

SCALABRINIAN YEAR 2021-2022



THE SCALABRINIAN MISSIONARIES

Founded on November 28, 1887, by Monsignor Giovanni Battista Scalabrini, the Scalabrinian missionaries are about 650 religious spread in 33 countries around the world.

In the first 50-60 years of its history, the Congregation spread mainly in the United States and Brazil. These were the nations to which Scalabrini had sent the first missionaries.

After a period of stagnation, the resumption of religious vows in 1934, together with a revival of vocations, thanks to the new seminaries in Italy and then in the United States and Brazil, brought new life to the missions and made missionaries available for new destinations. This happened first of all in the second half of the 1930s with the sending of missionaries to Europe (first to France and then to Germany and Switzerland) to replace the Bonomellian missionaries, whose institution had been dissolved by the Holy See in 1927. After the end of the Second World War, the resumption of emigration towards Argentina and the opening towards Venezuela, Canada and Australia led to missionary expansion in those nations.

In the 1960s, the need matured to widen the scope of the Congregation, to respond to the changes in migratory flows,

and to revise the Constitutions, as required by the Second Vatican Council. With the new Rules of Life, a new vitality and growth of the Congregation began. The opening of missions in Latin American countries coincided with the opening of new seminaries in those nations, particularly in Mexico, Colombia, Argentina and Haiti. The opening of the mission in Asia and related seminaries in the Philippines, Indonesia and Vietnam led to an expansion of the presence in that continent. The congregation is also present in South Africa and therefore in all continents.

The mission of the Scalabrinians is carried out in pastoral areas and services.

A. Pastoral areas

The Scalabrinian missionaries work first of all in **parishes, missions and chaplaincies**. These are the places where community and communion are rebuilt, the places where the Word is heard and the Eucharist is celebrated. There are more than 170 Scalabrinian missions in the world.

Very often, alongside the parishes and missions, **kinder-gartens and schools** were built. From the very beginning, the Founder had seen the importance of the cultural component in the lives of migrants and dreamed that, together with the missionaries, there would also be teachers. Even today there are about twenty schools run by Scalabrinians, especially in Argentina, Colombia, Venezuela and Haiti. Among them, there are also institutes of higher learning.

From the beginning, Scalabrinians have been present in ports. It is a presence that continues now alongside seafarers and fishermen, important categories of human mobility. The apostolate of the sea has turned 100 years old and the presence among seafarers was renamed **Stella Maris**. The Stella Maris where the Scalabrinians operate are in Buenos Aires, Montevideo, Santos, Rio de Janeiro, Ravenna, Cape Town, Manila, Kaohsiung, Keelung, Tokyo, Guatemala and Arica.

What migrants need first is a welcome. For this reason, the Scalabrinian missionaries have developed a **network of migrant houses and migrant welcome centers**, currently 27, scattered mainly in the Americas and Asia. These are places where migrants find refuge. But they are also places where they find training to be able to settle in the country of destination with a job.

Pastoral care with migrants does not stop only at the mo-

ment of arrival but continues even when the migrants become elderly. In North America, Europe and Australia the Scalabrinian missionaries have developed a dozen **homes for elderly migrants** that try to reproduce the climate of the village of origin.

Sensitivity to care for migrants involves close collaboration between the Scalabrinians and the local Church. There are nearly 30 **Church migration offices** in which Scalabrinians serve, including the Holy See's Dicastery for Integral Human Development.

In its activities, the Congregation takes care of formation and facilitates the involvement of the **laity**. The Scalabrinian laity are people who share the Scalabrinian charism and dedicate their expertise and time in the various areas in which the Congregation operates.

B. Pastoral Services

Alongside pastoral areas, pastoral services are needed. These are activities that support direct pastoral work, both towards the Church and society in general and within the congregation.

In order to be able to act correctly in the world of migrations, it is necessary to know it. For this reason, since the early 1960s, the Scalabrinians have established a **network of study centers**, which are in Rome, Paris, New York, Sao Paulo, Buenos Aires, Manila and Cape Town. They publish the following journals: *Studi Emigrazione*, *Migrations Société*, *International Migration Review*, *Travessia*, *Estudios Migratorios Latinoamericanos*, *Asian and Pacific Migration Journal* and *African Human Mobility Review*.

In addition to the research service, the Scalabrinians are also involved in **teaching and pastoral animation**. These activities are carried out mainly by the Instituto São Paulo de Estudos Superiores (ITESP), and the Scalabrini International Migration Institute (SIMI), which has an online program for teaching the theology of migration.

The presence in **the world of communications** is made through a Scalabrinian network of radio stations, which operate mainly in the south of Brazil, and through print periodicals. The magazine Scalabriniani (and its versions in other languages) reaches the network of friends and supporters of the Congregation.

The **Scalabrinian Historical Institute** conducts research and publications to deepen the knowledge of the Founder

and the activities of the first missionaries.

The social activities of the Scalabrinians utilize the **Scalabrini International Migration Network (SIMN)** as a supporting organization. SIMN is also active in dialogue with the United Nations and other international organizations to improve sensitivity toward migrants and strengthen the commitments of the international community and civil society in favor of migrants.

The **formation** of Scalabrinian religious is scattered across the various continents. The seminary cycle includes an initial period of probation, where young men verify their call. The probation is followed by a period of study to learn the philosophical disciplines. Probandate and philosophy seminaries are located in Ruteng and Maumere (Indonesia), Ho Chi Minh City (Vietnam), Quezon City (Philippines), Guaporé, Curitiba, Jundiaí (Brazil), Asunción and Ciudad del Este (Paraguay), Bogotá (Colombia), Croix-de-Bouquets (Haiti), Ciudad de Mexico (Mexico), Ciudad de Guatemala (Guatemala), Cape Town (South Africa); the novitiate houses are located in Cebu City (Philippines), Passo Fundo (Brazil) and Guadalajara (Mexico); the theology houses are in Quezon City (Philippines), Bogotá (Colombia), São Paulo (Brazil) and Rome.

The Scalabrinian Charism

Scalabrinians strive to translate the charism of the Founder into the mission that the Church entrusts to them among migrants. For this reason, in the encounter with migrants, they open themselves to the encounter with God; they become migrants' companions to discover with them that Jesus is part of the journey; they promote respect for the dignity of the migrant; they create fraternity in society and in the Church; they support the cultural freedom of migrants, bearers of rights and duties; they witness with them the belonging to the Kingdom announced by Jesus.

If you are interested in working with migrants and you are attracted by the Scalabrinian charism, please join us.

