

BOUNDED MISSIONARY FAMILIES



*Collaboration among Institutes
inspired by PIME missionaries*



Introduction

The idea of a reunion of the Institutes and ecclesial realities founded or inspired by some of PIME's missionaries came during a meeting in August 2017 between the PIME Directorate General and the Directorate General of the Missionary Sisters of the Immaculate.

The objective of this reunion is twofold:

the first reason is to strengthen, in the spirit of the PIME Family, the relationship that began many years ago through some of our PIME missionaries.

As time went on, in recent years this relationship has weakened between us as each of our entities took different paths, and contact decreased;

the second reason is to know more about us so that each one of these realities linked to PIME and its Spirituality, albeit expressed in different ways, can pray for all the other entities that make up a real spirit of Family.

On February 2019, we finally got to meet personally and we shared our ideas on Mission and saw if there is any possibility for collaboration.

On October 2019, it was then agreed that this working group would be called "BMF - Bounded Missionary Families, Collaboration among Institutes inspired by PIME missionaries".

This booklet contains the directories of the Institutes and ecclesial realities founded or inspired by some of our PIME missionaries and it is a first step to better know each other on the long road towards a bigger cooperation between our entities.

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CATECHIST SISTERS OF ST. ANN

DIRECTORY of CATECHIST SISTERS OF ST. ANN

Name of the Congregation: Catechist Sisters of St. Ann (CSA)

Founder: Servant of God Silvio Pasquali PIME

Year and Place of Foundation: 1914, Mattampally village and Parish, Nalgonda District, Telangana State, India.

Brief history: When Father Silvio Pasquali PIME was the parish priest of Mattampally Village, he felt the need of local collaborators who can help him in Evangelization, eradicating illiteracy, and in taking care of the sick and neglected people. This inspired him towards the foundation of the Congregation. After two years of prayer and reflection, he founded the Congregation in 1914 with 7 candidates from the old Christian villages of his parish and entrusted them to the Sisters of Saint Anne of Divine Providence (Turin) for their formation. The first batch of seven candidates was vested in the name of the Catechist Sisters of St. Ann on 25th March, 1918 and professed in 1921.

Most Rev. Dionizio Vismara PIME, the then Bishop of Hyderabad Diocese approved the Congregation of the Catechist Sisters of St. Ann as a Diocesan Congregation on March 12, 1943, and its Constitution on February 3, 1944. Until 1954, the Congregation was administered by Sister Marianna and Sister Paulina of Saint Anne of Divine Providence as Superior General, and as Novice Mistress respectively. On 5th January 1954 Sister Enrechetta Thatireddy was elected as the first Superior General of the Congregation during its first General Chapter and the Congregation became autonomous. The Holy See granted the Congregation the Pontifical status on 12th June 1999, and approved its revised text of the Constitutions. The Central Administration of the Congregation erected 2 Provinces on 2nd February 2007 with the approval of the Holy See.

The Congregation celebrated its centenary in January 2014. On this occasion, a catechetical and evangelization center was constructed as an expression of gratitude to God depicting almost all the Biblical events. It is a well-known spiritual center now and many people, including non-Catholics visit this center daily seeking solace and spiritual assistance. The

‘Nihil Obstat’ for the beatification process of our Founder Father Silvio Pasquali was obtained from the Holy See on December 3rd, 2014, and the closing ceremony of the diocesan process of his beatification was celebrated on 13th October 2019.

Supreme Aim: The pursuit of Holiness by following the Evangelical Councils and through works of Charity.

Motto: “Spread the light of Christ”

Charism: We are privileged to have inherited the specific charism of our Father Founder: his aptitude and missionary zeal to spread the good news of Christ and to inculcate the Gospel values to all the people. Hence we dedicate ourselves by our religious witness and committed actions for the purpose of this universal mission of Christ by proclaiming the Good News to the non-believers and catechizing the believers to deepen their faith through Evangelization and Catechesis, Education, Healing, Human Promotion and Empowerment Programs.

Our Presence: As of now we are present in India, Tanzania and Italy with 415 Professed Sisters. In India, we have 65 communities working in 6 dioceses of Andhra Pradesh, 4 dioceses of Telangana, 2 dioceses of Tamil Nadu, 2 dioceses of Karnataka, 1 diocese each in Kerala and Maharashtra. We have started our mission in Tanzania, East Africa in 1996, and has communities at Dar-se-salaam, Rujewa, Mafinga, Morogoro, Kibaha and from 2001 in Italy with communities in Roseto degli Abruzzi, Cremona and Milano Dioceses. In all, there are 74 houses in India, Africa and Italy together.

Feast of the Congregation: 26th July - Feast of Saints Ann and Joachim. Saint Ann is our patron Saint

Founder’s Day: 7th July - Death Anniversary of our Father Founder Servant of God Silvio Pasquali.

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EMMAUS DIALOGUE MOVEMENT

DIRECTORY of EMMAUS

Introduction: The formation received in my theology years in PIME during the Second Vatican Council and other years I spent in Sicily as animator and formator with Fr. Salvatore Carzedda and P. Antimo Villano helped me to dream together with them to go to the mission with a specific attention to interreligious dialogue as the “new way of mission” encouraged by the Second Vatican Council.

The final destination for the three of us was the Philippines, in the mission of Siocon, one of the new mission of PIME in Mindanao. I gave a special attention first to a tribal group in the mountain and after I felt the need to give more attention to dialogue with the Muslims. Thus, I decided to live in a Muslim village to have a personal experience of dialogue with them and deepen my spiritual understanding of dialogue, giving time to prayer and living with the people. That spiritual experience helped me to have a deeper understanding of the plan of God for humanity that I presented in this way: “Dialogue Starts From God And Brings People Back To God.” This became the spiritual foundation of the experience of Emmaus that we present here.

Presentation:

Emmaus Dialogue Movement: Emmaus Dialogue Movement started as part of the experience of Silsilah Dialogue Movement. It was Aminda Saño, one of the first member of Silsilah and a teacher formed in the mission of PIME in Siocon who expressed the desire to dedicate her life as a Catholic and lay consecrated to the mission of Silsilah and interreligious dialogue. She invited other two teachers and together they started the Emmaus Dialogue Community in a poor area of the city of Zamboanga living among the Christians and the Muslims. They started this experience on February 8, 1987 as a community called Emmaus Dialogue Community living as a lay consecrated for the mission of dialogue and peace.

This initial beginning blessed by the Archbishop of Zamboanga was recognized officially after few years as a lay private association in the Church.

Emmaus' presence in Silsilah is a blessing for many reasons especially because Emmaus has given a clear signal that Silsilah encourages Christians to become better Christians as well as encourage people of other religions to be more committed in their faith and spiritual life. Thus, meanwhile Silsilah promotes formation for all, some, like the members of Emmaus, take this experience of Silsilah as a vocation in life.

In more recent times Emmaus has built a house of spirituality, started a formation center for the Lay people in the Archdiocese of Zamboanga, giving formation on Mindanao level and especially the initial group of Emmaus started to invite married people, priests, sisters, youth, seminarians and all Catholics willing to be part of Emmaus as part of the Emmaus family or as volunteers. All of them are now considered part of the Emmaus Dialogue Movement.

Emmaus is also considered the “custodian” of Silsilah. They are entrusted to continue the spirit of Silsilah and have some responsibilities in the Silsilah Dialogue Movement. Emmaus is also considered a movement part of Silsilah with different legal personalities, but with the same spirit.

The rule of life of Emmaus are the Beatitudes and the members are called Emmaus Missionary Disciples. This movement today continue the initial spirit of Emmaus Dialogue Community accepting the different vocations as part of Emmaus with different agreement of commitment, but all with the same spirit and vocation to deepen their spiritual life and serve the Church and the society.

To share more the mission, Emmaus will start soon the Emmaus College of Theology to form young people, men and women to see their life and baptism as a beginning of a vocation and are invited to deepen their vocation in the Church and in society living the spirit and the commitment as Emmaus members promoting dialogue and peace as part of their charism.



MISSIONARY SISTERS OF ST. JOSEPH

DIRECTORY of MSJ

Missionary Sisters of St. Joseph in Anyang Diocese (original name: Weihwei Diocese) is an local congregation, which was founded by Fr. Isaiah Bellavite in the Church of Huaxian (old name: Hwasien) in 1920. There are 128 sisters till the end of 2018.

Foundation: Around 1918, Yellow River Burst Again. Fr. Isaiah Bellavite & Volunteers often went to flooding area to Care the Victims. There were some young women volunteers who helped him taking care of women victims and children. Fr. Bellavite was inspired in prayer that woman community was needed in such social-cultural situation. He, then, gathered 12 young women staying together as a community in his parish in 1920, teaching them skills of caring, and catechism. Two sisters who were invited from Sister of St. Joseph of Zhengding gave them regular novitiate formation, teaching them the spirit of vows. This was the first community of Missionary Sisters of St. Joseph (MSJ) in Anyang diocese. Finally, there were only 5 of these candidates made their first vows on August 15th, 1922.

The MSJ foundation's feast is in March 19th, the feast of St. Joseph.

Charism of MSJ: Being the faithful servant of Jesus: To imitate St. Joseph, happily taking care of the little child Jesus through ways and means of social services.

Having been influenced by the missionary spirit of the founder, the charism of MSJ focuses on evangelizing and serving people whoever is in need both in the church and society by charitable deeds, such as preaching, accompanying, caring, nursing, etc.

Motto or Dynamic of development of MSJ: "I come to serve, not to be served." (Mk 10:45)

Main fields of Mission today's MSJ:

Pastoral ministry: working in parishes, being witness and presence to local people;

Education: kindergarten and elementary school (having been forced to stopped by government in 2018);

Vacation and Youth formation: weekends classes and summer/winter courses, youth, Groups (bible reading, outing activities); Family and Marriage: premarital classes/counseling; weekend marriage encounter; accompaniment program for family, etc;

Transacting the charities: St. Teresa Hospital; ophthalmic clinics; Serving in Huaixin Charities;

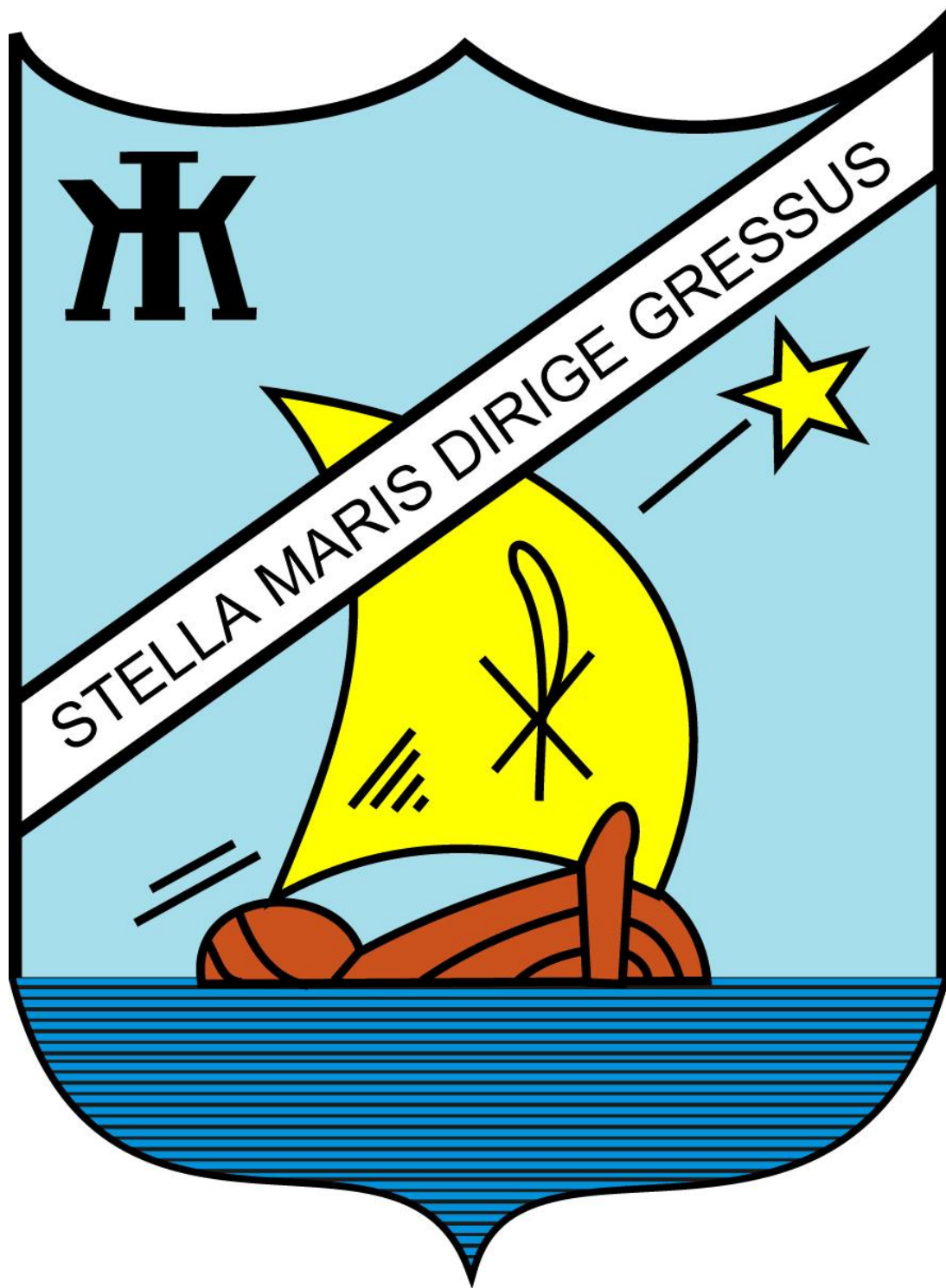
Catechism and Bible studies: group sharing in villages and lectures in diocese;

Music and Church choirs' training: kids group, teenager group, general group;

Presence in the World: 1st, witness to the people by wearing religious habit in public during Sunday and feast days; 2nd, the role of successor of St. Joseph is practicing through the mercy, love, patience, concerns, being presence, and accompaniment expressed in sister's ordinary words, life and deeds; 3rd, being the guardian of the Church in China, even the Church in the world, by prayer and defending activities.

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**MISSIONARY SISTERS
OF THE IMMACULATE**

DIRECTORY of MSI

Name of the congregation: Missionary Sisters of the Immaculate

Place: Milan, Italy

Date of foundation: 8th December 1936

Motto: “Thy Kingdom Come!”

Foundation’s feast: 8th December, feast of the Immaculate Conception,

Charism: “Living passion to proclaim God’s Kingdom to all peoples”

Short summary of the charism: “The Sower went out to sow, taking his silent steps forward, walking so majestically along the vast field without boundaries. While sowing, the seeds fell far, far away on distant lands, beyond eye could see.” was the vision of a young girl of seventeen from Milan, Italy. She was Giuseppina Rodolfi. Yet a teenager, Rodolfi experienced a longing in her, to find ‘her way in life’ which she could hardly define. But in 1914, on seeing the word MISSIONARY on the very first issue of a missionary magazine, her longing sprang into a specific shape as she exclaimed, ‘I have found, I want to be a missionary!’ The magazine, ‘Propaganda Missionaria’ was a publication of the PIME Fathers in Milan. To be a missionary Sister - in reality the PIME Sisters did not exist, so how could Rodolfi realize her dream? This led her to disappointment and further search for the will of God hoping against hope, trusting that if God wants her to be a missionary with the same zeal of the PIME Fathers, one day she would be in a distant mission land proclaiming the Gospel like them! This agonizing waiting lasted for quite twenty years!

Sr Giuseppina Dones, a member of the congregation of the Reparation Sisters, which has been founded by one of the first five missionary fathers of PIME. In 1917 obedience placed her to work in the administration of the PIME publications in Milan, directed by Rev. Fr. Paolo Manna, a missionary returned from Burma. The work increased in leaps and bounds and the personnel was insufficient to cope with it. An idea strikes to Mother Dones...‘there must be own personnel... something stable to carry out this task of divine predilection...’ As the idea took shape over the decades, she

faced storms and trials in discerning the will of God, which involved a life-changing choice. She was sustained in this journey of discernment by Rev. Fr. Manna, who by then was the Superior General of the PIME. She constantly repeated to herself, 'If God wants it, it will be done'. By 1927 the idea had bloomed into 'a Religious Congregation of Women, parallel with the PIME to cooperate in its apostolic works at home and in the Missions'.

In 1927 during a PIME missionary Congress in Milan, the paths of Mother Dones and Giuseppina Rodoli met and from then on it was a journey together. This encounter was a revelation to both, as both of their hearts dreamt the same dream: to be part of the missionary congregation of women, parallel to the PIME, but which had no roots as yet! An intimate relationship continued between the two for almost a decade, through meetings, correspondence and their missionary zeal was nourished by their contact with the PIME, especially Rev. Fr. Paolo Manna.

Finally on 6th March 1934 the decision 'to start the foundation of a Congregation of Sisters parallel to the PIME' was taken in the III general chapter of the PIME, held in Hong Kong. The responsibility of carrying out this task fell on the shoulders of the newly elected Superior General: Msgr. Lorenzo Maria Balconi, who was a missionary in China for 33 years. However, not everything was smooth: all the members of the little group of young women waiting for the starting withdrew, leaving Rodolfi alone! She was not disheartened; with great courage, unshakable faith and firm hope she started once again to recruit new members. On the other hand, request had to be made to transfer Mother Dones from the Reparation Sisters to be the formator of the nascent Congregation. With great expertise Msgr. Balconi overcame every obstacle and under his direction the Congregation saw the light on 8th December 1936, feast of the Immaculate Conception, with the name 'MISSIONARY SISTERS OF THE IMMACULATE'. Under his paternal care and the maternal guidance of Mother Dones the dream of the two women came true and the Congregation began to increase and multiply.

Today with great joy we honour Blessed Paolo Manna as the Inspirer, Msgr. Balconi as the Co-founder and Mother Dones and Giuseppina Rodolfi as the foundresses of our Congregation. As the Ecclesiastical Superior, Msgr. Balconi cared for the Institute spiritually and materially for 33 years, to be

called the 'Father' of the Institute while Mother Dones became its first Superior General.

Though the two foundresses did not have the privilege of taking flights to the mission, they had the joy of sending sisters. The first Missionary Mandate took place on 28th August 1948, in St. Francis Xavier church of the PIME, in Milan, presided over by His Excellency Msgr. Balconi. This was the first of an uninterrupted series of departures which took and continues to take the MSI to different parts of the world, proclaiming the Gospel to all peoples. The charism that vibrates in our hearts is the "Living passion to proclaim God's Kingdom to all peoples", marching forward with the motto "Thy Kingdom Come!", following in the footsteps of "Jesus the Apostle of the Father, the Sower and the Seed".

Presence in the world: The harvest was plenty and accordingly the Lord sent labourers to gather it in - the MSI could respond adequately to the growing needs of apostolate, especially attending to the evangelization work through catechism in the villages, forming the Christian communities, attending the sick and educational works. Meanwhile requests were pouring in to have the Sisters in other countries, especially where the PIME Fathers carried out their missionary apostolate. Thus the new missions were opened in:

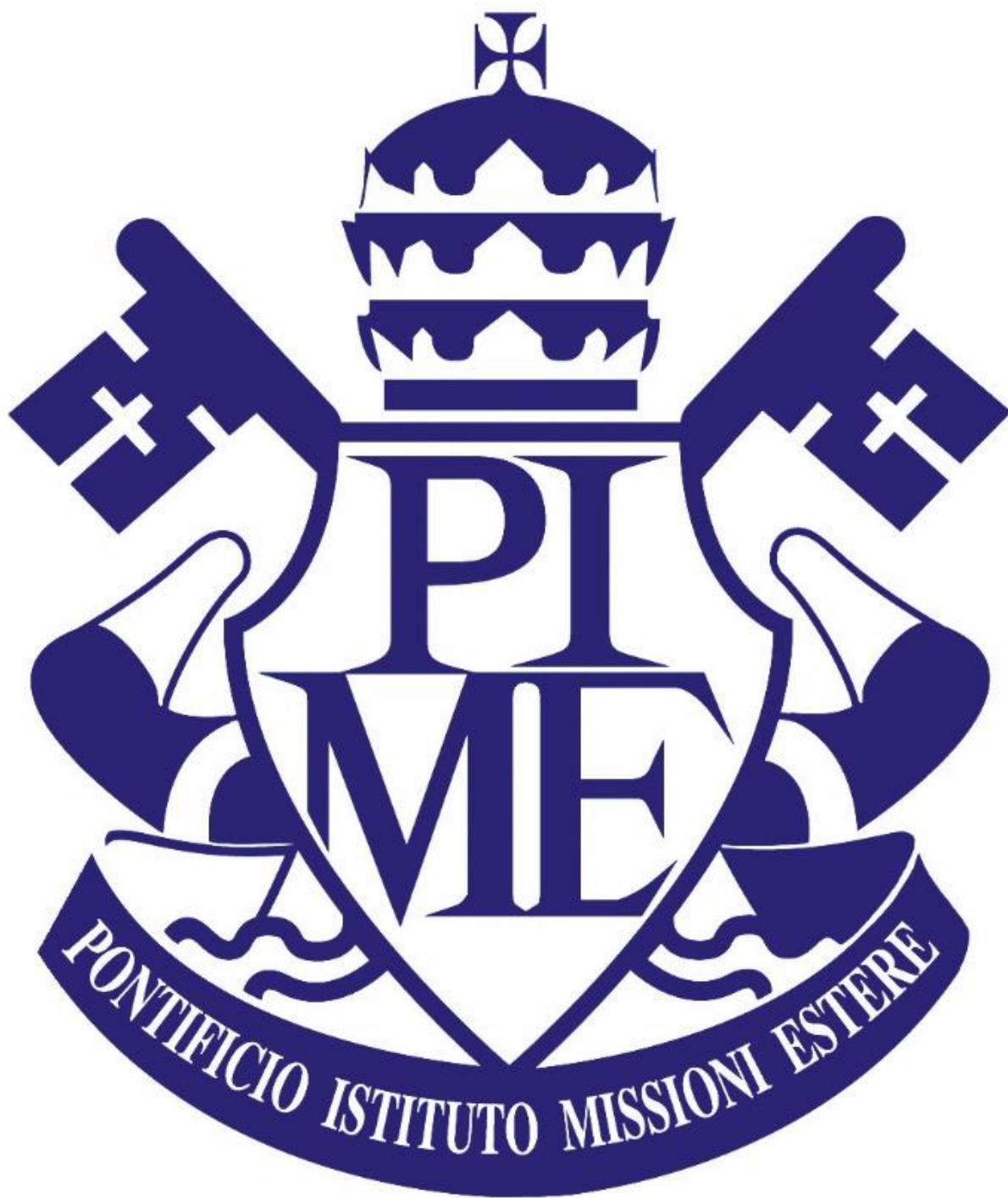
India	1948
Bangladesh	1953
Brazil	1954
Hong Kong- China	1968
Cameroon	1971
Guinea Bissau	1980
Papua New Guinea	1988
Algeria	2009
Ciad	2019
Tunisia	2019

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**PONTIFICAL INSTITUTE
FOR FOREIGN MISSIONS**

DIRECTORY of PIME

Name of the Institute: Pontifical Institute for Foreign Missions (in latin: Pontificium institutum pro missionibus exteris)

Place: Saronno, VA - Italy as the Lombard Seminary for Foreign Missions

Date of foundation: 30th July, 1850

Founder: Msgr. Angelo Ramazzotti, bishop of Pavia and Patriarch of Venice

Foundation's feast: 30th July

Liturgical feast day: Mary Queen of Apostels, the Saturday after the Ascension of the Lord

Short history:

July 30, 1850 The “Lombard Seminary for Foreign Missions” was born in Saronno, Italy, created by Bishop Angelo Ramazzotti, who was then Bishop of Pavia and Patriarch of Venice.

December 23, 1871 In Rome Msgr. Pietro Avanzini founded the “Pontifical Seminary of the Holy Apostles Peter and Paul for the Foreign Missions”, with identical characteristics to the Lombard Seminary.

1926 Given the similarities in Charism and approach, the two institutes merged, united by Pope Pius XI, giving birth to PIME. Leading the Institute for the first ten years was Blessed Paolo Manna, one of the most significant figures in the history of the Missionary Church.

1989 PIME became an international institute, welcoming into its ranks young people from churches of the Southern Hemisphere. In the age of globalization, the Italian origin of the Institute could no longer remain an obstacle to admitting personnel from other countries who desired to be missionaries.

Short summary of the charism: The PIME Missionaries are a society of apostolic life; a community of priests, (who do not take vows, much like diocesan priests) brothers, and lay people who dedicate their lives entirely

to the proclamation of the Gospel and to humanitarian aid for people from different countries, with a preference for people who are marginalized both geographically and socially.

PIME Missionaries dedicate themselves to a variety of activities, depending on the environment of their mission, the needs of the local church, and their own talents, all with a common objective; to bear witness to Christ and the building of God's Kingdom.

Both those ordained to the priesthood and the religious brothers that make up PIME share the same Missionary Charism, which is comprised of four elements.

Ad Gentes (Latin for "to the people"): The primary recipients of the work of the PIME Missionaries are those who do not know the Gospel. The basis of PIME's work is proclaiming God's Kingdom; supporting the development and growth of young Catholic communities in and around their area of operation, promoting active participation in the evangelization of non-Christians.

Ad Extra (Latin for "Abroad"): PIME Missionaries are sent from their homeland; since PIME is an exclusively missionary institute, all of its work is implemented outside of each missionary's birthplace. Their work is realized among people and groups who have not heard the word of the Messiah.

Ad Vitam (Latin for "For Life"): The PIME Missionaries dedicate themselves to their mission for life, because the task entrusted to them requires their complete dedication.

Together: The Pontifical Institute for Foreign Missions defines itself as a "family of apostles". The members of PIME, both priests and brothers, are united by the same vocation and charism. Being a part of PIME means living the charism together, and accepting the responsibility of all confreres who have made the same choice.

Presence in the World: After the first few years operating only in Oceania, PIME operated almost exclusively in Asia up to the mid-twentieth century in India and Bangladesh (formerly East Pakistan), in China (in the territory of the current People's Republic, as well as in Hong Kong and Taiwan), and in Myanmar (formerly Burma).

PIME continues to have the largest concentration of its missionaries in the East (Bangladesh, Cambodia, China-Hong Kong, Philippines, Japan, India, Myanmar, Thailand). However, today missionaries are also present in Africa (Algeria, Tunisia, Cameroon, Chad, Ivory Coast and Guinea Bissau), the Americas (United States, Mexico and Brazil), Oceania (Papua New Guinea), and in Italy.

Saints and blessed: PIME has a saint among its members, St. Alberic Crescitelli, martyred in China during the Boxer Uprising. Born in Altavilla Irpina, Italy, in 1863, he entered the then Pontifical Seminary of Saints Peter and Paul for Foreign Missions at the age of 17. Meant to depart for his mission-destination of Shaanxi, China, in 1887, he was delayed due to helping others generously during a cholera epidemic. Once reaching China after an adventurous journey, he dedicated himself to the Christians of the Han River, also going to other places and inspiring many conversions. In 1900 he was the victim of the revolt against Westerners, including missionaries. Since he ran a kindergarten for poor children, Fr. Alberic was unjustly accused of contributing to the lack of food that the population suffered. Trapped inside the customs post in Yentsepien, he was tortured, and eventually killed, then torn into pieces and thrown into the river. He was Canonized in the year 2000, by Pope John Paul II.

PIME has four Blessed: John Mazzucconi (1826-1855), martyred in Oceania and beatified in 1984; Paolo Manna (1872-1952), founder of the Pontifical Missionary Union of clergy and religious, beatified in 2000; Clement Vismara (1897-1988), a missionary in Burma (now Myanmar), beatified in 2011; Mario Vergara (1910-1950), also martyred in Burma and beatified in 2014 together with a local catechist, Isidoro Ngei Ko Lat, who was killed alongside him. Alfredo Cremonesi (1902-1953), martyr in Burma, beatified in 2019.

Causes for beatification and canonization have also been opened for founder Bishop Angelo Ramazzotti (1800-1861); Brother Felice Tantardini (1898-1991), a PIME Religious Brother active for several decades in Burma; Fr. Carlo Salerio (1827- 1870), a PIME Missionary in Oceania and founder of the Sisters of Reparation; Fr. Silvio Pasquali (1864-1924), PIME Priest in India and Marcello Candia, doctor, volunteer, benefactor, and “son of PIME”.

Martyrs for the gospel: Since 1850, 19 PIME Missionaries have been martyred (in addition to Frs. Mazzucconi and Crescitelli): Fr. Cesare Mencattini, Msgr. Antonio Barosi, Fr. Girolamo Lazzaroni, Fr. Mario Zanardi, Fr. Bruno Zanella, Fr. Carlo Osnaghi and Fr. Emilio Teruzzi all shed their blood in China between 1941 and 1942. Between 1950 and 1955, five other PIME Missionaries paid their testimony of faith with their lives, in a then turbulent Myanmar (in addition to Blessed Mario Vergara): Frs. Pietro Galastri, Alfredo Cremonesi, Pietro Manghisi and Eliodoro Farronato. Fr. Angelo Maggioni was killed in Bangladesh in 1972, and Fr. Valeriano Fraccaro in 1974 in Hong Kong. More recently, Frs. Tullio Favali (1985), Salvatore Carzedda (1992) and Fausto Tentorio (2011) were killed in the Philippines, confirming that martyrdom is forever a possible component of the missionary experience.

PIME Lay Association: The PIME Lay Association (ALP), founded in 1989, is made up of non-consecrated baptized persons (individuals, couples, families) who intend to live the same missionary Charism of the Institute, providing skilled service in the missions for a limited period (from 3-5 years, renewable only once).

They mainly handle humanitarian assistance in social, educational, technical, health and agricultural projects and assist with parish activities in the pastoral field; they help local populations become protagonists in the development of their country and in the life of the local Church.

Approximately 80 people have helped in the missions over a period of almost thirty years; currently ALP members are active in Guinea Bissau, Cameroon, Thailand and Algeria.

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SHANTI RANI SISTERS

DIRECTORY of SHANTI RANI

The brief history of the CIC Congregation (Shanti Rani Sisters) in Bangladesh:

The name of our congregation is “The Catechist Sisters of the Immaculate Heart of Mary Queen of Angels” (CIC) popularly known as “Shanti Rani Sisters”. It belongs to a Diocesan Congregation of Dinajpur Diocese, founded by the Most Rev. Bishop Joseph Obert, PIME in 1952, Dinajpur, Bangladesh. As a local Diocesan Congregation, its administration is totally in the hands of the local Sisters from Bengali and Tribal groups. The Sisters celebrated “Golden Jubilee” of the Congregation in 2002 and have now been spread around in five dioceses of the country. At present, there are 170 Sisters, 6 novices, 4 Postulants and 21 aspirants in our congregation.

Our vision: Our vision is rising the glory of God and the perfection of its Members by the practice of the virtues of Poverty, Chastity and Obedience and by the fidelity to these Rules and Constitutions and fidelity to the Charism.

Our mission/charism: The charism of our Congregation is marked by modelling on the maternity of Mother Mary and the mission for the children and women. Most of our activities are associated in the implementing the Evangelization, catechizing, social, pastoral work moreover charitable works among the Tribal poor and marginalized people of Bangladesh.

Foundation feast: 19 March, 1952

Spirituality and character: Our spirituality is the Simplicity and humility of the blessed Mary Immaculate.

Field of mission:

Apostolic work of the Sisters: Evangelization (Mofosil): Most of our activities are associated in the Evangelization among the poor tribal people of Northern Bangladesh. There are many tribal people who are non-Christian. They are thirsty to hear the Word of God. In every parish we have at least two sisters who are assigned for evangelization. The Sisters are doing evangelization from village to village. They teach catechism to the children

and Holy Bible to the adult people (youth, men-women). After proper instruction these non-Christian people are baptized and become Christian. In this consequence, we have seen that the numbers of Christian are increasing day by day in every year.

Education (School and Boarding/Hostel): Our sisters are working in the primary and high school and in the boarding/hostel. In the boarding, they have to stay with the children day and night for their holistic formation and they teach catechism for the children. They are preaching the Good News in the school to all students (Hindu, Muslim and Christian) not directly but through the life witness. So, we think that we have good opportunity to spread the essence of Evangelization by teaching.

Health Care Services Hospital, Dispensaries, Orphanage and Handicapped children's home: We have a doctor sister and 32 nurse sisters who are serving in the "St. Vincent Hospital" and also in parish's Dispensaries run by the diocese. We have one Orphanage in Dinajpur Diocese and one handicapped children's home in Rajshahi Diocese where our sisters are taking care of them with motherly care. They stay with them for their all kinds of need especially for abandoned Handicapped children, because they need special care in physically, mentally as well as spiritually too. However, we have some sisters who took special training in terms of how to teach them in Education. In this way, our sisters are serving the children who are neglected in the family and in the society. After giving a lot of care they becoming established by getting education and they also doing job in various NGO's in our country.

Local & National Centre: Sisters are working in local as well as national pastoral centre where there many programs having and our sisters are helping to lead those programs with others. Moreover, sisters are also involved in Inter-religious dialogue commission, Pontifical Mission Society, formation centre, and Embroidery sewing centre etc. On the other hand, some of our sisters are doing their services as missionaries in Italy (Firenze, Valmadrera Lecco, Milan).

Future dreams: We would like to share that since the age of the Congregation is 67 years going on and we are only 170 sisters in total we feel that we need more sisters to serve the mother Church. Thus, the CIC sisters feel the ministry we are doing Evangelization through the act of

treating spiritually, medically, and educationally. However, in future we have a plan to develop faith formation to give priority of the neglected people in the rural areas by visiting their families to give them spiritual and moral supports.

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SILSILAH DIALOGUE MOVEMENT

DIRECTORY of SILSILAH

Introduction: The formation received in my theology years in PIME during the Second Vatican Council and other years I spent in Sicily as animator and formator with Fr. Salvatore Carzedda and Fr. Antimo Villano helped me to dream together with them to go to the mission with a specific attention to interreligious dialogue as the “new way of mission” encouraged by the Second Vatican Council.

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Presentation:

The Silsilah Dialogue Movement: The beginning of the Silsilah Dialogue Movement was simple. I gathered a group of Christian and Muslim in Zamboanga City sharing my experience and inviting them to meet on regular base to share and to pray convinced that dialogue is first of all a spiritual attitude. We started officially on May 9, 1984 and soon I proposed the spirituality of life-in-dialogue with God, with the self, with others and with creation each one according to our own faith. Guided by this understanding since the beginning Silsilah started to promote the culture of dialogue, path to peace.

We were able to share more this spirit through the Silsilah Summer Courses on Muslim-Christian Dialogue starting from 1987. These courses became soon popular in the Philippines and continue up to now every year and add more courses along the year according to the need and requests.

It was during one of these courses that Fr. Salvatore Carzedda, PIME was killed in the evening of May 20, 1992. He joined Silsilah in 1989 and from that time on he was very committed promoted the vision and mission of Silsilah.

That sad experience for me and the Movement was a great test. Many advised us to close the experience of Silsilah because was dangerous considering the emerging of more radical groups but, together Muslim and Christian members of the movement, we decided to continue the experience of Silsilah saying: '*Padayon!*' (move on).

The formation of thousands of Muslim and Christian leaders through summer courses and the many developments like my involvement as executive secretary of the commission for interreligious Dialogue, the formation of Silsilah Forum groups in many places in Mindanao and Manila and the answer to the needs of poor communities gave to us the clear understanding that we were not alone in spite of the fact that along the years the influence of a more radical and violent groups became more visible in areas where Silsilah was present.

Silsilah was the first organized group of Mindanao that is still moving with the many challenges we are facing. We started also to become soon a leading groups in the area of dialogue with creation to protect the environment and to fight against a mining company willing to operate in a watershed area and we started to defend all the watersheds of Zamboanga organizing people and groups.

Silsilah started to promote in the Philippines the World Interfaith Harmony Week (WIHW) promoted by the United Nations and now is spread on national level. Another meaningful activity of Silsilah is the promotion of the Harmony Chain Initiative with a Harmony Prayer. It was a clear sign in the midst of violence in Mindanao to use the "arm of prayer". The Harmony prayer is a universal prayer for all and now is spread in the Philippines and other countries.

Silsilah along the years has developed also the Harmony Village as the home place of Silsilah in Zamboanga. The movement is recognized legally under the name of Silsilah Foundation Inc.

“Silsilah” is an Arabic word that means “chain or link”. Thus, the dream of Silsilah is to remind all that we are all linked to the same human family and the dialogue needs to be sustained by a spirituality that help us to internalize and share to all that “Dialogue starts from God and brings people back to God.”



SISTERS OF PROVIDENCE

DIRECTORY of SISTERS OF PROVIDENCE

The beginnings of the Institute of the Sisters of Providence date back to February 1st, 1837, the day on which the “House of the Neglected” was inaugurated in Udine and the first 9 teachers decided to devote themselves full time to the reception and education of the poorest girls in the city. The private ceremony of taking vows to the Lord of the first group of young sisters took place in Udine on Christmas Eve, 1845. Their founder, Luigi Scrosoppi of the Oratory of San Filippo Neri, was a humble priest, rich in deep inner life and generous goodness, endowed with healthy realism and unrelenting tenacity. He worked with tireless zeal for the good of the poor and entrusted himself totally to Divine Providence, which always accompanied his life and that of the religious family he founded: The Sisters of Providence. The Institute, placed under the protection of Saint Cajetan of Thiene, is of pontifical right and was recognized by a Decree of Praise from the Holy See in 1862. All efforts initiated by the founder during his life reflected a preference for the poorest, the least, the abandoned. “Twelve houses - he had prophesied - I opened before my death”, and so it was. Twelve places in which the Sisters of Providence devoted themselves in a humble, enterprising and joyful service to the young people at their mercy, to the poor and neglected sick, to the abandoned elderly. Father Luigi also enthusiastically offered his spiritual and economic support to initiatives undertaken in Udine by other people of good will; he supported all the activities of the Church and had a special predilection for the young people of the seminary of Udine, especially the poorest.

He died on April 3rd, 1884 and was beatified in 1981 and canonized on June 10th, 2001.

Today the Sisters of Providence are present in two other European countries as well as in Italy: Romania and the Republic of Moldova; in Latin America they are in Brazil, Uruguay, Bolivia and Argentina; in Africa: Ivory Coast, Togo, Benin and South Africa; in Asia, they are present in India, Myanmar and Thailand.

It is well known that, generally, every opening in a new country entails a particular commitment to reflection and research for each Congregation.

On the other hand, opening up in Myanmar is an almost easy, very special and providential story. In the Shan State, in the northeast of Myanmar, there was a small group of sisters of diocesan right, founded about 60 years earlier by PIME father, Msgr. Erminio Bonetta, then Bishop of Kengtung.

From the beginning of his arrival in those lands, Msgr. Bonetta had been helped by young local women; he taught them very well in Catholic doctrine, the Sisters of the Child Mary accompanied them in catechetical formation and in spiritual life, and then sent them to the villages to bring the joyful proclamation of the Gospel. However, Msgr. Bonetta died in a car accident in 1949 and the beautiful group of catechists was left without support. The situation also worsened because of the events of the war.

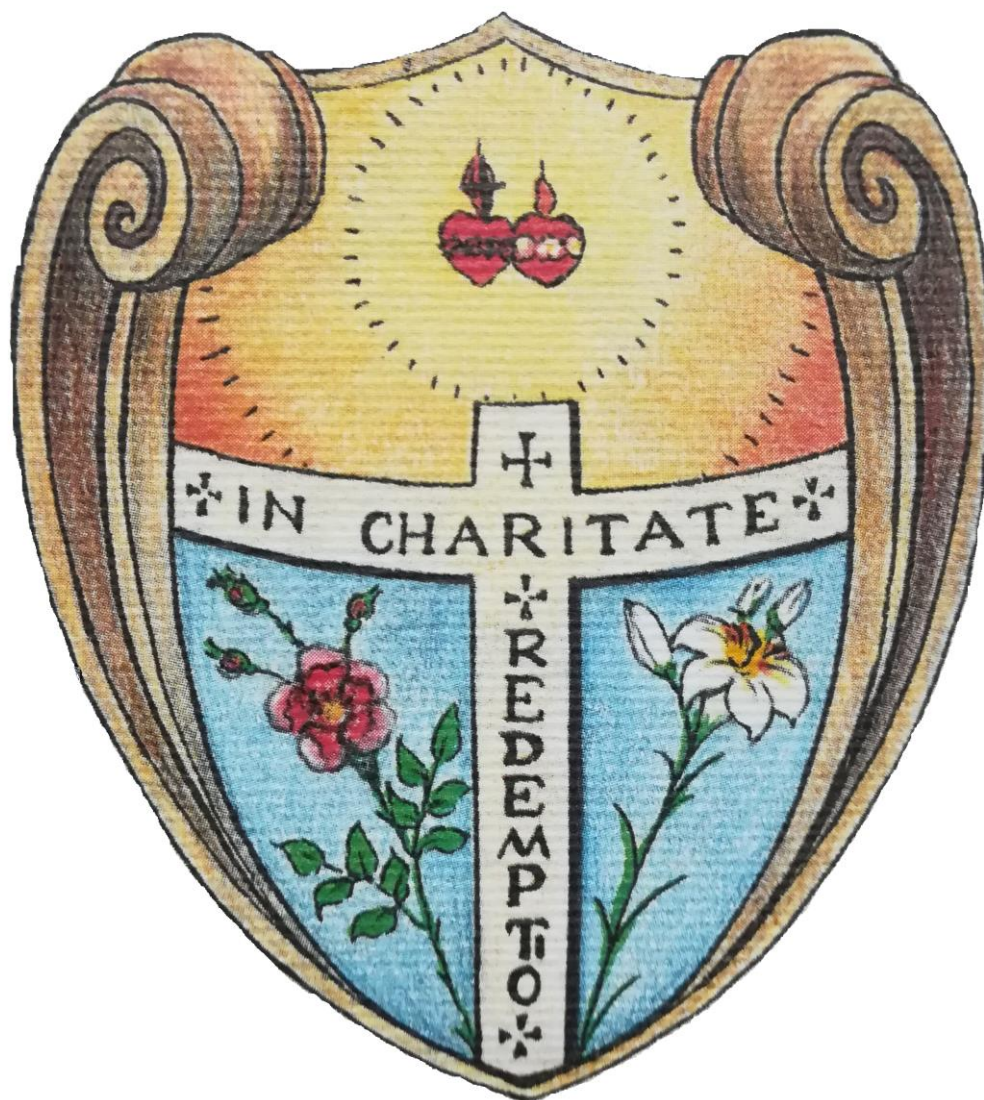
Near the 1980's, the group in serious difficulty at that time, was reunited by the new bishop of Kengtung, Msgr. Abraham Than, who called it "Sisters of Divine Providence" and tried to give them new formation and an approach suitable to a religious Congregation.

However, the small Congregation without a specific and constant guide could not develop. Thus, it was that two of these sisters of Divine Providence, sent to Rome in 1998 for study and to seek a Congregation of Pontifical Right to which they could belong, met some Sisters of Providence at the Pontifical Urban University (Urbaniana). From there, knowledge and friendship were born.

Then all the necessary steps were taken on both sides and in January 2002, the Sisters of Divine Providence of Kengtung, who recognized Msgr. Erminio Bonetta as their founder, joined the

Congregation of the Sisters of Providence of San Luigi Scrosoppi. The fine group was in fact too small to continue alone in a border area and amidst obstacles of various kinds. In this way, the continuity of evangelical proclamation was ensured in a difficult land, where people, though they may not know it, are thirsty of Jesus and his Word. Today, the Myanmar group is perfectly integrated into the new Congregation from which it has received much in formation and organization and to which it has been able to give capacity for sacrifice, generosity and above all missionary impetus to those who do not yet know Jesus. This is the sure inheritance of the PIME

fathers, the first Catholic missionaries in those lands that Msgr. Erminio Bonetta had called “Mission Providence”.



SISTERS OF REPARATION

DIRECTORY of SISTERS OF REPARATION

The spirit and the life of the Sisters of Reparation lies in motto: “REDEMPION THROUGH LOVE”

The Institute of the Sisters of Reparation was founded in Milan on the 2nd October 1859 by Venerable Father Carlo Salerio and Carolina Orsenigo.

Father Carlo Salerio, priest and missionary among the first members of Pontifical Institute for Foreign Mission (P.I.M.E.), companion of Blessed Giovanni Mazzucconi, went to Oceania in 1852. In 1855 was forced to come back to Milan due to the deprivation and labours that have worn out his body. Here, in spite of his suffering, he asked himself what God wanted of him, seeing that also in his homeland there were so many souls abused and abandoned in need of salvation.

Divine Providence made him come into contact with Carolina Orsenigo, a young lady, aflame with the spirit of charity, who was looking after the uneducated girls and young workers. She gathered together the poorest of the poor: the laundry-girls, the chimney-sweepers, the factory-workers. She gave them a Christian education and worked for their social development.

Father Salerio and Carolina Orsenigo discovered to have a dream in common: work for the glory of God and the salvation of souls! God was offended directly with blasphemous actions and profanation, but He was profaned and offended also in His creatures, abused and mistreated in so many ways.

It was an evil time, but in the hearts of Father Salerio and Carolina Orsenigo the word of God echoed: “Be not overcome of evil, but overcome evil with good.” (Rom.12:21)

In order to make this good work effective and active, under the guidance of the Holy Spirit, they founded the Institute of the Sisters of Reparation.

Father Salerio summarized in one word the new vocation he discovered for him and for the first group of lady gathered with Carolina Orsenigo: “reparation”. “I will not say many words - he wrote - I will just say one word: reparation.”

The Sisters of Reparation are called to a contemplative life: a life of perpetual adoration and continuous prayer. “Contemplative life should be the base and foundation of missionary life” (Father Salerio)

We have to live as children of God and for this reason our love does not end in God: “You need a great love, not only for God, but also for souls...Your best care should be for the most abandoned and needy.” (Fr. Salerio)

“I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That you may be the children of your Father which is in heaven.” (Matthew 5:43-48)

Our love is not yet so, we need God’s love in order to love ‘like Him’. We pray to be able to love ourselves and other like God loves us, and we pray in order to touch the heart of man: the heart of those afflicted by all sorts of suffering as the heart of the perpetrator so that they may convert and live.

Our action of reparation is also an action of prevention through evangelization, human promotion, education and formation.

Animated and guided by father Salerio’s missionary spirit we are called to bring the love of God and the care for man everywhere: “I wish you were more cosmopolite.” (Fr. Salerio)

The dream of father Salerio to bring the sisters of Reparation on mission land was realized in 1895 with the first departure of Sisters for Burma (now Myanmar) together with PIME missionary fathers.

“Now we are a small seed, but the seed of reparation will become a tree and will spread his branches far and wide.” (Mother Orsenigo).

The institute, according to the insight of Mother Orsenigo, became widespread and it is now present in Italy, Myanmar, Brazil, Philippines, Australia and Papua New Guinea.

According to the spirit of foundation, the sisters of Reparation should prefer the places and the missions that are refused by others; they should have their members ready to move to be most urgent and must needed missions.

CONGREGATIONS, INSTITUTES AND ECCLESIAL REALITIES FOUNDED OR INSPIRED BY THE P.I.M.E. MISSIONARIES

Bangladesh	Shanti Rani Sisters (1952, <i>Mgr. Giuseppe Obert</i>)
Brazil	Movimento Oasis (<i>Fr. Antonio Caliciotti</i>)
China	Congregation of the Sisters of Saint Joseph (1920, <i>Fr. Isaia Bellavite</i>) Congregation of the Sisters of the Immaculate Conception (1921, <i>Mgr. Flaminio Belotti</i>) Pius Union of the Teachers of the Christian Doctrine (1922, <i>Mgr. Antonio Capettini</i>)
Philippines	Comunità Emmaus (1984, <i>Fr. Sebastiano D'Ambra</i>)
Hong Kong	Sister of the Precious Blood (1919, <i>Mgr. Domenico Pozzoni</i>)
India	Catechists Sisters of St. Ann (1914, <i>Fr. Silvio Pasquali</i>)
Italy	Sisters of Reparation (1859, <i>Fr. Carlo Salerio</i>) Associazione di Pie Signore per le Missioni (1912, <i>Mgr. Pietro Viganò</i>) Missionaries Sisters of the Immaculate (1936, <i>Mgr. Lorenzo Balconi</i>) Associazione Madrine e Padrini del Seminario Teologico PIME (1955, <i>Fr. Amelio Crotti</i>)

Comunità Missionarie Laiche
(1989, *Fr. Franco Cagnasso*)

Aquila e Priscilla
(2007, *Fr. Adriano Cadei*)

Myanmar

Zetaman Sisters

Brothers of Saint Joseph

Sisters of Providence
(*Mgr. Erminio Bonetta*)

Catechist Sisters of St. Ann
Emmaus Dialogue Movement
Missionary Sisters of St. Joseph
Missionary Sisters of the Immaculate
Pontifical Institute for Foreign Missions
Shanti Rani Sisters
Silsilah Dialogue Movement
Sisters of Providence
Sisters of Reparation

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