



Arcidiocesi
di Milano

Sinodo minore

Traccia per la condivisione

COMUNITÀ DI MIGRANTI

I WILL DRAW EVERYONE TO ME

«What does the cross reveal to us about the Church, peoples and the whole world? “When I am lifted up from the ground, I will draw everyone to myself.” (Jn 12.32) He has given his life for us, for the multitudes; for all. Every brother and every sister we meet, of any nation, culture or civilization, is a brother or a sister for whom he gave his life. The profound change taking place in our Ambrosian lands, through the increasing presence of the faithful from different nations, asks us to deepen the universal, catholic character of the Church». (pages 16 and 17)

- > Are our communities aware that at the center of our faith is Jesus, the Crucified, who attracts everyone to Himself? Do they still risk thinking and living faith as a set of beliefs, traditional rites and devotions or something changes?
- > Sharing and meeting with other community of migrants and with local parishes: how does this enrich our faith? What are we learning from Ambrosian tradition? What are we teaching to Italian believers of our way of living faith today?
- > Are we learning to be Church from the gentiles, in which we shape our local identity and we enrich (as a gift) the faith of the others, opening it to a more universal (catholic) dimension? How can we renew catechesis and Christian preparation moving from this challenge?

TIME FOR MIXING IN THE AMBROSIAN LAND

«The Ambrosian pastors have, on several occasions, opened their minds to the vision and hope of building a multicultural society, accepting the fact of immigration with a prophetic spirit. They have seen it as the occasion of a “greater presence of God among men”, forming consciences aimed at welcoming people who come from different worlds; able to see diversity not as a cause of confrontation but as an opportunity for mutual enrichment». (page 26)

«Accepting a logic of miscegenation means positively trying to come to terms with a meeting of cultures and societies at such a profound level that it touches us in the flesh, in our deepest affections and in our fundamental desires; it means dealing with a change that we do not choose, but that we can accept, recognize and try, as far as possible, to accompany, and to direct for the best; it means accepting the possibility and accepting that the encounter with “the other” rewrites our individual, social and cultural identities». (page 27)

- > What kind of welcoming did you receive when you arrived in Italy? And today, after many years, has anything changed?
- > How does your personal history of migration help to grow up a plural society in Milan? Do you find that meeting with different people (Italians or other nationalities) is a source of enrichment or a cause for fear and mistrust?

> From the point of view of the life of faith, what difficulties have you encountered in the past, or do you still meet today? Do you believe that the Church of Milan helps faithful immigrants to live their faith? In what way? What needs to change and how?

THE DIOCESE OF MILAN, CHURCH FROM THE GENTILES

«Immigrants, who in many cases are faithful members of the Catholic Church, reveal themselves as a source of potential and positive energy that pushes our Christian communities towards that pastoral conversion that the general context is imposing on us, with increasing pressure. We are invited to deal with these changes by a re-reading, within that universalistic viewpoint, for which the contemplative vision outlined in the first chapter has provided us with a precious resource». (page 31)

«The presence of Catholics from other nations and continents presents itself as a resource that asks to be clearly highlighted and enhanced by our synodal journey. The diversity of their way of praying and celebrating, as well as the affection with which they live the bond to their communities; their desire to embody in their Ambrosian culture their feasts and their devotions... they are all elements that question our pastoral care and our ecclesial life, provoking it positively». (page 33)

«The religious pluralism already known in other parts of the European continent and in other continents is becoming the background to the daily rhythm of our ecclesial life. This is forcing us to define our identity and Christian witness in a different and more active way. We are asked to bring our faith with us, in a positive way, as a contribution to a dialogue that must be created and sustained within this multi-cultural society; to participate in the construction of the common good, working together with those of other religious experiences, to promote a peace that is not simply the negative result of an absence of relationships (and therefore of conflicts), but the result of an encounter that leads to mutual esteem and a common journey». (page 36)

- > Did attending the local Church and living in Italy change your way of living faith, belonging to a community, your experience of being Catholic Church?
- > Which positive experiences and difficulties can we tell about the relationship between our communities and the parishes hosting us? Communities and parishes can live moments of meeting, listening, and comparison?
- > Do you find that Ambrosian parishes and Diocese share our concert to transmit faith to our sons and daughters, in this secularized context, very different from our homelands?
- > The presence of Catholic communities from other countries is an enrichment for the Diocese of Milan from liturgical, cultural and spiritual point of view. How much this potential enrichment is really valued?
- > What does the youth of second generation expect from the local Church? What do they expect from their linguistic communities? What do the adults expect, instead?
- > Religious life of non-Christian, what kind of feelings cause in you? And what kind in the community? Does it cause desire of meeting them and dialogue with them? If you, how do you think we can concretely realize that desire? If not, what's the problem?
- > Talking about faith, what is reciprocity? What does it mean in concrete? Which tools do we need to realize reciprocity?

Tutti i materiali su www.chiesadimilano.it/sinodo

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