians). The missionaries favored excursions through the interior of the state of São Paulo, seeking to serve immigrant families who worked on coffee farms (Fazendas). This practice lasted until the first decades of the 20th century.

The missionaries in these early years also began their presence in the State of Paraná, in Curitiba and its surroundings. In that time, the pioneering figure of Fr. Pietro Colbachini, who accompanied immigrants in Brazil even before the founding of the Scalabrinian Congregation, and who joined it later together with the first missionaries, helping to coordinate their coming to Brazil. He was present serving the first settlements of Italian immigrants in Curitiba, such as Santa Felicidade, Agua Verde, among others.

In Rio Grande do Sul, Scalabrinian missionaries have been present since 1894, to meet the request for religious assistants for Italian immigrants who were forming agricultural communities in the Serra Gaúcha.

Here too the work of missionaries, such as Pietro Colbachini, Massimo Rinaldi, was outstanding. The apostolic work basically consisted in visiting and assisting the many colonial centers formed by immigrant families. This is how they participated in the formation of stable communities, creating the premises for the organization of future parishes such as Nova Bassano, Encantado, Alfredo Chaves. It was in Rio Grande do Sul that the Congregation found the most favorable field for its missionary consolidation in Brazil.

2. THE CONSOLIDATION OF THE SCALABRINIAN MISSION AND THE OPENING IN ARGENTINA

After the death of the Founder, Beato João Batista Scalabrini, in 1905, and in the midst of a period of instability and institutional uncertainty, in the first decades of its existence, these missionary positions were gradually consolidating. With them two provinces were erected for the Scalabrinian missionary presence in Brazil: The Province de St. Paul (in the states of São Paulo and Paraná) and Province of St. Peter (Rio Grande do Sul and Santa Catarina).

In the province of St. Paul, this consolidation was based on the creation and erection of parishes where there were Italian colonies near the capital, such as in the region of the present-day ABC of São Paulo and Jundiaí. On the other hand, the weakening of the settlement system in which immigrants were included in the interior of the State, and the small number of missionaries, caused the cessation of the visits to coffee plantations (fazendas) and of their reference points. Later, in the 1940s, in order to consolidate the support of the Italian community in the state capital, the Church of Our Lady of Peace was built, conceived from the beginning as a center of pastoral, social and religious assistance. Also, in Paraná, there was a progressive reformulation of the assistance to Italian immigrants around parishes that had been taken over: Santa Felicidade, Umbará and Rondinha.

In Rio Grande do Sul, the Province of St. Peter found a great boost in the vitality shown by Italian immigrant communities. From them was formed the structure of territorial parishes, which served as the basis for the action of the missionaries. They encouraged the publication of newspapers, the organization of agricultural cooperatives, the foundation of educational and health institutes. They were also involved in the monitoring of other nationalities, such as the German and Polish colonies. Progressively they were assuming numerous parishes, of clearly rural character: Encantado, Nova Brescia, Anta Gorda, Putinga, Itapuca, Casca, Dois Lajeados, Serafina Correa, Guaporé, entre outras. This vitality allowed the construction of two major seminaries, in Guaporé and Casca, in addition to a novitiate in Nova Bassano, for the acceptance and the formation of countless candidates for religious and priestly life. In this

expansion, the Province of St. Peter also came to settle in Porto Alegre, through the Parish of Vila Nova and the Mission Nossa Senhora de Pompeia, to assist immigrants in the state capital, where the Italian-Brazilian Center for Assistance and Education to Migrations (CIBAI) was also created. Following the migration of second-generation immigrants to the interior of the State of Santa Catarina, the missionaries also took over parishes such as Campos Novos, Anita Garibaldi and Erval Velho.

In this movement of gradual expansion, from 1939, under the push of the General administration, the first three missionaries were sent to begin the Congregation's presence in Argentina. Initially, they took the parish in Pergamino, in the Diocese of La Plata, to contact Italian immigrants in the region. A few years later, in 1946, the Scalabrinian presence began to extend to La Plata, Saenz Peña and Bahia Blanca. They also advanced towards Buenos Aires where they took up a position in La Boca, a neighborhood in which the Nuestra Señora Madre de los Emigrantes Shrine was built. In the following years, the opening of other missionary frontiers continued in Mendoza, Haedo, Rosario, Munro. With the movement to Santiago de Chile and Montevideo in Uruguay, the Congregation was also consolidating its presence in other Hispanic-speaking surrounding countries. This set up of missionary positions provided the conditions for the formation of the Province of St. Joseph. In this Province, the pastoral strategy was marked by the search for pastoral assistance of the Italian immigrant settlements, the creation of an Italian periodical, and the foundation of schools and educational institutes.

3. THE OPENING OF THE CHARISM OF THE CONGREGATION AND ITS APPLICATION TO MISSIONARY ACTIVITY

From the 1950s, with the enculturation of the second-generation Italian immigrants in Brazil, the new generations of missionaries felt called to attend to other types of migration and seek other kinds of missionary and pastoral action. With the new environment created by the Second Vatican Council, the Congregation was impelled to renew its missionary outlook and update its charism in the face of the new dynamics of contemporary migration.

In Brazil, where at the same time there was a lull of the European and Asian (Japanese) immigration flows, the country was undergoing a great socioeconomic transformation. Under the impulse of industrialization of the Southeast region and the internalization of the country's development, intense internal migration flows began to impact its different regions. On the one hand, a growing urbanization led to a large rural-urban flow, which caused an immense displacement of the population from the agrarian interior to the large cities and capitals of the States. On the other hand, new fronts of agricultural colonization were

rapidly created within the Midwest and Amazon regions, attracting to them migrants heading for the so-called “agricultural frontiers”. In a similar movement, expansion fronts were also created on land East of Paraguay, attracting flows of migrants who formed numerous nuclei of Brazilian farmers, as well as other migrant workers. From the 1970s onward, in this context of agricultural modernization, we have the development of industrialized agriculture in states such as São Paulo, and the consequent stimulus to the temporary migration of rural workers from different regions of the country to harvest sugarcane and other agricultural products.

In the other Latin American countries where the Scalabrinian presence was located, similar processes were also taking place. In addition, the Italian communities remained very active, especially in Argentina, where there was the emergence of new migrations, such as seasonal workers for the harvest of sugarcane, oranges and other products, or for the various industrial and urban labor niches, especially in Greater Buenos Aires. Unlike Brazil, alongside migrants from the provinces, the vast majority of migrants came from Paraguay, Bolivia and Peru. This change in the migration scenario was also noticeable in other countries, such as Chile and Uruguay. And even in Brazil, since the 1980s, the presence of migrants from these three countries was felt in an increasing way.

This new migratory context favored from the end of the 1960s, under the impetus of the renewal of the Second Vatican Council and the Medellín Conference, a growing consensus on the need to open the charism to all migrations. This openness led to initiatives to accompany other groups of migrants and a wide variety of new missionary experiences. In urban centers, experiences of contact with migrants in the outskirts, founding basic ecclesial communities, participating in popular pastoral initiatives, and other modalities of parish organization were multiplied. The first experiences of migrant homes and pastoral care centers were also initiated. On the expansion fronts in the interior of Brazil, there were several experiences of insertion with migrants in the centers of colonization in the Amazon. Also new mission experiences have emerged to pastorally assist seasonal migrants in Brazil and Argentina.

The Church’s growing concern with other groups in the field of human mobility has also caused the Congregation to take on new forms of pastoral ministry. Thus, with regards to seafarers, several experiences of apostleship of the sea were initiated, such as the “Stella Maris” and chaplaincies for fishermen. To advise the Local Church in the field of human mobility, as well as to achieve a greater political impact in the defense of the rights of migrants, there was a search to assume roles in the ecclesial organisms appropriate to this purpose. It was also in this sense that the preoccupation emerged to have a greater presence and incidence in the academic environment, which led to the creation of

documentation and study centers, in order to encourage interest in the knowledge of migrations and contribute to the defense of the rights of migrants, and thus be able to advise the Congregation and the Church.

In this dynamic, in the following years, there was the expansion of the range of Scalabrinian pastoral and missionary activities. Thus, the territory of action was extended to other regions of Brazil, such as the north and west of Paraná, in the interior of São Paulo, Rondônia, Mato Grosso, Pará, Acre, Brasília, Rio de Janeiro, Minas Gerais, Paraíba. This same process occurred in other countries of South America, with the opening of missionary services in Paraguay (1974), Bolivia and Peru (both in 1999). Similarly, there was a diversification of the groups served by missionary activity: collectivities of various nationalities, the northeastern migrants, the small farmers, the seafarers, the truckers, the refugees, the undocumented, the victims of human trafficking and slave labor and temporary workers among others. Consequently, the forms of action were becoming more varied and complex, often requiring a more solid and diversified preparation of each of the pastoral agents, as well as the support of other collaborators and entities.

4. THE REGION OUR LADY MOTHER OF MIGRANTS

From the second half of the 1990s, given the increased demands and complexity required by pastoral assistance on the various fronts of human mobility, the Provinces of South America were becoming aware of the need for restructuring. If on the one hand the demands increased, on the other the reality of the missionaries in the region presented several limitations, in terms of numbers, age and capacity. With the encouragement of the General Administration, the Provinces began a long journey of discernment in order to achieve the adequate form of unification into a single region. The idea was to facilitate the transfer of missionaries to the most needy and strategic positions from the point of view of the purpose of the charism, as well as to better integrate the forces of the Congregation in the face of the size and complexity of the challenges that human mobility had been bringing to society and to the Church.

In this process of reorganization, one of the key points was the formation and consolidation of local communities, as protagonists of the Scalabrinian mission at the local level. Each local community was given the guidance to build its missionary project, in order to complement two perspectives: “community as project” and “community with a project”. “Community as a project” means the perspective of the common experience of a community of consecrated persons, serving migrants and the Church, animated by the spirit of the founder, Beato Scalabrini. This is the “ad intra” perspective of consecrated and missionary life. “Community with a project” means the dimension “ad extra”, recalling that the

protagonist of the Scalabrinian mission is the entire local community. Although there is a distribution of functions and responsibilities, the task of designing and performing missionary work belongs to everyone. In fact, in each local community there are often various structures, services and areas of action, which need to be sustained, animated and articulated with each other.

Another important key point in this process of discernment of the Scalabrinian mission in this context of unification was the need to mature the networking of missionary positions in the subcontinent. As increasingly geographical distant positions are taken, with demands that are diversified, there is a need to seek consensus, mutual help and common models of work between different regions and countries. It increases the need to find ways of auto-sustainability, to update the Scalabrinian charism, to communicate and reflect in common. The awareness and the effort toward this development have received great encouragement from other entities accompanying migrants, from the contribution of study centers, from frequent meetings for sharing on the different modalities of pastoral and missionary action. Particularly important was the organization of the Scalabrini International Migration Network (SIMN).

It has been and continues to be a difficult and time-consuming discernment effort, in which the weight of the history of the Congregation in the countries of South America, the human situation of the missionaries and the contingencies of each location have led to steps being taken slowly. Nevertheless, from 2013, the Region Our Lady Mother of Migrants was inaugurated, bringing together the former three provinces. From then on, we sought the articulation of a common missionary project for all local communities in the countries that are part of the region. On the one hand, each local community, with its own project, was called to adopt the triple criterion: “specificity”, “exemplarity” and “significance”, in order to adjust their work to the purpose of the Charism in the new contexts of migration. On the other hand, within these same criteria, we sought to develop the networking of the Scalabrinian mission on the continent, defining the profile of each of its services and areas of action. Within this dynamic organizational structure in an ongoing process of growth, the Scalabrinian vocation of the laity and collaborators gains an increasing relevance.

5. THE CHALLENGES OF CURRENT MIGRATIONS AND THE SCALABRINIAN MISSIONARY ACTIVITY

Bearing in mind the development of the history of the origins of the Scalabrinian mission in South America, we will try to outline the main features of the migration context on the continent, and the challenges that have to be confronted. In this sense, they are also presented with

the main fields of missionary activity, distributed in their scopes and services, as presented in the Scalabrinian Missionary Project.

a) Current migration context

The phenomenon of human mobility in Latin America, in the second decade of the second millennium, is part of the intensification of the flows typical of the ongoing globalization. The countries where we are present continue to be affected by the migration of significant contingents of Bolivians, Paraguayans and Peruvians, who have been settling in the in recent years. The communities of these migrants have acquired an increasing relevance in our pastoral work. In Brazil, although the internal migration is considered very important, especially with regards to the flows of temporary workers and human trafficking, it is clear that Latin American immigrant groups have been growing and organizing themselves in various parts of the country. They represent a part of the of the Scalabrinian missionary work currently carried out in South America.

In recent years, however, Brazil, Chile and other countries in the region have also witnessed the entering of a large wave of Haitian immigrants. On the borders of the Brazilian Amazon area, and in large cities such as Manaus and São Paulo, a real situation of humanitarian emergency came about, which asks of the Church and our missions a great deal of assistance in follow-up. Over the years, many of these Haitians were able to integrate, but others continued to move around within the countries in the region. In this period there has also been a gradual arrival of Cuban, Dominican and African migrants.

And so, in the measure that the urgent needs of migration have been felt more forcefully, the borders have also become more important on the political agenda of South American countries. So much so that the congregation itself felt the need to be more present in the border dioceses. Recurrent humanitarian emergencies at borders and in large cities have also led to the replicating model of migrant welcoming structures and care centers.

It is in the wake of these events that, since 2015, the countries of the continent have been affected by the mass arrival of thousands of Venezuelan immigrants, pushed out of their country due to a deep social, political and economic crisis. The basic needs of this people, in addition to documentation and psychosocial support, have been exacting an increased effort on the part of the agencies and entities helping migrants, including the Scalabrinians. The human dramas experienced and witnessed in these recurring situations of humanitarian crisis, such as those of the Venezuelans and their families more recently, have shown that the issue of migration has been gaining a proportion that goes beyond the limits of national agendas. This is a continental issue, which in turn

is part of a broader global problem. The demands placed on the Scalabrinian mission have therefore demanded a more up-to-date view of its Charism, of its missionary contribution, and a more articulate and optimized evaluation of available forces.

b) Scalabrinian missionary project for South America

In order to pastorally assist migrants and their families, the Congregation, from the first years of its implantation in South America, has been using several models of action, going from missionary visits to parishes, attention centers, migrants' shelters, and even more specific forms of intervention such as Stella Maris, ecclesial organisms and study centers. More recently, considering the three criteria of specificity, exemplarity and significance, these models have been classified in two ways: areas and services.

In local communities it is common to find more than one model overlapping with others. The purpose of the local community would be to be able to deal with these activities, allowing synergy of efforts in one and the same witness of the Scalabrinian charism. Local communities, by being distributed among the various countries, seek as far as possible to bring together religious residences or religious working in the same locality. In this sense, it also turns easier to insert the charism by assuming the characteristics typical of the location. Considering the autonomy of each community and the specificity of local insertion, makes it possible for other entities to be called in to collaborate and that the laity be incorporated in witnessing the Charism, participating in the Scalabrinian mission and spirituality.

Respecting this first level of activity, bearing in mind the whole of the region, as well as the distribution of models of action in areas and services, the idea is to help to consider the whole mission in the continent and the formulation of the regional missionary project.

AREAS

Parishes

The territorial parish is considered the most common Church model to organize the pastoral care of the People of God. The Congregation, too, was led to use this model to work as a community and organize its pastoral work with migrants. Although frequently the dynamics of a parish can move away from the criteria of "scalabrinian identity" listed above, it is still the most common mean to bring together the necessary conditions for stable service to migrant groups. In the Region, several parishes are home to other activities: care centers, migrant shelters, pastoral coordination of national and ethnic groups, diocesan and national

ecclesial organisms, centers of study, etc. In addition, in many parishes the apostolate includes schools and charitable initiatives. Throughout the Region, the Congregation takes care of 43 territorial parishes and eight personal parishes.

The model of the Personal Parish, side-by-side with communities *cum cura animarum* and chaplaincies, are the forms usually recognized by the Church to serve migrant groups. In our Region we have examples of the coexistence of personal parishes in territorial parishes. In others, there is the coordination and irradiation for the assistance of national groups or of groups for specific migrants (such as seasonal migrants) present in other territorial parishes of one or more dioceses. A whole combination of initiatives of missionary visits and organization groups and migrant communities derives its efficiency from this pastoral structure. In turn, through its missionary dynamics, it has been enabling countless lay people to get involved in our work.

Particularly interesting was the creation in the Region of parishes that have been aggregating various services and are operating in different areas, the so-called “integrated centers”, or multicultural parishes.

Examples of integrated centers are the Mission of Our Lady of Peace in city of São Paulo, and the Parish Nuestra Señora da Pompeya in Santiago, Chile. They are territorial parishes that include personal parishes national and ethnic communities, other pastoral initiatives for human mobility (nomads, etc.), care centers, migrant shelters, diocesan or national ecclesial organisms, centers of study, etc.

The necessary coordination for making possible so many different services and of the activities of the associated entities, as well as the willingness to face the numerous urgencies of human mobility, have increasingly demanded the capacity for interaction and dialogue within the mission team, as well as the collaboration of lay people and partner entities.

Migrant Care Centers and Migrants’ Shelters

From the moment the Congregation, since the 1960s and 1970s, was opening up to other migrations and was willing to accept the demands of other groups, care centers were set up and multiplied in the countries within the Region. Likewise, as the number of migrants in a vulnerable situation increased and were in need of shelter, so also migrants’ shelters opened up. Today, there is a network of migrants’ shelters present in all countries in the Region, particularly in major urban centers, and centers in places such as border areas and where migrants passed through, such as, Mendoza in Argentina, La Paz in Bolivia, Tacna and Lima in Peru, Santiago and Arica in Chile, Montevideo in Uruguay, Asunción in Paraguay, São Paulo, Cuiabá, Manaus, Florianópolis and Curitiba in

Brazil. In addition to providing accommodation, the migrants shelters offer other services such as food, clothing, psychological and religious support, assistance to families and children and legal advice etc. They are also an important center to raise awareness within the local society about the reality of migration and in defense of migrants' rights, in dialogue with public authorities.

In other locations, often next to migrant shelters, or attached to our parishes, are also found the centers of attention to migrants: Bahia Blanca, Buenos Aires, Jujuy, Mendoza, Paso del Rey and Rosario in Argentina, La Paz in Bolivia, Santiago and Arica in Chile, Tacna and Lima in Peru, São Paulo, Santo André, Florianópolis, Porto Alegre, Curitiba, Cascavel, Rio de Janeiro, Manaus, Cuiabá in Brazil. In them the immediate necessities of the migrants are also met, as well as documentation assistance, teaching of local language, labor integration, small business support, psychological and spiritual support and full pastoral assistance to the Migrants

Ecclesial organisms

Scalabrinians have also sought to raise awareness, sensitize and give advice to the Local Church, in dioceses, vicariates, episcopal conferences and other Catholic entities, regarding the condition experienced by migrants.

For this, the inclusion in Church organisms, whose purpose is to assist pastorally the groups going through human mobility, has been increasing.

This presence is active in the national coordination of the pastoral care of human mobility in three Episcopal Conferences: Argentina (FC-CAM), Chile (INCAMI) and Peru (CEP). However, in several dioceses and archdioceses, next to the centers of attention, as well as in the Regional conferences within the National Conference of the Bishops of Brazil (CNBB), there is an active service and coordination offered by Scalabrinian missionaries.

Apostleship of the Sea

The Apostleship of the Sea is a service rendered to the Church in her mission to assist socially and pastorally the "people of the sea, taking care of their peculiar spiritual needs", as well as of all those who live and work in the maritime environment. It concerns the sailors first, but it also addresses everyone living within the environment of the ports. In the context of globalization, with the intensification and the diversity of port activity, and consequent increase in the circulation of these workers through Latin American ports, there is also a demand by the local Churches for this specific service.

In the region, Scalabrinians are working in the Apostleship of the Sea in four port cities: Santos and Rio de Janeiro in Brazil, Buenos Aires in Argentina, Montevideo in Uruguay.

SERVICES

Centers for Migratory Studies

In the current context of human mobility, given its significant social relevance and its complexity, there is a growing interest and involvement of a multiplicity of social actors: other ecclesial institutions, public and civil society, the private sector, communication media, national and international cooperation agencies, and universities. Since the 1970s, the Congregation has been perceiving the importance of better understanding the reality of migration, of establishing a relationship with universities and participating in a dialogue with other entities interested in the defense of migrants' rights.

In this sense, the creation and support of Centers of Studies seek to offer a mediation service between developing knowledge on migration, on the one hand, and migrants and social and ecclesial actors on the other, in the areas of research, information service, formation, communication, and socio-pastoral and political impact, both in the church as in society. For this reason, the Centers of Study play an important role in defining a critical space, for the orientation as well as the impact on public policies and pastoral action, as well as offering a systematic form of knowledge regarding Scalabrinian pastoral missionary action on migration. In the Region, there are two organized centers: The Center for Latin American migration Studies (CEMLA), located in Buenos Aires, and the Center for Migration Studies (CEM) located in the Mission of Our Lady of Peace in São Paulo.

Mass Media

The social communication service among scalabrinian missionaries is done through an immense range of media in all community experience and mission. In reference to the missionary project, in its focus in the field of pastoral activities and on the interaction with the world of migration, it occupies several fields, very different from each other. We have the Catholic radio networks that for decades have been operating in the interior of Rio Grande do Sul and Santa Catarina, and are always updating themselves. In recent years, a web radio was begun, based in the Mission of Our Lady of Peace, which seeks to provide a service of awareness of local society, as well as meeting the many needs of migrants. On the other hand, periodical publications of many immigrant communities remain active in Argentina and Chile. But there is as well

a whole lot of social bulletins and other media used to revamp the Scalabrinian charism and the service of migrants, in the various areas where Scalabrinians are working.

Given today's importance of social communication, there are many expectations regarding the improvement on the use of the means at our disposal. In this sense, there is a shared concern for preparation in this specific field, as well as in relation to the development of networking, that it be bilingual, and with a coordination able to interact with all the media and achieve greater synergy among the different services. In this field too, we can see the need for professionals and lay people.

The participation of the laity in the Scalabrinian mission

Among the areas of action of the Scalabrinian missionary project, Scalabrinian laypeople occupy a prominent place. Since the 1990s, there has been considerable commitment in the provinces toward the motivation, formation and organization of the laity regarding the appreciation for the Scalabrinian Charism. Along with this, there has also been growing awareness about the need for the formation of the lay people who cooperate in our missions and take on increasingly important responsibilities. Overall, there is awareness of the importance of a greater involvement of the laity in the mission and of the need to work with them and empower them accordingly.

This is how the Scalabrinian Lay Movement (SLM) emerged, with organized groups in the territory of the three provinces. In 2015, its general guidelines have been formulated and adopted, which, alongside formation and Scalabrinian spirituality, consider their active missionary involvement as a fundamental axis. As a movement toward missionary awareness, the SLM has done a great work in spreading the Scalabrinian charism everywhere it is present. Given the characteristics of the members of the groups, although many are incorporated into migration pastoral care, not all are engaged at the same level.

More recently, considering the need to advance in the formation and organization of a volunteer corps for Scalabrinian missions (migrant homes, health centers, collaborators in the political arena, etc.), the proposal has been advanced for the creation of a project to extend Scalabrinian formation for lay people who collaborate with us in order to improve their efficiency, to better know the charism of the Congregation and adhere more strongly to our missionary proposal.

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SOUTH AMERICA MISSIONS MAP



