

THE SCALABRINIAN LAY MISSIONARY MOVEMENT –SLMM

Congregation of the Missionary Sisters of Saint Charles Borromeo – Scalabrinians

INTRODUCTION

In the words of Vatican II Council, reaffirmed by the Bishop’s Synod on “*Vocation and Mission of the Laity in the Church and in the World*” celebrated in 1987, the Church understands as “*laity*” By *laity*, all the faithful that due to the choice of their vocational call are not part of the Holy Orders and of the religious state approved by the Church. But, as the other faithful, are those “*who by their Baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.*”¹

The spirituality of the lay faithful, called to “*holiness*” to “*sanctify the world,*”² is centered on Jesus Christ and directs itself to the apostolate. Uniting these two dimensions, it is clear that the specific duty of the lay faithful is, “*to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will ... There they are called by God ... Thus, especially by the witness of their life,*³ *resplendent in faith, hope and charity they must manifest Christ to others.*”⁴

Besides the individual apostolate, the lay faithful are called to the group apostolate,⁵ and can form Movements, Associations or other group forms.⁶ In this ecclesial dynamism, the participation of lay faithful groups in the spirituality and in the apostolate of Religious Institutes grows daily, broadening the dimension of complementarity.⁷ “*For some with a specific spirituality of a religious family, and for others, with the extension of the vitality of the charism in society.*”⁸ According to John Paul II this presence manifests a “*great richness and versatility of resources that the Holy Spirit nourishes in the ecclesial community*”⁹ “*to carry forth the Gospel of Christ, the source of hope for humanity and the renewal of society.*”¹⁰

As expression of the fruitfulness of this gift of the Holy Spirit to today’s Church, the **Scalabrinian Lay Missionary Movement** flourishes among us. This movement is constituted by persons who unite themselves, in force of the Charism, to the spirituality and to the apostolic life of the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians, as members of the same spiritual family¹¹ who are at the apostolic and missionary service of the neediest of migrants.

¹ LG 31; cf AG 15; cf AA 2, 10; cf CFL 9 and 10.

² *Christifideles Laici*, 16 and 17.

³ LG 31

⁴ AA 2.3; Cf LG 33.

⁵ AA 18.

⁶ Cf. AGA Document n.27, *Church Aggregations of Lay Faithful*.

⁷ Cf *Consecrated Life and its Mission in the Church and in the World*, 41.

⁸ *Consecrated Life and its Mission in the Church and in the World*, 41.

⁹ Cf *Christifideles Laici*, 29.

¹⁰ *Christifideles Laici*, 29

¹¹ Cf *Consecrated Life and Its Mission in the Church and in the World*, 41.

Since the beginning of his work for the migrants, John Baptist Scalabrini has the layperson as a lively and active individual. In 1887, when he took his preoccupation for the migrants to the public, he immediately made an appeal saying, *“To them, I call the attention of the clergy and the Catholic Laity and of all people of good will.”*¹² And concluded by idealizing a helping alternative in affirming that: *“the needs of our migrants are of two kinds, moral and material and I should like that an **Associazione di Patronato** be organized in Italy, which would be both religious and lay and so would be fully responsive to this double need.*¹³

Searching for ways in the light of the Spirit, his dream becomes a reality in 1891, as his personal deposition reveals, *“it was my intent to create an Association, somewhat like the one established in Germany, in 1868, known as “**Raphaels Werein**.” The Association had the purpose to defend, through a well organized system of protection, the emigrants against the many dangers surrounding them once they leave their homeland.” “My initiative was met with appreciation and help... and last year, in Piacenza, I constituted **the Central Committee of the Associazione di Patronato for the Italian Emigration.**”*¹⁴

The Associazione di Patronato, whose Central Committee was constituted in Piacenza, placed under the protection of Saint Raphael received this name.¹⁵ Its purpose was the spiritual and material assistance of the emigrants as we read in its Directives: *“The purpose of such a Society was to cooperate to keep alive in the hearts of the Italian emigrants along with their faith, their sense of nationality and their affection for their fatherland, and to bring about the best possible state of moral, religious, physical, intellectual, economic and civic well-being for them.”*¹⁶ The organization of its work revolved around four points that covered moments of the migration journey because they represented difficulties and intense suffering that wounded the dignity and the rights of the migrants: *the place of departure; the embarkation ports; the ocean crossing; the debarkation and the arrival at the place of destination.*

The spirit and zeal that animated the members of the Saint Raphael Society enlivened itself in a correspondence of the president, general secretary and delegates to the Pope, in 1891, expressing that *“in American soil the poor emigrants will meet their priests, their parishes, their schools, their society and their language. Hence they will not be able to exclude themselves from extending the Kingdom of Jesus Christ on earth.”*¹⁷ They conclude saying, *“The subscribed humbly ask Your Holiness, to give the paternal approval to the resolutions that these have proposed for the salvation of the souls and for the glory of Holy Mother the Church, in the different American countries.”*¹⁸

In the historical memory of the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians, outstanding is also a fruitful collaboration between the laity and Sisters. These constitute different forms of a spontaneous and constant gratuitous presence in the majority of

¹² J.B.Scalabrini, *L'Emigrazione Italiana in America*, 1887.

¹³ J.B.Scalabrini, *L'Emigrazione Italiana in America*, 1887

¹⁴ J.B.Scalabrini, *Dell'Assistenza alla emigrazione nazionale e degli Istituti che vi provvdono*, 1891.

¹⁵ J.B.Scalabrini, *Dell'Assistenza alla emigrazione nazionale e degli Istituti che vi provvdono*, 1891

¹⁶ Art. 2 of the Directives of the Saint Raphael's Society.

¹⁷ Correspondence of the Saint Raphael Society to the Pope, February 1891.

¹⁸ Correspondence of the Saint Raphael Society to the Pope, February 1891.

the MSCS missions, especially in the beginning, as did Father Joseph Marchetti, Mother Assunta Marchetti, Maria Franceschini, Angela Larini and Carolina Ghilarducci Marchetti. Following the signs of the times, the laity recognized the need to organize themselves in order to respond with greater efficacy to the scalabrinian vocational call to the migrants in the present social ecclesial context. In 1987, after a formation process that was intensified since 1984, the laity chose to constitute **the Lay Scalabrinian Missionary Movement as a form of participation in the Charism¹⁹ of the MSCS Congregation.**

At the Congregational level, there has been a gradual progress through the groups at the Provincial level. Since 1986, the topic “*laity*” began to be part of the General Assemblies, Chapters and Plans with specific projects.²⁰

In creative communion in the Spirit of God, the groups of laity begun continued their journey while new groups came into existence. Moreover, in 1995, the spirit of aggregation reached maturity in **Disposition n. 13** of the X General Chapter of the Congregation, which disposed *to create for the laity that wished to participate of the Scalabrinian Charism, in conformity with the spirit of the Institute, an Association with its own criteria, based on the directives of the Congregation.*²¹

Two years after the beginning of the process, the *First International Meeting of the Laity* was held in Fatima, Portugal, from November 2 to 5, 1997. The General Animator of the Apostolate, lay delegates of the groups of the Laity in formation of all the Provinces and Sisters advisors of the respective groups participated of this meeting.

As consequence of the study, dialogue and reflection, the Document AGA n. 12 “**The Scalabrinian Laity Missionary Movement – I International Meeting**” came into existence by consensus of the participants. Among the important elements, the Movement assumed are the identification of the progress of the “*Project on the Laity*” as “**Movement**” and the identity of the members as “**Scalabrinian Lay Missionaries**”.²² The prospective of a future Association of the SLM was considered as a new development of the gifts of the Holy Spirit in the Charism of the MSCS Congregation, and as a treasure for the Scalabrinian Lay Missionaries and the Church in the service to the migrants. In Disposition n. 02 of the XI General Chapter of the Congregation in 2001, “*the MSCS Congregation encourages consolidation of the Scalabrinian Lay Missionary Movement (LMS) and its apostolic integration in the area of human mobility, and supports its proposal concerning the Scalabrinian Lay Missionary Association.*”²³

The experiences of the groups, motivated at the Provinces’ level, were systematically gathered and gave life to the “**General Directives of the Scalabrinian Lay Missionary Movement.**”

¹⁹ Code of Canon Law, Can. 303.

²⁰ IX and X General Chapters; IV and V General Assemblies; IV and V MSCS General Plans.

²¹ X MSCS General Chapter 1995, Disposition n. 13 and proposal N. 80

²² Cf AGA Document n. 12, 1997.

²³ XI MSCS General Chapter, 2001, Disposition 02 and proposal n. 19.

GENERAL DIRECTIVES

1. IDENTIFICATION

1.1 Name: Lay Scalabrinian Missionary Movement – LSM ²⁴

1.2 Religious Institute of Spiritual and Apostolic participation²⁵: Congregation of the Missionary Sisters of St. Charles Borromeo-Scalabrinians

1.3 Headquarters: Via Monte del Gallo, 68 – 00165 – Rome, Italy

2. GENERAL OBJECTIVES

To live the Baptismal vocational call and the ecclesial dimension in a specific way, through the participation and sharing of the Scalabrinian Charism, announcing Jesus Christ²⁶ and witnessing the identity of the Scalabrinian Lay Missionary in the diverse levels of daily life and in the missionary commitment with the migrants, so that “*all nations may form one people and all humanity may be united in one fold under one Shepherd*”.²⁷

3. IDENTITY, VALUES AND CHARACTERISTICS

*“My beloved lay people, you must, therefore, appreciate the nobility and dignity of your mission and must try to live up to it. Be our mediators just as we are God’s mediators on your behalf.”*²⁸

The Scalabrinian Lay Missionary:

- a. values life and strives for the Gospel values;
- b. assumes the baptismal vocation and, in virtue of his/her participation in the priestly, prophetic and kingly mission of Christ, commits himself/herself with the Kingdom of God in the temporal realities, particularly in the area of human mobility;²⁹
- c. lives in a participative way, the Church dimension, the people of God on the way, witnessing faith, hope, charity, prayer, welcoming, sharing and solidarity;
- d. strives to live the Scalabrinian Charism as spirituality and mission, in the family, ecclesial and social spheres;

²⁴ International Meeting of Laity in Fatima-Portugal, 1997

²⁵ Code of Canon Law, 303

²⁶ Cf Final Document – *I International Meeting of the Laity* in Fatima – Portugal, 1997

²⁷ J.B. Scalabrini – Speech to the Catholic Club in New York 1901

²⁸ J.B. Scalabrini – A Living Voice, pg. 209

²⁹ Cf Final Document – *I International Meeting of SLM* (Definition and commitment), Fatima-Portugal

- e. accepts and lives the dimension of universality and “inculturality” as a characteristics of the specific mission;
- f. carries out the apostolate in the areas of justice, rights, dignity, spiritual life and the general well being of the migrants;
- g. is ready for ongoing formation and the updating.

4. VOCATION – MISSION

“Always show that your zeal is equal to your detachment, that all your hopes are in God and that you expect your reward from God and God alone. And, that you will never cease from your labors as long as there are wretches to console, ignorant people to instruct and souls to save”³⁰

The Scalabrinian Lay Missionary welcomes the apostolic call/sending as a gift of God and lives it with availability of service to the neediest migrants, giving specific expression to the baptismal vocation and, **fulfills his/her mission:**

- a. witnessing the Christian life and the Scalabrinian values in the family, at work, in the community and society in general;
- b. announcing Jesus Christ by integrating himself/herself and responsibly participating in the local Church;
- c. committing himself/herself through concrete actions for the human, moral, social and religious well being of the migrants, especially for the neediest;
- d. offering his/her life to God as a gift of love to the migrants and refugees;
- e. defending the dignity and the rights of the people on the move;
- f. studying and interpreting the reality of migration; participating of the drama of the migrants and refugees taking their problems to the awareness of the local public leaders, international entities and of the diverse sectors of society, so as to arise action on their behalf;
- g. developing his/her apostolate, individually and together with the SLM Movement, in communion with the Church, with the Congregation of the Missionary Sisters of St. Charles Borromeo-Scalabrinians, in collaboration with other institutions;
- h. Having the person of the migrant the center of all apostolic service, dialogue and openness to the other and to the different, as a priority of the manner of acting;

³⁰ J.B. Scalabrini, Speech to the missionaries leaving, 10.12.1890

5. ELEMENTS OF SPIRITUALITY

“The new needs of the people demand new hearts and unending concerns in order to instill the Christian spirit, strengthen the will for good, enlighten the sentiments... form Jesus Christ in our souls, lifting them up to God” ³¹

The Scalabrinian Lay Missionary:

- a. finds Jesus Christ in the neediest migrant with whom he/she seeks to live the welcoming and solidarity as mission
- b. participates in the Divine project, recognizing the value of the person of the migrant in such a way that the world becomes a place of brotherhood, sharing and gratitude, anticipation of the banquet of the Kingdom where no one is excluded and the Father calls everyone by his/her name.³²
- c. makes his/her journey of faith, hope and conversion in order to configure himself/herself to Jesus Christ sustained by prayer, Liturgy, listening and meditation on the Word of God, by the reception of the Sacraments, devotion to the Eucharist, the cross and Mary.³³
- d. lives the *“love one another as I have loved you”* (Jn. 13:34) in an attitude of listening, communion, fraternity and service to the brothers and sisters, especially in his/her family.
- e. witnesses to the *“I was a stranger and you welcome me”* (Mt.25:35) through the Word, example and of the action in Church community in the social environment, especially, in charity towards the migrant.

6. FORMATION

*“Our intelligence would be of little value if enlightened to know the truths of faith, and does not enjoy its fruits, if the will would not be moved to embrace them. For this the Divine Word provides a marvelous and most efficacious way. It has the power not only to change the will, but also to purify hearts and form saints.”*³⁴

The Scalabrinian Lay Missionary commits himself/herself to a gradual individual and group formation process that involves different moments: such as study by phases, Meetings by levels, Retreats for all where prayer is a priority”.

In order to become an effective member of the Movement, the formation process foresees the following stages:

³¹ J.B. Scalabrini, Pastoral Letter about catechism, 1876

³² Traditio Scalabrinian, number 04, pg. 38

³³ CF Fianl Document – I Inte. Encounter of SLM, ap. I General Assembly number 12, Fatima-Portugal

³⁴ J.B Scalabrini, The Divine Word, Piacenza, 1897

First Stage:

Vocational Initiation of the Scalabrinian Lay Missionary (awakening and initiation)

Knowledge of the SLM Movement basic elements of the Christian doctrine, John Baptist Scalabrini, Fr. Joseph Marchetti, Mother Assunta Marchetti, and Scalabrinian values, and the initiation of the practical experiences of the living of the charism.

Second Stage:

Vocational Consolidation of the Scalabrinian Lay Missionary (Consolidation of the call).

Deepening of the Christian doctrine and ecclesial mission of the lay person; Scalabrinian history and mission in the Church; continuation of practical experiences of the living of the Charism as spirituality and apostolate with the migrants.

Third Stage:

Commitment of the Scalabrinian Lay Missionary

Priority is given to the deepening and the exteriorization of the Charism; Spirituality and mission of the Scalabrinian Lay Missionary; Apostolic and pastoral experience and sharing with the migrants and refugees.

On-Going Formation:

Revitalizes the experience of God and of the Charism, the values and challenges for the vocation and mission of the SLM. Improves the integral and continual formation process. It innovates its content provoking a continuous change. It constitutes an element of growth and a fruitful source of energy for the missionary work. Deepens and broadens the previous stages, following the program found in the Triennial Plans of the different groups including topics of universal updating and of the local realities.

Formation meetings:

Intense times of human Christian formation for the Scalabrinian Lay Missionary at three levels, which emphasize these contents: Holy Scriptures, Documents of the Church, Scalabrinian Charism and Catechesis.

6.1 Responsibilities of:

The Superior General of the MSCS Congregation, and General Coordinator and Council, the Provincial Superiors, Coordinators and Councils of the Groups and Nucleus of the SLM Movement, in accordance with their respective competencies.

6.2. Contents:

- The Word of God, emphasizing the texts alluding to migrations;
- Foundations of human relations;

- Anthropology, Ethics. Sociology, Politics, Psychology;
- Foundation of Christian Doctrine based on the Catechism of the Catholic Church;
- Jesus Christ the Savior the One sent by the Father and revelation of the Trinitarian love according to the Gospels;
- Mary, Mother of God, model of faith, hope and charity;
- The Church in its pilgrim dimension of People of God on the way, universality and communion;
- The vocation and the mission of the baptized in the Church and in the world, based on the documents of the Church that refer to the topic especially the Social Doctrine of the Church, *Rerum Novarum and Christifidelis Laici*”:
- Human mobility, especially migration, including the Church’s Documents about this topic and scientific research;
- The Scalabrinian History in the Church and re-reading of the works of John Baptist Scalabrini, Fr. Joseph Marchetti and Mother Assunta Marchetti, in today’s historical context.
- The Scalabrinian Charism that animates the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians;
- The vocation/mission and spirituality of the Scalabrinian Lay Missionaries as participants of the Scalabrinian Charism that animates the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians;
- Pastoral Formation with emphasis on the social-culture and migration reality;
- Study of the Scalabrinian Lay Missionary Movement’s Documents;

7. WAYS OF PARTICIPATION IN THE MOVEMENT

“The Church, says the Apostle, is the body of Christ. Therefore, the members of the body are united among themselves by a continuous reciprocity of a mutual service. One member supports and helps the other and together they participate of the same goods.”³⁵

The Scalabrinian Lay Missionary Movement welcomes as a gift the capacity to recognize and value the diversity of Charisms by which the Holy Spirit enriches the Church and convokes the

³⁵ J.B. Scalabrini, Speech on the occasion of the Feast of all Saints, 1897

laity to participate in the Scalabrinian Charism, as well as the Spirituality of the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians and to cooperate with the Scalabrinian Mission in the world.

a. Initiating Members:

Those who enter the SLM Movement are called *initiating members* and accept the responsibility to undergo the formation process established by the Movement.

b. Effective Members:

All the people who accept the commitment of the Scalabrinian Lay Missionary Movement according to the General Directives of the Movement are its *effective members*, while they persevere in it.

c. Sympathizing Members:

Those who enter the Scalabrinian Lay Movement and share the Charism and Spirituality, but due to personal or family reasons cannot actively participate in the life of the Movement are called *Sympathizing Members*.

d. Scalabrinian Cooperators:

Are those who maintain a fraternal relationship with the SLM Movement, including their participation in the formation meetings, social and religious celebrations with the Group and the Nuclei of the Movement. They work to serve the migrants, but do not feel ready to commit themselves beyond volunteer activities. They are persons, families, social or religious groups that collaborate with economic subsidies and various services.

8. JOINING AND LEAVING

8.1 - It is required of the initiating Member:

- a. that he/she be an Apostolic Roman Catholic, and that in a given time, feel ready to affiliate himself/herself as an effective member through the SLM commitment.
- b. be accepted by the Coordinator and Council of the Nucleus and participate of the proposed Formation Program.
- c. that he/she begin to make experiences of services on behalf of the migrants;
- d. appreciates the values of the Christian vocation in the family, Church and social environment.

8.2- Accepting the Effective Member:

8.2.1. The motivations for acceptance include:

- a. vocational conviction and disposition for service to the cause of the migrant;

- b. knowledge of Blessed John Baptist Scalabrini and of the Servants of God, Fr. Joseph Marchetti and Mother Assunta Marchetti, of their project in the field of migration, and the presence of the lay person in Scalabrinian history.
- c. sharing experiences of service in the area of migration;
- d. discovering Scalabrinian spiritual values to be lived as a lay person;
- e. adhesion only to the SLM Movement;

8.2.2 Practical aspects for joining as an effective member:

- a. it can happen at any time of the year according to the organization of the Group;
- b. a written request is to be made to the Coordinator and the Council of the Group, through the Coordinator of the Nucleus and registered in the minutes to be signed by the admitted lay persons at the occasion of the commitment, according to the established determination by the respective Groups;
- c. it is done through a religious Celebration with the recitation of the formula of commitment, in the presence of the Coordinator of the Nucleus and Council, of other members of the Movement and the Sister Advisor of the Nucleus;
- d. his/her permanence is assured for an undetermined period of time;
- e. the effective members will have a common symbol of belonging and identification document.

8.3. Departure of a member from the Movement:

- a. It can occur by personal decision, informing in writing through the Coordinator and Council of the Nucleus and registering it in the minutes with reference to an effective member, and orally in the case of a beginning member.
- b. By decision of the Coordinator and Council of the Group or of the Coordinator and Council of the Nucleus, in accordance with the respective competence:
 - for not adhering to the General Directives of the Movement
 - for the reason of leaving the Apostolic Roman Catholic Church or simultaneous following of other Christian Churches or religions
 - due to a lack of moral character

9. RESPONSIBILITIES OF THE EFFECTIVE MEMBERS

“Let us work firmly but united in charity; above all let us work disciplined and in harmony”³⁶

- a. to appreciate the movement; zeal for its name and constantly deepen the Scalabrinian teachings.

³⁶J.B. Scalabrini, Pastoral Letter “Union, action and prayer” of 1890

- b. to dedicate oneself responsibly so that the Movement may respond to its mission, reach its objectives and fulfill its projects;
- c. esteem the other members, interact with them cordially and work in unison;
- d. accept the established leadership in accord with the Directives of the Movement and collaborate for the good realization of its functions;
- e. accept the guidances of the MSCS Congregation according to the competencies established in the Directives of the SML Movement and teachings of the Church and Canon Law;
- f. participate of the meetings and formation encounters;
- g. collaborate for the economic-financial maintenance, as established by the General Assembly of the Scalabrinian Lay Missionary Movement;

10 – ORGANIZATION AND COORDINATION:

“Unity! Unity of mind, unity of heart, unity of action. Our times so difficult that we are having, we can only sustain ourselves by remaining united and close and there are no sacrifices of opinions that should be left undone to maintain our unity”³⁷

The SLM Movement, whose members participate of the Charism of the MSCS Congregation, is organized into **Groups**. The Groups, in turn organize themselves into **Nuclei** according to their reality. In this way the Movement is formed by six groups, on the general level.

1. **Our Lady Aparecida Group (GNSA)**-São Paulo-Brazil:
2. **Immaculate Conception Group (ICG)** – Caxias do Sul-RS-Brazil
3. **Saint Joseph Group(GSJ)** – Piacenza – Italy
4. **Our Lady of Fatima Group – (OLFG)** – Melrose Park – Illinois – USA
5. **Christ the King Group(CRG)** – Porto Alegre – RS – Brazil
6. **Mary, Mother of the Migrants Group-** (MMMGM) - Varza Grande – MT – Brazil

In the area of coordination, the SML Movement guides itself, at the general level, by the General Assembly, the General Directives and the General Council.

10.1 General Assembly

It is the highest extraordinary level of government of the Scalabrinian Lay Missionary Movement:

- How often: Every three years;

³⁷ J.B. Scalabrini, On his return to Rome, Piacenza, 1882

- *Participants:* The SLM General Coordinator and Council, the MSCS Superior General or her delegate, the MSCS Provincial Superiors or their delegates, the Coordinators of the Group with their respective Councils and others that the Coordinating General Team considers their participation convenient.

Competencies:

- a. to approve and modify the General Directives of the Movement with the favorable vote of at least 2/3 (two thirds) of the participating Scalabrinian Lay Missionary;
- b. to make the general evaluation of the ending term of office and to approve the prospectives for the next three -year term;
- c. to decide on the unforeseen cases in the General Directives of the Scalabrini Lay Missionary Movement

10.2 – General Directives:

- a. all the members of the Movement participate of their elaboration, revision and modifications;
- b. are approved by the General Assembly of the SLM Movement; enter in effect with the favorable opinion of the Superior General of the MSCS Congregation and her Council;

10.3 – Coordinator and General Council:

The General Council will be presided by the General Coordinator. The General Councilors will take up the services regarding the Apostolate, Communications, Formation, Administration, Secretarial and others that will be necessary in accord with the needs of the Movement.

- a. **Duration of term:** the mandate will be exercised for three years and the same members must remain in office up to the time in which the new Coordinator and Council assume their functions.

b. Composition of the General Council:

- The Superior General or her delegate, as General advisor of the Movement;
- General Coordinator of the Scalabrinian Lay Missionary Movement;
- The Coordinators of the Group

10.3.1 Competencies of the General Coordinator:

- a. to represent, animate and coordinate the Movement at the general level;
- b. to visit the Groups and participate in their Assemblies according to the needs or at the invitation of the groups;
- c. to promote, once a year, a general Council meeting;
- d. to convoke a General Assembly every 3 (three) years and preside over it.

10.3.2 Competencies of the General Council:

- a. to elect the General Coordinator of the movement from among the members of the General Council of the Movement formed by the Coordinator of the Group;
- b. to organize the attributes/competencies of the Councilors, delineating the administrative and financial responsibilities
- c. to promote the life and unity of the Group;
- d. to be the facilitator of fraternal articulation among the Groups, in the SLM Movement and the MSCS Congregation;
- e. to approve the Groups' Councils;
- f. to elaborate the Triennial Plan which takes into account the different areas of the Movement based on the Activity Plans of the Groups, and submit it to the appreciation of the Superior General and Council of the MSCS Congregation.
- g. to maintain the archives of the Movement's documents;
- h. to organize, with the Councils of the Groups, financial funds for the realization and development of the functions and general services;
- i. annually, present to the Superior General of the MSCS Congregation, a report which includes:
 - the progress of the Movement;
 - the vocational, apostolic-missionary situation and formation process of the SLM;
 - the economic-financial situation;
 - future activities.

After its appreciation by the Superior General and Council, the report will be sent to the Councils of the Groups.

10.4 Coordinator and Council of the Group:

The Groups have their own organization and coordination based on the General Directives of the Movement and in accord with the realities of the respective areas. The Council of the Group will be presided by the Group's Coordinator.

- a. **Duration of Term:** The mandate will be exercised for a period of three years and they must remain in office up to the moment that the newly elected Coordinator and Council assume their functions.
- b. **Formed by:**
 - The Provincial Superior or her delegate as advisor of the Group;
 - The Group's Coordinator
 - The Councilors elected from among the Coordinators of the Nuclei.

10.4.1 Competencies of the Coordinator of the Group:

- a. to animate the life and mission of the Group;

- b. to approve the admission of the candidates to the commitment and to proceed to the dismissal of the effective members according to the General Directives and with the opinion of the Provincial Superior or her delegate;
- c. to present an annual report on the activities, progress and perspectives of the Group to the General Council of the Movement.

10.4.2. Competencies of the Council of the Group:

- a. to promote the life and the unity of the Nuclei;
- b. to be the facilitator of the fraternal articulation among the Nuclei and with the General Council;
- c. to approve the Coordination and Council of the Nuclei;
- d. to elaborate a Triennial Plan that takes into account the diverse areas of the Group based on the plans of the Nuclei and submit it to the appreciation of the Provincial Superior;
- e. to promote the formation of the members of the Group;
- f. to elaborate a plan of the diverse areas of life and action of the Group and present it for the appreciation of the General Council;
- g. to maintain the archives of the documents of the Group;
- h. to inform the General Council of the Movement about the entrance or the departure of members;
- i. to establish how the Movement maintains itself financially, at the Group's level;
- j. to prepare an annual report on the progress and the prospectives of the Group;

10.5. – Coordinator and Council of the Nucleus:

The Local Nucleus is the fundamental cell of the Movement, it has its proper organization and coordination based on the General Directives of the Movement and in accord with the local realities.

The Council of the Nucleus will be presided by the Coordinator of the Nucleus.

- a. **Duration of the Term:** the mandate will be exercised for two years and they must remain in office up to the time in which the elected Coordinator and Council assume their functions.

b. Composition:

- A Sister advisor of the Nucleus indicated by the Provincial Superior;
- The Coordinator and Council elected from among the members of the Nucleus;
- The Local Councilors.

10.5.1. – Competencies of the Coordinator of the Nucleus:

- a. to animate the life and mission of the Nucleus;

- b. to approve the joining of the candidates and the leaving of effective members, in agreement with the General Directives and the opinion of the Sister Advisor of the Nucleus;
- c. to convoke meetings of the local Council for the purpose of discussing matters pertaining to the Nucleus;
- d. to present an annual report of the activities, journey and prospectives of the Nucleus to the Coordinator and Council of the Group.

10.5.2 – Competencies of the Council of the Nucleus:

- a. to promote the life and unity of the Nucleus;
- b. to be the facilitator of fraternal articulation, among the members of the Nucleus and with the Council of the Group;
- c. to promote the formation of the members of the Nucleus;
- d. to elaborate a calendar of activities of the Nucleus, based on the Triennial Plan of the Group and present it for the appreciation and confirmation of the Council of the Group;
- e. to maintain an archive of the documents of the Nucleus;
- f. to establish how the Movement maintains itself financially, at the level of the Nucleus;
- g. to present an annual report containing the journey and the vocational, apostolic-missionary, formation, the economic-financial situation and the other aspects of the Nucleus to the Council of the Nucleus;
- h. to inform the Council of the Group about the joining and leaving of members;

11. – ARTICULATION AND COMPETENCIES OF THE MSCS CONGREGATION:

The Scalabrinian Lay Missionary Movement lives and fulfills its mission in communion with the Congregation of the Missionary Sisters of St. Charles Borromeo – Scalabrinians, participating of the Charism and Spirituality, and governs itself in accord with the guidelines emanated by the Superior General and the Provincials Superiors in the zeal for the fidelity to the Scalabrinian Charism.

11.1 – It is the Competency of the Congregation of the Missionary Sisters of St. Charles Borromeo-Scalabrinians, under the Direction of the General Superior and the Provincial Superiors, the responsibility to zeal for the Movement’s fidelity to the Charism.

11.2 – It is the Competence of the Superior General:

- a. to preside the Movement at the general level;
- b. to give her opinion about the General Coordinator, the General Directives and on the General Plan of the Movement;
- c. to intervene in the Movement at the General Level and in the Groups, in the event of proven incoherence with the Scalabrinian Charism and in accord with the General Directives of the Movement.

11.3 Competencies of the Superior General:

- a. to appreciate the planning of the Group;

- b. to promote the formation process and to evaluate the apostolic-missionary action in the area of the Chrism, forming the Superior General and Council;
- c. to be informed on the joining and leaving of members according to procedures of the Group, based on the General Directives of the Movement;
- d. To zeal for the fidelity to the Charism and according with the General Directives of the Movement.

11.4. The MSCS Congregation requires of the Movement:

To accept the orientations of the Congregation based on the Directives of the SLM Movement and of the Church.

12. Inter-institutional Partnership:

The Scalabrinian Lay Missionary Movement is ready to:

- a. carry out programs in conjunction with other Institutions and Organizations, with the objective of expand its action and to promote the well being of the migrants and refugees;
- b. to seek support, and economic, material and human collaborations and the services of organizations and public sectors which may contribute to the realization of programs and projects related to its mission with the migrants.

“O Jesus, be reborn again, according to the spirit of our hearts, so that, conformed to your image on earth, we may be worthy to participate of your glory in heaven forever. Amen”³⁸

³⁸ J.B. Scalabrini, Christmas Homily, 1880

