

A SCALABRINIAN PASTORAL APPROACH **IN THE YEAR 2000**

A presentation by Archbishop Silvano M. Tomasi, c.s., at the Interprovincial Convocation of the Scalabrinian Provinces of St. Charles Borromeo (New York) and St. John the Baptist (Chicago) "Celebrating the Beatification of our Founder."
Chicago, April 29, 1998.

1. Bishop Scalabrini then and now.
2. Migrations in the age of globalization.
3. A changed pastoral and theological context.
4. Future pastoral practice.
5. Conclusion.

1. Bishop Scalabrini then and now.

A Third Millennium is about to start and migrants and refugees criss-cross the world in larger numbers than ever before in history. On the Internet, sites dealing of migrants and human mobility can be found by the thousand. The amount of information and the number of international and national agencies, associations and groups concerned with immigration and the displacement of people are extraordinary. Detailed statistics are provided; lobbying for legislation is articulated with great professional skills both for and against a freer movement of persons; the implications of these human movements are well studied for their impact on population growth, the environment; political stability and national identity.

Yet there is an obvious gap between the awareness and knowledge of migrations and the action needed to make them an enriching phenomenon for all interested parties and between the vastly increased management capacity for handling migrations and the continued tragedies the world witnesses with regard to these forcibly uprooted people.

No need to roam far and wide to find examples. It is sufficient to follow the headlines of newspapers and newsmagazines to catch at times apocalyptic descriptions and photographs of migrants' tragic events and situations.

+ In the first six months of last year, 230 acts of violence and intolerance were registered in Italy against illegal immigrants. After a group of drunken students

- in Turin forced a Moroccan immigrant to drown in the river Po, it was observed that “clandestine immigrants have become cannon fodder (carne da macello)
- + The New York Times of Jan.11, 98 reported on the smuggling of Eastern European women for prostitution. Some estimates are that four million people worldwide are trafficked each year, including 5000,000 women to Western Europe.
 - + Brokerages charge Japanese men \$20,000 to \$25,000 to introduce them to potential Filipino wives in the Philippines. In 1995, 7,240 Filipinos entered Japan as spouses of Japanese men. Divorce rates for marriages between Filipino women and Japanese men run roughly at 70 percent.
 - + A front-page title of the International Herald Tribune of March 27, 1998 reads: Crackdown in Malaysia Sets Off Riot by Illegal: Fiery Uprising Kills 8 Detainees in Camp and a Police Officer. There are 1.2 million legal or registered foreign workers in Malaysia and an estimated 8000,000 illegal foreign workers.

The stories of Haitians cuffing sugar cane in the Dominican Republic; of Mexicans and other Latinos waiting the dark of night to cross the Rio Grande or Canon Zapata and the daily experience of work with the newcomers in Canadian and American cities or in Central and South America are more familiar.

The expressions Bishop Scalabrini used to describe the migrants of his day apply with equal strength now. He talked of “peddlers in human flesh”, of brothers who “live without protection, victims of every type of abuse, far away from their country”, of “the children of misery and work”, of “a painful exodus”, of “exploitation of workers”. There is a linkage and similarity between the causes and consequences of the migrations of the past and of today, but also a critical difference. The migration flows affected then Europe and the Americas and the Atlantic was the main way of the migrants. Today the process of globalization brought about by the economy and the media makes the world the theater of action of the migrants.

The personality of Bishop Scalabrini and his creative response to the need of the migrants of his time needs to be placed in historical context, the context of migrations, of the Church and of society.

The history of modern international migrations can be conveniently, if approximately, categorized into four broad stages: European dominated, colonization-driven migration from about 1500 to 1800, industrialization-driven migration from Europe to the New World from about 1800 to 1915, limited international migration in the inter-war years and up to about 1950, and the post 1950 emergence of migration as a complex multi-faceted global phenomenon

(Massey, 1990).

Bishop Scalabrini was active in the latter part of the second stage, particularly in the period that has been called the first classic era or wave of immigration to the United States that started in 1880 and concluded about 1930. It is worth recalling that between 1890 and 1920 this country was absorbing the largest influx of immigrants to that date, some 18 million new citizens. It was the period of nation building in the Americas, but also in Italy and Germany. It was the classic time of industrialization and urbanization, of workers struggles, the beginning of formulation of the social doctrine of the Church in whose context Bishop Scalabrini interpreted the social phenomenon

1a. Bishop Scalabrini's Objectives

The three points of attention to migrants of Bishop Scalabrini focused 1) on personal empathy for the plight of migrants and a consequent commitment to justice in their treatment and aspirations; 2) on the defense of their cultural identity, the culture of the masses of peasants for whom popular religiosity and regional loyalty and traditions were interwoven; 3) on the effective preservation of the faith and an enlargement of the field of evangelization. In fact, for Bishop Scalabrini the inner motivation of his initiatives and the ultimate objective of all his efforts were his personal all-encompassing love of God and the vision of new communities of faith.

1b. Bishop Scalabrini's Methodology

Confronted with limited resources to implement his plan and his priorities, Bishop Scalabrini nonetheless moved along with the evolution of the situation and devised *his own methodology of intervention*. A clear dose of realism is present in the steps undertaken by Bishop Scalabrini to en flesh and institutionalize his vision and he persevered in the midst of crises, misunderstandings, lack of response and collaboration, false accusations, scarcity of funds. In Scalabrini's method of intervention it is possible to detect a rather comprehensive approach that took form as he progressively met with demands and problems and as Divine Providence was guiding him.

1) At first, Bishop Scalabrini contacted and influenced *decision making centers* of Church and State by writing to and visiting the Pope, the Congregation for the Propagation of the Faith, Italian diocesan Bishops, members of the Italian Parliament, the President of the United States, Latin and North American

Bishops. At times he acted on his own and on other occasions he used his friend Volpe Landi and other lay persons or his missionaries, in particular the close group of faithful friends and collaborators, besides the marquis Volpe Landi, Father Maldotti, Father Zaboglio, his secretary Camillo Mangot, Bishop Geremia Bonomelli. The aim was the enactment of fair legislation and effective pastoral directives. The observation of the historian Francesco Malgeri is very pertinent in this context: Scalabrini was following with great attention the legislative activity, convinced that any effort and any initiative were useless in the absence of precise norms of law that could protect the emigrants from many form of exploitation. In his proposals one senses above all the necessity of an intense and operative collaboration between state institutions and religious institutions.” (People on the Move, n. 75)

2) Through pamphlets and public conferences, for which he documented himself through careful research and his gift of personally observing social reality with a keen eye, Bishop Scalabrini aimed at *creating a public opinion* sensitive to the cause of migrants and open to accept his original insights that migrations had become a permanent feature of modern societies and that they were basically a positive phenomenon for the building up of countries and for the intermingling of cultures and peoples according to a providential plan of God. He was launching his nets wide and all sectors of society were targeted. Wrote Bishop Scalabrini: “I call [on these migration observations] the attention of the Italian clergy, of the Catholic laity and of all the persons of good will, because charity does not know boundaries.”

3) A third piece of Bishop Scalabrini’s methodology has been the utilization of *new or appropriately adapted pastoral models*. The insistence with which Bishop Scalabrini advocated language parishes and missions, independent action for his missionaries under the local Bishop, representation of the immigrant communities in the Episcopal body of the receiving countries, an international approach to pastoral care involving sending and receiving Churches, are some of the practical ways through which he intervened and opened new ground in the millenarian experience of the Church. The founding of our specialized religious congregations , an ecclesial response to new needs and circumstances, in a way repeats a pattern of the action of the Spirit in the journey of the Church through the centuries, but it is for Bishop Scalabrini the corner stone of his pastoral plan. Just before he died and as the mature fruit of all his study and of the direct experience in the pastoral visits to the migrants in North and South America, Bishop Scalabrini produced his most innovative pastoral project, the request to the Pope for a dicastery that could monitor and respond to all migrations. The prophetic dimension of his ministry is here quite obvious: he anticipated the

worldwide and persistent development of migrations and the development of globalization in the migrants' pastoral care.

2. Migrations in the age of globalization

The future did not scare Bishop Scalabrini. It would suffice to recall his vision of Providence preparing a new people in the Americas through the impetuous mingling of all different immigrant groups. Nor was he afraid of innovation. The emergence of the working class was an opportunity for new catechetical action and for the building up of a more just society. This attitude of confidence and openness in confronting new circumstances is part of Bishop Scalabrini's legacy and an invitation to look at current migrations and analyze them with his same keen eye and respond accordingly.

Again, the world faces mass migrations. But the new immigrants of the late 20th century have come to the U.S. from all over the world, approximately 40% from Asia (Korea, Philippines, Vietnam) and many of the remainder from Latin America (Mexico, Cuba, the Dominican Republic, Haiti). California is home to 7.7 million foreign-born persons, nearly one quarter of all California residents. New York ranks second with 2.9 million and Florida ranks third with 2.1 million foreign-born. Then come Texas, Illinois, and New Jersey. The United States and Canada have changed in the sources of the immigrants, their cultures and religion. The change in Europe has been from a continent of emigration to one of immigration. It is estimated that in the 115 years before 1930, approximately 50 million people or about 12 percent of the European population in 1900, left Europe. Foreigners in the European Union are today some five million from the Community and some 11 million from outside. Yet a 'negative ideology of migration' persists in Europe in that immigration is not perceived as making a long-term contribution to society, as it is instead the perception in North America despite negative clamors to close the doors.

The Europe-North America system of migrations has changed, but all other continents have seen an equally dramatic change in recent decades: international migrations within Latin America, the flow of migrant workers from Asia to the Gulf States and Saudi Arabia and to Japan, the 9 or so millions of migrants in the New Republics formed from the collapse of the former Soviet Union. In the meeting on Globalization and International Migration organized by the General Administration in June '97, Graeme Hugo observed: "Asia is now not only a major origin of immigrants in the burgeoning South-North flows of such concern in Euro-American societies but also a target of reciprocal North-South

migrations of mostly highly skilled people but also return migrants. Moreover intra-Asian migration is now involving millions of people. Asia's huge population and fast growing workforce provide the potential for its profile in global migration to be significantly enhanced over the next decade or so. The in-built momentum to Asian international migration provided by migrant network process and the proliferation of the immigrants industry would seem to ensure that this would indeed occur.

Then, besides these geographically linked changes, there are new and old categories of uprooted people. In 1997, the JNHCR reported that there were 13.2 million refugees, 4.9 million internally displaced people, 3.3 million returned refugees, and 1.4 million others "of concern to the U7NHCR". There are unauthorized migrants, trafficked migrants, brain-drain migrants, etc.

The best estimates are that there are about 125 million persons living outside their country of citizenship, meaning that about two percent of the world's population are legal or illegal immigrants, refugees and asylum-seekers or migrant. There are several ways to think about this "nation of migrants." First, the nation of migrants is equivalent in size to the world's eighth most populous nation, Japan, and is growing faster than the world population growth. Second, many of the world's migrants are moving from relatively fast-growing and therefore "young" developing nations to aging societies that may resist the changes that accompany immigration. Third, there is no natural "end in sight" to the current wave of migrants because of uneven population growth, economic disparity, wars and persecution. Immigration promises to be a major demographic economic, and political issue in the world at the end of the beginning of the 21st century as it was for North America at the beginning of the 20th.

An analysis of these data and trends show how the movement of persons is really part of and contribution to an on-going process of globalization. Then, scholars and policy makers look at international migrations from an economic point of view as in the past, but with the added implications for population stabilization and impact on the environment. The world is seen as an interconnected community where international mobility of people is recognized as a powerful force that "generates and strengthens person-to-person relations, expands and consolidates primary networks internationally, and creates 'global-to-local' relations." Bishop Scalabrini's enthusiastic description of the future at the New York Catholic Club in 1901 is in this way becoming a social reality. In the developed receiving countries, however, tough questions are asked anew about these demographic changes. How is economic and political power going to be

shared once the new groups are settled? Confronted with the many languages and ethnic identities, will there be also enough glue to hold Americans, Canadians, French, etc. together?

For our purpose and restricting the focus of attention to North America, the changes that have come about in the ecclesial context of our specific ministry will directly affect the future mission to migrants.

3. A changed pastoral and theological context

3a. Impact on pastoral structures

The demographic changes at the end of 20th century American society have a profound influence on the structures of the Church in America. Since the first classic wave of immigrants at the turn of the century dioceses had invested in schools, magnificent church buildings, large and solid rectories, Catholic Charities offices, spacious seminaries, hospitals. After the 1960's urban neighborhoods have seen dramatic shifts of population, vocations have decreased to crisis proportion, more lay leadership has emerged, permanent deacons, pastoral centers. The phenomenon of globalization touched the Church and the migration ministry as well. Diocesan and inter-diocesan migrant ministries are linked together through offices at the level of national conferences of Bishops and these with similar structures in the universal church. This gathering is proof of a shrinking world with its international dimension and the collective experience of mobility in response to the new migrations. Mission to immigrants is effective by going beyond a model of national parish administered by a religious community or secular immigrant clergy. In the city, where most newcomers settle, ethnic neighborhood protective isolation doesn't seem realistic as in the past. The ethnic "ghetto" absorbs the pervasive American urban culture and the school system, the media, the networks created by jobs and employment make it a natural part of the American society. The "other" cannot be relegated out of site and out of daily inter-action. The experience of pluralism becomes widespread and an increasing challenge "to define the boundaries and significance of religious identity during a period of profound social and cultural transformation.

In terms of structures, a perceived noticeable difference in approach to pastoral care deals with the growing Hispanic population and the Church's preoccupation with a "parallel" ministry, as "Hispanic" structures seem to duplicate those of

“Anglos.” Specialized pastoral structures were adopted as transitional mechanisms, like a transmission belt, for the integration of Poles, Italians, French-Canadians, etc. while in the Hispanic situation they are used for the stable maintenance of cultural and linguistic identities and therefore as the preservation of a structural pluralism within the Church and not just a cultural one.

It has been observed by an acute researcher on religion in urban America: “Pastoral strategies for immigrants and ethnic groups and the attitudes of the larger society are radically different from what they were two generations ago. Today one is struck by the willingness toward innovation in the development of pastoral strategies and the efforts toward accommodation with respect to immigrant social structures when possible. Indeed, specific offices for ethnic ministries did not exist in the ...church before the 1950s...” (Dr. Peter D’Agostino, “Recent Research” in American Catholic Studies Newsletter 21,2 (Fall 1994), 16-18).

3b. Impact on theological reflection

The evolution of pastoral structures moved along with a deepening of theological insights that have tended to show that welcoming others, hospitality, diverse cultural expressions of the faith, communion in unity, are not marginal or optional aspects of the Church, but the heart of its identity and mission. At the time of Bishop Scalabrini, such an articulate reflection as we find today on the data of Scripture, theology and spirituality regarding the meaning of population movements was not yet developed. There is presently a corpus of teaching on the part of the Magisterium of the Church (the Holy Father annual messages, speeches, references of migrations and refugees and their rights in encyclicals, collective and individual pastoral letters of Bishops, essays by theologians) that evidences the increased awareness of the ecclesial community that at the core of Jesus’ message the stranger, the other, the immigrant, the persecuted refugee, the abused and trafficked children and women, are Him challenging us to make ourselves their neighbors and thus fulfill the greatest commandment by which Christians are defined, the love of God and neighbor. Two conclusions reached by a biblical scholar and a theologian are instructive. The first states that “in the light of biblical revelation, welcoming and solidarity don’t seem to be only an external answer, but one co-extensive to the very faith in Christ who revealed the Father by becoming a foreigner among men. Being foreigner - as the fourth Gospel in particular shows is a category of revelation. Therefore a dimension in which the Church itself must enter in order to be a space and place of communion, sacrament of a God who wants to welcome all humanity in his Kingdom” (Enzo

Bianchi). The second notes that “the practice of hospitality in a Christian sense is not simply a moral work of mercy, but much more a religious-spiritual chance of the experience of God. True hospitality is not simply a moral means to become saint, but much more the elementary way to meet the Saint Himself’ (Bishop Kurt Koch). A third area of reflection even more significant for its consequences in planning pastoral care regards the understanding of Church, the universal Church is in the local Church. Immigrants in their diverse cultures and expressions of the common faith witness in a concrete and visible way the catholicity and unity of the Church, communion and pluralism.

3c. Impact on religious pluralism

Besides the change affecting pastoral structural organization and theological thinking, a third development makes the current scene markedly different than at the times of Bishop Scalabrini. The religious panorama of immigrant -receiving countries has become quite diversified. A wholly new religious space is being carved out in the America, European, Canadian, Australian landscape. For example, Americans will increasingly encounter Buddhist neighbors, Muslim colleagues, and Hindu businessmen. These “foreign” religions will no longer be simply descriptions in school textbooks or exotic movie subjects. Indeed, advocates of cultural pluralism hope that the new religions will become as much a part of the American Way as historically Protestant orthodoxy. The Institute for the Study of American Religion reports that some 375 ethnic or multiethnic religious groups have already formed in the United States in the last three decades. After studying the growth from 66 in 1952 to 700 in 1993 Chinese Protestant Churches in the U.S., Fenggang Yang of the University of Houston concluded that conservative churches that emphasize evangelism and that have respected ethnic cultures have succeeded in this sector of the American religious market. The current Muslim population in the U.S. is estimated at 6 million and growing steadily with 1,500-odd mosques and a national American Muslim Council in Washington, D.C. and set to outstrip the Jewish population by 2010, making it the nation’s second-largest faith after Christianity. The implications for the preservation of the faith of Catholic immigrants and for first evangelization are obvious.

4. Future pastoral practice

The question to be asked at this point is how Bishop Scalabrini would define his objectives and apply his method of pastoral intervention in the tumultuous and still evolving field of contemporary global migrations while taking into account the perennial shortage of personnel and resources affecting the evangelizing mission

of the Church.

It could be safely assumed that the objectives would remain the same, i.e. empathy with the uprooted and defense of their rights; respect of cultural identities; priority of the religious task of preservation of the faith and evangelization. Bishop Scalabrini has been raised to the public veneration of the Church because he acted within the history of salvation as a faithful servant and minister of God's redemptive grace in Christ. Part of his gift, and I believe the reason the Popes have called him authentic apostle of migrants, was the ability and the will to look at the human person in its unity, as God looks at us. In this way all facets and needs involved in the migration experience are brought together in the will to serve and love and open to the gift and experience of faith. Both in the formulation of migration policy and in pastoral care Bishop Scalabrini adopted a comprehensive approach that today can enlighten us to avoid extreme dichotomies between social and spiritual, between direct service and advocacy. It suffices to recall his affirmation that "in everything that deals with emigration, religious, civic and national, public and private concern, can not be separated without damage," and the provisions of the first Rules of the Congregation of his Missionaries about instituting schools, learning the rudimentary notions of medicine and similar forms of assistance besides religious care.

The positive contribution of international migrations in the over-all process of globalization would also be seen by Bishop Scalabrini as providential. He had observed that migration "enlarges the concept of motherland beyond its physical and political boundaries, by making the world the motherland of man." The unity of God's family becomes more visible and effective. Basically here Bishop Scalabrini teaches us to see migrations not so much as a problem as an opportunity and a mysterious agent of transformation in the hands of Divine Providence. In the acrimonious debates of parliaments and media about the control of migrations and the assimilation or deportation of newcomers, the position of Bishop Scalabrini's followers can serve as a voice of reason and confidence in the future. This attitude is much more needed at present when the permanence of migrations as a normal social dimension of modern societies is widely acknowledged, as Bishop Scalabrini had anticipated, even with a touch of poetry: "Seeds migrate on the wings of the winds, plants migrate from continent to continent by the currents of the sea, birds and beasts migrate, - and Bishop Scalabrini continues - and the same for people who migrate either in groups or individually, always as instruments of Divine Providence that watches over and guides human destinies toward their end which is the perfection of people on earth and the glory of God in heaven.

Thus Bishop Scalabrini shows that the first pastoral action is a good understanding of the reality of migrations and a positive attitude in their regard. Furio Colombo, in the Italian daily La Repubblica, wrote (Oct. 10. 1997): "...Scalabrini has been the first (and for decades the only one) European intellectual to understand and define the phenomenon migrations, to grasp its revolutionary meaning from an historical and social point of view. He realized he had on hand the revelation of the future, even the political one, of the world... pastor and intellectual, perhaps (Scalabrini has been) the first great sociologist of emigration."

A good analysts, certainly, but primarily a man of action, Bishop Scalabrini devised, as it has been mentioned, several ways to protect, defend, help and ultimately evangelize, the migrants. Are these ways still viable or how would he adapt them before the multiple levels of change that have occurred? Projecting pastoral action into the future is a complex exercise. More than clear answers, some indications are given as signs and posters on the road to help charting future decisions.

a) The presence among the migrants as witnesses of Jesus' love and sharers of their uprooting and aspirations, as Bishop Scalabrini sent his first missionaries, remains a basic ministry. This personal dimension of solidarity becomes the leaven of the Gospel that makes the whole mass ferment. Hidden, but effective because of the power of the Spirit, this presence becomes a lesson for the local Church on how to make communion with the newcomers through personal interaction and on how faith takes precedence over any other distinction. Immigrant neighborhoods churches and chapels, shelters and hospitality homes, counseling centers and the like are privileged places of personal welcome where the faith motivation for solidarity with the immigrants leads to the incarnation of the Gospel among them, to make ourselves neighbor of the persons in need like the Good Samaritan, to live up the "humilitas" sign and message.

b) The parish remains the basic pastoral unit of the Church. The value and the excellent results given by the ethnic parish that Bishop Scalabrini identified as an invaluable model of pastoral care can probably no longer function as in the past in isolation, but must take into account that ecclesial sense of globalization and national and international networking in the field of migrations that has been already mentioned. As a transitional pastoral structure, the ethnic parish or its equivalent seems to remain effective. In a major reportage called 'The Backbone of America', Time magazine (August 4, 1997) title the article on religion: "Gathering in Faith, but not too close," saying that 'Church planters' bring ethnic congregations of Hispanics, Haitians, Vietnamese, etc. into the city's white

established churches, though not quite into the fold. Relations between new and host congregations are often not as warm as either side would like. The biggest obstacle is cultural differences built into worship styles. (When the minister of an African-American congregation was invited to give a guest sermon in a white congregation, he was warned that if he preached more than an hour, a trapdoor would open under him} Sermon styles are different, but also the music that in some services ranges from salsa to soul and tango sounds. Some pastors interviewed commented that one reason for separate congregations is that they make saving souls easier. A doctrine called the "homogeneous unit principle" says churches "grow faster when you have people of a like culture worshipping together." Others added: "Our purpose is not necessarily to be multiethnic." That's also true for many immigrant and African-American ministers. "God doesn't want us to separate out," said a minister, "but for some reason, it is in humans to want to stay with their own kind." Such observations echo long and familiar debates. However, the reality of scarce vocations, finances, of new theological insights about communion in diversity, the prophetic witness of diverse groups praying and creating community together, will it allow ignoring or downplaying multiethnic parishes, the organizational difficulties notwithstanding? Perhaps specialized pastoral agents for migrants can show the local Church some exemplary models of multiethnic parishes. More Scalabrinian multiethnic or integrated parishes in strategic dioceses can pioneer what the late Swiss Bishop Eugenio Corecco, whose ecclesiological reflection in relations to migrants has opened new theological vistas, when he wrote: "The local Church is constituted as Church that makes present and real the universal one, by integrating in its own original texture the faith identity of ecclesial minorities (or perhaps majorities) brought about by migrations. The goal must therefore be that of a unity of the people, but of a new people, that while it welcomes the richness of migrations, changes its own particularistic awareness in order to make with the migrants an experience of unity at a higher, more universal level. (Servizio Migranti, Supplemento, March-April 1995)

c) The Scalabrinian tradition has a contribution to make in the **formation of a public opinion** that reflects the insights, examples and attitudes of Bishop Scalabrini. The importance of this service for the cause of migrants cannot be underestimated given the power of media and the response to perceived popular moods on the part of legislators and even diocesan Ordinaries. Bishop Scalabrini used pamphlets, interviews, conferences, and political contacts, to convey his message. With today's resources, it seems possible to act through more structured institutions and electronic linkage systems. The Centers for Migration Studies and the various printed and electronic media in coalition with parallel resources of other Churches, universities, labor unions, independent groups of

similar philosophy could compete in the world arena for the presentation of the constructive and even necessary role of migrations. The comprehensive approach of Bishop Scalabrini translates today in coalition building with other Churches and social groups in order to reach well defined common objectives. There are two concrete examples that carry forward Bishop Scalabrini's appreciation of the critical importance of legislative and juridical protection of the immigrants and of the formation of a mentality of welcome and evangelization of the clergy and other pastoral agents. The first, regards the concerted efforts to sensitize as many countries as possible to ratify the 1990 United Nations Convention on the Protection of All Migrant Workers and Members of Their Families. The second example is the proposed John Baptist Scalabrini Institute for the Study of Human Mobility . This Institute would serve the international body of students, priests, religious sisters and brothers attending Roman Universities and Colleges, including Scalabrinian men and women.. Targeted objectives with a coalition approach and with a wide impact would maximize the limited resources.

d) In the same logic and taking into account the growing globalization of the pastoral care of human mobility, a carefully planned Scalabrini's presence in the decision-making and opinion-creating **Church** structures established to support ministry in the area of human mobility can be, as in part it already is, a multiplier of energy and impact within the whole world-wide network of pastoral policy and assistance offices and centers. As Bishop Scalabrini was ready to make available his missionaries to the new Roman dicastery he had proposed to the Pope Pius X, today Episcopal conferences and dioceses should be considered, since with new theological and canonical developments the pastoral action for migrants tend to be handled by the local Church that generally has the will and the means to link up with counterpart structures around the world. It could be of some interest to see the factual participation and influence in the national encuentros and assemblies and in the diocesan synods that in the last few years have been celebrated in various countries with regard to the theme of human mobility. It would also be of interest to see if committed lay persons sharing in the Scalabrinian ideal could also be placed in ecclesial and state migration policy centers.

e) Our Blessed Founder was move to compassion and to action because of his missionary heart. The focus of his attention was the preservation of the faith given the type of settlement the Italian and other European migrations of his time were adopting. Now Christian and non-Christian immigrants mix in the same city neighborhoods. The missions have come to us. Pastoral work with migrants implies now **an enlargement of the sense of mission**. Together with the

traditional task of preserving the faith, the announcement of the faith to the millions of newcomers arriving in developed countries from lands and cultures still untouched by the Gospel - there are well over seven million Asians in the United States, for example, - calls for a rethinking of the definition of missionary in the Scalabrinian title and in the Rules of Life and for some creative outreach initiatives for first evangelization. It is a new frontier of migrant apostolate.

5. Conclusion

The journey has been long since the days of Bishop Scalabrini. The pastoral care of migrant has move, in a way, to center stage, at least in the sense that there is a growing awareness that being Church requires creating communion with everyone in mutual acceptance and respect of different gifts, of the various traditions and cultures, and openness to the reality of an interconnected world. These concepts came to the fore clearly also in the recent Special Assembly for America of the Synod of Bishops and are anticipated in the preparatory documents of the Special Assembly for Asia. Let's pick from the several interventions at the Synod that of the Dominican Bishop of Nuestra Senora de la Altagracia en Higuey: "The massive emigration of Latin American people to the North and the growing number of tourists traveling from the North to the South represent an economic, social, political, cultural, theological and pastoral phenomenon in which the local Churches in America can and must encounter the living Jesus Christ, who is present to redeem them for conversion, communion and solidarity." Then, Proposition 20, passed with a 210 placet, 3 non placet and 3 blank ballots, one of the final Propositions submitted to the Holy Father, sums up the various points made about culture, communion, rights and duties of migrants, inter-Church cooperation and missionary action. It seems worth concluding with this panamerican ecclesial statement: "We recall the immigrants' experience who full of hope yesterday as today come to America. The Church in America must make herself watchful defense against all unjust restrictions of the natural right of every person to freely move within its own country and from one country to another. It is necessary to pay attention to the rights of the migrants and of their families, and to the respect of their human dignity, even in the cases of illegal immigration. Toward the immigrants, the Church must be visibly hospitable, integrating them in parish life, safeguarding their freedom and cultural identity, so that they may be capable of offering their contribution to the new evangelization. Cooperation between immigration and emigration Churches is particularly important to ensure pastoral care for those who emigrate. The Church in America must also be attentive to evangelize those who have arrived recently and who do not yet know Christ."

Finally, coming back to Bishop Scalabrini's example and teaching, the possibility of success and creativity in the pastoral care of human mobility in the New Millennium remains conditioned by a return to the source. "To gain all for Christ," Bishop Scalabrini wrote in his last pastoral letter, "this is the constant, the supreme aspiration of my soul." In fact, no structure, community, organization, parish or institutions can be renewed and changed if people are not changed first in their encounter with the living Christ. In the *Letter to His Missionaries for the Italians in the Americas* the Founder knows where success will come from: "As long therefore as you will remain in Him (Christ), you will feel full of superhuman energy and the fruit that you will gather cannot be but abundant and lasting." This is the road for mission among migrants also in the next Millennium.