



HANDBOOKS

8c

PRESENCE AND MISSION OF THE SCALABRINIANS IN EUROPE AND IN AFRICA



Cover: https://ht.m.wikipedia.org/wiki/Fichye:Marcha_hacia_el_Palacio_de_Justicia_de_Maracaibo_-_Venezuela_06.jpg

PRESENCE AND MISSION OF THE SCALABRINIANS IN EUROPE AND IN AFRICA

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METHODOLOGY

1. Initial moment of recollection (prayer or song)

2. Structure of Handbook 8c:

Introduction: Scalabrini and Bonomelli, shepherds of two worlds

1. Scalabrinian presence in France, Belgium, Luxembourg and Portugal

2. Missions to England

3. Scalabrinians in Switzerland and Germany

4. The Scalabrinian mission in Italy

5. The Media and Study Centers in Scalabrinian pastoral care in Europe

6. The Scalabrinians' presence in Africa

Cape Town

Nampula, Nampula

The Maratane project

Johannesburg

7. Areas, services and recipients of the Region's mission

3. Use of the handbook.

The handbook can be studied in one or more sessions, especially if one wishes to stay longer on one nation or another. You can use testimonies of Scalabrinians who have carried out their ministry in a particular area.

4. Final sharing can revolve around the following questions:

- Which aspects of the Scalabrinian presence in Europe and Africa seemed most relevant to you?
- Where has the Scalabrinian presence in Europe and Africa been more lacking?
- What are the prospects for the mission in Europe and Africa?

5. To learn more

For the selection of films on migration in Europe and Africa, see the list in the general guide.

6. Evaluation

Fill in the short form that is distributed

7. Conclusion with a prayer or a song

INTRODUCTION

Blessed Scalabrini and Msgr. Bonomelli, Bishop of Cremona, had sort of divided the migration field for their missionaries: the Americas for the first, Europe for the latter. This division persisted until 1936. The two pastoral perspectives were also different: Scalabrini, worried by the political situation of the time, opted for a pastoral care directed by priests and religious, although connected with charity and social commitment. Bonomelli, on the other hand, thought of a workers' secretariat, which had to polarize all the religious, social, political and recreational demands of the migrant, with a strong Italian identity. The leadership was with the laity, while the missionaries exercised their ministry, going to visit the migrants without creating places of worship or gathering for them: they made long "mission" journeys during the day, visiting families house by house, while in the evening they gathered them for catechesis or religious education, and ended the "mission" with the administration of the sacraments.

The Secretariats were also representatives of the Italian Government. This was complicated when the Secretariats became a real political body, controlled by the Italian fascist government. The Holy See changed the Statute of the Bonomelli's association, the Lay Council responded by resigning, Mussolini appointed a Royal Commissioner, and in 1927 the Holy See dissolved Bonomelli's initiative, sending Msgr. Babini first as an apostolic visitor and then as superior of the former Bonomellian members. The Scalabrinian Missionaries were called in by Msgr. Babini in 1936, for "a graft" in the existing Missions together with the former Bonomellian missionaries. With the blessing of the Consistorial Congregation, the Scalabrinian presence in Europe began, with Fr Ginocchi and Fr Pellizzon¹.

1. SCALABRINIAN PRESENCE IN FRANCE, BELGIUM, LUXEMBOURG AND PORTUGAL (PROVINCE OF THE "IMMACULATE CONCEPTION")²

Paris, Scalabrinian cradle in Europe

The two Scalabrinian missionaries are first inserted in Paris in the former Bonomellians' community and this has two opposite consequences: on the one hand they take up positively the overall approach of pastoral care for the migrants (religious, civil and social assistance, involvement with the laity), on the other hand they suffered the conflict that arose between Msgr. Babini and the Bonomellians, who in the newcomers saw a tool in the hands of the former Apostolic Visitor and now Superior of the Missionaries of France to close down the Bonomellian initiative, in addition to the usual distrust toward religious priests. Only prudence, the sense of their missionary vocation and the capacity for endurance and diplomacy of Frs. Ginocchi. Pellizzon, Larcher (who in 1937 replaced Fr. Pellizzon) and Triacca managed to ensure the continuity of

¹ Francesconi M., *Storia della Congregazione Scalabriniana*, Vol.V (1919-1940), pag. 237-239, CSER Roma1975.

² Francesconi M., *Storia della Congregazione Scalabriniana*, Vol.VI (1919-1940), pag.169-208, CSER Roma1982

the Mission for Emigrants to France³. For reasons of religious life, in Card. R. C. Rossi's mind⁴, and of pastoral nature by the missionaries, the abandonment, even partial, of Paris in favor of Missions to other French places was rejected: the "metropolis" was fundamental for the establishing the pastoral care for migrants⁵. From the Missionaries we also come to know that they were going toward 150,000 Italian immigrants, who "fortunately lived with their family" through "flying missions", the most important service, and with social assistance. The Chapel of Rue de Montreuil was also established, with the Sunday Mass for Italians and regular religious services, the beginning of a pastoral ministry, which will slowly supplant flying missions.

The 1939 war caused great disarray, with families returning to Italy, but who later intended to return. The Missionaries remained on site: in 1942 Fr. Michelato joined Frs. Ginocchini and Triacca in Paris and in 1943 other four missionaries reached France.

To other Missions

During the war, two new Missions were opened: Hayange, a location included by Hitler in the Third Reich, where missionaries were called to replace Italian teachers, no longer accepted after the 1943 armistice, and Agen, where the political assassination of Msgr. Torricella, on the part of Italians, had created a purge mentality. In addition to being in concentration camps, in Paris and in Hayange, Italians were often reduced to "serfs": the work of the Missionaries was concerned both with poverty and concentration camps.

Following the end of the Second World War, Italian emigrants "invaded" Europe; in addition to France, at the beginning, the destinations are Belgium for its coal mines and Luxembourg.

The Scalabrinians continue to favor the urban settlements and big cities. The openings of numerous missions date back to this period, such as those of Herserange, Marseille, Grenoble in France; Quaregnon, Marchienne-au-Pont, la Louvière, Perennes-lez-Binche in Belgium; Esch-sur-Alzette Municipality in Luxembourg. A note of recognition must go to the two missionaries in Marchienne, Fr. Giacomo Sartori and Fr. Silvio Moro, who were among the first on the scene in the terrible accident at the Bois du Cazier mine in Marcinelle on August 8, 1956, where 136 Italians died. In the following years, a second mission was opened in Paris and missions were opened in Lyon and in Avignon, in Strasburg and in Luxembourg City. From 1967 to 1975, Scalabrinians also begin pastoral care for the Portuguese in Carrière-sur-Seine and in Esch-sur-Alzette. Precisely to favor this new pastoral care, a large multi-ethnic parish was accepted in Amora, Portugal, together with a seminary, and two parishes in Telões and Pardilhó, especially for vocational promotion. In 1959 a Mission for Italians was opened in Algiers, which ended in 1963, following the Algerian War of Independence and the consequent repatriation of Italians.

³ See the reports by Ginocchini and Pellizzon, in the aforementioned volume VI by Francesconi, p. 240-245

⁴ Francesconi M., *History of the Scalabrinian Congregation*, Vol. VI (1919-1940), p. 171, CSER Roma 1982

⁵ Francesconi M., *Storia della Congregazione Scalabriniana*, Vol. V (1919-1940), p. 240, CSER Roma 1975

Characteristics and pastoral developments of the Scalabrinian Missions of the Province

At first, there was a common denominator: poverty, shacks, the migrants' low educational level, hard work; but in the post-war period there was also an immigration of family members who, together with a certain familiarity with the French language, favored the process of integration into French-Belgian society, a little less so in Luxembourg.

In France, from the beginning, there was the issue of the structure of the Catholic Missions: the local clergy did not look favorably on establishing quasi-parochial structures for Italians and branded as sentimentality the desire to keep their own language and traditions. The "flying missions" continued and the French Church buildings were used for religious activities. The attempts to establish stable missions didn't enjoy much success. They lasted only a few years.

In 1952, there were 72,469 Italian immigrants in France and in 1963 only 20,264. The Scalabrinian assembly in Maredsous in Belgium in 1965 made a crucial choice which conditioned the pastoral care for the following years, defining the Italian Mission as an *"Italian parish moving toward the local church"*, which took on evangelization and faith formation as primary commitments even before being exposed to the sacraments: hence also a greater direct or indirect inclusion in the evangelization movements (JOC and ACO) and an extension of assistance to the migrant rather than the Italian immigrant. In France, for the first time, a pastoral dialogue with the Islamic world was also attempted.

In Belgium, Italian emigration was regulated by strict contracts between Italy and Belgium which required that religious assistance had to be free from any ties with Unions or being involved in social issues. The first agreement in 1946 resulted in the sending of 50,000 Italians to work in the Belgian mines. Emigration was suspended in 1956 due to well-known disasters and resumed just a year later, but by then the coal crisis made it useless. Pastoral care was essentially religious, in accordance with the agreements, even if the missionaries favored kindergartens, Catholic Action, ACLI (an Italian Catholic labor Association).

In Luxembourg, pastoral care developed with characteristics closer to the *"Missio cum cura animarum"*, which is linked to acceptance of territorial parishes and opened up to interethnic pastoral care and to that for Portuguese immigrants.

The missionary project of the B.G.B. Scalabrini Region

On November 9, 1998, the Holy See approved the establishment of the Region Blessed G. B. Scalabrini, which unified the three provinces in Europe and Africa. A passage prepared by a journey carried out in previous years, encouraged by the General Administration and approved by the 1998 General Chapter. In addition to the clear prospect of a decrease in religious personnel, there was an expectation for a greater collaboration and in the number of personnel exchanges among the three provinces, in all religious and pastoral fields, in the context of a shared Missionary Project.

From the outset, this project was centered on an inter-communitarian dimension as specified from 2011 onwards in the project of the Centers or "integrated Missionary Poles Units". "The inspiring criteria, set out in the 2012 Chapter,

were “the specificity, exemplary and significance” of our missionary presences. In this context, there followed a progressive reduction and reorganization of the presences in Europe, focusing on large cities.

The former “Immaculate Conception” Province, immediately entered this path with a review of the missions first of all in France. Grenoble, Marseille and Lyon have for some years initiated interesting inter-cultural and interreligious experiences. In 2000, the Cardinal of Paris was presented with an Inter-Community Pastoral Project, which, in 2006, led to the proposal to take over the multiethnic parish of St-Bernard-de-la-Chapelle, a very symbolic church, since it experienced in 1996 the occupation of the first so-called “sans-papiers”. Since 2012, a Scalabrinian was entrusted with the National Directorate of the Pastoral Care of Migrants of the French Bishops’ Conference.

In Spain, since 2008 there has been a service at the migration office of the Spanish Episcopal Conference, in collaboration with local parishes in the Madrid metropolitan area, which ceased in 2013 due to shortage of personnel.

2. THE SCALABRINIAN IN ENGLAND (REGINA MUNDI DELEGATION THEN PART OF THE SACRED HEART PROVINCE)⁶

The Scalabrinians arrived in England in 1954 with Fr. Cavicchi. They established themselves in the Bedford Mission where, for a time, they also provide assistance in an English parish. This was followed by the openings of the Peterborough and South London Missions and finally to the Woking Mission, which since the early 2000s has also offered service to Portuguese and Brazilian communities of various dioceses. Kindergartens were organized, a hostel for girls in London and assistance to Italian students. A retirement home for Italian elderly was opened in Shenley. The pastoral ministry was set on stable structures, canonically erected as “*missio cum cura animarum*”, with centers equipped for with religious and social works, from where an activity radiated extended to the diocesan territory, although infrequent over time. The Scalabrini Center in London, in addition to the Italian community, has as well offered for several years pastoral service to sizable communities from the Philippines, Portugal and Brazil.

3. THE SCALABRINIAN SINCE SWITZERLAND AND GERMANY (THE ST. RAPHAEL PROVINCE)⁷

An overview of the origins

In Switzerland, the first three major missions (1942 in Geneva, 1946 in Basel and 1947 in Bern), were inherited of Bonomellian missionaries. In the years 1952-65 all other Missions were opened: St. Gallen, Rorschach, Naters, Solothurn, Délémont, Liestal, Lausanne, Thun, Freiburg and Chur. From 1952 they all became “*missio cum cura animarum*”, while the properties of the numerous structures were under the name of companies of the Mission or directly of the Scalabrinian province. Such a rapid spread is given by the fact that the emigration to Switzerland, which before the war registered a few thousand

⁶ Ibidem, pp. 221-225

⁷ Ibidem, pp. 347-377

Italians, in 1946 registered 46,000 and in 1961 moved up to 217,535 non-seasonal immigrants and 160,645 seasonal. Agricultural workers were diminishing, but construction and industry workers were increasing, many of whom were living in shacks. There was no possibility for the seasonal worker to have the family with him, which was allowed instead for residents but only after three years of uninterrupted presence in the country. In 1969 the number of Italian immigrants in Switzerland rose to 642,000. The missions are language based (they have jurisdiction over all Italian speaking). In Freiburg, a Scalabrinian theological seminary was opened for some years to integrate the new missionaries into the Nordic culture, starting with theology.

With the new millennium in Switzerland there has been a significant reduction in the presence of Scalabrinians among Italians and the development of a multi-cultural pastoral ministry for Portuguese-speaking Catholics (Geneva, Bern, Chur and Freiburg, later closed) and Spanish Catholics (Geneva, Bern and Basel). In these two cities an interesting service developed among refugees that actively involved Italian communities. For some years Fr. Arcangelo Maira was chaplain of a Federal Refugee Center in Bern.

In Germany the first Scalabrinian missionaries were “workers’ chaplains”⁸ during World War II. In 1941 Fr. Antonio Ferronato left with a train of workers from Verona to Berlin, from where, after a few months, he was transferred to Munich. In 1942 he was followed by his brother Fr. Guglielmo in Kassel, Fr. Michelato in Salzgitter, Fr. Luigi Zonta in Eberalde, Fr. Pagani in Magdeburg and Fr. Macchiavelli in Munich to replace Fr. A. Ferronato, the first to return sick to Italy, followed by four other missionaries, victims of an impossible life. Three others reached Germany: Fr. Luigi Casaril, Fr. Martino Bortolazzo and Fr. Antonio Centofante. The 300,000 “Italian workers”, lived in lagers and the missionary could visit them only after notice to the German authorities and the Italian commissioners of the Fascist government. The situation became even more critical, when, in 1944, demilitarized Italian soldiers and men fortuitously recruited in Italy reached Germany.⁹ After the capitulation of Italy in 1943, the situation worsened further and the work of the missionaries reached the limit of human resistance. After the war, the missionaries returned to Germany only from 1956, in the Essen Mission, in the Ruhr coal zone and in the following years, they were in Duisburg and Oberhausen, Cologne, Wuppertal, Munich, Stuttgart, Solingen, Ludwisburg and Waiblingen. The missions are ethnic: they have jurisdiction over the Italians. The premises are made available by the Dioceses, which retain their ownership.

The emigration of the “singles” (first phase)

The first emigration consisted mainly of young people, men and women, who were thinking of working, send money to Italy and then return. They live either in “hostels” for girls, or in shacks, owned by employers. Anyone who eventually succeeded in finding lodging was able to find it in homes with shared plumb-

⁸ Ibidem, p. 364

⁹ Awful and amazing is the report of Fr. Guglielmo Ferronato at the request of Card. Rossi in Francesconi M., *History of the Scalabrinian Congregation*, Vol. V (1919-1940), p. 365-368, CSER Roma 1982

ing services. The presence of immigrants was considered temporary even by the Dioceses: they were considered *Gastarbeiter*, guest workers.

With the family, hoping for a return to Italy (second phase)

Finally, in the late 1960s and early 1970s, family reunifications began, first only the spouses, then also the children. In 1969 the Italians in Germany were 340,000. The 32 Scalabrinians in Switzerland's 10 missions were entrusted with 149,00 Italians, while the 18 Scalabrinians in the 7 Missions of Germany took care of 100,000 Italians. There were 127 Sunday masses in 117 churches; 2,000 pupils attended catechist centers, 546 pupils attended Italian parish schools. Famous are those of St. Gallen and Bern, with strictly Italian lay teachers, 1,045 children went to 20 kindergartens, 1,507 migrants attended evening schools: the last adult evening school for the acquisition of the fifth grade or eighth grade equivalent diploma was closed in Cologne in 2000, for lack of requests. The "Hostels" welcomed 437 guests. Working with the missionaries were 68 religious women and 170 collaborators. There were 35 "missionary centers" not necessary near the churches, but located in the places of greatest concentration of Italians. They had a complex layout: the residence for the missionary and for the staff, the church or a chapel, rooms for meetings or encounters, the dining room, classrooms and a social and legal assistance office. Both the dioceses and the Italians themselves continued to consider their presence provisional. In those years, in fact, the Brescians and Venetians who had invested in their towns in houses and production facilities began returning to Italy. The Italians mainly from southern Italy, thought they would follow soon after and for this reason they sent their children to the Italian school, or entrusted them to their grandparents, or left them in the schools in Italy. The Province of St. Raphael opened two boarding schools in Italy in 1972 and 1973 in Crespano del Grappa and Porlezza. But it was a short three-year experience, which ended for a lack of staff and also because, in the second half of the 1970s, the children of emigrants no longer remained behind in Italy. Southern immigrants, however, continued to build homes in their hometowns, anticipating their return home.

Stabilization (third phase)

In the second half of the 1980s, the second generation felt that they had roots in Italy, and their head and the rest of their body in Switzerland and Germany. Those who studied in Switzerland or Germany, became part of their respective societies, they settled in the two nations; parents wintering in Germany and passing the summer in Italy. Those who studied in Italy pursued a professional career in that country: very few of them returned abroad. Youth ministry for young Italians definitively reveals that young people now speak more German than Italian, even if they suffer from the direction that now seems inevitable. The vast majority are now part of the Swiss or German social milieu. With the new millennium, in the Italian Catholic Missions there are still many elderly, representatives of the first generation. But after a few years, in Germany, as in all the great cities of Europe, a new relatively young emigration of students is taking place, mostly workers and professionals (singles or with the family), who still require religious services.

In 2009, the Region opened a new missionary presence in Frankfurt, Germany, to care for Portuguese and Spanish speaking communities, and an academic and ecclesial presence in the midst of the migration reality.

4. THE SCALABRINIAN MISSION IN ITALY¹⁰

The evolution of the Congregation, with the extension of its service to all ethnic groups of migrants, while deeply impacting all Provinces, was decisive for the Scalabrinian positions and pastoral care in Italy. Until 1951 the Scalabrinians had as Superior General the Prefect of the Sacred Consistorial Congregation and, throughout this period, the Italian houses depended on a religious, appointed by the Cardinal Secretary. In 1951 the Scalabrinian Congregation was permitted to have again one of its own members, Fr. Francesco Prevedello, as Superior General and the Italian houses passed under his direct authority. Although Cardinal Rossi had already proposed the erection of the "Italian Province" since 1931, it was established, under the title of "Province of the Sacred Heart" only in 1963, when it was now possible to see hopefully the vocational autonomy of the overseas provinces. First Provincial was Fr. Renato Bolzoni. The Province was given all the existing positions in Italy, with the exception of the House of Via Calandrelli and the university students residence in Via della Scrofa in Rome.

The commitment to formation in the Seminaries

For the vast majority, these were seminaries, which had been according to the logic of the vocational ministry of the time: the Mother House of Piacenza, opened by Scalabrini in 1892, Crespano del Grappa (Treviso) opened as Apostolic School in 1913 and Novitiate in 1935, Bassano del Grappa (Vicenza) opened as a minor seminary in 1930, the Scalabrini-O'Brien Seminary in Cermenate (Como) opened for high school and the philosophy students in 1939, the Scalabrini-Bonomelli seminary (Brescia) opened for High School and Junior College 1947, the Casa Maria Assunta in Arco (Trento), for sick and elderly confreres, but also a small seminary for a few years and the Scalabrini Alpine House in Villabassa (Bolzano), opened in 1952 for the students' summer holidays. It is easy to see how seminaries were then located in northern Italy, for the abundance of vocations and for the emigration that in those years had affected Veneto and Lombardy. From 1941 to 1950 in Bassano there were 501 candidates!

As early as 1957, the General Chapter called for the opening of a seminary in Southern Italy. The Italian Province opened seminaries in Loreto (Ancona) in 1964 and in Siponto (Foggia) in 1968, which was preceded by the acquisition of two parishes in Siponto and Manfredonia and, then, the seminary in Carmiano (Lecce) in 1973. But vocation work, which had begun successfully in 1968, now required new paths: the index of perseverance of the candidates who entered the seminary as young teenagers, which before the war was 26 percent, had decreased by 50 percent in the post-war period and decreased even more rapidly in the following years. In 1963, the reform of the unified middle school, despite the increased number of vocation promoters, from two to six, induced many families to keep their children at home, so it was practically impossible to

¹⁰ Ibidem, p. 229-254

“fill” the seminaries. The Philosophical-Theological Seminary moved in 1970 to Rome and the religious attended the Pontifical Universities.

Pastoral activities

Pastoral works at that time in Italy were few: The shrine of the Blessed Virgin in Rivergaro since 1927, the Parish of Valmelaina in Rome since 1950, the Casa San Raffaele in Genoa since 1954, with the Direction of the chaplains on board the ships. In 1973 a similar activity opened in the port of Ravenna. A significant issue was the boarding school for the children of emigrants in Osimo (Ancona) from 1959, which reached its peak in 1973, when 100 middle school children and 116 high school children were attending. Its decline was linked to the changed conditions of emigrants to European nations, who had returned to Italy or were now thinking of settling in Europe.

The Italian Province began taking an interest in the migratory flows in Italy from the South to the North and the Missionary Center moved from Piacenza to Cinisello Balsamo, on the outskirts of Milan, where it was already active with pastoral experiences addressed to young people. A similar situation happened in Calabria, after occasional activities and school camps. Following research and evaluation by the Rome Center for Emigration Studies (Frs. Favero, Rosoli and Tassello) two small parishes, Favelloni and Conidoni, were taken at first, in the Diocese of Miletus (Vibo Valentia), with the dual purpose of getting to know the culture of the areas of departure of emigrants, understanding the consequences of emigration in local society and church, and proposing socio-cultural and pastoral development models. From 1980, the Parishes of Briatico and three other hamlets were also entrusted to the Scalabrinians, where one of the first Italian models of a Pastoral Team will be experimented. In 1981 in Brescia, the Scalabrinians received the first Diocesan Curia Office, opened for the specific pastoral care for migrants in Italy, and founded the Migrant Center: it is the beginning of the pastoral care for immigrants in Italy, which later in the years 1990-2000 expanded into the Chaplaincies for migrants from Ghana, the Philippines and Latin America in various parts of Italy. At the beginning of the 1980s, the clerical students in Rome began a presence in pastoral centers for migrants in the city and then organized the feast for all peoples in Valmelaina. ASPER was born in those years. In Siponto and Bassano, activities of service to immigrants and organization in the territory began, with considerable involvement of lay volunteers and young people. In Borgo Mezzanone (Diocese of Manfredonia), the first service and assistance camp (later called “Io Ci Sto”) began in 1991 among tomato gathering seasonal migrants.

In Milan, Fr. John De Vito began pastoral service for the English and for people from the United States: it was the beginning of a presence in the city of Milan. In 1991, Card. Martini, after a visit to the Parish of Pinzano, where the Scalabrinians had moved from Cinisello, entrusted them with the Parish of S. Maria del Carmine in the city, and also erected the Parish for English-speaking faithful of the Archdiocese of Milan, named after St. Charles. In 2019 the Sri Lankan Chaplaincy of the Diocese will also be entrusted to a confrere.

In 1994, Fr. Bruno Mioli took up the position of Director of the Immigration Sector in the Italian Episcopal Conference. Various Scalabrinians carried out the

work of diocesan or regional directors of Migrantes (Brescia, Vicenza, Piacenza, Ravenna, Loreto, Manfredonia, Lecce, Miletus, Lombardy, Marche, Calabria).

The Mission of the Blessed G. B. Scalabrini Region in Italy

With the launch of the Europe/Africa Region (1998) the Missionary Project in Italy has been included in the provisions which had been drawn up, even though it had a considerable wealth of structures and traditions very different from the other 9 nations which made up the newly formed Region. Italy recognizes itself more like the other European countries by two factors: it has become a country of immigration and no longer just of emigration, and it shares the vocational crisis of the old continent. It is urgent to find new perspectives, by devising new pastoral “models” and to dare the opening of new positions, according to the prospects of an inter-communitarian pastoral care and of communion.

The programs and choices of the first decades of the new century were oriented to a reduction of smaller and repetitive positions, and an incremental presence in large cities, integration into ecclesial organisms, the collaboration and formation of the Scalabrinian laity and scalabrinian youth ministry. Despite the numerous requests that come from the migration situation in Italy and from various Bishops, it is difficult to create new missionary openings, especially due to a significant lack of personnel. The “Casa Scalabrini 634” in Rome can be considered the most significant opening in 2015: a project of second acceptance for refugees, to help their social and work integration. In contact with the territory and other Scalabrinian realities of Rome (the Integrated Missionary Pole), CS 634 soon is becoming a significant and recognized experience in the social-ecclesial environment in the Italian capital.

From “propaganda” to youth and vocational ministry

Main protagonist of the attempts to renew vocational promotion since the 1970s was Fr. Sisto Caccia, provincial superior at first and then Superior General, who prompted vocational promoters to work as a team, and begin youth ministry. In Villabassa in 1970 the summer school camps were organized, and they continued until 1980. Within a short time about 1,000 young people from all over Europe were contacted, who were engaged at least occasionally, in general pastoral work and in the specific migrants’ pastoral care. The Youth Guidance Group was founded, linked to the Piacenza Missionary center. Also, between 1970 and 1985, some important “signals” can be pointed out that characterized the evolution of the Italian Province. The two large seminaries of Cermenate and Rezzato were sold, while the General administration was relinquishing the newly built “Scalabrinianum” of Rome, thus relegating the utopia of a single theological seminary for the whole Congregation.

The crisis of vocations and seminaries led to the “renewal” of formation personnel with various updating courses in the 1980s and 1990s. The closure of minor seminaries led to the development of new models of vocational animation for young people through a diversified educational path, called “Scalabrinieweg”. From the beatification of the Founder until a few years after the Centennial of his death, in Italy and Europe, a number of initiatives have taken place,

aimed for both young people (ScaYM) and the laity. Annual and extraordinary convocations, the Loreto Meetings on migrations, vocational retreats, local involvement among migrants and refugees, etc.

In 2003, the Scalabrinian Agency for Cooperation toward Development (ASCS) was founded, which in addition to carrying out a fundraising service for missions, it also accompanies hundreds of international young and adult volunteers.

Regrettably, the second decade of 2000 saw a dramatic decrease in the presence of young people in our missions in Italy and Europe and fewer confreres engaged in this sector.

Since 2013, the youth and vocational pastoral care in Europe has been reformulated in the project “Via Scalabrini 3”, which has as its headquarters the Missionary Center of Bassano del Grappa, and radiates out to the world of youth with new initiatives and methods, including telematics. The three areas of action are intercultural initiatives, migration pastoral care and vocational accompaniment.

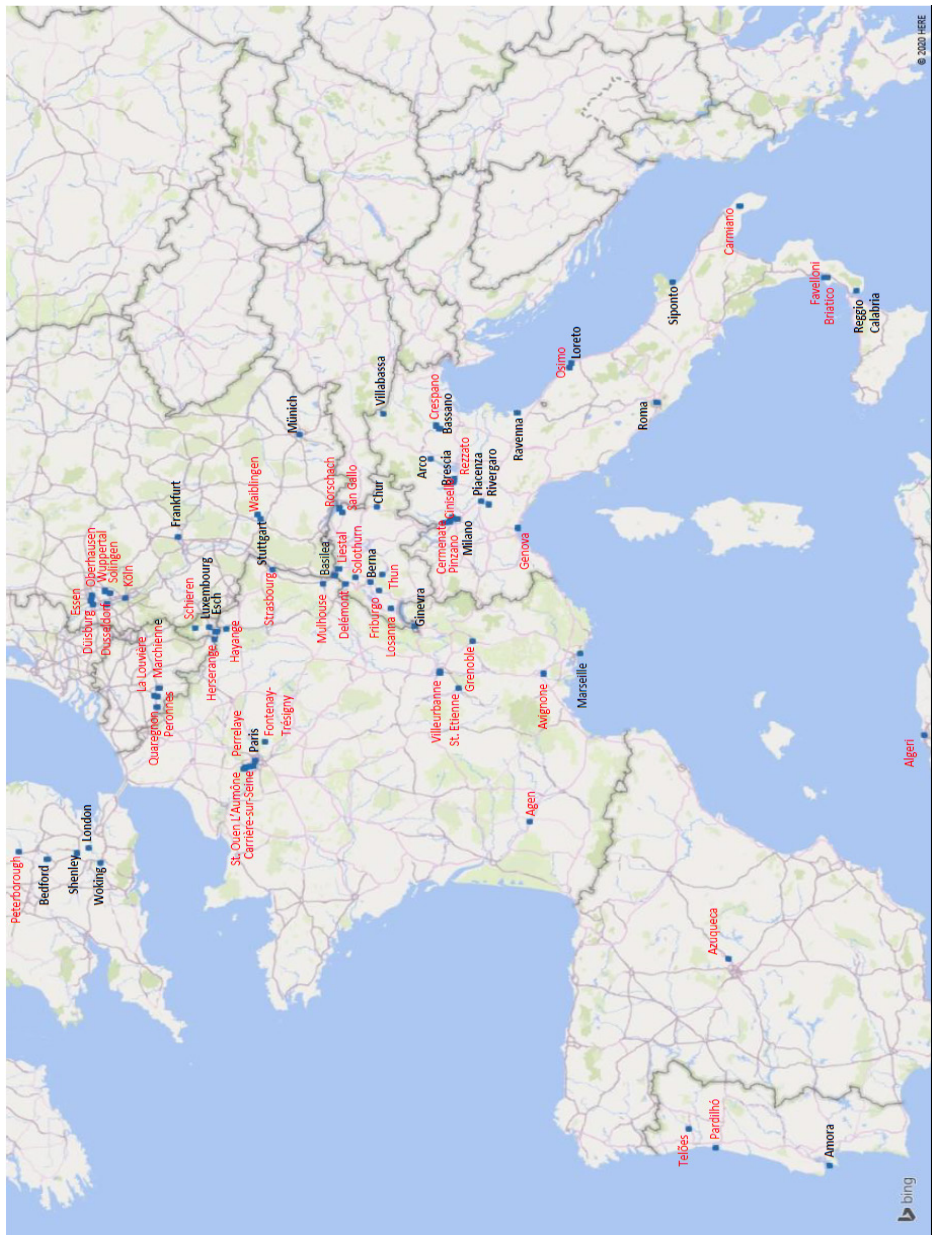
5. THE MEDIA AND THE CENTERS OF STUDY IN THE SCALABRINIAN PASTORAL PRESENCE IN EUROPE

“Communication” through the printed media has been a privileged means for Scalabrinian pastoral care. It is impossible, for reasons of space, to mention the numerous parish bulletins or newspapers for emigrants at local or national level: a cherished mention is due to “*L’Emigrato Italiano*”, which, for many decades, has also been a liaison for the families of the Missionaries.

The Scalabrinian Study Centers, through scientific research, conferences and journals, in dialogue with the scientific community are seeking an understanding of migration that is respectful of the experience of migrants and for legislation that ensures the protection of their rights. In addition, they offer missionaries the opportunities for a constant renewal of pastoral action. This fruitful liaison between communication and pastoral work began formally with the CSER of Rome in 1963, founded by Fr. Sacchetti, and with the publication “*Studi Emigrazione*”. In addition to the Study Centers in the Overseas Provinces and the aforementioned Piacenza center, in 1977 the “Centre d’information et d’études sur les migrations méditerranéennes” was established in Paris, which, since 1985, has turned into the “Centre d’information et d’études sur les migrations internationales”, (CIEMI), which offers a large specialized library on migration and a valuable historical archive on immigration in France; it also publishes the scientific journal “*Migrations Société*”. Since the 1980s, there have been other similar centres and institutions: in London the SMC, in Munich CEDOM, in Reutlingen the ASTEA, in Frankfurt the UDEP, in Basel the CSERPE.

Since 2000, the *Scalabrini International Migration Institute* (SIMI), an International Institute of Study, Research and Formation in the field of the theology of human mobility, has been operating in Rome under the responsibility of the General Administration.

Scalabrinian Missions in Europe (in red the closed missions)



6. THE SCALABRINIAN PRESENCE IN AFRICA

A PARADIGM SHIFT

The arrival in Africa of Scalabrinian missionaries has meant not only the first experience in the only continent where we had yet to live out our charism, but also a kind of paradigm shift in the ministry, motivated by a new series of factors and situations that have led us to shape and reconfigure our identity and our ministry towards human mobility.

In a certain sense we can say that, once we have begun our presence through the service that is most appropriate to us, that of the accompaniment of linguistic or ethnic communities within a Catholic Diocese, a series of needs and urgencies have subsequently led to the development of our activities and choices in the field. What the first confreres noticed when they set foot on South African soil was a very different social and pastoral environment, quite different from that of the European or American missions or even of other continents: the encounter with many people and families fleeing violence, persecution and other humanitarian crises. It was no longer just a question of assisting and accompanying people who were seeking – on a voluntary basis (at least according to the traditional definitions) – new luck or more favorable living conditions in distant lands, as it had been at the dawn of the foundation of the Congregation. The reality of forced migration and the thousands of refugees and displaced persons who within a few years would be pouring South Africa opened up to the Scalabrinians a different field of work: flows from Angola and Mozambique, Rwanda and Burundi, from the two shores of Congo, Somalia and Ethiopia called for different skills and attentions, specific projects, a presence and a ministry, which, in short, had to be partly reinvented.

While on the one hand the Scalabrinian spirit and values have kept – and still keep – their freshness and actuality, the Founder's question (What can I do for these people?) resonated like a new and urgent appeal in the heart of the first Scalabrinian missionaries who arrived at Cape Town, transforming the first African community in a laboratory of experiences and initiatives with which it attempted to respond to the new appeals.

HISTORY OF A PRESENCE

Cape Town (1993)

The Congregation of the Missionaries of St. Charles began its work in Africa in 1994 when they were called to Cape Town by Bishop Lawrence Henry, to take care of the Italian and Portuguese communities. We are talking about the year of the first free elections in South Africa after apartheid; it was a young country and still marked by the wounds of racism and social inequality that unfortunately still plague it, despite the path of reconciliation of these decades. All those tensions are still reflected in foreigners and migrants, of those seeking in South Africa a land of asylum or a place to find better living conditions. The discovery by the African society of this reality of refugees and economic migrants escaping from hunger coincided with the very beginning of our ministry in the Rainbow nation.

The first missionary priest to be sent by the Congregation of the Missionaries of St. Charles in Africa to explore the situation and to begin working with the migrants was Fr. Mario Zambiasi, who since the beginning of January 1994 worked alongside Msgr. Andrew Borello as Vicar of the Cathedral, giving priority to the Italian community and the port ministry with the seafarers. In November 1994, the Parish of Holy Cross was assigned to the Scalabrinians, (the church where Italian fishermen gathered in prayer, as evidenced by the Crucifix over the Tabernacle donated by them to the Parish in 1911) with Fr. Mario as pastor, chaplain of the Italians and of the port. Other missionaries arrived later and the Mission was able to grow and expand in various respects: Mario Tessarotto, Isaia Birollo, Arcangelo Maira, Michele De Salvia, Giovanni Meneghetti, up to recently with Fr. Gerardo Garcia Ponce. The Portuguese community was also entrusted at the end of July 1995 to the care of the Scalabrinians. In previous decades, the Portuguese community was mainly concentrated around St Agnes church in Woodstock, close enough to the port due to its large number of fishermen. The move of most Portuguese families to other suburbs of the city, caused by the growing number of family members and the improvement in living standards, caused a Portuguese diaspora in the city, but it has always maintained its reference to the chaplaincy and its feasts and traditions, thanks to its chaplains.

In their pastoral ministry the missionaries have never forgotten or neglected the local communities, following them with constant commitment and inserting themselves into the fabric of the Archdiocese, creating a relationship that, over the years, has made the Scalabrinians appreciated by the confreres and by other congregations.

At the Port, assisting fishermen and sea workers, the various chaplains worked together with the local deacons and, within the Flying Angel Centre Mission in the port of Cape Town, with the Anglican Church, carrying this service in an ecumenical spirit.

Very soon, the Scalabrinian mission in South Africa assisted no longer European migrants but refugees from African countries, where there were conditions of war, violence or persecution.

This has been a process that has seen our activities and capabilities grow enormously, challenging us to reshape the traditional size and structure of our missions. From the help given in the Cathedral to the first refugees by translating the letters to be presented to the Ministry, the needs and necessities have increased and diversified, demanding new skills and adequate spaces: legal assistance, English courses, distribution of food and clothes, family assistance. When Fr. Mario Tessarotto arrived in January 1996, thanks to his experiences in the labor field, he worked together with Fr. Arcangelo Maira to create the conditions of assistance for refugees. In the meantime, the French language Community was formed due to the many migrants and refugees from the Democratic Republic of Congo, from the Republic of Congo, Rwanda, Cameroon and Burundi.

At the end of 2013, the Scalabrinian Community took over the Parish of St. Agnes in the Woodstock district, where we were already accompanying one of the three French-speaking communities, beginning a pastoral of integration between the local community and Portuguese and French speaking chaplains.

There have been difficulties, but being able to build together a truly multi-ethnic community, in which everyone has the same dignity and contributes to his liturgical, pastoral and social life, is a challenge that renews our Charism.

A Scalabrinian missionary was then asked to coordinate the 11 linguistic chaplaincies of the diocese, organizing the first editions of the Festival of Nations, under the guidance and support of Bishop Stephen Brislin.

Cape Town has also been the ground to promote Scalabrini's charism both with the formation of a Group of Scalabrinian Laity (Lay Movement), which means regularly for formation meetings and activities in support of migrants, and with the first African Seminary of the Congregation in South Africa, which saw ten indigenous Africans embrace the Scalabrinian spirituality. Already two African boys who have taken their first steps here have completed their studies and have been recently ordained priests in the Congregation. Other candidates are completing the philosophy here or have just left to begin their novitiate.

In addition to the pastoral activity accompanying the different communities, the missionaries have developed, and given priority to, a series of social projects aimed at finding solutions for the main needs of migrants and refugees, experimenting with innovative paths and finding in the contribution of qualified lay people a potential for professionalism and humanity.

While there has been no lack of services for material assistance, English language school, legal advice in particular on documents, over time this initiative has formed to an organization that has grown in importance and efficiency, becoming what everyone in Cape Town now knows as the Scalabrini Centre. The large building on the central Commercial Street, near the South African Parliament, was purchased thanks to Fr. Mario Tessarotto and Fr. Beniamino Rossi in 2002 and renovated to accommodate a series of activities. Inaugurated in 2003, it still hosts the main projects and services aimed at migrants and refugees who, numbering almost 8000 every year, come seeking for help. The main development and integration programs include: Advocacy (which provides individual assistance to train people for documentation and also acts at government and institutional level to promote the right policies), the English School (which combines language teaching with personal integration initiatives), the Work Desk (which helps in preparing resumes, facing an interview, organizes training for specialization in collaboration with various businesses), and helps to obtain the certification of foreign qualifications), Unite (a Student Club of six high schools in the city that promotes activities on human rights, racism and xenophobia through equality education), Welfare (which deals with the primary needs of the most deprived groups), the Women's Platform (which helps women to start small work activities, does training, and educates in political and social participation).

Another project very dear to the Scalabrinian missionaries was launched in 2005 in response to the phenomenon of refugee minors and unaccompanied migrants. With the purchase of the former Convent of the Dominican Nuns, a first group of vulnerable children is hosted by creating Lawrence House, a facility that welcomes children and older boys without family or with family problems. The name of the House is in memory of Archbishop Lawrence Henry who supported and facilitated the birth of this enterprise. Over the years, there has also been a significant qualitative leap forward, acquiring skills especially in the care

of vulnerable foreign children, an area in which we have been attributed a specific professionalism. Thanks to the passion and dedication of many lay people, especially of the ASCS volunteers and operators, the Lawrence House offers a place of healing and growth for children marked by burdensome personal and family experiences, rehabilitating them and preparing them to face life as a new beginning upon their exit from the Lawrence House.

Both here and at the Scalabrini Centre a tradition has been created of volunteers and lay people who support activities in different ways and who represent an added value to our Scalabrinian charism.

The last born among Scalabrinian services in 2014 was the SIHMA (Scalabrini Institute for Human Mobility in Africa), a Center for Migration Studies that has as its main purpose to study the migration phenomenon to offer guidance and favor advocacy action, social programs and activities that are carried out in the field by organizations of the Congregation. Directed by Fr. Filippo Ferraro, the Centre's main activities are: research (on the various issues related to human mobility); the publication of articles and the scientific journal AHRM (African Human Mobility Review), written in collaboration with the University of the Western Cape; the training offered to NGOs, public bodies or religious organizations working in direct contact with migrants; the organization of events, conferences, seminars. SIHMA also has a particular focus on communication, through its website, media and other means, to disseminate the results of its research and work not only in an academic or strictly professional field but also dissemination among all those interested in greater depth in the issues related to human mobility. Although relatively recent, SIHMA has already won a place among the most appreciated research institutes for its professionalism and dynamism. The added value of this entity, as part of the Scalabrinian mission, is certainly its continental dimension, which allows to broaden its gaze from South Africa and the surrounding nations to the other larger areas of Africa affected by migration, from Ghana to Congo, from Ethiopia to South Sudan. This broad receptivity helps our activities to take into account the changes and variety of situations that characterize the African continent and the movement of its inhabitants.

In conclusion, this view at the history and the evolution of the Cape Town mission shows how, although they did not have a clear plan before them on how the activities and works of the Congregation would develop, the will and capabilities of the various actors, the missionaries and the laity, made it possible to expand the offer of opportunities to serve migrants, refugees and workers of the sea in different circumstances. The fact that this mission has developed over time the different articulations of Scalabrinian missionary identity (pastoral care, human and social promotion activities, attention to the vulnerable and minors, apostleship of the sea, vocational promotion, study and research) makes it an example of an integrated missionary pole. Despite missteps and inevitable mistakes and defeats, the Scalabrinian mission in Africa has demonstrated the goodness of the charism and the tradition of our Congregation, capable many years later of finding innovative and effective solutions to serve Christ as a migrant in the weakest and marginalized.

Nampula (2005)

We arrived in Mozambique in October 2005. The first missionary was Fr. Arcangelo Maira. During these years there have been other missionaries to care for this mission. On April 25, 2010 there was the inauguration of the Religious House in Nampula and the acceptance of the new parish of St. Francis Xavier, made up of various communities. In 2011, we started a computer and English language course in the premises of the Nampula parish for people who had no financial opportunity to pay for a school.

The main reasons for the Scalabrinian presence in Mozambique and the opening of the Nampula Mission were:

- direct work with refugees in the context of the Refugee Camp (Maratane)
- the expansion of the presence in Africa in a country bordering with the only existing mission (South Africa).
- the possibility of opening in a Portuguese speaking country (one of the three major European languages spoken in Africa).
- the development of social activities with ASCS thanks to the presence of operators and volunteers.

The mission was born as a temporary experiment to be evaluated and assessed over time, both because the refugee camp was considered a temporary settlement and because it required the Fathers to organize a new missionary style, more typically African. It was an opportunity for many young people and volunteer lay people to live the Scalabrinian mission.

The Maratane Project

In 2005, the Maratane camp had about 6,000 refugees from Congo (DRC), Burundi and Rwanda. Currently the camp covers a territory of 170 km² in which 8,500 people live, distributed as follows: 50 percent asylum seekers or refugees and 50 percent local inhabitants. The major ethnic representations are from the Congo, Rwanda, Burundi and Eritrea.

The Scalabrinian project in Maratane started as an ASCS initiative in 2008, and is planning the following interventions: combating lack of food and child malnutrition; one kindergarten that welcomes about 150 children; a recreational project to help them develop their skills through a range of educational activities; an agricultural project, created alongside a nutritional project with a number of initiatives to help the children's families and the communities themselves to counter the problem of food insecurity in the region; and a support project for women who are victims of violence.

Johannesburg (2010)

The arrival of Scalabrinian missionaries in Johannesburg is linked to the vocation promotion and the need for Cape Town seminarians to have access to courses in philosophy and theology. In addition to the formation program, the parish of St. Patrick was also accepted, which is located in an area strongly affected by migration. The community serves many people of different ethnic and language groups including Congolese, Zimbabweans, Angolans, Nigerians, Cameroonians, Malawians and Portuguese, as well as South Africans speaking English, Zulu, Sotho and Portuguese.

The various charitable initiatives centered in the parish have made the church a well-known center to the local community, increasingly attracting people in need.

Since 2019, work has also begun on an ambitious project to offer services that are lacking: beginning with basic health care, documentation, from sewing courses for women, to English language classes, from school support to an actual school project for undocumented children. Thanks to several partners, including JRS (Jesuit Refugee Service), since the beginning of 2020 some of these projects are already in operation and others are being organized.



7. AMBIT, SERVICES AND RECIPIENTS OF THE MISSION OF THE REGION B.G. BATTISTA SCALABRINI

The Region currently carries out its mission in various pastoral areas and through various pastoral services, briefly listed here.

Pastoral Areas: Inter-Community Parishes; *Missio cum cura animarum* and Chaplaincies; Apostleship of the Sea; presence in Ecclesial Organisms. Other apostolic works are: the orphanage, the presence in refugee camps, in labor camps, various initiatives for formation, animation and accompaniment, associations, etc.

Pastoral Services: Study Centers (Rome, Paris, Cape Town), Mass Media, ASCS/SIMN.

Today's specific recipients

Migrants to whom Scalabrinians offer their pastoral action, in Europe and Africa are:

- **Italian emigrants:** in France (Paris); Luxembourg (Esch, Luxembourg Ville, Schieren); Switzerland (Basel, Bern, Geneva); Germany (Munich, Stuttgart); England (Bedford, London, Shenley, Woking); South Africa (Cape Town).
- **Portuguese speaking migrants:** Portugal (Amora); France (National Chaplaincy); Germany (Frankfurt), Luxembourg (Esch, Schieren); England (London, Woking); Italy (Rome), Switzerland (Bern, Chur, Geneva); Mozambique (Nampula), South Africa (Cape Town, Johannesburg).
- **Spanish-speaking migrants:** in Switzerland (Geneva, Bern, Basel); in Italy (Piacenza, Brescia, Rome); in Germany (Frankfurt).
- **Filipino migrants:** in Italy (Bassano, Brescia, Milan, Piacenza, Reggio Calabria, Rome); in England (London).
- **migrants of different ethnic groups:** in Italy (Brescia, Milan, Reggio Calabria, Rome, Siponto); in France (Paris, Marseille); South Africa (Johannesburg); Mozambique (Nampula)
- **refugees:** in Mozambique (Nampula); in South Africa (Cape Town, Johannesburg) France (Paris), Switzerland (Basel, Bern), Italy (Bassano, Brescia, Reggio Calabria, Rome, Siponto).
- **seafarers:** in South Africa (Cape Town); in Italy (Ravenna).

SOME INTERESTING FILMS ABOUT AFRICAN MIGRATION

Escudo by Lucia Meyer-Marais on human trafficking from Mozambique (a more updated one has been released:

<https://www.luciameyermarais.co.za/copy-of-the-harvesters>)

God grew tired of us by Christopher Dillon Quinn; documentary film about refugee boys from Sudan relocated to the United States

Among the videos produced by SCCT, we recommend:

About situation of the political asylum system in South Africa <https://youtu.be/Cb-BHVe9yl-w>

Storia di Allan <https://youtu.be/q4Nu2Y6-JPc>

On the informal migrant economy in Africa <https://youtu.be/hGRBbIL8i5c>

Two of our partners do video productions on Africa and migration:

STEPS Africa <http://steps.co.za/>

Cultural Video Africa <https://culturalvideo.tv/africa/>

