

John Baptist Scalabrini **SAINT OF THE MIGRANTS**





John Baptist Scalabrini
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October 9, 2022

Missionaries of St. Charles - Scalabrinians
Missionaries Sisters of St. Charles Borromeo - Scalabrinians
Secular Scalabrinian Missionaries

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IN HONOREM PRINCIPIS APOST. PAVLVS V BVRGHEVS ROMANVS PONT MAX AN MDC XII PONT VII

Presentation

This collection of memories of the canonization of John Baptist Scalabrini is for the entire Scalabrinian Family. It is not only for those who personally participated in the events. It is also a way to share that experience with those who could not be present and those who will come after us.

The canonization was an event prepared with hope during the Scalabrinian year, lived with anticipation in the moments of prayer that preceded it, participated with joy in the days when it was celebrated. Now it must remain an event to return to as not to forget.

Looking back to a holy founder and inspirer is not only a source of pride, of support for personal and collective identity. It is confirmation, obligation, reference.

Confirmation that one has chosen the right family, the mission worth spending one's life for. The road that he traced and that so many after him have followed is a road that leads to an authentic encounter with Christ, a road that leads to building together with everyone, and in particular together with migrants, a more inclusive society and a Church that, bearing witness to its "catholicity," becomes a sacrament of the Kingdom.

It is an obligation to be moved by the suffering of others as he was moved, to raise one's voice against the abuse of power toward the weakest, to stand alongside those who are forced to move elsewhere, to bring the Word to those who risk not hearing or understanding it. It is the obligation to make this great saint known, to remind migrants that they have a father who intercedes, to advance like him on the path to holiness.

It is reference when enthusiasm wanes, when choices risk cracking unity, when life is not nourished by prayer, when horizons become too narrow.

These are just memories we hand over, but memories help keeping the experience alive. Returning to the day of canonization, we can savor again the joy we experienced so as to rekindle courage for the mission the Church has entrusted to us. Courage that comes from joy fears no obstacles.

Let us feel united as a Family because we have a holy father and inspirer.

Fr. Leonir Chiarello c.s.

Fr. Leonir Chiarello, cs
Superior General

Sr. Neusa de Fátima Mariano, mscs

Sr. Neusa de Fátima Mariano, mscs
Superior General

Regina Widemann

Regina Widmann, mss
General Moderator

Announcement of canonization's date

Ordinary Concistory, Saturday, August 27, 2022

Perpensio votorum de propositis Canonizationibus

Apud Dicasterium de Causis Sanctorum,
ut ab Eminentissimo Domino Marcello Sanctae Romanae Ecclesiae Cardinale Semeraro,
eiusdem Dicasterii Praefecto, accepimus, omnia quae opus sunt,
ut Beati Ioannes Baptista Scalabrini et Artemides Zatti
in Sanctorum numero censeantur, feliciter sunt expleta.
Sed et vos, Venerabiles Fratres,
antequam hoc Consistorium celebratum est,
iam per litteras mentem vestram singuli aperuistis et declarastis ipsos Beatos,
attentis praesertim nostrorum temporum adiunctis,
tamquam vitae christianae et sanctitatis exemplaria
universae Ecclesiae esse proponendos.

Sententia Summi Pontificis indicentis Canonizationum diem

Gaudemus et laetamur, Venerabiles Fratres,
quod existimastis totius Ecclesiae venerationi
Beatos Ioannem Baptistam Scalabrini et Artemidem Zatti
esse proponendos.
Itaque, auctoritate Dei Omnipotentis, Apostolorum Petri et Pauli ac Nostra,
decernimus ut Beati
Ioannes Baptista Scalabrini et Artemides Zatti
die IX mensis octobris
anno bis millesimo vicesimo secundo,
in Sanctorum album referantur.



International Honorary Committee

Invitation letter

5 September 2022

Your Excellency,

In the Consistory of August 27, the Holy Father announced that Blessed John Baptist Scalabrini, Bishop of Piacenza, Apostle of the Catechism, and Father to the Migrants, will be proclaimed a saint on October 9. The Scalabrinian missionaries, founded or inspired by him, are pleased to share this news with you, bishop of the diocese in which they continue the mission among migrants that Scalabrini began, or person near to us for institutional or missionary reasons.

For us, this event, in addition to being a source of joy, is an invitation to renew our service to the Church and to bear witness, making ourselves migrants with migrants, to the confidence that “while the world is stirring [...]; while peoples are developing and renewing themselves, while races are mingling, extending or perishing; through the noise and above these innumerable works and not without them a greater, more important, more sublime work is being completed: the union in God through Christ of all souls of good will” (J. B. Scalabrini, Address for the centenary of Christopher Columbus, 1.12.1892).

With these sentiments, we are inviting you to join the International Honorary Committee, which symbolically brings together in the charism of service to communion in the Church, so strongly emphasized by Scalabrini, the bishops of the dioceses where the communities of the Missionaries of St. Charles live and work as well as others connected to the Scalabrinian mission. Given the short time available, if you do not respond negatively to this letter, it will be our understanding that you have agreed to be part of the Honorary Committee.

Grateful for your cooperation, we profess ourselves in communion of prayer and mission.

Fr. Leonir Chiarello c.s.

Fr. Leonir Chiarello, cs
Superior General

Sr. Neusa de Fátima Mariano, mscs

Sr. Neusa de Fátima Mariano, mscs
Superior General

Regina Widmann

Regina Widmann, mscs
General Moderator



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June 1st, 2022
Feast of John Baptist Scalabrini

*Holy Mass in the basilica
of Saints Charles and Ambrose on the Corso in Rome,
presided over by His Eminence Cardinal Pietro Parolin,
Secretary of State.*

Homily of Cardinal Pietro Parolin

Dear Brothers and Sisters,

I am pleased to be here with you to celebrate the feast of Blessed Monsignor Giovanni Battista Scalabrini 25 years after his beatification and on the eve of his canonization, in the context of the Scalabrinian year that the missionaries of St. Charles have convened to make known and recount the blessed man's passion for migrants. I thank Fr. Leonir Chiarello, superior general of the congregation, for the kind invitation and cordially greet all of you present here, the Scalabrinian fathers, religious women, authorities, representatives of institutions and all of you, dear brothers and sisters.

A man was going down from Jerusalem to Jericho. The phrase with which today's gospel begins is a well-known sentence because it opens one of the most famous parables in the gospel. It presents us with a scene that is repeated even today. A man was crossing the Sahara Desert, on his way to Libya and then to Europe, and he encountered the smugglers. A man was walking on the Balkan route and encountered guards. A woman from Nigeria arrived in Italy and encountered exploiters. A caravan marched from Central America to the United States and encountered a wall. A family crossed the border between Venezuela and Colombia and had to go further because too many had already arrived.

In the many situations where the Gospel finds actualization, behaviors of indifference are repeated, perhaps backed by motives that seem reasonable. But fortunately, the behavior is also renewed of those who see and do not turn their eyes, of those who pass by and do not go beyond but approach the ones in need, of those who heal wounds and find a place to give hospitality. Blessed John Baptist Scalabrini, whose death anniversary we remember today, was one such person. At the Milan train station, he saw the migrants and recognized them ("they were emigrants"), he was struck by their plight ("I left moved"), it was not a passing emotion ("my mind often went to those unfortunates") and he felt compelled to act ("how could I remedy it?").

St. John Paul II, proclaiming him blessed, pointed to him as the authentic father to the migrants. I quote some statements from his homily on the occasion of his beatification on November 9, 1997. "Bishop Scalabrini," the pontiff affirmed, "proposed to soothe the material and spiritual wounds of so many brothers forced to live far from their homeland. He supported them in



defending the fundamental rights of the human person and wanted to help them live out the commitments of their Christian faith. As a true father to the migrants, he worked to sensitize communities to a respectful, open and supportive welcome. Indeed, he was convinced that, by their presence, migrants are a visible sign of the catholicity of the family of God and can help create the indispensable conditions for that authentic encounter between peoples that is the fruit of the Spirit of Pentecost.”

Scalabrini’s action, then, was a holistic action, activating initiatives for the protection of migrants especially at the beginning of the migratory journey, when fragilities are most pronounced; pointing out political responsibilities in the governance of migration; combating intermediaries who took advantage of migrants’ needs; reminding the Churches of origin and destination of their pastoral duties; and suggesting that migrants are not a burden but a resource for the country that welcomes them. Finally, it was an in depth action, identifying faith as the most valuable asset for migrants and migration not as a temporary anomaly of history but a structural component of it and, from the perspective of faith, a possible instrument of the plan of salvation.

We, therefore, remember him for his sensitivity and commitment to migrants. But we cannot forget that Scalabrini was first and foremost a pastor, a parish priest, a bishop totally dedicated to the good of his people, whom he loved to the core, even to the point of refusing greater recognition so as not to distance himself from his faithful. Pius X called him a learned, strong and meek bishop.

A learned bishop not because he attained special academic degrees or was the author of treatises and study manuals, but because he cultivated education in the faith through the teaching of the catechism and because he wrote much to his priests and his people, and his doctrine was the result of his ability to read experiences with the charity of a pastor and to gather facts through systematic observation. “What I will say,” he wrote, “is fruit, more than anything else, of personal experience. Before from books, I learned it from the sight of so many social plagues and miseries, on which by sacred debt I poured the balm of faith and the relief of charity.” He made three surveys in the diocese, and each survey was followed by a social initiative: for the deaf-mutes, for the rice workers, for migrants.

He was a strong bishop who did not ignore the problems of his time, but involved himself personally, first on the social question, where he proposed countering atheistic socialism with a Christian socialism, and then on the Ro-



man question, where he advocated conciliation between Church and State. For Scalabrini, conciliation happens above all in concrete initiatives, and he saw responsibility to migrants as a ground where State and Church were called to collaborate. He was especially strong in defending the truth and the autonomy of bishops from extra-hierarchical interference.

A gentle bishop, he knew how to reciprocate evil with good. To a prelate who asked him to forgive those who had fought and opposed him he replied, “Bishop Scalabrini has forgotten everything, because he never hated.” His meekness became concrete in the countless works of charity that he initiated and supported. And he knew how to be a friend and collaborator of so many blessed and saints of his time, such as blessed Giuseppe Toniolo, St. Luigi Guanella, St. Frances X. Cabrini, Blessed Clelia Merloni, Blessed Rosa Gattorno and especially the bishop of Cremona, Msgr. Geremia Bonomelli, a companion and friend in so many battles.

Pope Francis, who shares Scalabrini’s passion for migrants and refugees, categories that society discards but that faith embraces in the vision of an increasingly inclusive world, wanted to point to this learned, strong and meek bishop



as an example and for this he will proclaim him a saint. An example of a Church that does not close in on itself but goes out to transform the peripheries into the center, goes out to make everyone feel that they belong to it, because in it all peoples and all languages are gathered, as Isaiah reminded us in the first reading.

Many things have changed since Scalabrini's time. Immigration today reveals a new and more complex face. We are witnessing a reshuffling of different peoples, cultures and religions. The number of refugees and exiles has increased dramatically. All this takes place not without misunderstandings and tensions. But Blessed Scalabrini remains an example, remains a light, remains a powerful reminder. A powerful call to recognize and respect the inalienable rights of the human person in a society that often does so only in words. A call to remind ourselves that we all live in one global village in which the fate of the individual is the fate of all. A call to change our outlook and approach: from *homo homini lupus* as the English philosopher Hobbes proclaimed to *homo homini frater* as Scalabrini stated in one of his writings.

A call to consider that the migrants knocking at our door are not just the poor beaten and left by the wayside. They are the Samaritans who come to meet our societies, that are opulent but sick with indifference and selfishness, and are available to heal our wounds. If welcomed and integrated, they are available to build the future with us.

To his prayer, then, and to his intercession with God we confidently turn.





October 8, 2022
The welcoming of pilgrims

*We show ourselves welcoming,
not only in words but with concrete gestures,
to those both near and far, and all those buffeted
by the ups and downs of life.*

From the Homily of Pope Francis



*“Love is the main attribute of God. All who believe in God display this attribute of His, and indeed, we could see it in the people who participated in the trip to Rome. This is the most beautiful memory for us...”
(Samad and Qamar, Afghanistan)*





“For me, as a young migrant, it was an unforgettable experience. I felt very happy to represent all the young migrants... However, the happiness and joy I felt was not because I was among those in the first places, but because I could carry in my heart the wishes, dreams, sufferings, sorrows and joys of all my migrant brothers and sisters who could not be there. Especially for those who died on the way. We have always been one family, but the problem is that we have forgotten that we are all God’s children. Now more than ever St. J. B. Scalabrini intercedes for us before the Father, so that with concrete actions we fight for the unity of the human family.” (Alán, Mexico)



The musical: Per terre lontane

Siamo pellegrini senza tempo, senza età,
sempre alla ricerca di un qualcosa, di un perché.
Siamo forestieri in ogni patria, ogni città,
mentre camminiamo verso Dio.

*Il nostro viaggio solo terminerà
in quella terra promessa da Dio.
E seguiremo le orme che tu
ieri hai tracciato per noi.
Un mondo nuovo comincia da qui,
coi nostri semi di pace e unità,
e un vento lieve poi ci porterà
per terre lontane con te.*

Credo nei miracoli che sanno di utopia
credo che il futuro non è stato scritto già.
Esuli e migranti, noi vogliamo libertà:
una terra e un popolo di Dio.







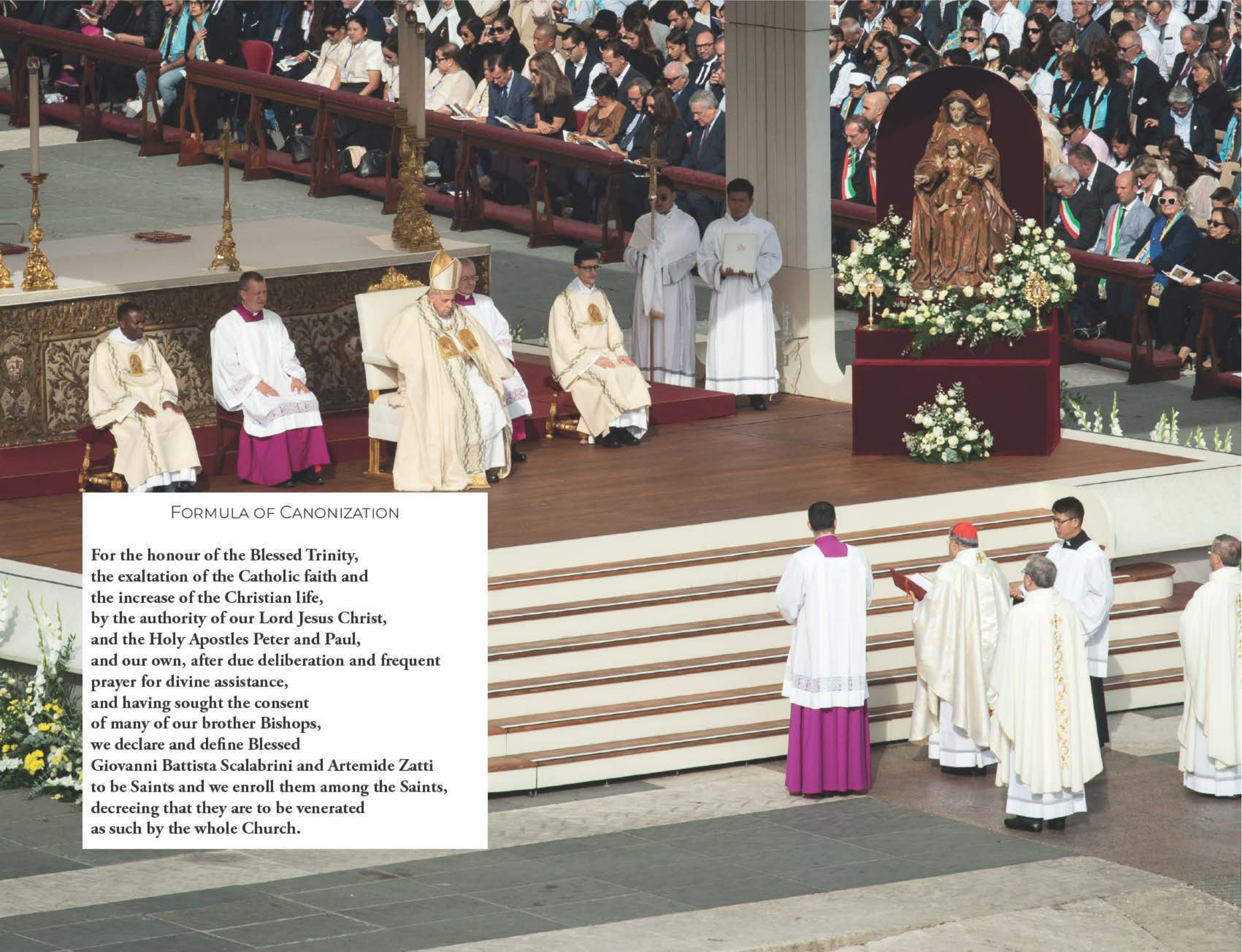
IN HONOREM PRINCIPIS APOST PAVLVS V BVRGHESIVS ROMANVS PONT MAX AN MDC XII PONT VII



October 9th, 2022
The canonization

*The exclusion of migrants is scandalous.
Actually, the exclusion of migrants
is criminal.
They are dying right in front of us.*

From the Homily of Pope Francis



FORMULA OF CANONIZATION

**For the honour of the Blessed Trinity,
the exaltation of the Catholic faith and
the increase of the Christian life,
by the authority of our Lord Jesus Christ,
and the Holy Apostles Peter and Paul,
and our own, after due deliberation and frequent
prayer for divine assistance,
and having sought the consent
of many of our brother Bishops,
we declare and define Blessed
Giovanni Battista Scalabrini and Artemide Zatti
to be Saints and we enroll them among the Saints,
decreeing that they are to be venerated
as such by the whole Church.**

Homily of the Holy Father

As Jesus was walking along, ten lepers met him and cried out: “Have mercy on us!” (Lk 17:13). All ten were healed, yet only one of them returned to thank Jesus. He was a Samaritan, a kind of heretic for the Jewish people. At the beginning, they were walking together, but then the Samaritan left the others and turned back, “praising God with a loud voice” (v. 15). Let us stop and reflect on these two aspects of today’s Gospel: walking together and giving thanks.

First, walking together. At the beginning of the account, there is no difference between the Samaritan and the other nine. We only hear that they are lepers, who together, as a group, approach Jesus. Leprosy, as we know, was not only a physical affliction, one which even today we must make every effort to eliminate, but also a “social disease”, since in those days, for fear of contagion, lepers had to remain apart from the community (cf. Lev 13:46). Hence, they could not enter villages; they were kept at a distance, isolated and relegated to the margins of social and even religious life. By walking together, these lepers indicted a society that excluded them. We should also note that the Samaritan, although considered a heretic, “a foreigner”, is part of their group. Brothers and sisters, whenever disease and fragility are shared, barriers fall and exclusion is overcome.

This image is also meaningful for us: when we are honest with ourselves, we realize that we are all sick at heart, all sinners in need of the Father’s mercy. Then we stop creating divisions on the basis of merit, social position or some other superficial criterion; our interior barriers and prejudices likewise fall. In the end, we realize once more that we are brothers and sisters. Even Naaman the Syrian, as the first reading reminded us, for all his wealth and power, could only be healed by doing something simple: wash in the river in which everyone else was bathing. First of all, he had to remove his armor and his robes (cf. 2 Kings 5). We would do well to set aside our own outer armor, our defensive barriers, and take a good bath of humility, mindful that all of us are vulnerable within and in need of healing. All of us are brothers and sisters. Let us remember this: the Christian faith always asks us to walk alongside others, never to be solitary wayfarers. Faith always urges us to move beyond ourselves and towards God and our brothers and sisters, never to remain enclosed within ourselves. Faith invites us to acknowledge constantly that we are in need of healing and forgiveness, and to share in the frailty of those who are near to us, without feeling ourselves superior.

Brothers and sisters, let us reflect and see if in our lives, in our families, in the places where we daily work and spend our time, we are capable of walking together with others, listening to them, resisting the temptation to lock ourselves up in self-absorption and to think only of our own needs. To walk together – to be “synodal” – is also the vocation of the Church. Let us ask ourselves if we are really communities truly open and inclusive of all; if we cooperate, as priests and laity, in the service of the Gospel; and if we show ourselves welcoming, not only in words but with concrete gestures, to those both near and far, and all those buffeted by the ups and downs of life. Do we make them feel a part of the community? Or do we exclude them? I am troubled when I see Christian communities that divide the world into the good and the bad,



saints and sinners: this makes them feel superior to others and exclude so many people that God wants to embrace. Please, always be inclusive: in the Church and in society, which is still marred by many forms of inequality and marginalization. Always be inclusive. Today, the day in which Bishop Scalabrini becomes a saint, I think of emigrants. The exclusion of emigrants is scandalous. Actually, the exclusion of emigrants is criminal. They are dying right in front of us, as the Mediterranean is the largest cemetery in the world. The exclusion of emigrants is revolting, sinful and criminal. Not opening doors to those in need – “No, we do not exclude them, we send them away” to camps, where they are exploited and sold like slaves. Brothers and sisters, today let us call to mind these emigrants, especially those who are dying. And those who are able to enter, do we welcome them as brothers and sisters or do we exploit them? I simply pose the question.

The second thing is giving thanks. In the group of the ten lepers, there was only one who, realizing that he was cured, turned back to praise God and to show gratitude to Jesus. The other nine were healed, but then went their own way, forgetting the one who had healed them. They forgot the graces given to them by God. The Samaritan, on the other hand, makes the gift he received the first step of a new journey: he returns to the one who healed him; he goes back to Jesus in order to know him better; he enters into a relationship with the Lord. His grateful attitude, then, is no mere act of courtesy, but the start of a journey of thanksgiving: he falls at Jesus’ feet (cf. Lk 17:16) and worships him. He recognizes that Jesus is the Lord, that Jesus is more important than the healing he received.

This is a great lesson also for us, brothers and sisters, who daily benefit from the gifts of God, yet so often go our own way, failing to cultivate a living and real relationship with him. This is a nasty spiritual disease: we take everything for granted, including faith, including our relationship with God, to the point where we become Christians no longer able to be amazed or to give thanks, lacking in gratitude and incapable of seeing the wonders of the Lord. A woman I know used to say, “They are rose-water Christians”. We end up thinking that all the gifts we receive each day are natural and due to us. Gratitude, the ability to give thanks, makes us appreciate instead the presence in our lives of the God who is love. And to recognize the importance of others, overcoming the dissatisfaction and indifference that disfigure our hearts. It is essential to know how to say “thank you”. To thank the Lord each day and to thank one another. In our families, for the little gifts we receive daily and so often do not even think about. In the places we spend our days, for the many services which we enjoy and for all those people who support us. In our Christian communities, for the love of God that we experience in the closeness of our brothers and sisters who, often silently, pray, sacrifice, suffer and journey with us. So please, let us not forget to say these key words: thank you!

The two saints canonized today remind us of the importance of walking together and being able to give thanks. Bishop Scalabrini, who founded two Congregations – one male and one female – for the care of emigrants, used to say that in the shared journeying of emigrants we should see not only problems, but also a providential plan. Precisely because of the migrations imposed by persecutions, the Church pressed beyond the confines of Jerusalem and of Israel, and became ‘catholic’;



thanks to the migrations of our own days, the Church will be an instrument of peace and of communion among peoples. The emigration currently taking place in Europe is causing great suffering and forcing us to open our hearts – that is the emigration of Ukrainians who are fleeing from war. Let us not forget war-torn Ukraine. With great vision, Scalabrini looked forward to a world and a Church without barriers, where no one was a foreigner.

For his part, the Salesian Brother Artemide Zatti – with his bicycle - was a living example of gratitude. Cured of tuberculosis, he devoted his entire life to serving others, caring for the infirm with tender love. He was said to have carried on his shoulders the dead body of one of his patients. Filled with gratitude for all that he had received, he wanted to say his own “thank you” by taking upon himself the wounds of others.

Let us pray that these Saints, our brothers, may help us to walk together, without walls of division; and to cultivate that nobility of soul, so pleasing to God, which is gratitude.









Scalabrini's family

Scalabrini had three brothers and three sisters: Antonio (1834-1907); Giuseppe (1836-...) who emigrated to Argentina and disappeared in the shipwreck on the coast of Peru; Maddalena (1841-1928); Giuseppina Giacinta (1844-1927) who married Cav. Pietro Gatti; Pietro (1848-1916) who emigrated to Argentina and was an important scholar, father of Raul Scalabrini Ortiz, a well-known writer and politician of the Argentine republic; Angelo (1851-1917) who became a professor of philosophy and inspector of Italian schools abroad; Luisa (1854-1943) who testified in the diocesan process for Scalabrini's beatification in 1937.

Maddalena Scalabrini married Placido Bianchi. Among their children were Fr Attilio Bianchi (1870-1951), who performed secretarial duties for Pius X and later for Benedict XV and who retired in 1917 to the hermitage of Camaldoli, under the name of Girolamo; and Fr Alfonso Bianchi (1878-1946), who was parish priest in Rebbio (CO). Another son, Giuseppe Bianchi, married Angiola Disolina Aliverti. Among their children were Don Amerigo Bianchi, a priest of Don Orione's congregation, and Placido Bianchi, who emigrated with his brother to Castanhal, in the state of Pará, Brazil. The brother died in the forest, where they made sleepers for the railroad tracks, while Placido returned to Italy. One of Placido's children, Giuseppe, moved with his family from the Como area to Finale Ligure, where Attilio and Cristina were born, and who are therefore Scalabrini's great-great-grandchildren. They participated in the canonization's mass and were also received by Pope Francis. Attilio and Cristina now live in the province of Syracuse. Their son Edoardo is a renowned naval engineer.



“Seeing Pope Francis and St Peter’s square packed with pilgrims, or rather migrants who had come specifically to see their father in heaven become a saint, struck me deeply. All the testimonies of his actions for and with migrants have been handed down to us to this day, and more than a century after his death, the life of the Bishop of Piacenza is still a beacon, not only for those in the world who serve a suffering and migrating humanity, but also for those who help, pray and walk alongside migrants.”
(Jean Christophe, Ivory Coast)

“There is this expression about the language of love: if you know this language, you can understand another person even if you don’t know the language they speak... Even though I did not understand Italian, during the Holy Mass of the canonization I could feel the connection with the Church. We pilgrims were from different countries, and all connected through Jesus: we all speak the same language which is called love.”
(Stephen, Pakistan)



“An intense and profound experience of communion in diversity and of “Church from the Gentiles,” in the sign of Bishop Scalabrini. I resonate with the words that Pope Francis entrusted to us and that Bishop Scalabrini embodied in his life: walking together as brothers, spreading the culture of encounter, the beauty of diversity, not leaving behind the last ones.”
(Benedetta, Italy)



“This is what I will treasure in my heart, the beauty of being together with joy, breaking down the perverse mental barriers that push away those who are different from us because they are ‘dangerous.’ Undoubtedly Scalabrini’s canonization is a changing experience, it is the ultimate example of how Faith is joy, a fundamental ingredient for everyday life to set the conditions to make the Other feel welcomed, valuing the uniqueness and distinctiveness of each individual.” (Marta, Italy)

Decree of Canonization

"I am here to make myself all things to all people." (1 Cor. 9:22)

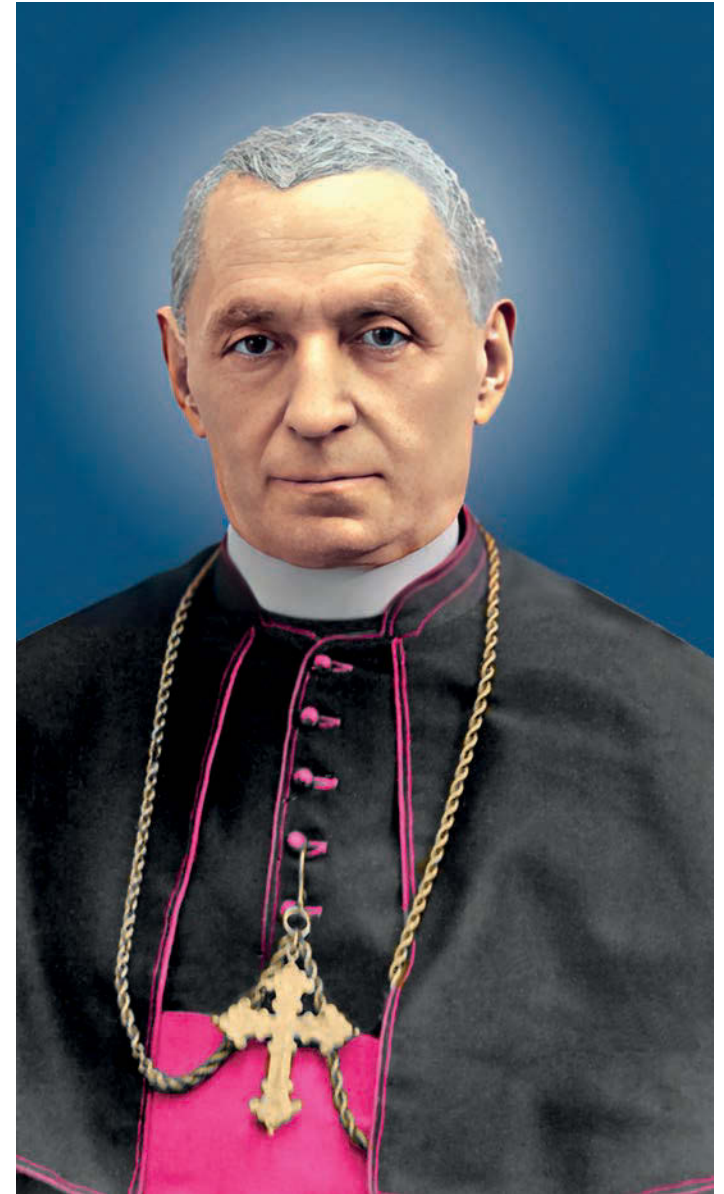
Blessed John Baptist Scalabrini made St. Paul's motto his own and lived it intensely throughout his life. He repeated it when he met people on pastoral visits and recommended it to his priests and missionaries as a life's goal.

Born in Fino Mornasco (Como) on July 8, 1839, the third of eight children, he was baptized the same day. His vocation to priestly life matured under the guidance of the parish priest and so, in October 1857, he entered the seminary of S. Abbondio. Gifted with a fine intelligence, he distinguished himself during his studies, where he also had as a companion St. Louis Guanella, three years his junior. He was ordained a priest on May 30, 1863, by Msgr. Giuseppe Marzorati, bishop of Como.

In the following months he asked to join the Pontifical Institute for Foreign Missions (PIME), but the bishop did not agree to it and appointed him vice-rector of the seminary and professor of history and Greek. In 1867 he became involved in caring for people with cholera disease in Portichetto, a village near Fino Mornasco, earning for this a medal of civil valor from the government. In the same year he was assigned as rector of the seminary. In 1870 the bishop appointed him parish priest of San Bartolomeo, a parish on the industrial outskirts of Como. As parish priest, he developed his sensitivity to various social initiatives, including one for textile workers and deaf-mute women, and he opened Como's first men's oratory. He increased the passion for teaching religion by writing, in 1875, the *Small Catechism for Kindergartens*. To the First Vatican Council he devoted 11 lectures, delivered in the cathedral in 1872, which had four editions, one also from the Salesian printing house thanks to Don Bosco's appreciation. This activity contributed to his appointment as bishop of Piacenza in 1876, at the age of only 36.

He was consecrated bishop on January 30, 1876. Blessed Scalabrini's first initiatives as bishop revealed what would be his ministry for 29 years: direct contact with the people, reform of diocesan life, attention to the clergy, concern for the teaching of Christian doctrine, charity to the neediest. In short, a man all of God and all for God. He sought to imitate St. Charles Borromeo, whom he chose as his model. In his program he declared that he considered himself sent to the poorest and most unfortunate. He worked tirelessly precisely in helping the poor, even giving away his possessions to help them during the famine of 1889-1890. Benedict XV called charity the preeminent of his virtues.

He sought contact with the people and already in the first year of his episcopate he announced the first pastoral visitation. He visited the diocese, which had 364 parishes, many of them in mountainous areas, as many as five times. To give new impetus to catechesis, he worked on two converging directions: the formation of the clergy and the instruction of the people. He organized the teaching



of catechism in the form of a school, adults included. In 1876 he founded the “Catholic Catechist,” the first Italian catechetical journal, which later became national and lasted until 1940. In 1889 he carried out the first National Catechetical Congress in Piacenza. Through catechesis he aimed, even before religious instruction, at the education of the whole person. For his great commitment to catechetical ministry, Pius IX called him “Apostle of the Catechism.”

He paid great attention to the ministry of the Word, cared for not only through homilies but also through his writings. He sent sixty pastoral letters, especially at the beginning of Lent but also in other circumstances. He convened three diocesan synods. He renewed discipline and studies in the three seminaries, anticipating Leo XIII’s Thomistic reform and Pius X’s reform of Gregorian chant. He facilitated the rise of the magazine *Divus Thomas*, which began publication in 1880. He restored the Cathedral to its former Lombard-Romanesque splendor, inaugurating it in 1901.

In religious-social action, he was very sensitive to the problems of peasants and workers, giving impetus to welfare and mutual aid initiatives on their behalf. In 1879, he founded an institute in Piacenza for the assistance and schooling of deaf-mutes. He also did his best to assist the many seasonal migrants, mostly women, who traveled each year from his diocese to the provinces of Piedmont and Lombardy to harvest and husk rice. He was passionately concerned with the animation of the laity. Considered a “transigent” bishop, his differing views on the Roman question made him a target of the intransigent current, but he always retained a spirit of understanding and forgiveness.

Struck by the seriousness of the migratory phenomenon of those years, when Italians were leaving en masse to go to the Americas, Blessed Scalabrini set about studying it, publishing on it, stimulating the sensitivity of Italian society through a series of conferences in various cities, and thinking about an institutional way of accompanying migrants. He involved the Congregation de Propaganda Fide and told Leo XIII about it, who, with the brief *Libenter agnovimus* of November 15, 1887, approved the institute even before it came to life on November 28, 1887. To the congregation of missionaries Scalabrini also added on April 12, 1889, a lay institution, the Association of Assistance for Italian Emigrants (St. Raphael), with the task of providing assistance especially in ports of embarkation and disembarkation. The religious were also joined by the nuns, founded on October 25, 1895. Encouraged by Leo XIII, he visited missionaries and migrants in the United States in 1901, and three years later went to South America to visit missionaries and migrants in Brazil. The follow-

ing year, on May 5, he sent Pius X a memorial in which he advocated the idea that a commission be established in the Holy See for the care of all migrants in the world. Worn out by the fatigues of the missionary journey, he rendered his soul to God on June 1, 1905, the Feast of the Ascension of the Lord. Scalabrini’s pastoral action on behalf of migrants continued even after his death and developed, albeit amidst not a few difficulties, through the two religious Families he founded. In 1961 the Institute of the Secular Scalabrinian Missionaries, inspired by him, came into being.

On March 16, 1987, St. John Paul II declared the heroic virtues of the Servant of God Bishop John Baptist Scalabrini. That same year, Scalabrinian sister Paolina De Angeli, suffering from a tumor declared by doctors to be malignant and incurable, was healed, and the miraculous healing was attributed to Scalabrini’s intercession. On July 7, 1997, John Paul II signed the Decree by which he recognized the miracle and attributed it to the intercession of John Baptist Scalabrini, and on November 9, 1997, he proclaimed him blessed. Considering the context in which the world finds itself today and recognizing in Blessed John Baptist Scalabrini the figure of a man of God and pastor of the Church as relevant as ever due to his work and dedication to migrants, in the context of the Scalabrinian Year (Nov. 7, 2021 - Nov. 9, 2022) for the twenty-fifth anniversary of his beatification, the General Postulation of the Missionaries of St. Charles addressed Us, proposing their Founder as a candidate for the universal cult of the Church, as well as special protector and heavenly patron of migrants and refugees. Following in the footsteps traced by the Scalabrinian Congregations and their General Postulation, postulatory letters were then received by the Supreme Authority of the Church from many members of the ecclesiastical hierarchy with the request that they wish to decree the desired canonization of Blessed Scalabrini by dispensing, *pro gratia Summi Pontificis*, from the examination of an alleged miraculous event. Having approved this supplication, the *Positio super canonizatione* was prepared. In the ordinary session of May 17, 2022, it was submitted to the study of the Cardinals and Bishops of the Congregation for the Causes of Saints, who formulated their favorable judgment in view of Our final decision regarding the canonization of Blessed Scalabrini. In the audience granted on May 21, 2022, to the most eminent Cardinal Marcello Semeraro We ourselves determined that an ordinary public consistory be held to vote on the canonization of Blessed Giovanni Battista Scalabrini. In the ordinary public consistory of August 27, 2022, we thus decreed that the canonization of Blessed Scalabrini should take place on October 9, 2022, in Rome, XXVIII Sunday of Ordinary Time. *Hodie igitur...*

October 10, 2022

Audience with the Holy Father

*I urge you,
Scalabrinian missionaries,
to always be inspired
by your holy Founder,
father to the migrants, to all migrants.
May his charism renew in you the joy
of being with migrants,
of being at their service,
and to do so with faith.*

From the address of Pope Francis





*“The fact that Scalabrini has been proclaimed a saint is a special blessing for us refugees, in a world full of wars and persecution. In St. Peter’s Square I also saw another extraordinary thing: a monument for all refugees who cross the Mediterranean by boat. This monument left an impression in me that will never be erased from my heart, because I too have been on a boat in the Mediterranean. I thank God for everything!”
(Berhe, Eritrea)*



“At Casa Scalabrini I felt immediately welcomed and at home: I could cook independently and, thanks to the classes, I could learn Italian and much more. Above all, they helped me get to know many people from all over the world. I stayed at Casa Scalabrini about a year; it was a beautiful path that helped me to achieve autonomy, because now I am using in my life what I learned at Casa Scalabrini. For me it was a bridge to a normal life. The operators became like my family and today I still see them often.”
(Sonam Tsering, Tibet)

“Because of our blessings and never forgetting the plight of migrants, our families, are integral members of the Scalabrinin Family. In the past 40 years we have been advocates and supporters of the most vulnerable in our communities and thousands of migrants in rebuilding their families’ homes in a welcoming and protective country. We have followed and are embracing the spiritual dream of Saint John Baptist Scalabrini, the Father to the Migrants.”
(Fiuza, Cortellucci and Racco families, Canada)



Homily by Card. Oscar Cantoni

Dear brothers and sisters, beloved in the Lord,

Welcome all of you to this our common home, coming from the various regions of the world, from so many peoples and nations. Feel welcomed by the Father's blessing embrace.

By the power of his witness, John Baptist Scalabrini, who was declared a saint yesterday, offers us a living reflection of God the Father's ardent love for every man, for every migrant in particular, and we all feel enlivened and consoled by the certainty of his love.

Holy Mother Church gathers us today in this liturgical assembly to raise to the Most Holy Trinity a song of praise and thanksgiving through the Eucharistic Celebration. Through Christ, the beloved son, obedient to the supreme gift of self on the cross, by the power of the Holy Spirit, let us therefore raise copiously to God, our Father, the common prayer of praise and thanksgiving for the recognition of the holiness of the one who is for us father and protector.

If, through our St. John Baptist Scalabrini, we revive and multiply the awareness and joy of feeling that we are God's beloved children, at the same time we are stimulated to welcome and recognize each other as true brothers and sisters, without ignoring or underestimating our origins, on the contrary, exalting the differences and the multiple contexts of life from which we come. Also becoming more precious are the difficulties and sufferings of the human condition of you migrants, in the many contexts of life in which you are inserted, including the labors of your integration into your new environments.

It comes as appropriate as ever the Gospel parable proposed in today's liturgy of the Word. We can very easily identify the saintly Bishop Scalabrini in the noble figure of the Samaritan, who made himself the neighbor of the wounded Jew, made himself close to him, lovingly and respectfully cared for that poor man left on the ground by the side of the road. Migrants, too, are often like the seriously wounded man in the parable, subservient to so many prejudices, conditioned by so many historical and cultural barriers, sometimes suffering even petty interests.

Just as the Good Samaritan was "able to interrupt his journey, to change his plans, to be willing to open himself to the surprise of the wounded man



who needed him” (FT 99), so the saintly Bishop Scalabrini, who was a priest in Como and then bishop of Piacenza, was able to continually reorganize himself, putting the migrants’ difficulties first, having made their dramas his own and having chosen to accompany and support them in their needs.

He not only empathized with the refugees, but also made every effort, including with civil leaders, so that they would not feel abandoned to a miserable fate. He showed himself to be a vigilant, proactive presence, fostering the conditions for the migrants to be welcomed by their new living environment, especially in Christian communities, and to be recognized as a gift and a true resource.

We have come to know and love the holy Bishop Scalabrini through the presence and active commitment of those who have embraced his life project by following Christ, making themselves available to migrants, accompanying and supporting them with every solicitude.

They are the Congregations of the Scalabrinian Missionaries and Sisters and the Scalabrinian Secular Missionaries, who, inspired by Him, have followed His example, the first daughters and sons who continue and develop over time the prophetic openings of their Founder. According to the needs of the different contexts of life, in the various countries of the world, they share a common

mission, so urgent and necessary even today. We thank them for their commitment to help and assist refugees and migrants, while stimulating society and institutions to support those who have lost homeland, family, work and dignity.

We sense, at the same time – to return to the Gospel parable – that each of us too may be faced with a choice every day: that of being a good Samaritan, or of reacting, in different situations, as wayfarers passing by at a distance, without compromising. Often, we too do not know how to shake off indifference, which is estrangement, disinterest, disengagement.

Let the example of St. John Baptist Scalabrini and his disciples awaken in all of us an interest in others, our caring for one another, excluding no one.

Indeed, we are all responsible for the “culture of encounter,” the only one capable of building a more just and fraternal world, a better world.

May this feast of the peoples, which we are living through the Eucharistic celebration, make us one with the Lord, but also with each other, called to become friends, even of the poorest and the last.



Superior General's speech welcoming the Holy Father

Holy Father,

Our Scalabrinian Family is pleased that you have given us this opportunity to thank you personally, along with the Dioceses of Piacenza and Como and the migrant communities we work with, for the grace of proclaiming John Baptist Scalabrini a saint. It was a great joy for us! "May I make myself a saint." This was a frequent expression in John Baptist Scalabrini's resolutions. And Scalabrini did not consider holiness as something impossible to achieve. "What formed the most illustrious saints were not extraordinary gifts, luminous apparitions, amazing miracles. It was the fidelity with which they fulfilled the duties of their state and fulfilled them in front of God. Here is the true, essential character of holiness." You recently reminded us, "Holiness sprouts from the concrete life of Christian communities. Saints do not come from a 'parallel world'." Let us say, Holy Father, that many times, listening to you, we seem to hear Scalabrini's voice. Particularly when you talk about migrants.

Yesterday you left us with a question: "Today we think of our migrants, those who die and those who are able to enter; do we receive them as brothers or do we exploit them?" St. John Baptist Scalabrini looked at the migrants of his time, to the "thousands of our brothers who live almost without defense of the distant homeland, the object of bullying too often unpunished without the comfort of a friendly word," and concluded: "I confess, the flush of redness rises in my face, I feel humiliated in my quality of priest and citizen." After your question and remembering the words of our holy founder and inspirer, we should feel our minds and hearts touched even more. Even more, after canonization, we must be able to blush when we see our migrant brothers and sisters exploited and humiliated.

Therefore, besides being a reason for joy, the canonization of John Baptist Scalabrini is a responsibility for us. The responsibility to allow ourselves to be moved, so as not to become victims of the indifference that characterizes so much of our time. The responsibility then not to have a sterile emotion, but an active one that becomes capacity to remedy the injustices we see. The responsibility to sensitize society and governments so that they do not close themselves off in selfishness that leads to exclusion, the exclusion that, as you told us yesterday, becomes "criminal exclusion" because it leads migrants to die before our eyes. In this perspective, responsibility is converted into co-responsibility with governments, international bodies, civil society organizations and the Church. The responsibility to be humbly at the service of the Church, the Church that is our Mother. Saint Scalabrini said, "Let us look into the face of our Mother and be ashamed of having done so little for her so far."



Above all, after canonization we must feel more strongly the responsibility to become saints and that is, as you teach us, to have “first of all the experience of being loved by God, of freely receiving his love, his mercy.” We pray that the joy we experienced yesterday will not be the excitement of a day, “but the certainty that we can face everything with the grace and audacity that come from God.” The audacity to be able to face the challenges that the world of human mobility sets before us knowing that we are guided by a holy Founder who, even in the dramas of his time, knew how to have the foresight of the man of faith, the foresight to understand that “the Providence that presides over human destinies, guides them, even through catastrophes, toward the goal, which is the perfecting of man on earth and the glory of God in heaven.”

We feel comforted, in our mission, knowing that the Holy Father is indicating for us today the road ahead, as it was pointed out in his time by Saint

Scalabrini, who, writing to Pius X, said that he had seen “the faith die out in millions of souls for lack of spiritual nourishment” and concluded that “it is urgent to provide and that it is a grave error, not to say a fault, of all of us in charge of the governance of the Church to allow this state of affairs to be prolonged.” These are the words in the Memorial written to the Pope, in which Scalabrini calls for intervention by the universal Church for all migrants. They are the words we humbly leave as a gift to you, along with our prayers, as we invoke your apostolic blessing on the Scalabrinian Family, on the communities of migrants, refugees and seafarers among whom we work, and on all those of good will who share the mission the Lord has entrusted to us through Saint J.B. Scalabrini.

Fr. Leonir Chiarello, cs
Superior General



Address of His Holiness Pope Francis

Dear brothers and sisters, good morning and welcome!

You are all celebrating, aren't you? I thank Fr Chiarello for his words of greeting and presentation. I am pleased to be able to spend some time with you, who participated yesterday in the Eucharistic celebration and in the Canonization of Blessed John Baptist Scalabrini. You are a very diverse group — this is good! There are missionaries, missionary sisters, secular missionaries and lay Scalabrinians; there are faithful from the dioceses of Como and Piacenza; and then there are migrants from many countries: a good mix, and this is good. In this way, you represent well the breadth of the work of Bishop Scalabrini, the openness of his heart, for which, so to speak, one diocese was not enough.

His apostolate in support of Italian emigrants was of great relevance. In that time, thousands left for the Americas. Bishop Scalabrini viewed them with the gaze of Christ, of which the Gospel speaks; for example, Matthew writes: “When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (Mt 9:36). And he became involved, with great charity and pastoral intelligence, to guarantee them adequate material and spiritual assistance.

Today, too, migration constitutes a very important challenge. It highlights the urgent need to put fraternity before rejection, solidarity before indifference. Today, every baptized person is called upon to reflect God's gaze towards migrant and refugee brothers and sisters — there are many of them — to let his gaze broaden our own gaze, thanks to the encounter with humanity on the move, through tangible closeness, following the example of Bishop Scalabrini.

We are called today to live out and spread the culture of encounter, an encounter on an equal footing between migrants and the people of the host country. It is an enriching experience, inasmuch as it reveals the beauty of diversity. And it is also fruitful, because the faith, hope and tenacity of migrants can be an example and a spur for those who want to commit themselves to building a world of peace and well-being for all. And that it may be for everyone, as you well know, we must start from the last: if we don't start out from the last, it isn't for everyone. As in mountain hikes: if the ones in front run, the group breaks up, and the first ones after a while burst out; if instead you keep pace with the last ones, you all go together. This is a rule of wisdom. When we walk, when we go on a pilgrimage, we always need to walk at the pace of the last ones.

To make fraternity and social friendship grow, we are all called upon to be creative, to think “outside the box”. We are required to open up new spaces where art, music and



being together become tools for intercultural dynamics, where the richness of the encounter with diversity can be savored.

Therefore, I urge you, Scalabrinian missionaries, to always let yourselves be inspired by your holy founder, father to the migrants, to all migrants. May his charism renew in you the joy of being with migrants, of being at their service, and of doing so with faith, inspired by the Holy Spirit, in the conviction that in each one of them we encounter the Lord Jesus. And this will help you have the style of generous giving, of sparing no physical and economic resources to support migrants in a holistic way; and it will also help you to work in communion of purpose, as a family, united in diversity.

Dear brothers and sisters, may the holiness of John Baptist Scalabrini “infect” us with the desire to be holy, each one in an original, unique way, as God’s infinite imagination has made us and wants us to be. And may his intercession give us the joy, and give us the hope to walk together towards the new Jerusalem, which is a symphony of faces and peoples, towards the kingdom of justice, fraternity and peace.

Thank you for coming to share your celebration! From my heart I bless you and the companions of your journey there where you live. And please, do not forget to pray for me. Thank you!





Hymn to Scalabrini

G. Beltrami - F. Buttazzo

Uomo del tuo tempo nella santità,
servo del Signore nella verità,
Padre dei migranti nella carità,
guidaci nel mondo insieme a te.

*Sulla tua strada ci siamo anche noi
e camminiamo ogni giorno con te
per costruire ancora nel mondo
una nuova umanità.*

Dio, liberatore del tuo popolo,
l'hai salvato un giorno dalla schiavitù.
Oggi mandi ancora uomini tra noi
per salvare questa umanità.

Hymn to Scalabrini

G. Battistella, E. Arametti

Perché un giorno nessuno
si trovi costretto a fuggire,
perché un giorno nessuno
si trovi costretto a migrare,
te, Padre dei migranti, preghiamo
che un'opera grande si compia:
radunare i dispersi
far patria dell'uomo il mondo.

Perché un giorno nessuno
respinga il fratello al confine,
perché un giorno nessuno
nel deserto lo lasci morire,
te, Padre dei migranti, preghiamo
che il mondo si lasci cambiare;
nella Chiesa di tutti
ognuno si possa incontrare.

*Guidaci sulle tue orme,
tu, vescovo, padre e profeta,
benedici i tuoi figli in cammino,
proteggi chi emigra lontano;
nessuno si senta straniero,
cadano i muri al confine,
sorga un'alba nuova sul mondo,
sia in tutti la pace di Cristo.*











In the Scalabrinian places

*Clasping the bishop's golden cross to my heart,
I gently complain to Jesus,
who many years ago denied me
the wooden cross of the missionary.*

John Baptist Scalabrini

Catholic Italian Language Mission of Bern in Piacenza



Pilgrims from South America in Como



Pilgrims from South America in Fino Mornasco



Pilgrims from South America in Piacenza



Pilgrims from North America in Fino Mornasco



Scalabrinians from North America in Como



Pilgrims from North America in Piacenza



Thanksgiving Piacenza, October 23, 2022



Homily by Bishop Adriano Cevolotto

When a year ago we opened the jubilee for the 900th anniversary of the beginning of the cathedral's construction, we could not have thought that today the conclusion would be brightened by the choral thanksgiving for the gift of the canonization of St. John Baptist Scalabrini. Ideally, he is the one to convene the diocesan community and presbytery gathered around the bishop, the civil community with the authorities, the families of the missionaries represented by a large group of nuns and priests accompanied by the respective superior general, and a nice representation also of the migrant communities. A beautiful and, I would add, tasty "fruit salad" as Pope Francis called us at the audience in the Paul VI Hall. I greet you all and thank you for your participation, as well as that of the two bishops, Luciano and Gianni, my predecessors.

Our cathedral is the most appropriate place to welcome us in a big embrace because Bishop Scalabrini is part of this ecclesial space, not only because the urn that holds his body is kept and displayed here but also because the cathedral was one of his concerns and pastoral commitments. He worked for the preservation and restoration of a building severely scarred by time and by alterations that had undermined its stability. The words addressed to Francis of Assisi by the Crucifix at San Damiano resonated, or at least resonate vividly to me: go and repair my church. A mandate, the one to Francis as well as the one to Scalabrini, only apparently edifying. The aspiration of a pastor is undoubtedly to work so that the church entrusted to him manifests its original beauty, that is, to be the face of Christ, an attractive face, eliminating as far as possible all that over time may have compromised what is essential and may have weakened its solidity. In the work dedicated to this building can be fully summarized the work of the Holy Bishop Scalabrini in favor of the spiritual building that is the Church as the people of God.

Today we are celebrating World Missionary Sunday, and it seems to me that precisely here, on this day, we could be given the key to understand the celebration we are living. We can read in filigree the spiritual story of our saint. We remember that as a young priest Scalabrini had expressed the desire and the will to join the Pontifical Institute for Foreign Missions, PIME. Although his request was not granted by the bishop, the missionary yearning did not vanish from his heart as a Pastor. Far from it, it grafted deeply, pervaded him and in a certain way anticipated for him what would mature almost a century later thanks to Vatican II. Mission is not associated merely with men's and women's

missionary institutes, as it was at that time, but in fact mission permeates and characterizes the whole Church and so the missionary dimension is recovered as the profile of the Church, the profile of its existence, wherever it is found. Mission is not for some churches in lands of mission, as we used to say; it is everywhere, it is also here.

And so, in obedience to his bishop, Giovanni Battista Scalabrini cultivates, in the place where he is sent, the missionary passion because, he emphasizes, by observing the example of the Saints he discovers the source of mission. In them, that is, in the saints, "the zeal for the glory of God consumed them nor did it let them rest for a moment." It is love for the Lord that impels one to participate and share this joy with others. Such desire transforms us into witnesses and therefore missionaries. I tell you what is close to my heart, what I have discovered so that you can experience it in turn. This is the root of mission. "If human and economic resources are invested to announce Jesus to those who do not know him, why not invest in the same way energy and passion so that Jesus is not lost by those who leave their own land?" so wrote Scalabrini to Pope Pius X in the early 1900s. He bitterly notes that having removed Jesus Christ from the social and cultural horizon has led to the loss of the soul that animates everything. The loss of the gospel and its political energy, we might say today, political as what concerns civil and social coexistence, this loss impoverishes the human, impoverishes our coexistence. That is why Scalabrini never ceases intervening even politically, even on the issue of emigration, because politics is the horizon of man to whom the Gospel has something to say. We feel how his missionary heart expands, not shrinks.

It is surprising then how Scalabrini looks at the important transformations taking place in his time. In contrast to a climate of suspicion and opposition present in many Catholic and ecclesiastical circles he is convinced, and he writes, that "the Gospel is called to direct these economic and industrial transformations, and not in an ideological way we must also be men of our time." An affirmation that does not pander to fads and novelties, abandoning the originality and contribution of the Christian faith. Rather, it manifests the conviction that what is happening – he is looking at migratory flows as well as technological and industrial developments – is part of a plan that God has on human history, namely "the union in God through Jesus Christ of all men of good will." If mission originates from a passion for people who may lose their



faith, and he writes “because faith is perhaps the thing that is most easily lost by a Catholic in a foreign land,” yet it is not limited to preserving, to defending the faith but to being at the service of a plan of God that is fulfilled even within the dramas of history. This is the key to Scalabrini’s reading and action. This is the missionary dimension that he interprets in an absolutely modern and current way, and in the same way the spiritual intelligence – that is, moved by the Holy Spirit – with which he looks at technological and economic development allows him to grasp, along with the labors and risks, also the possibilities. It would now dawn on me to say that Bishop Scalabrini, with respect to his first vision of mission to the East, mission as first evangelization, matures the awareness that it is necessary to evangelize the progress and social phenomena taking place and thus actualizes the words of Jesus: to the ends of the earth. The Gospel must reach the new lands where men are led or driven to go. How timely is this vision of mission. For us, the new earth are the horizons to which we are led with new technologies, with the new challenges originated by the emergencies that ensue. These are the new lands to which the Gospel is to be taken, and the response that Scalabrini identifies to the challenge of his time has something to say to us as well. Faith, in order to be guarded and not to be at the mercy of trans-



formations or migrations that may be cultural as well as geographical, requires an environment. This is his concern for the migrants of that time, for the new conditions that were being created. He believes that it is necessary to recreate, to guard an environment that is made up of religious practices, together also with cultural elements, which refer back to the land of origin — he calls it the homeland — to the language to be guarded and learned as it calls to learn the new languages of every time and every land, and finally to the traditions where we were educated and are rooted. And so, in essence, the answer that Scalabrini gives us today for the challenges of our time is not to lose our roots.

I would like to conclude by returning to the Gospel parable that we have heard and which is set in the temple. It is almost a coming back here after journeying with Scalabrini in mission. In that temple there are two individuals, the Pharisee and the publican. It seems to me that Scalabrini points to a reading of this page when he confronts the temple with what is outside, we might say relationships, ordinary life. A phrase that has been repeated, and I have also recalled, says, “Today it is really necessary for the priest, and the pastor especially, to go out of the temple if he wants to exercise a salutary action in the temple. But



be mindful – he adds – let him leave the temple after drawing light and comfort from piety and prayer.” Scalabrini then reminds us of the virtuous circularity between the celebratory moment and pastoral action and relationships. The Pharisee does not have, does not receive justification, that is, is not saved, because he does not draw from his prayer, from his standing before God, anything that would enable him to come out as an evangelizer. In fact, he looks at everything from himself and his conceit, and his distorted look at others compromises his relationship with God. Precisely, he will not come out justified. This is what the missionary gaze of St. John Baptist Scalabrini delivers to us tonight: a spiritual posture such that between us and the Lord there is always the presence of the other with his frailties, with his poverty, in order to be able to stand before the One, the Lord, and others, our brothers and sisters, with an awareness of our own need for salvation, in order to be able to say at the end of life with Paul and with the saintly Scalabrini: I have fought the good fight, I have finished the race, I have kept the faith.



Thanksgiving Como, January 15, 2023



To the ends of the earth

“It is too little for you to be my servant... I will make you the light of the nations, that you may bring my salvation to the ends of the earth.” The words of the prophet Isaiah, which we heard in the first reading, are part of the second song of the Servant of Yahweh, a mysterious figure in the Old Testament, but one that faith has identified in Jesus.

I can easily be accused of twisting the text, but today, in this Eucharist in which we want to give thanks to God for the gift of the canonization of John Baptist Scalabrini, I like to think that the words of Isaiah apply so well also to him. Scalabrini was already well known. Known here in Como as pastor of St. Bartholomew's. Known in Piacenza as a bishop for almost 30 years. Known in the history books as a leading figure of his time, a courageous proponent of conciliation between church and state. Known in the ecclesial world as a promoter of Christian education, apostle of the catechism. Known by many, especially his missionaries, as the father to the migrants. But the Lord said, it is too little. Scalabrini was already recognized as blessed. Pope Francis said: it is too little and proclaimed him a saint.



The proclamation of a saint is a solemn act of the Church done above all to point out to the faithful a way of living the Christian life, an example that everyone can follow. How can Scalabrini be an example for us today? Looking at how he lived and how his contemporaries remembered him, I think four aspects can be emphasized.

He was “the man of God ... God alone and God always,” Cardinal Nasalli Rocca said of him. And G. Semeria remembered him as a man with a “multifaceted character, which could at one time and another make him seem a politician, a man of art, a man involved in social issues, when instead he remained in everything and always the priest, the minister of God.” There are innumerable expressions in which Scalabrini speaks of the centrality of God and in particular of a God who in Christ becomes God in us, in the Eucharistic Christ becomes God with us, and in Christ who dies on the cross is God for us. We must keep His image, we must know how to look to Him always, we must remain in communion with Him. Recognizing the primacy of God remains essential to the life of every believer. We live in a time of progressive, one would say almost unstoppable, secularization. Scalabrini is reported to have said, despondently, “The state in which society finds itself at present is such as to make one believe, humanly speaking, that every remedy is useless to heal it” (1877). But despondency is never the last word for Scalabrini, for he sees with the eye of faith that the reign of the Man-God is ripening.

Scalabrini loved the truth. Cardinal Capeceletro recalls that “He loved very much to tell everyone with apostolic candor the truth, even when it was hard.” St. Pius X said he was a “learned, meek and strong bishop, who even in hard events always defended, loved and made love the truth, nor did he ever abandon it because of threats or flattery” (1913). Scalabrini was often the subject of polemical attacks, from the secular press but also from the Catholic press. His diatribe with the *Osservatore Cattolico*, the aggressive intransigent newspaper directed by Fr. Davide Albertario, which saw Scalabrini's conciliatorism as an obstacle to the restoration of the Papal State, is well known. Throughout the events Scalabrini maintained adherence to the Church's teachings with firmness. “Advanced sentinels of the Faith...we will not keep silent about the truth,

even when not keeping silent should earn us the ill will of others, for it is not men we must please, but God” (1878). Truth seems to have become a meaningless expression in our days, where relativism reigns, where we are satisfied to agree on procedures to manage social cohesion, since we are afraid to seek consensus on the values that support it. Scalabrini is held up to us as an example so that we do not tire of seeking the truth. “The truth will make you free,” Jesus said. And the novelist Antonio Fogazzaro said of Scalabrini: he was “wise, dedicated without measure and without measure free.”

Scalabrini was above all a man of charity. “High was his intelligence, but even greater his heart. He was only capable of loving, of wanting good, all good, for everyone,” his friend Geremia Bonomelli, bishop of Cremona, said of him. And Benedict XV said he admired the “highest virtues of him, and most of all that which was his preeminent virtue, charity.” Scalabrini practiced love for others, especially for the poorest, in a factual, concrete way. He made St. Paul’s motto his own: to make himself all things to all people. He loved the poor, the everyday poor, those who were helped on a regular



basis. He personally contributed to the funerals of the poor who died in the hospital so that they

too were accompanied to the cemetery by a priest. He had a special concern for prisoners, whom he visited, especially at Easter, making himself available for confessions. Many testified how he received much but retained nothing. Public calamities saw him personally active, as in the famine of 1879-1880, when he went so far as to strip himself of his belongings to come to the aid of the poor. “His charity had no limits,” said Card. Richelmy. The virtue of charity, in the saints, is the one that attracts most and that we are most called to imitate. “God is love, and when it has been said of a man that he was charitable, everything has been said. It is the most splendid tribute,” wrote Scalabrini (1889). Unwittingly, he was eulogizing himself.

The last trait of Scalabrini’s personality that the Church indicates to us as an example was his compassionate outlook, particularly toward migrants. We all know migrants; they are our neighbors. Sometimes we have learned to live with them, sometimes we are intolerant of them because they are not sufficiently similar to us, without ever questioning that we too are not sufficiently similar to them. Above all, migrants are a perennial topic of political debate, often portrayed in a distorted way to gain consensus, often condemned to irregularity because all ways of entrances are closed, often forced to set out on unsafe routes to buy a shred of hope. Scalabrini saw the migrants of his time, like so many others of his time, but he was not indifferent, he was moved. His emotion did not remain sterile but engaged society and government, became law and became institutions, became a lay association for protection at ports of embarkation and disembarkation and two religious congregations to walk alongside migrants and support them in their hope and faith. Above all, Scalabrini’s passion became a vision of the future and the mission of the Church, because, as Archbishop Giuseppe Cattaneo said, Scalabrini “had a wonderful intuition of the future and the ways of Providence.” And in fact, for Scalabrini, even through migrations “a far greater, far nobler, far more sublime work is maturing down here: the union in God through Jesus Christ of all men of good will” (1901).



Scalabrini's example is pointed out to us so that we know how to overcome our indifference and acquire a compassionate gaze, which becomes initiative, intervention, knowing that we are all instruments of a plan greater than ourselves. In these initiatives and interventions, we must know how to walk together, even with those who in other matters are on the other side. For this, too, is a Scalabrini's teaching, who knew how to declare "the good wherever he found it, even if mixed with dross, and without fearing the easy and superficial criticism of others and the scandalized protests of the fearful" (Eng. Cesare Nava).

It is too little, we said at the beginning. St. John XXIII had already said that the Lord would see to it that "the dust would be dispelled from the hollow of the Bishop of Piacenza, arousing heavenly signs indicative of timeless greatness." Now we venerate him as a saint, and for this we thank the Lord because we feel safer in walking on the path that Scalabrini traced. It is too little to lead back the survivors of Israel, says the prophet Isaiah. For Scalabrini, too, it was too little to devote himself to the people of Piacenza, and so, in caring for migrants, he expanded his pastor's heart "to the ends of the earth."

In the years leading up to his beatification, the question arose about Scalabrini: was he a holy man or was he just a great man? The more we get to know him the more we conclude: he was a great saint.

Fr Graziano Battistella, cs, Postulator



Events around the world

*Emigration
blends and perfects civilizations
and broadens the concept of motherland
beyond physical boundaries.*

John Baptist Scalabrini.

Ludwisburg, Germany

Mass of Thanksgiving in Ludwisburg with pilgrims who attended the canonization ceremony in Rome.



Agrigento, Italy

1 and 2) Scalabrinian Secular Missionaries in Agrigento: upon returning from Rome they visited the Piano Gatta cemetery to bring a sign to the graves of migrants who lost their lives in the October 3, 2013 shipwreck.



Piacenza, Italy

1 and 2) The diocese of Como, led by Cardinal Oscar Cantoni, on a pilgrimage to Piacenza, welcomed by Bishop Adriano Cevolotto and Bishop Emeritus Gianni Ambrosio, March 4, 2023.





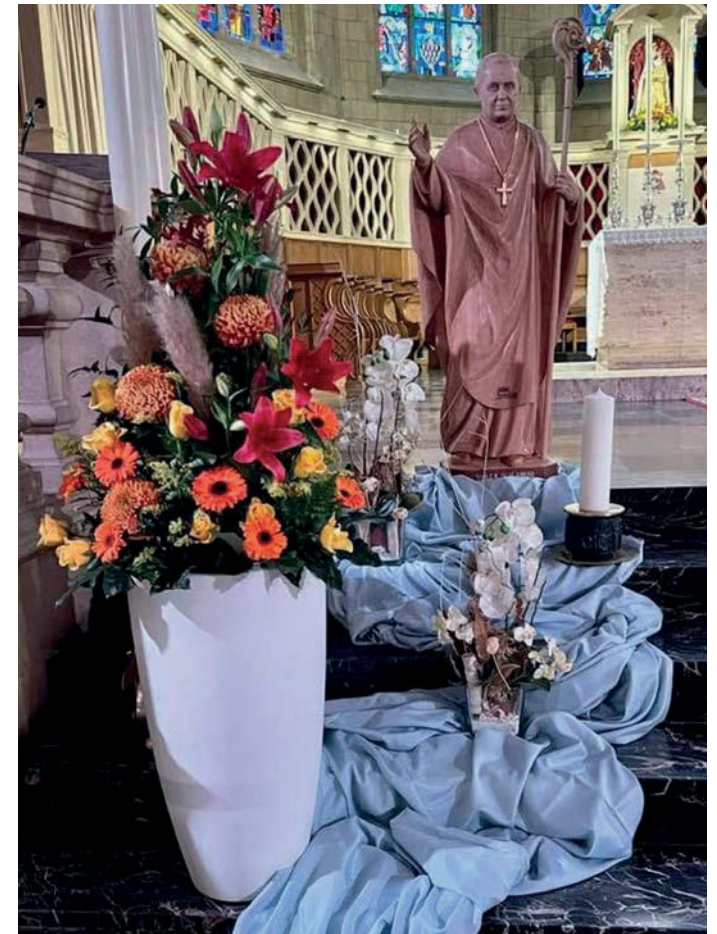
Shenley, Great Britain

1 and 2) Mass of Thanksgiving at the Villa Scalabrini in Shenley, presided over by Msgr Claudio Gugerotti, Apostolic Nuncio in the United Kingdom.



Esch-sur-Alzette, Luxembourg

- 1) Mass of Thanksgiving in Esch-sur-Alzette, presided over by Card. Jean-Claude Hollerich, Archbishop of Luxembourg.
- 2) The new statue of Scalabrini.



Algeciras, Spain

- 1) Mass of Thanksgiving in Algeciras.
- 2) Prayer vigil with migrants at Playa de Tarifa, opposite the African coast, October 2022.



Solothurn, Switzerland

- 1) On November 19 in Solothurn Cathedral, Bishop Felix Gmür celebrated a Mass of Thanksgiving together with several of his staff and representatives of local and diocesan institutions.
- 2) On behalf of the Scalabrinian Family, Regina Widmann, General Moderator of the Scalabrinian Secular Missionaries, presented Bishop Felix Gmür a “Scalabrinian” stole.
- 3) With the Missionaries from Bern and Basel, the Secular Missionaries and the Sisters who came from Neuchâtel, the Scalabrinian Family was complete.



Buenos Aires and Bahía Blanca, Argentina

- 1) Thanksgiving on October 9, 2022 in the Parish of San Pablo, in Ramos Mejia, Buenos Aires.
- 2) Thanksgiving mass in Bahía Blanca with Bishops Carlos Azpiroz Costa, O.P. and Jorge Luis Wagner.



Santa Cruz de la Sierra, Bolivia

1 and 2) Scalabrinian Sisters and Scalabrinian laity at the Mass of Thanksgiving in the Parish of San Martin de Porres.



Caxias do Sul, RS, Brazil

1 and 2) Mass of Thanksgiving in San Pellegrino Church. November 8, 2022.

3) Mass of Thanksgiving in the Shrine of Our Lady of Caravaggio, November 6, 2022.



Fortaleza, CE, Brazil

- 1) Mass of Thanksgiving in the community of Santa Cruz do Itaperi - Serrinha, November 23, 2022.
- 2) Mass of Thanksgiving at the Mary Mother of the Church Pastoral Center of the Archdiocese of Fortaleza with members of the Social Ministry and the Ministry Secretariat, Oct. 26, 2022.



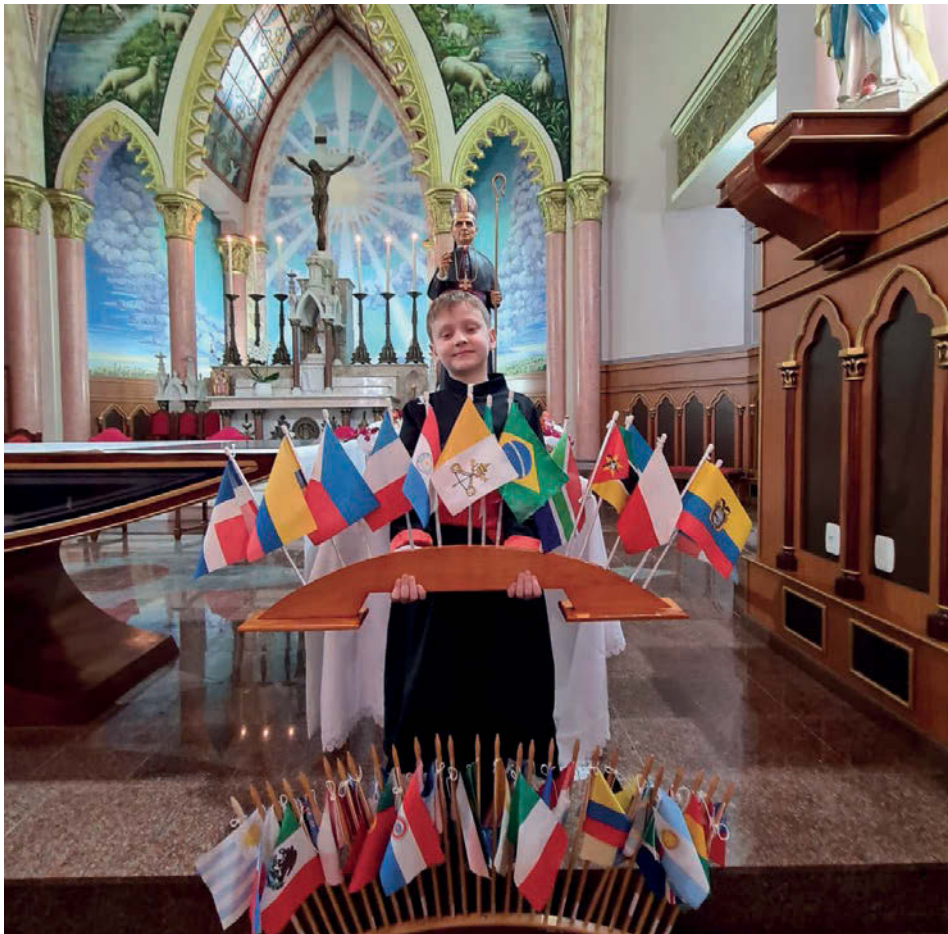
Passo Fundo, RS, Brazil

1 and 2) Mass of Thanksgiving in the Cristo Rei Institute, November 8, 2022.



Guaporé, RS, Brazil

1 and 2) Mass of Thanksgiving with students and staff of the Scalabrini School of Guaporé, in the Parish of Santo Antônio de Guaporé.



National Shrine of Our Lady of Aparecida, SP, Brazil

1-3) Mass of Thanksgiving at the National Shrine of Our Lady of Aparecida, organized by the three Institutes of the Scalabrinian Family. Presided over by Msgr. Orlando Brandes, Archbishop of Aparecida.





Goiânia, GO, Brazil

- 1) Mass of Thanksgiving in the Cathedral of “Nossa Senhora Auxiliadora”.
- 2) Mass of Thanksgiving in the Parish of “Nossa Senhora da Guia”.



Bogotá, Colombia

1 and 2) Mass of Thanksgiving in the Chapel of the Road Transportation Terminal in Bogotá, dedicated to Our Lady of Mount Carmel.

The relic of St. John Baptist Scalabrini, an object of veneration for passengers, was introduced in this Chapel.



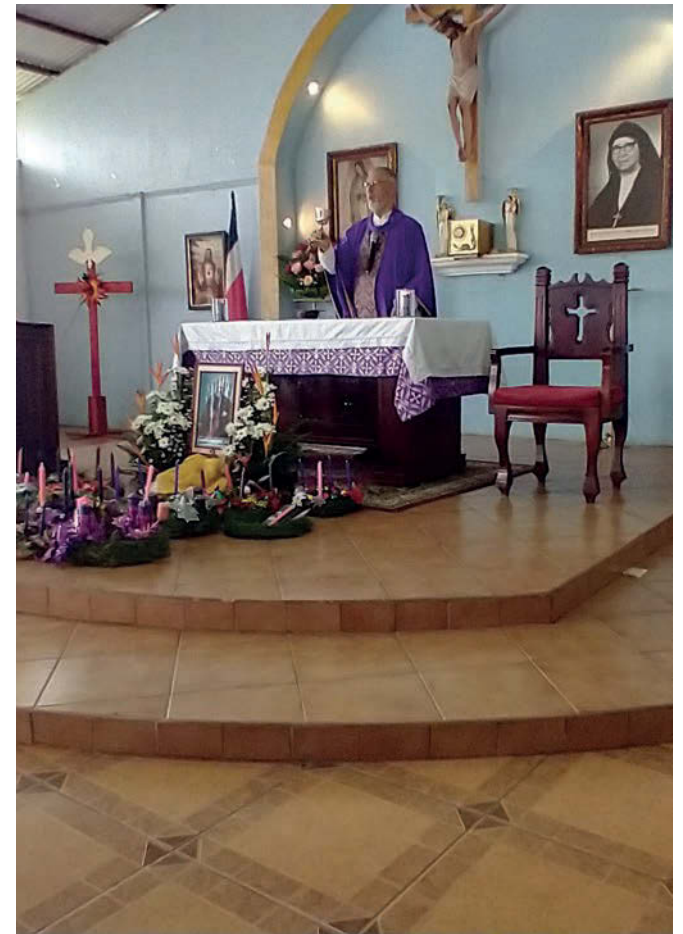
Bogotá, Colombia

Mass of Thanksgiving in the Scalabrini Seminary in Bogotá.



Costa Rica

1 and 2) Thanksgiving celebration in the San José Cathedral in Costa Rica, together with the refugee community from Nicaragua and El Salvador, October 23, 2022.



Tegucigalpa, Honduras

Mass of Thanksgiving in Santa Teresa de Jesús Parish in Tegucigalpa Honduras. November 6, 2022.



San Pedro de Macorís, Dominican Republic

1 and 2) Mass of Thanksgiving in the Cathedral of San Pedro Apostol in San Pedro de Macorís, presided over by Msgr. Santiago Rodríguez Rodríguez, Bishop of the Diocese of San Pedro de Macorís, October 23, 2022.



Santo Domingo, Dominican Republic

1 and 2) Mass of Thanksgiving in Santa Ana Parish in Santo Domingo.



Mexico City, Mexico

1 and 2) Thanksgiving celebration in the Parish of San Nicolas de Tolentino with the presence of Scalabrinian Sisters, Scalabrinian Missionaries and Scalabrinian Secular Missionaries.



Mexico City, Mexico

- 1) At the “Scalabrini” Centro Internacional Misionero (CIM) in Mexico City several young people followed the October 9 celebration live.
- 2) The next morning they participated in the solemn Mass at the Scalabrinian Parish in Mexico City.



Tijuana, Mexico

1 and 2) Mass of Thanksgiving at San Felipe de Jesús Church, October 9, 2022, with staff and volunteers from the Mother Assunta Institute and Migrant House shelters in Tijuana.



Luanda, Angola

1 and 2) Mass of Thanksgiving in the Parish of São Carlos Lwanga, with the presence of Apostolic Nuncio Msgr Giovanni Gaspari, October 23, 2022.



Maputo, Mozambique

1 and 2) Mass of Thanksgiving for the canonization presided over by the Archbishop of Maputo, Msgr. Francis Chimoio.



Ressano Garcia, Mozambique

1 and 2) Mass of Thanksgiving for the canonization of St. John Baptist Scalabrini, presided over by Fr Eduardo Manuel Chali Cumba, in São José Parish in Ressano Garcia, October 3, 2022.



Johannesburg, South Africa

- 1) Mass of Thanksgiving in St Patrick Parish in Johannesburg.
- 2) Mass of Thanksgiving at Christ the King Cathedral in Johannesburg.



Brooklyn, NY, USA

Mass of Thanksgiving by the Indonesian community in New York City.



Delray Beach, FL, USA

1 and 2) Celebration of Thanksgiving on November 19, 2022, at Our Lady Queen of Peace Parish in Delray Beach, with the participation of Msgr. Gerald Michael Barbarito, Bishop of Palm Beach, and migrant communities.



Mt Pritchard (NSW), Australia

- 1) Thanksgiving celebration at Our Lady of Mount Carmel Parish in Mt Pritchard, NSW with Msgr Vincent Long Van Nguyen, OFM Conv, Bishop of the Diocese of Parramatta.
- 2 and 3) Migrants going to the celebration.



North Fitzroy, VIC, Australia

Mass of Thanksgiving at St Brigid's Church in North Fitzroy, VIC, presided over by Msgr. Peter Commensolli, Archbishop of Melbourne, November 12, 2022.



Lalor, VIC, Australia

Mass of Thanksgiving at St Luke's Parish in Lalor, VIC, presided over by Msgr. Terence Curtin, Auxiliary Bishop of Melbourne, on October 30, 2022.



New Manila, Quezon City, Philippines

1-3) Thanksgiving celebration of canonization in the National Shrine of Our Lady of Mount Carmel, presided over by the Bishop of the Diocese of Cubao, Msgr Honesto F. Ongtioco, DD, November 9, 2022. Scalabrinian sisters and priests were present.



Cebu, Philippines

Thanksgiving celebration in Cebu, Philippines, with Archbishop Jose Serofia Palma, novices and postulants.



Batam Island, Indonesia

1-3) Thanksgiving celebration at Divine Mercy Parish in Batam Island.



Ruteng, Indonesia

Thanksgiving celebration in Ruteng.



Maumere, Indonesia

Thanksgiving celebration in the seminary in Maumere.



Tainan, Taiwan

1 and 2) Thanksgiving celebration with migrants in Holy Family Parish in Tainan.



Taipei, Taiwan

1 sand 2) Thanksgiving celebration with Filipino migrants in St Christopher's Church.



Ota, Japan

Thanksgiving celebration at St Claire Parish in Ota, Saitama Diocese, with the Bishop Mario Yamanouchi Michiaki, SDB.



Ho Chi Minh City, Vietnam

1-3) Celebration of Thanksgiving in the Scalabrinian Seminary in Ho Chi Minh City, October 17, 2022, with Msgr Anphong Nguyen Hu'u Long, Bishop of the Diocese of Vinh, and with the participation of the Secular Missionaries.





Press review

LIBERTÀ
GIORNALE DI POLITICA E LETTERATURA

12 ottobre 2022 | 10 pagine | 120 lire

Scalabrini oggi santo

La scelta "irrigente" del papa manda un messaggio: migrazioni prova di umanaità

Commozione e senso di giustizia di un pioniere che parla all'oggi



La scelta del papa di proclamare santo il padre scalabriniano, è un atto di grande importanza. Scalabrini, che nel 1854 fu il primo a fondare una congregazione di sacerdoti dedicati ai poveri e ai malati, è oggi considerato un simbolo di carità e di servizio alla Chiesa. La sua figura è ancora attuale, specialmente in un mondo che si confronta con sfide globali come la migrazione e la povertà. La beatificazione di Scalabrini è un riconoscimento della sua opera e della sua visione del sacerdozio.

KIRCHHE *heute*



The Washington Post
Democracy Dies in Darkness

RELIGION

Pope Francis wants to make 'father of migrants' a saint

By Claire Giangravé
October 7, 2022 at 1:34 p.m. EDT



Pope canonizes founder of Scalabrinians, Salesian pharmacist

Pope Francis presides over the canonization Mass of Bishop Giovanni Battista Scalabrini and Artemide Zatti, recalling how these holy men lived as examples of an Inclusive Church and encouraging the faithful to relearn how to humbly give gratitude for our lives and God's presence in it.

Oct 10, 2022



L'OSSERVATORE ROMANO



EDIZIONI | RUBRICHE | DONNE CHIESA MOVIE | L'OSSERVATORE IN STRADA | ABBONAMENTI | ARCHIVIO

Domenica mattina in piazza San Pietro la canonizzazione presieduta da Papa Francesco
Il vescovo Giovanni Battista Scalabrini

Dalla parte dei migranti contro i "sensali di carne umana"



Edizioni Locali ▾

Servizi ▾

CORRIERE DELLA SERA

Scalabrini, un santo per i migranti



di GIAN ANTONIO STELLA

Domenica 9 ottobre sarà canonizzato in San Pietro l'apostolo dei lavora costretti a lasciare la propria terra d'origine: Giovanni Battista Scalabrini vescovo che lottò contro miseria e sfruttamento

aica

Noticias / Santa Sede

Scalabrini: el futuro santo, testimonio del compromiso con los migrantes

6 DE OCTUBRE, 2022 • CIUDAD DEL VATICANO (AICA)

Las congregaciones scalabrinianas destacaron ese espíritu de su fundador, que el próximo domingo será canonizado por el papa Francisco en Roma. Una rueda de prensa para conocer más su historia.

CATHOLIC NEW YORK

AMERICA'S LARGEST CATHOLIC NEWSPAPER

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EDITOR'S REPORT

In St. Scalabrini's Footsteps

Posted Wednesday, October 19, 2022 9:01 am



BY JOHN WOODS

The Catholic New York office at the New York Catholic Center is a short walk from the Center for Migration Studies of New York on East 60th Street near the Ed Koch Queensboro Bridge. I have not made the short trip, but I hope that may soon change after my conversation last week with Don Kerwin, the center's executive

JKNews.com.ng

Pope Francis to canonize 'father of migrants' a saint



FAMIGLIA CRISTIANA

UN NUOVO SANTO IL 9 OTTOBRE SCALABRINI AGLI ALTARI

«PROTEGGEVA I MIGRANTI, LASCIA UNA RICCA EREDITÀ»

«Ne esce riaffermata la figura di uno straordinario uomo di carità, lungimirante anticipatore della pastorale degli stranieri. Capi che Chiesa e Stato dovevano collaborare», racconta il suo biografo



La teca con le spoglie di Giovanni Battista Scalabrini (1820-1902) nella cattedrale di Piacenza. Sopra, un ritratto di quasi 90 anni di Scalabrini. Sotto, l'autore di Scalabrini: il santo dei migranti (San Paolo), Graziano Battistella, 73 anni, e il libro.



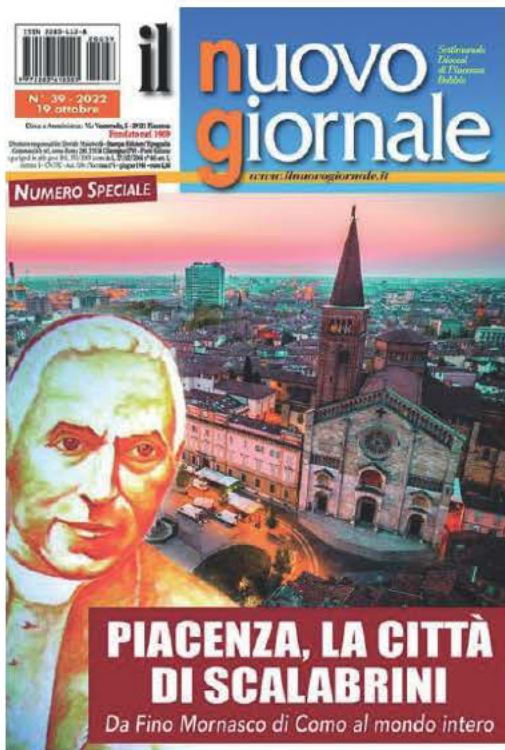
Domenica 9 ottobre il beato Giovanni Battista Scalabrini (Pino Morticino 1820 - Piacenza 1902). Il padre di tutti i migranti e i rifugiati, sarà proclamato santo. La canonizzazione del grande vescovo di Piacenza, fondatore delle Congregazioni dei Missionari e delle Missionarie di San Carlo Borromeo (Scalabriniani), era stata annunciata da papa Francesco durante il Concistoro del 27 agosto scorso.

In occasione della canonizzazione esce per le Edizioni San Paolo una nuova biografia del beato, Scalabrini. Il santo dei migranti, a cura di padre Graziano Battistella. «Il volume nasce dalla richiesta del Dicastero delle cause dei santi, in funzione della Poetica, di una biografia sostanziale del beato, che ancora mancava. Esiste in realtà un volume molto ampio, di 1.300 pagine, scritto da Mario Francocioni, che in questa nuova opera abbiamo cercato di riassumere, con i contributi di alcuni confratelli. Il testo è destinato a essere tradotto in più lingue», spiega padre Battistella, membro del direttivo dell'Ordine.

Ne esce riaffermata la figura di uno straordinario uomo di carità, lungimirante anticipatore della pastorale dei migranti, ma non solo. Uomo di pensiero e azione. Quello che papa Francesco definirebbe oggi "un santo della porta accanto", che senza atti

erici fa il bene del prossimo nell'ordinarietà dei gesti quotidiani. «Le intuizioni di Scalabrini sono di estrema attualità: capi con un secolo d'anticipo, attraverso un approccio analitico prima e pratico-pastorale poi, la vastità e complessità del fenomeno delle migrazioni, che allora erano considerate, invece, accidenti passeggeri. Tra l'altro comprese che se fossero state ostacolate si sarebbero sviluppate in modo irregolare», osserva il curatore del testo. «Ma soprattutto anticipò l'idea che, nell'ambito della gestione del fenomeno migratorio e dell'accoglienza,

che allora riguardava gli italiani nelle Americhe in primis, Chiesa e Stato potevano e dovevano collaborare». Fu lui a porre le basi della pastorale migratoria di oggi e a propagare l'istituzione nella Chiesa di un organismo centrale che se ne prendeva cura. «Cosa che di fatto avvenne e che oggi è rappresentata nel dicastero per il Servizio dello sviluppo umano integrale dalla Sezione apposita Migranti e rifugiati», ricorda Battistella. A più di un secolo dalla sua morte, l'eredità di Scalabrini è ancora rigogliosa: previsti in 19 Paesi, sono migliaia i religiosi e i laici scalabriniani che seguono le sue orme e prestano servizio nelle parrocchie, nelle case per i migranti, nelle scuole, negli orfanotrofi, negli ospedali, negli organismi ecclesiali delle Conferenze episcopali e delle diocesi, nei centri studi, nei porti e nelle frontiere di tutto il mondo. ■



RNS Religion News Service
 Pope Francis to make 'father of migrants' a saint
 Giovanni Battista Scalabrini's canonization is a reminder of pontiff's focus on the plight of immigrants.

SIR Agenzia d'informazione

ME QUOTIDIANO CHIESA ITALIA EUROPA MONDO TERRITORI FOTO E VIDEO

CANONIZZAZIONI

Giovanni Battista Scalabrini, missionario dalla visione profetica che divenne "padre dei migranti"

8 Ottobre 2022

Pierpaolo Felicola*

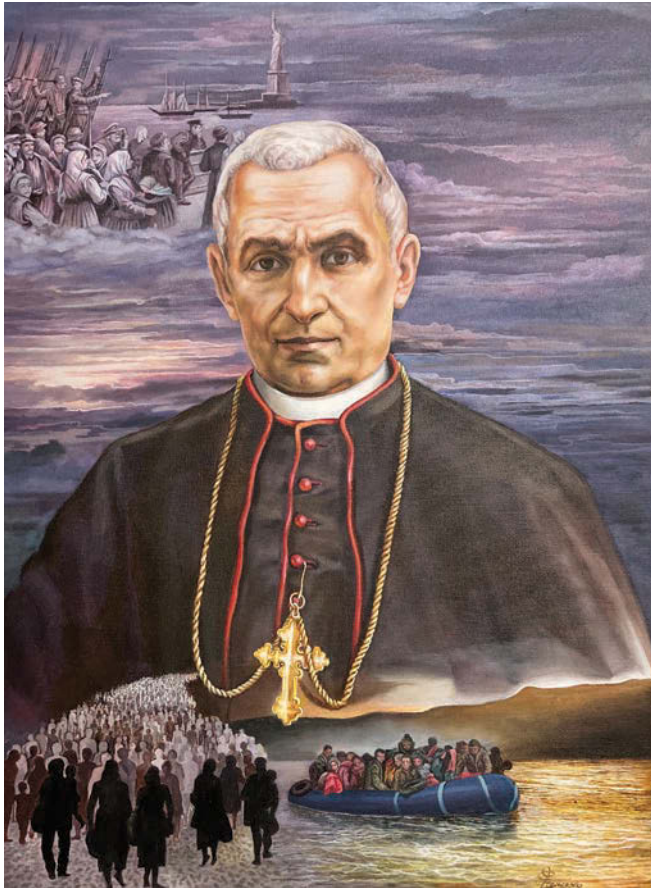
acistampa
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Sarà santo Giovanni Battista Scalabrini, padre per tutti i migranti e i rifugiati
 Proprio in vista della canonizzazione del vescovo Scalabrini la Congregazione dei Missionari di San Carlo Borromeo e delle Suore Missionarie, con l'Istituto delle Missionarie Secolari Scalabriniane hanno organizzato una conferenza stampa

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Pope Francis to canonize 'father of migrants' a saint



Prayer



SAINT JOHN BAPTIST SCALABRINI
(1839-1905)
Bishop of Piacenza
Apostle of Catechism
Father to the Migrants

*O San Giovanni Battista Scalabrini,
con cuore di vescovo e ardore di apostolo
ti sei dato tutto a tutti.
Hai ascoltato il grido dei migranti,
parlato in loro nome, difeso i loro diritti.
L'Eucaristia fu il tuo sostegno,
la croce di Gesù il tuo rifugio,
Maria, madre della Chiesa, il tuo conforto.
Per tua intercessione
Dio, che è Padre, Figlio e Spirito Santo,
doni la pace all'umanità intera,
protegga coloro che attraversano
mari e frontiere sorretti dalla speranza,
benedica noi e i nostri cari
e ci conceda la grazia
che con fiducia affidiamo
al tuo cuore di padre. Amen.*

*Oh, São João Batista Scalabrini,
com coração de Bispo e fervor de Apóstolo,
Tu te fizeste tudo para todos.
Escutaste o clamor dos migrantes,
falaste em seu nome, defendeste seus direitos.
A Eucaristia foi teu sustento,
a Cruz de Jesus teu refúgio,
Maria, Mãe da Igreja, teu conforto.
Por tua intercessão
Deus, que é Pai, Filho e Espírito Santo,
conceda paz a toda a humanidade,
proteja os que cruzam
mares e fronteiras apoiados na esperança,
abençoe a nós e nossos familiares
e conceda-nos a graça
que confiantes te pedimos.
Amém.*

O Saint John Baptist Scalabrini,
*with the heart of a bishop
 and the zeal of an apostle
 you gave yourself completely to all.
 You listened to the cries of migrants,
 spoke in their name, defended their rights.
 You found sustenance in the Eucharist
 solace in the cross of Jesus,
 comfort in Mary, Mother of the Church.
 Through your intercession
 may God, who is Father, Son and Holy Spirit
 grant peace to all humanity,
 protect those who cross
 seas and borders sustained by hope,
 bless us and our loved ones
 and grant us the grace
 that we entrust to your fatherly love. Amen.*



O Heiliger Giovanni Battista Scalabrini,
*mit dem Herzen eines Bischofs
 und dem Eifer eines Apostels
 hast du dich allen ganz hingegeben.
 Du hast den Schrei der Migranten gehört,
 in ihrem Namen die Stimme erhoben
 und ihre Rechte verteidigt.
 Die Eucharistie war Dein Halt,
 das Kreuz Jesu deine Zuflucht,
 Maria, Mutter der Kirche, dein Trost.
 Auf deine Fürsprache
 schenke Gott, Vater, Sohn und Heiliger Geist,
 der ganzen Menschheit Frieden,
 er schütze all jene, die von der Hoffnung getragen
 Meere überqueren und Grenzen überschreiten,
 er segne uns und unsere Lieben
 und gewähre uns die Gnade
 die wir vertrauensvoll durch Dich erleben. Amen.*

Saint Giovanni Battista Scalabrini,
*Par ton cœur d'évêque et ton ardeur d'apôtre
 tu t'es donné entièrement à tous.
 Tu as écouté le cri des migrants,
 tu as parlé en leur nom et défendu leurs droits.
 L'Eucharistie a été ta force,
 la croix de Jésus ton refuge,
 Marie, mère de l'Église, ton réconfort.
 Par ton intercession,
 Dieu, qui est Père, Fils et Saint-Esprit,
 accorde la paix à l'humanité entière,
 protège ceux qui, soutenus par l'espérance,
 traversent mers et frontières,
 bénis nous et nos proches
 et accorde-nous la grâce qu'en toute confiance
 nous Lui demandons. Amen.*

Oh San Juan Bautista Scalabrini,
*con el corazón del obispo y el fervor del apóstol
 te hiciste todo para todos.
 Escuchaste el clamor de los migrantes,
 hablaste en su nombre,
 defendiste sus derechos.
 La Eucaristía fue tu fortaleza,
 la cruz de Cristo tu refugio,
 en María, madre de la Iglesia,
 encontraste tu consuelo.
 Por tu intercesión
 Dios, que es Padre, Hijo y Espíritu Santo,
 concede la paz a toda la humanidad,
 proteja a quienes atraviesan
 mares y fronteras sostenidos por la esperanza,
 bendiga a nosotros y a nuestros seres queridos
 y nos conceda la gracia
 que confiamos a tu corazón de padre. Amén.*

Ya St. Yohanes Baptis Scalabrini,

dengan hati seorang uskup dan semangat seorang rasul,
engkau telah memberikan segalanya kepada semua orang.
Engkau mendengarkan tangisan para migran,
berbicara atas nama mereka, membela hak-hak mereka.
Ekaristi adalah pedomanmu,
salib Yesus perlindunganmu,
Maria, ibu Gereja, penghiburanmu.
Melalui perantaraanmu,
semoga Tuhan, yang adalah Bapa, Putra dan Roh Kudus,
memberikan kedamaian bagi seluruh umat manusia,
melindungi mereka yang melintasi
lautan dan perbatasan ditopang oleh harapan,
memberkati kami dan orang-orang yang kami cintai
dan memberi kami rahmat
yang dengan penuh kepercayaan kami berserah padamu.
Amin.

Lạy Thánh Gioan Baotixita Scalabrini,

với trái tim của người mục tử và sự nhiệt thành tông đồ
ngài đã tự hiến mọi sự cho mọi người.
Ngài đã lắng nghe tiếng kêu khóc của những người di dân,
đã lên tiếng và bảo vệ quyền lợi thay cho họ.
Ngài luôn tìm sự nâng đỡ trong Bí Tích Thánh Thể,
và chọn Thập giá Chúa Giê su là nơi nương náu của ngài.
Ngài cũng tìm sự ủi an nơi Mẹ Maria, mẹ Hội thánh.
Nhờ sự chuyển cầu của ngài
xin Thiên Chúa, là Chúa Cha, Chúa Con và Chúa Thánh Thần,
ban hòa bình cho toàn thể nhân loại,
bảo vệ những người đang vượt qua biển cả và các biên giới
được nâng đỡ bởi hy vọng,
Xin ngài chúc lành cho chúng con
và những người thân yêu của chúng con
và xin ban cho chúng con ân sủng mà với lòng tin thác chúng
con cầu khẩn ngài. Amen.

O San Juan Bautista Scalabrini

taglay ang puso ng isang obispo at sigasig ng isang apostol
iyong inialay ang sarili ng buong-buo.
Nakinig kayo sa hinagpis ng mga migrante,
nagsalita sa kanilang ngalan,
ipinagtanggol ang kanilang mga karapatan.
Nabiyayaan kayo ng lakas ng Banal na Eukaristiya,
kaginhawahan sa banal na krus ni Hesus,
kapanatagan kay Maria, Ina ng Simbahan.
Sa iyong pamamagitan
nawa ang Panginoon,
na siyang Ama, Anak at Banal na Espiritu Santo,
gawaran ng kapayapaan ang sangkatauhan,
proteksyon sa mga tumatawid
ng karagatan at kalupaan na pinagtibay ng pag-asa,
pagpalain mo po kami at ang aming mga mahal sa buhay
at bigyan kami ng biyaya
na aming ipinagkakatiwala sa inyong maarugaing pagmamahal.
Amen.



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