

Scalabrinians



Credit: Reuters

"It is an open wound of our humanity" - Pope Francis

Pope Francis addressed the heart-wrenching reality of the ongoing migrant crisis in the Mediterranean Sea.

Missionary works in the church today - a reflection

Attempts have been made to cope with changes parallel to some degree by the decisions we make as Scalabrinian...

Filipinos in Kansas City keep their tradition alive

For many years, Filipino immigrants have been a vibrant presence in the community.



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Humilitas

SCALABRINIANS

SAINT CHARLES BORROMEIO PROVINCE

Migrants claiming to be from Darfur, Sudan cross the English Channel in an inflatable boat near Dover, Britain, August 4, 2021. REUTERS/Peter Nicholls

IN THIS ISSUE

Missionaries of Saint Charles Borromeo Province - Scalabrinians

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7



11



13



15



23



26

03 Editorial

Leadership Seen in the Context of a Diverse Parish.

05 A Message from our Provincial

Meet our New Provincial Superior

07 Scalabrinian Outreach Program in Washington, D.C.

On June 11 we have officially announced the beginning of the pastoral group ministry...

09 Missionary works in the church today - a reflection

Attempts have been made to cope with...

11 Filipinos in Kansas City keep their tradition alive

The proportion of Filipinos living in Greater Kansas City is relatively a mix of...

13 Holy Trinity Parish in Montecristi

The priests and religious who have been in the parish have faced human realities...

14 Executive Director of SIMN Participated at the "Dúvidas Sobre Imigração" Informative Workshop

The informative workshop "Dúvidas Sobre Imigração" offered crucial insights...

15 Religious Life: An Interview with Brother Charlie Muscat, C.S.

First of all, I came from an immigrant family. My father was the first one in the family to...

18 St. Bernard's parishioners make pilgrimage to Emmitsburg

The twin parish of St. Bernard and Our Lady of Fatima took its pilgrimage on Apr29

19 St. Anthony's Youth Group participates in

The World Youth Day 2023 in Lisbon, PT.

21 Young Scalabrinian Missionaries

The 2023 Annual Meeting Held in Mexico.

23 Echoes from the formation in Bogota, Colombia

My name is Father Stephen Pham Hoang, CS. After finishing my theological studies...

26 "It is an open wound of our humanity"

The Mediterranean tragedies.

28 St. John Baptist Scalabrini - His Spirituality

One of the themes that forms part of our theological discourse...

EDITORIAL

Leadership Seen in the Context of a Diverse Parish

The emotional punch in Arthur Miller's play *Death of a Salesman* has been seen as an attack on the American dream as Willy Loman cries out, "Attention must be paid." That line has traditionally been held up as a social signpost. It is a cry to heed the plight of "an aging insignificant man seduced and abandoned by a capitalist system that promised unattainable glory." It is in this context that attention must be addressed, not to an aging man like Willy Loman, but rather to leadership in ministry, that shares the priesthood of Christ, particularly in a diverse parish.

A majority of us know that churches in the United States are now becoming more diverse like 'minestrone' with different ingredients that give the whole soup its distinctive flavor. This is the current portrait of America with numerous immigrant populations.

It captures the sense of faith and the meaning of transformation as we look into the mirror of the gospel that embodies people across cultures. Volumes have been written about this matter and the hermeneutical task continues to interact with challenges and "converse with difference and otherness."

Since the Second Vatican Council, leadership in ministry has evolved a theology and spirituality of priesthood that shed new light on the Catholic priest's identity and relation with others (PO art. 9). In the 1992 apostolic exhortation *Pastores Dabo Vobis* (PDV) [I Will Give You Shepherds], the late Pope St. John Paul II emphasized that "The ministry of the priest is entirely on behalf of the Church."

Cardinal Avery Dulles's exploration of 'models of evangelization' has this truth that "In this country, the Catholic population would probably be shrinking except for immigration from Catholic countries."¹ Hence, key issues about immigrants' cultural values have to be given a space for their sense of belonging, of personal worth, of giving and receiving from each other, and of sharing the ups and downs of life, a secure and integrated ministerial identity that has the potential to engage in genuine dialogue with those who come from other cultures.



The ministers of the Church and sometimes the faithful themselves feel like strangers in this world, anxiously looking for the ways and words with which to communicate with it" (PO, 22).

And they should always remember that they are never alone to carry out their ministry with these immigrants. Rather they should be strengthened more by the love of God.

The priesthood of Christ in leadership evokes inclusion and sacrificial love in a diverse parish. Its ecclesiology of communion remains the key issue as it respects the cultural heritage of all demographic groups found in parishes today. Leadership, however, has evolved and shaped a number of models for pastoral ministry in different American contexts. "It often reflects a ray of that Truth that enlightens all people."² It has undergone some changes and has generated a community climate that is permeated by the gospel spirit of 'diakonia', freedom, and love.



Growth in leadership has brought to one's awareness of who he is, what he values, how he thinks about God, each other, and the stranger who comes from a different culture. We might say: *Ubi Spiritus Sanctus, ibi Christus sacerdos* (wherever there is the Holy Spirit, there is Christ the priest).³

The universal presence of Christ in any community of cultures is the universal presence of Christ in the eternal exercise of his priesthood. This helps us appreciate what it

truly means to be 'catholic.'

A Priest is a spiritual shepherd of God whose life is simple and focused. On the strength of this idea, it says, "In your pastoral work as leaders, do not neglect what St. Charles Borromeo called:

“the parish of your own soul. You cannot help people know God unless you first know him yourself”.⁴

If leaders are men of prayer, God himself will sustain them in the priesthood by his grace.

SCALABRINIANS MAGAZINE is published quarterly in full-color print editions. It shows the mission apostolates of the Scalabrinian missionaries in diverse communities across North and South America. It offers its readers a Scalabrinian perspective on migration and other expansive variety of topics.

The Scalabrinian Missionaries are committed to promoting the total salvation of humankind, leading migrants in particular, to connect their lives with the roots of their faith and cultural values. While we have more possibilities than ever to meet this diversity head-on with different cultures and ethnicities, our community aims at expanding spiritual and pastoral assistance to migrants. This dynamic process evolves within the context of every community and pastoral position we serve in Canada, Colombia, the Dominican Republic, Ecuador, Haiti, the U.S.A., and Venezuela.

Together with our readers, we pray that our ministry with and for the migrants will make us more Christ-like and serve in some way to draw others closer to God. May the spirit of our Founder, St. John Baptist Scalabrini, help us strengthen our vocation as his missionaries in the world.



Saint Charles Borromeo

1. Avery Dulles, S.J. *Evangelization for the Third Millennium*. New York/Mahwah, NJ: Paulist Press, 2009. 90.

2. *Nostra aetate*, no. 2

3. *Nostra aetate*, 265-70.

4. Saint Charles Borromeo, "From a sermon given during the last synod he attended", *The Liturgy of the Hours Weeks 18-34* (November 4), (New York: Catholic Book Publishing Corp., 1975), 1543-46.

A Message from our Provincial

MEET OUR NEW PROVINCIAL SUPERIOR

My name is Fr. Horecio Carlos Anklan, c.s., the new Provincial Superior of Saint Charles Borromeo Province. I started my term on June 28, 2023. As Provincial, I am responsible for overseeing the apostolic engagements or mission of the province and looking after its members.

The term “province” is a geographical area where the Scalabrinian Missionaries live their charism of service to migrants. The Scalabrinian Congregation has its central government in Rome. It consists of five provinces or geographic regions across the world. Within these provinces, members live in communities headed by a local superior.

St. Charles Borromeo Province has eighty-eight priests spread across seven countries: Eastern Canada, Eastern U.S.A., Haiti, Dominican Republic, Venezuela, Colombia, and Ecuador, along with some retired priests in Italy. It has headquarters in New York City.

I was born in Brazil, in the southern state of Paraná. I was ordained a priest twenty-six years ago in my hometown of Sabáudia. During my formation years, I studied theology in the Philippines.

After completing my theological studies, I joined this province where I served for twenty-four years in different parishes and mission apostolates in the United States, particularly with Brazilian immigrants in Florida and New York.

For a few years, I had been National Advisor for the Brazilian Ministry in the United States. Then for almost two years, I had been assigned to a parish in Thornhill, Ontario, Canada. My ministry has been a source of inspiration as a daily

encounter with immigrants. Their needs have taught me so much about understanding the varied tapestry of diversity we have in society, especially our Church. There is a growing acceptance of other facets of how we behave, how we think, or express our thoughts to a “stranger.” On the other hand, there are also situations of rejection and prejudice against the unknown.

A missionary is like a bridge connecting two different realities, two separate worlds that are not against each other; are





Fr. Horecio with the Choir Group, at St. Paschal Baylon Parish in Thornhill, Ontario - Canada

just different, speaking a different language, eating food with unfamiliar spices, or dancing to a different tune. We are afraid of what we don't know, so our places of mission become a haven where everyone is respected by their value as human beings, created in God's image and likeness.

Now my mission is to be "a sign and promoter of unity" among my Scalabrinian brothers, which includes the task of "guiding them to accept God's will." In other words, it is committed to "promoting and guiding their activities". This is not an easy task considering the geographical coverage and diversity of our missions, e.g., parishes, shelters for migrants (aka Casa del Migrante), Apostleship of the Sea, seminaries, schools, offices at Bishop's Conferences, and many others. With all these come also our administration of temporal goods at the service of our missions.

I do not claim to be an expert on each of these issues. This is why, our leadership team as a province provides these elements of governance, planning, and spiritual guidance, and works collaboratively to discuss the needs and challenges we may face on a regular basis.

In reality, it is very easy to feel overwhelmed at work when this occurs. However, I don't believe I can do this on my own. The tireless effort of each priest and associate in our missions, both priests and laity alike, is an inspiration. Hence, they need to be encouraged in their ministry.

When asked about what I can offer to the province, my reaction is to realize the dreams I have. Yes, I have dreams for our missions, for missionaries, for the Church, and for society. Dreams about the place where one comes from, the language one speaks, and the color of

her/his skin will not define the fate of a person in the world.

We have to bring down the barriers of prejudice, hate, and misinformation, and build a world of justice, peace, and understanding. For this, I dream, and my dreams keep me in the race; keep me going. But for now, at the beginning of my term, the challenge is to know first the whole identity of our province, the needs of my confrères, and each particular mission.

Upon acquiring an in-depth insight into the intersection of human relationships and mission, I will be more capable to make wise decisions. Above all, it is not my mission; it is God's mission. We are just instruments, and I pray that the Lord will make me an instrument of His Kingdom. With that, I count on your prayers and please be assured of mine.

Scalabrinian Outreach Program in Washington, D.C.

On June 11, feast of Corpus Christi, the Holy Rosary Church in D.C., officially announced the beginning of its pastoral group ministry. One of the highlights was the dedication of the new rectory adjoining the church in honor of St. John Baptist Scalabrini, Father of migrants. The event was graced by the presence of religious and public dignitaries, e.g., Excellency Archbishop Pierre, Apostolic Nunzio to the United States, Monsignors and Sisters from the Nunciature. Primo Consigliere Santillo and Sandra, Vilma Cortelucci-Finzi, Maria Fusco, Major General Maurizio Cantello, Brigadier General Salvatore Russo, Colonel Emanuele Spigolon, parishioners and other members of the community.

A new ministry at Holy Rosary Church in Washington, D.C., devoted to improving the lives of migrants and refugees in the greater Washington, D.C. area, Scalabrini Outreach of DC is committed to following in the footsteps of Saint John Baptist Scalabrini, who founded three institutions tending to migrants: the Congregation of the Missionaries of Saint Charles Borromeo (1887) for religious men, St. Raphael Lay Association (1889), and The Missionary Sisters of St Charles Borromeo (1895). The formation of this new ministry is the culmination of an in-depth conversation with the Scalabrinian Superior General, Father Leonir Chiarello; with our former pastors, Father Ezio Marchetto and Fa-

ther Andrei Zanon; and with current pastor, Father Sergio Dall'Agnese.

The discussions also included the Scalabrini International Migration Network, also known as SIMN, based in New York City. The Holy Rosary Church ministry will join other Scalabrinian parish pastoral centers in our province already at work assisting migrant and refugee communities throughout the East Coast.

With Holy Rosary's strategic location in the nation's capital, the new ministry is uniquely positioned to serve as a liaison and resource for the larger Scalabrini network.



Holy Rosary's community

As an initial step, Scalabrinian Outreach of DC will focus on exploring advocacy opportunities, and on building awareness of the Scalabrinian's extensive humanitarian efforts currently in 35 countries on five continents worldwide. On a more local level, the new ministry will honor the Italian immigrant heritage of Holy Rosary Church by developing programs that respond to the needs of migrants and refugees in our community.

Further, Scalabrini Outreach of DC endeavors to collaborate with other parish organizations and looks forward to building



Scalabrini Outreach of D.C. group



Scalabrinian's building dedication



on the rich traditions that exemplify service with migrants and refugees around the world.

St. John Baptist Scalabrini wrote poetically on migration. He said,

Emigration is almost always good for humanity because it opens new channels for trade, facilitates the propagation of industry and of scientific discoveries, blends and perfects civilizations and widens the concept of one's homeland beyond the borders, making the whole world a homeland."



The Missionary works in the Church today - a reflection

Attempts have been made to cope with changes parallel to some degree by the decisions we make as Scalabrinian missionaries. True to form, our province has long held its view that our presence continues to provide assistance to other cultures, particularly the Italians, Brazilians, Hispanics, and Asians with pastoral approaches that balance in-depth evangelizing initiatives with a breadth of missionary experience in a parish setting. It has generated a treasure trove of possibilities that reflects attention to an explicitly careful reading of our ministerial functions.

Drawn from the light of ecclesial mission where we commit and navigate for creativity in our tasks, it is important to keep in mind the value of prudence in making decisions. Our Founder's charism is not the only criterion that provides us with our sense of focus as

real Scalabrinian missionaries.

Other religious institutes have been creative to deal with other relevant apostolates that favor their preferential option for the poor.

Let our vision find its place in a theological perspective where we aim at achieving wholeness and holiness, e.g. 'salus animarum' as we move beyond our identity at the threshold of entering a challenging ministry.

While we think that we each have responsibility for our lives, we should not despair of the meaning we value and embrace along the many ways of doing things as consecrated religious. It is our life's vocation to journey with those the church places in our care.

There may be sheaves of conflicting issues that plague our way but with hope, we keep

going with a firmer foundation and a stronger desire to be of service to our people. We enter into a dialogue that encourages reflection and flexibility which derive from our lived experiences.

Today's refocusing, though, grinds out "integrations" to community life. It has been a compelling argument that it be seriously re-thought while we heed our way of life simple and focused. Hence, in this case, a particular question precipitates a challenge to our sense of religious perspectives: Would one be a better religious when he lives with his confrères as a community? How do we use this challenge as a criterion? Where do we let the politics of decision govern us? How do we weigh our positions equally? How do we combine our missionary identity as sons of our Founder and at the same time, sons of his charism?



Migrant Shelter St. Scalabrini in Lima, Peru



Fr. Leonir at a Migrant Shelter in Cucuta, Col.



Migrant Shelter in Tijuana, Mexico

On the other hand, one way of describing the quandary of our province is that we are groping for a way of serving our people properly.

We are in an 'emergency situation' which seeks concrete ways to focus our priorities as Scalabrinians. Despite our diversity and exceedingly different experiences as missionaries, we still lack the personnel to take other positions in the ministry.

Hence, we are challenged to focus on our limited resources and articulate the potential of our priorities geared toward our charism. In a similar vein, we need to be open to other

cultures not only to a single ethnic background. This is one paradigm shift that has taken place in our religious formation where young men now are coming up with their modified theological formation as they respond to the challenge in diverse situations through different mission expressions.

Unencumbered by our history, we have become more flexible and willing to take the risk as we embark on new pastoral positions. Long gone are the days when our congregation was only caring for the Italian immigrants. Today, however, with waves of immigration in many parts of the world, we have

opened the doors to other cultures. Equal opportunities have fired the engines of our charism.

We have gone to great lengths in the quest for a deeper commitment. Of all the remarkable things along the growth curve of relationships is the so-called culture of fairness.

It may involve the experience of tension among ourselves especially with our superiors but this should catapult us out of that prejudice or egoism and focus instead on the strength and support we can contribute through their leadership.

Filipinos in Kansas City keep their tradition alive

The proportion of Filipinos living in Greater Kansas City is relatively a mix of members with diverse backgrounds, levels of education, skill, and legal documentation. Most of them who arrived in the 60s are concentrated in the health care or medical field. Others, however, work in the service industry.

The United States still witnesses a steady rise in new arrivals

along with their respective families. The country continues to offer career opportunities for overseas applicants, especially in health care and medical employment. Every now and then, the community welcomes new and old faces on various occasions where Filipinos gather for religious and cultural activities. They attend worship and participate in neighborhood churches as they explore their

new way of life in their new adopted country.

For many years, Filipino immigrants have been a progressive and vibrant presence in the community. Described as social and festive in character, their integration has evolved in the world of work and in various dimensions of community institutions. In addition, they have the ability to speak the language



which they acquired at an early age in the Philippines.

The Filipinos who settled in the different areas have contributed in a reasonable way to the local economy of Kansas City. They have kept their own tradition alive by promoting the value and customs of Filipino culture.

In reality, they are recognized as more integrated with the example of how the American Dream has impacted the community in the American way of life.

Filipino Catholics brought with them several religious practices that are unique to their culture. These, however, embody their fun-loving nature. Further, with the opening of the new Scalabrini Mission in Overland Park Kansas, our hope is to increase engagement with them and continue to call the practice of these religious expressions as part of their cultural and religious identity.



Holy Trinity Parish in Montecristi

Holy Trinity Ecclesiastical Parish belongs to the Archdiocese of Portoviejo in Manto, Ecuador. It is located in the Manabí Province of the Montecristi Canton of the Cdla. Leonidas Proaño. Currently, there are 34 sectors, of which the Parish has 7 sectors that have chapels where religious services and catechesis are held.

Throughout time, the priests and religious who have been in the parish community have faced human realities and the Christian faith where many of the parishioners are very Catholic and others do not practice any religion. A majority of inhabitants of the parish are families that come from very Catholic roots and are those that actively participate in the activities that take place within the Church. Many of them are catechists, extraordinary ministers of the Eucharist, and altar servers.

They participate in different pastoral activities such as youth

group, choir group, family catechism, and group visits to the sick, among other activities that take place in the parish.

Within the vicinity, people are afflicted with poverty and broken homes, crimes, migrants, and addictions. The parish assists in terms of collaborative work with people involved in various religious organizations such as the Virgin of Guadalupe, Lord of Mercy, Saint Joseph, Blessed Mother Francisca de Rubatto, Saint Francis of Assisi, Sacred Heart of Jesus, Sacred Heart of Mary and Divine Child.

There are three Scalabrinian missionaries assigned to the pa-

rish, along with two seminarians doing their pastoral experience. The missionaries are Father José H. Mendoza, parish priest; Father Heribertus Afandi, vicar; Father Gregorius M. Ama, vicar. Their pastoral works communicate joy and encounter with God in the lives of their parishioners.

Their mission in the city of Manta provides shelter for migrants. The Youth Group helps them through visits and by sharing their experiences with people at home. People's donations are distributed through the Jubasca Foundation. In addition, parents are also committed to serving these indigent people.



Pictures from - Manta, Ecuador



Executive Director of SIMN Participated at the "Dúvidas Sobre Imigração" Informative Workshop

New York, July 9, 2023 – Hosted at the Our Lady of Pompeii parish in New York City on July 9, 2023, and supported by GARRA, the informative workshop "Dúvidas Sobre Imigração" offered crucial insights into immigration law in the United States to numerous Brazilian migrants. Fr. Jairo Guidini, Executive Director of SIMN, warmly welcomed the attendees during the mass before the event, and encouraging their active participation in "Dúvidas Sobre Imigração."

The workshop was expertly led by Stephanie Mulcock, Director of the non-profit organization Garra, and a licensed attorney in New York with 12 years of experience specializing in immigration law. Participants gained comprehensive knowledge about the immigration process, and legal alternatives for living in the U.S., and were

able to differentiate between myths and genuine options. Furthermore, attendees were provided with the opportunity for a free consultation to assess their individual cases.

Garra is a well-established non-profit organization dedicated to enhancing the economic empowerment and political visibility of Brazilian women in New York. With 12 years of active engagement, Garra has directly assisted over 2,000 individuals and indirectly impacted more than 800,000 people.

Fr. Jairo expressed his gratitude, stating, "Thanks to GARRA, we were able to provide many Brazilian migrants with invaluable and free immigration law services."

The Scalabrini International Migration Network (SIMN) is an umbrella organization, established in 2007 and inspired by Saint John Baptist Scalabrini, encompassing over 250 entities involved in various activities and services aimed at assisting migrants, refugees, people on the move, seafarers, and fishers worldwide.



Brazilian Community in Pompeii



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Religious Life: An Interview with Brother Charlie Muscat, c.s. (in the pic)



Brother Charles Muscat is a religious brother of the Scalabrinian Congregation. He now works at Holy Cross Parish as a certified Master Catechist. He is also a member of the Religious Board in the Archdiocese of San José, CA. A former pharmacist for seven years prior to his entry into the Order, Brother Charlie was born and raised as a child in Malta. His family immigrated to Canada in the early 50s. He started his formation as a religious brother at the Scalabrinian Seminary in Toronto and later was sent to Chicago where he completed his two bachelor's degrees in Religious Studies and Sociology at St. Xavier University and eventually, obtained his master's

degree in Religious Education at Loyola University. He worked as Religious Education Director at Mount Carmel Parish in Chicago for ten years. After that, he went to San José, CA to work as DRE at Holy Cross Parish for fifteen years. As a form of rest from his ministry, he asked for a sabbatical year in Mexico City. A year after in 2014, he was assigned to work again as Director of Religious Education at St. Luke's Parish in Irving, TX. Five years later, he went back to San José, CA to be in charge of the RCIA and Religious Education Program of Holy Cross Parish.

Good evening Brother Charlie. Thank you for accepting this in-

itation and for the time to take this interview. In this issue of Scalabrinians, we would like to include the significance of religious life, particularly in the context of the Missionaries of St. Charles, aka, Scalabrinians. Perhaps it's good to start with a bit about your background. How did you discover the Scalabrinians? What attracted you to become a religious brother?

First of all, I came from an immigrant family. My father was the first one in the family to leave for Canada.

We worked hard to enable us to survive and have a good quality of life. I felt the call to consecrated life as a brother when I was a teenager, but for whatever reason, I was not drawn to the priesthood.

I never wanted to become a priest. We have different gifts and talents that we can offer to the Church and I want to take part in that mission as a brother. I came to know the Scalabrinians through the seminary in Toronto. My interaction with some priests and seminarians clinched it for me.

The congregational charism was a major reason that made me decide to join them. My first formators, Fr. Joseph Invernizzi, and Fr. Aldo Uderzo were the ones who were instrumental in

my perseverance. They both encouraged me to keep in the game, especially when my mother passed away as I was about to begin my novitiate. It spoke to my background as an immigrant myself.

As an influential role in religious congregations, forms of pluralism have brought a new perspective to many religious foundations, particularly in formation.

There are broad brushstrokes where God's actions within people's lives stand out which leads to identifying another face of Christ. How do you describe now our Congregation? What about the religious vocations of the religious brothers?

Our congregation has now become diverse in its membership.

Since it opened its door to other cultures, our lifelong commitment to the charism of our Founder has been shaped by an integrated vision of the Gospel. The gift of God's love is the binding element that leads to more action and mission in a pluralistic world.

As a congregation, in my opinion, we don't have a good program for religious brothers. We are too clerical. Although our Rules of Life include a role for non-ordained brothers, there is a lack of attention given

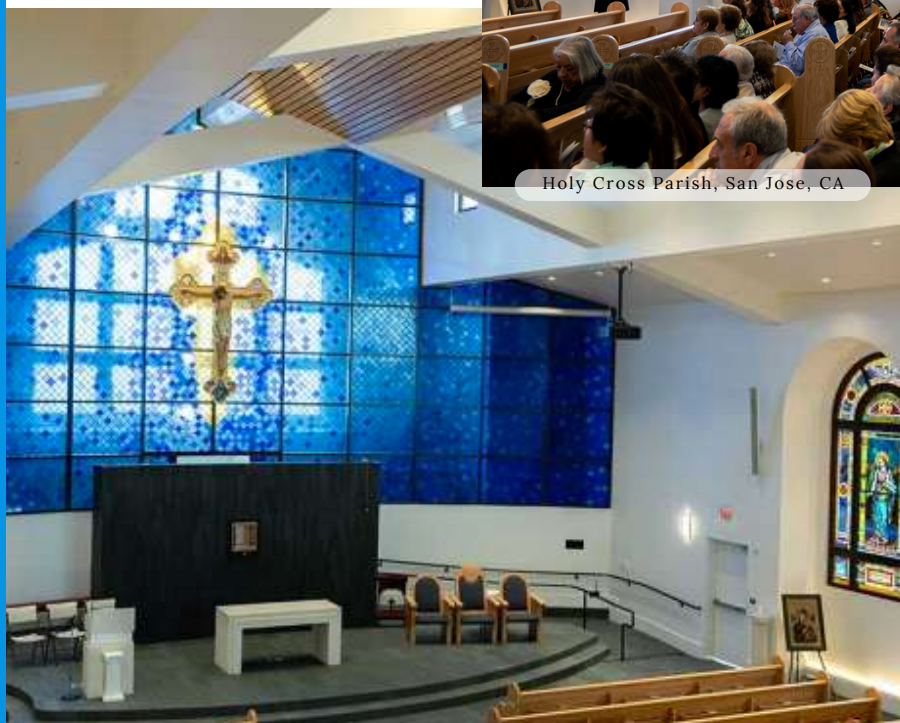
to the brothers. I remember an expression in Italian, "Mangia caramella," Its implied meaning is just 'be quiet.'

The congregation gave me a good education. It challenged me and provided me with good role models, like the late Brother Michael LaMantia.

You know in the years following the Second Vatican Council, the Church underwent some radical changes, particularly in consecrated life. One of them was a massive exodus of priests and



Holy Cross Parish, San Jose, CA



religious. Vocations dropped. In your opinion as a brother, what do you think needs to change or to be offered by the Church?

We are at a precipice of confusion brought to us by the mainstream media. They stretch so much the negative side of a particular issue. There is no blending; poor social skills and imagination.

It is all smoke and mirrors, along with psychological manipulation. We are called to a deeper awareness of life as far as the use of cell phones or the internet is concerned. The context we have is like the groundwork of everything we have to deal with. People are confused about the Church's moral teachings.

We live in a society where there are two schools of thought about what is happening to the family today. Some think this way is evolving in response to postmodern times, and its reality must be accepted and accommodated. For others, the family is in crisis, and can only be recovered by a renewal of the moral behavior.

As a Church, we need something solid in its foundation; our witness. We need signs and symbols as consecrated men and women to be exposed to the mystery that speaks volumes about our quest for holiness. This is the ongoing reflection of many religious congregations as they go back to the roots of their foundations.

As a religious brother, what are some of the challenges and opportunities involved in religious life? How do you think your life as a religious brother, and a Scalabrinian in particular, has prepared you for leadership in the mission?

There are very few religious brothers in the congregation. We are only five in the whole congregation. In my opinion, we need to revise our program for the religious brother. The support is very minimal; too much politics. Many still look down upon us. In spite of our differences in culture that somehow separate us as we are all sons of our founder, St. John B. Scalabrini. Our shared love of the Gospel and the charism we share should not label us with prejudice and discrimination. Though we often receive less attention than priests in general, however, we are all consecrated to the Lord. I'm happy as Scalabrinian brother.

Finally, looking at the future, what are some of your hopes for our religious congregation as we now have become diverse or international in membership?

As a congregation, we live for God's purpose following the charism of our Founder.

Our vocation to the priesthood or brotherhood is not a status symbol. It is lived out in consecrated religious life.

Our three evangelical counsels form our identity with Christ. Our diversity is a growing insight of our Church as universal.

Religious life is not to be popular but has to be identified through the eyes of the poor; the lens of migration with joy.

Thank you Brother Charlie for taking the time for this interview. It is a joy for us to have another Scalabrinian confrère like you in this English edition.



St. Bernard's parishioners make pilgrimage to Emmitsburg

The twin parish of St. Bernard and Our Lady of Fatima took its pilgrimage on July 29 to the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland. About 200 Hispanic parishioners joined this year's pilgrimage with Fr. Victor Córdova, c.s., their pastor.

The parish has a greater level and diversity of immigrants. In 2005, St. Bernard Parish and Our Lady of Fatima Parish became one under the new twinning program in the Archdiocese of Washington.

They became one parish serving the Hispanic/Latino, Americans, Africans, a handful of Asians, and Portuguese-speaking communities. To date, their ethnic and religious commitments have become like the ecclesial engine that keeps the parish thriving and growing in many ways.

The community is blessed to have many dedicated, responsible men and women who have been entrusted with roles that entail ministerial leadership and coordination within the parish. It is noteworthy to state

here that experience has shown that popular religiosity continues to influence and determine Latinos' piety and devotion.

More than two centuries ago, St. Elizabeth Ann Seton lived on the shrine's campus with her religious foundation, the Sisters of Charity. She was the first American-born saint. She was canonized in 1975. Her remains are entombed near the basilica. According to reports, an estimated 60,000 pilgrims come to the shrine each year.



St. Anthony's Youth Group participates in World Youth Day 2023

This year's 37th World Youth Day was held August 1-6, 2023 in Lisbon, Portugal. It was an estimated 1.5 million pilgrims from across the world that took part in this gathering. According to history, this was the first time that WYD had taken place in Portugal, located on the Iberian Peninsula, in South-western Europe.

St. Anthony's youth group in Everett, Massachusetts, participated in the said event. Fr. Adriano Tezone, the pastor of St. Anthony's Church, accompanied them. Described by many as a sharing of Christian experience across cultures, this five-day gathering was truly an inspiring and faith-filled encounter. They had a hodge-podge of activities each day with varying themes and opportunities for participants to get involved. These include prayer, catechetical sessions, festival events, sports, video-mapping shows, adoration of the Blessed Sacrament, and mass with the Pope.

The image of our Lady of Fatima was placed on the altar in Parque Tejo, Lisbon, as a conclusion of World Youth Day 2023. Pope Francis presided over the morning mass on August 6.





Young Scalabrinian Missionaries' Annual Meeting Held

As a long tradition in the congregation, the young Scalabrinian Missionaries ordained within ten years meet annually for a moment of fraternity, prayer, and formation. This year's meeting was held in one of the seminaries in Mexico City, from July 31-August 4, 2023. It was a key moment in their lives to strengthen the bonds of friendship and to renew the missionary spirit in rendering service with and for the migrants in different ministerial settings.

The two Northern provinces, Saint Charles Borromeo and Saint John the Baptist, took part in the said meeting. This year's turnout reached twenty-one (21) young priests out of forty-five on the list. Immigration permits caused the inability of some to travel elsewhere. The diverse group was represented by Indonesia, Vietnam, Brazil, Haiti, Peru, Colombia, and Mexico.

At the conclusion of their meeting, Msgr. Enrique Samaniego, Auxiliary Bishop of the Primate Archdiocese of Mexico, presided over the concelebrated mass. They returned to their respective ministries renewed with the Scalabrinian missionary spirit.





Echoes from the formation in Bogota, Colombia

My name is Father Stephen Pham Hoang, CS. After finishing my theological studies in the Philippines, I was ordained to the priesthood on May 14, 2019. I was then sent on my first mission to Saint Catherine's parish in Mississauga Canada where I ministered to the Filipino community and assisted with other activities including saying Masses.

After almost two years of working at Saint Catherine's parish, I asked Father Angelo, the former Provincial, if I could study Spanish. He agreed and soon after, he sent me to Bogotá, Colombia to study. A few months later, he asked me to assist in the Philosophical

House of Studies in Bogotá as bursar and student animator. In this connection, I would like to share a brief way about my experiences in this community.

PHILOSOPHY HOUSE:

The building that stands now as Philosophy House was purchased in 2003. Before, it was the Novitiate, and in the course of time, it transitioned into the Formation House of Theological Studies.

On August 3, 2003, the Archbishop of Bogotá, Cardinal Peter Rubiano-Saenz blessed the building in the presence of Father Sergio Dall' Agnese, the Provincial Superior of St. Charles, and Father Anthony Tapparello, the

Provincial of Saint John Bautista. In 2012, the Theological House was moved to the northern part of Bogotá where it remains to this day. Since then this building has been designated as the propaedeutic and philosophical formation. Its location is close and accessible to vital arteries of the city such as the Central Mall, the markets, Bogotá Stadium, the Metro Station, and also, educational institutions such as the National University, the University of Saint Thomas, and the Pontifical Javieriana University.

THE CANDIDATES:

As in many other countries, vocations in our congregation in Colombia have dropped sig-



Formation House of Theological Studies, Bogota.

nificantly. However, thanks to God we still have some young and enthusiastic seminarians.

This year, however, five candidates joined towards the end of the first semester, and two of them decided to take some time off for discernment. Shown in this photo (from left to right).

1. Juan David Duarte, 22 years old. He completed his philosophical studies, and currently, he is preparing for the postulancy program to be held in Mexico.

2. Jose Albeiro, 22 years old. He is in the Propaedeutic Year and, is also taking some courses at the Religious Conference of Colombia.

3: Freddy Alexander, 32 years old. He already completed his degree in theology and had already spent some years of formation with the Redemptorist Congregation. As of now, he is taking some courses at the Religious Conference of Colombia.

ACTIVITIES:

Since we do not have a number of seminarians this semester, the Provincial Administration has decided to combine the two communities of Philosophy and Theology. Taken as a collective decision, a deeper awareness of one's belonging to a religious family can strengthen their identity and fraternal relation-



ships with a common vocation. Seminary activities such as Holy Eucharist, Holy Hours, prayer, retreat, meals, sports, house cleaning, and many others are shared in a communal way.

Father José Guervara used to be the rector of the Propaedeutic and Philosophy House. But recently, he has been assigned to a new mission in Cucuta. We are now in a transition of lea-



dership with Father Edison Adolfo Osorio as the acting rector.

My dear brothers, we would like to say thank you very much for supporting us in the formation program.

We need your prayers, especially for our young seminarians, and also for more vocations to the Scalabrinian congregation. Through the intercession of our Founder Saint John Baptist Scalabrini, may the Almighty God bless you and your mission, now and always.



"It is an open wound of our humanity": The Mediterranean tragedies

In a solemn gathering at the Vatican on August 13th, 2023, Pope Francis addressed the heart-wrenching reality of the ongoing migrant crisis in the Mediterranean Sea. With a heavy heart, he drew attention to the tragic loss of life that has become an all too familiar narrative for those seeking refuge and a better future on European shores. His words reverberated through St. Peter's Square, serving as a poignant reminder of the collective responsibility humanity bears in the face of such profound suffering.

"It is an open wound of our humanity," Pope Francis's voice trembled as he spoke, his words carrying a weight that transcended the limits of language. He continued, "These deaths bring pain and shame upon us all."

The statistics released by the U.N. Refugee Agency (UNHCR) paint a stark picture of the scope of this humanitarian crisis. As of August 13th, 2023, an estimated 2,175 individuals, including men, women, and children, are either missing or have lost their lives while attempting the treacherous journey across the Mediterranean Sea. This figure is a somber increase from the same period in the previous year, where 1,361 deaths and disa-

appearances were recorded. Each of these numbers represents a life, a story, a dream extinguished amidst the unforgiving waves.

One cannot help but think of the brave souls who ventured onto overcrowded and unseaworthy vessels in search of a glimmer of hope. Among these courageous individuals were 41 migrants who tragically perished in the most recent Mediterranean shipwreck in August, previous to that, in June, a tragedy unfolded on the shores of Greece, where a boat carrying approximately 750 migrants capsized (*no picture can be shown due to copyrights*), leaving hundreds missing. At least 78 bodies were recovered,

and a few others managed to survive. The vessel spent 15 hours desperately seeking help from the coast guard but nobody helped. The news of this catastrophe cast a shadow over the world, serving as a chilling reminder that the quest for safety and opportunity can lead to heart-break and tragedy.

Survivors from the August tragedy who were rescued off the coast of the Italian island of Lampedusa recounted the harrowing details of their journey, a journey that embodies the desperation and determination that fuels their pursuit of a better life. Their stories serve as a testament to the resilience of the human spirit in the face of adversity and danger.



Syrian and Iraqi refugees try to disembark in the coastal waters of Lesbos in Greece in 2015

As the Mediterranean continues to claim lives, another border has become a site of similar desperation and risk: the USA-Mexico border. Countless individuals, driven by similar dreams of a brighter future, risk their lives each day to cross this border, facing perils ranging from extreme weather conditions like the treacherous waters of the Rio Grande, extreme heat walking on the desert of Arizona, to exploitation by human traffickers.

This global crisis of displaced people seeking refuge is a call for humanity to come together, to reflect on our shared values of compassion and solidarity.

The Congregation of the Missionaries of Saint Charles, Scalabrinians, who dedicate themselves to supporting migrants and refugees, carries the weight of these tragedies deeply in our hearts. Our efforts to provide assistance, care, and hope to those who have been forced to flee their homes have become more critical than ever. However, the continuous recurrence of these heartwrenching events undoubtedly takes a toll on our spirits. We grieve for the lives lost, for the dreams shattered, and for the families torn apart.

In this time of sadness and reflection, let us join together in

prayer for those who embark on these perilous journeys in search of safety and opportunity.

Let us Pray for the world's Migrants and Refugees:

Dear God,

We lift up in prayer all those who are crossing the Mediterranean Sea and the USA-Mexico border, risking their lives in search of a better future. We pray for their safety and protection amidst the dangers they face. Grant them strength and courage to persevere in the face of adversity.

We also pray for the families who have lost loved ones during these journeys. Comfort their hearts, and may they find solace in the midst of their pain. Help us, as a global community, to extend our hands in support, compassion, and solidarity.

May the winds of change carry justice, understanding, and empathy across borders, reminding us that we are all interconnected in the tapestry of humanity. Let us work together to heal the wounds of the world, provide sanctuary to those in need, and to ensure that no dream goes unfulfilled due to the sea's unforgiving waves.

Amen.



Refugees crossing the Mediterranean sea on a boat, heading from Turkish coast to the northeastern Greek island of Lesbos, 29 January 2016.



The Sea-Watch 2 crowded with survivors covering themselves in rescue blankets, on March 19, 2017

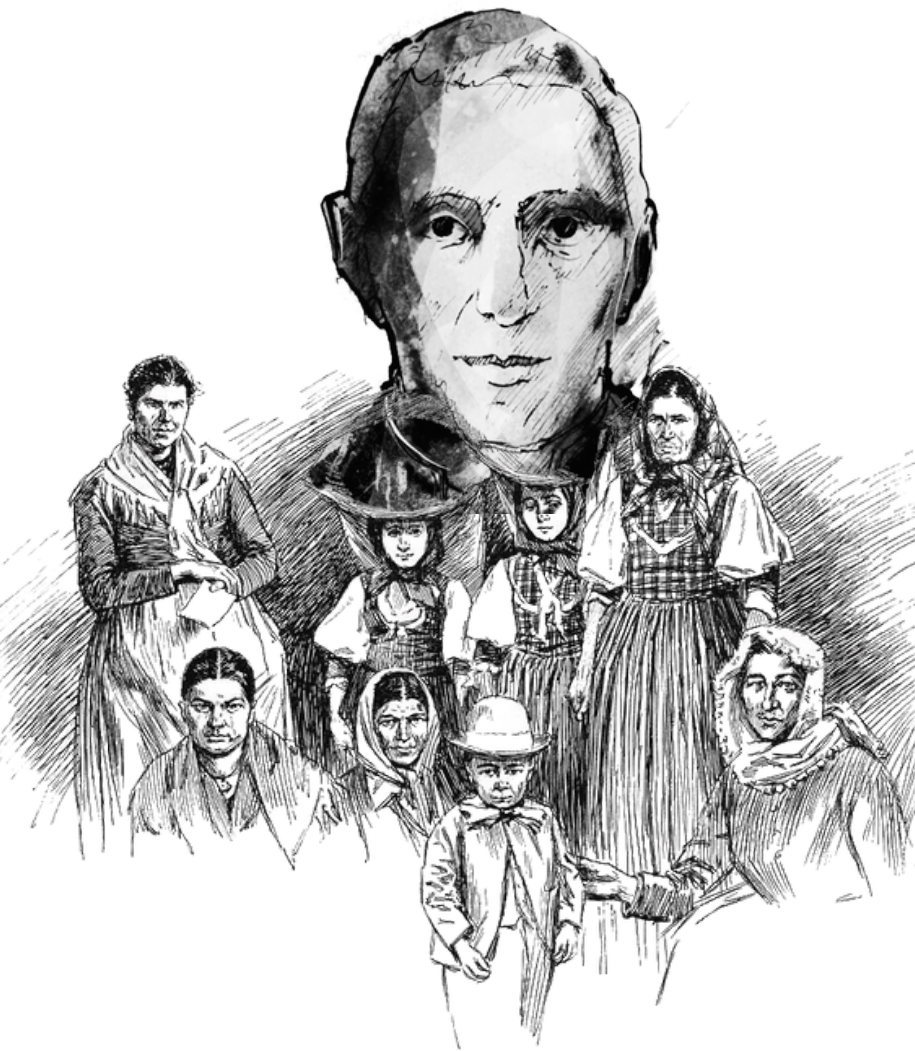
Scalabrinian Spirituality

ST. JOHN BAPTIST SCALABRINI - HIS SPIRITUALITY

One of the themes that forms part of our theological discourse during these post-modern times is the fundamental meaning of life which is often associated with the Divine. It is articulated in different ways. God is positioned as central to the relational understanding of a life that matters.

St. John Baptist Scalabrini, in his multiple narratives in catechetical work, has a core reality that reflects his teaching on faith formation. It is represented by the signs and symbols of liturgical worship in the *lex orandi* where one is able to put into perspective the significance of love for God in light of embodied spirituality.

How the significance of Christian identity is defined with a certain longing or a need for meaning is tantamount to that so-called spirituality. Spirituality, in this sense, is either acknowledged or presumed to be at the center of the Christian faith. It is often understood as the search for meaning that leads an individual to a way of life characterized by a journey into an imitation of Christ. But it is not an easy topic as it involves an encounter with



God's self-revelation and love through human experience. our relationship with God.

Because it relates to an experience of God in human life, spirituality can be deeply personal and vastly tradition-influenced. The term itself can evoke very different images and thoughts among Christians of different times, faith traditions, and cultural settings.

Scalabrini's pedagogy on Christian formation deals with the challenge of how we transform

For him, the importance of sacramental life is central to the love and naming of God in his devotion and constancy. "Scalabrini was not a contemplative in the strict sense of the word. He gave no evidence of mystical experiences or gifts. His model of prayer was St. Alphonsus de Liguori, who paid little attention to mysticism. For him to be a saint all that was required was an "active union with God."¹

1. Lawrence Scalabrini, c.s. *Rules of Life – Scalabrinian Path to Holiness*, (Ann Arbor, Michigan: Sheridan Books, Inc., 2014), 140.

An Aperçu of a Great Man

Of deep importance to him,
Blessed John Baptist Scalabrini,
caught the whiff of the Almighty God
to lead his people to walk through life.

Accoutered with moral force,
courage and mutual support,
he moved forward to embrace
the pilgrim church on the road.

Restrictions afflicted his role,
to bring the Gospel across cultures,
but he prayed and traveled,
sowed the seeds of his noble foundations.

Missionaries of St. Charles, the name,
He gave to his religious congregation
Willing to follow the ideals of religious vocation
especially to migrants across the nations.

In a society ravaged by poverty,
oppression, violence, and exploitation,
he proclaimed that liberation
can happen and be possible.

As he bemoaned his pilgrimage
with halts, culs-de-sac and blisters,,
he continued to walk with people
with his vision and love for the poor.

Known to every member of his order,
is his covenant fidelity to migrant people.
He held up to his followers,
authentic models of diverse missions.

Now, come and join us to hail him
as his name echoes elsewhere.
We acclaim him as our great Founder,
Apostle and Father to Migrant People.

Blessed John Baptist Scalabrini
whose sacred legacy prevails,
here on Earth, we rejoice
his triumphant entry into God's world –
a new city, the real home for eternity.

Thorns and Thistles.

POEM



Scalabrini Mobile

Find out everything about our Congregation

- The history of Saint J.B. Scalabrini.
- Our Missions and Parishes.
- Scalabrinian Literature.
- Scalabrinian Music.
- A bit of Catechism.
- Apologetics.
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3

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...emigration melts and perfects civilizations and broadens the
concept of homeland to go beyond material limits, making the world
everyone's homeland.

(St. John Baptist Scalabrini)

