



The Catholic Church and the Phenomenon of Migration -An Overview-

Ezio Marchetto, c.s.



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AND THE PHENOMENON
OF MIGRATION:
AN OVERVIEW

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10

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AN OVERVIEW**

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ABBREVIATIONS:

SCC: Sacred Concistorial Congregation.

AAS: Acta Apostolicae Sedis.

APDM. Anthology of Pontifical Documents, in Migration, n.6, published by the International Catholic Migration Commission (ICMC). Geneva, Switzerland.

OR L'Osservatore Romano, Weekly English Edition.

THE STRANGER IN THE OLD TESTAMENT

Although in the Bible we come across several terms for the word stranger, the Hebrew language of the Old Testament uses three basic words to indicate stranger, alien or foreigner. The words **zar** and **nekar** and the word **ger**.¹ **Zar** and **nekar** have a similar negative connotation and often appear together (e.g., Job 19:15, Prov 5:10; 27:13).²

They are used to indicate not only persons or people outside the Hebrew community, but more directly enemies, conquerors or foreigners who present a threat to the national or religious security of Israel. (Ps. 109:11; **Obad** 11; Jer. 51:51). The best example is the Philistines who are called **zarim** 153 times.³ The relationships between the Hebrew and these strangers are ruled by laws; for example, a **nekar** cannot be appointed king over Israel (Deut. 17:15), he cannot enter the temple (Ezek. 44:7,9) or take part in the Passover (Exodus 12:43,45).

Ger and its plural **gerim** is usually translated as sojourner or immigrant and it has a more positive connotation. It refers to aliens who settle in the land of Israel and expresses the profound attitude of respect and hospitality common in many of the ancient cultures. The idea of God watching over the immigrant, the *Zeus Ksenios* of the Greeks,⁴ is found also in the Bible where the resident alien is seen under the constant protection of Yahweh (Deut. 10:18). Often associated with the poor in Israel, the orphan and the widow, (Deut. 14:29:27 19; Lev. 19:10), the sojourner enjoys a very special status. The basic reason is that "Israel is to remember that once she was a sojourner in Egypt" (Exodus 22:21; Deut. 5:14,15; 10:19; 16:11,12; 23:7; 24:17).⁵

In the Bible, we also discover that the sojourner, although always presented in a subordinate position and depending upon Israel's charity, had some rights: he is treated with the same justice as the Israelites (Deut. 24:17); he is called to participate in the national festivities (Deut. 16:11,14). The third generation of the children of some ethnic groups were automatically included in the worshiping assembly (Deut. 23:8). The highest expression of the attitude of Israel toward the **ger** is presented by Leviticus (19:33,34): "If a stranger lives with you in your land, do not molest him. You must count him as one of your own countrymen and love him as yourself for you were once strangers yourselves in Egypt. I am Yahweh your God."

¹ "Israel as Host to Strangers," by Patrick D. Miller Jr. In *Today's Immigrants and Refugees*, United States Catholic Conference, Washington, D.C., September 1988. Pp. 1-4.

² As P. Miller points out in his article, op. cit. P. 17, **nekar** usually occurs in the expression *ben-(han)- nekar*, which means literally "son of a foreigner", but more accurately should be understood as "belonging to the class/group, foreigner."

³ *Xevos* by G./Stahlin. In *Theological Dictionary of the New Testament*, Vol. 6, edited by G. Friedrich. Grand Rapids, MI: Wm B. Eerdmans Publishing Company. 1971, P. 9.

⁴ G. Stahlin, op. cit. P. 17.

⁵ *Sojourner* by T. M. Mauch. In *The Interpreter's Dictionary of the Bible*, Vol. 4. New York. NY: Abingdon Press, P. 237.

THE STRANGER IN THE NEW TESTAMENT

In the context of Jesus' teaching, the notion of stranger is profoundly enriched. Going beyond the simple invitation to love and protect Jesus shows that unrestricted and unconditional love for the stranger is a special dimension of the love for the neighbor. The most relevant of all the Gospel passages regarding the foreigner is Matthew 25:35: "I was a stranger and you made me welcome."

Still considered as one of the poor, the stranger assumes a new dignity: not only is he/she under the protection of God, but Jesus identifies himself with the stranger. The best way to analyze Mt. 25:35 is to go back to the Greek text and in particular to the verb *sunagein* which is used often in the New Testament, especially in the gospel of Matthew. The most common meaning is not to welcome, but to gather together. When *sunagein* is used in relation to people, it expresses the idea of gathering together in assembly for worship or in order to discuss and take important decisions (Mt. 2:4; 25:32; Mk. 22:66; Jn. 11:52; Acts 11:26),⁶ *Sunagein* indicates a communitarian gathering, therefore a more faithful translation of Mt. 25:35 is, "I was a stranger and you made me part of your community." In sharp contrast to the Old Testament, the strangers are now not only cared for by the community, but they are called to be fully members of the community.

In the Acts of the Apostles, we see that Jews from all countries were welcomed into the Christian community without any restriction (Acts 2:1,12, 37,41). When a problem of discrimination arose between Hellenists and Hebrews, the church intervened with the election of deacons to avoid any preferential treatment based on ethnicity (Acts 6:1,7).

One of the first pastoral problems that the early church had to face was the acceptance of non-Jews into the community. The key passage is Acts, chapters 10 and 11 where the Roman centurion Cornelius and Greeks from Antioch were welcomed into the Christian community. The apostle Peter proclaimed: "The truth I have now come to realize...is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to Him" (Acts 10:34,35). The same principle was officially proclaimed at the first council in Jerusalem (Acts, Chp.15).

An interesting observation was made by G. Stahlin⁷ who saw in the New Testament four motives for Christian hospitality: the charismatic, the eschatological, the metaphysical and the missionary.

a) Charismatic motive: Keeping in mind the parable of the Good Samaritan (Lk.10:30,37), our good works toward strangers, prisoners, beggars, and sick and oppressed are opportunities to encounter Jesus as we will discover in the final judgement.

⁶ Other quotations are: Mt. 2:12; 12:2; 18:20; 22:10-34- 41; 26:3; 27:62; 28:12; Mk. 2:2; 4:1; 5:21; 6:30; 7:1; Lk. 11:23; Jn. 11:47; 18:2; Acts 4:5-27; 13:44; 14:27; 15:6-30; 20:7,8.

⁷ G. Stahlin, op cit. P. 21.

b) Eschatological motive: In many passages of the Old Testament, the stranger was a symbol which reminded the Israelites that they too were once strangers in Egypt. In the New Testament the stranger is a sign of the Christian imminent end.⁸

c) Metaphysical motive: Throughout the Bible there are many passages where in the stranger the person encounters an Angel (Gen. Cpts. 18 and 19; Hp. 13:2). But the new relevance of the Gospel is that Christ identified himself with the stranger. In this context Congar speaks of the sacrament of our neighbor.

d) Missionary motive: The messengers of the Good News were sustained by the hospitality of the brethren (Mt 10:11, Lk. 10:5; Acts 21:16; Rom.16:23). According to Stahlin, " The words of the Lord in Mt. 25:35 are related especially to apostles and teachers."⁹

THE CHURCH SOLICITUDE FOR MIGRANTS THROUGHOUT THE AGES

Fathers of the Church

Since the very early life of the church, Christian communities considered hospitality and welcoming the stranger as a constitutive part of living the commandment of love. A testimony of the attitude of the early church toward nationalism and faith is the anonymous 'Letter to Diognetus' (AD 125/200):

Christians are not distinguished from the rest of mankind by either country, speech or customs...they dwell both in Greek and non-Greek cities, as each one's lot cast, and conform to the customs of the country in dress, food, and mode of life in general. ... They reside in their respective country, but only as aliens. They take part of everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land.¹⁰

The Fathers of the Church were very much aware of the many social issues within their civil and ecclesiastical communities. Their approach to the problems originated, not from local customs or traditions, but from the living memorial of Christ's teaching and example. It is in this global involvement and social awareness that we can then isolate the action of the Fathers of the Church in relation to the reality of migration in their time.

The phenomenon of the migration of workers and their families was a real problem for the growing cities, toward which people from the countryside were moving in the hope of finding work and a better lifestyle. Gregory of Nyssa (335-394) gave a shocking picture of their condition:

⁸ Felton, Fenton *The Gospel of St. Matthew*, Baltimore, MD: Penguin Books. 1963. Pp. 403.

⁹ G. Stahlin, op. cit. P. 22.

¹⁰ Letter to Diognetus 5:1-5 as quoted in S. Tomasi, Pastoral and Canonical Innovations of "Pastoralis Migratorum Cura", *The Jurist*. Vol. 31 n. 2, Spring 1971. Pp. 332 and 141. For the complete text and presentation, See W.A. Jurgeus, *The Faith of the Early Fathers*, Vol. 1. Collegeville, MN: Liturgical Press. 1970, Pp. 40-42.

Surely there is no lack of strangers and immigrants, and we can see everywhere the extended hand of the beggars. They live in the open air and dwell in tunnels, in the streets and in the most isolated corners of the marketplace. And they make their nests in holes like ravens or owls. They do not have fields to cultivate and depend on the good will of those who give them alms. All they have for food is what chance will bring them, all they have for drink are the fountains like the horses, all they have for a glass is the hollow in their hand; their holding box is their chest if it is not torn and if they can cover what they put inside: their table is their knees put together; their light is the sun, their washroom the river or the lake, all they have is what God has given to all in common in its original state. Their transient and savage life was not always like this, it has become such because of disaster or need.¹¹

In the Christian communities as pictured in the writings of the Fathers, involvement in the phenomenon of migration did not end with pious recommendations and homilies. It developed into the organization of forms of social assistance as we can read in the works of St. Basil (330-379). In his letter to Elias, governor of Cappadocia, he defends himself against the accusation regarding his administration of the churches and he says:

And whom do we wrong by building inns for guests, both those visiting us on their journey and those needing some treatment in their illness, and by appointing for them the necessary comforts - nurses, doctors, beasts of burden, and escort?¹²

These inns for strangers continued to flourish throughout the Christian world and especially in Rome around the basilicas which were the destinations of many pilgrimages.

Especially worthy of note were the Pilgrims Halls Saxon, Frankish, Frisian, which by the 8th century had been established around the Vatican beside the tomb of St. Peter, Prince of the Apostles. These Halls housed visitors from countries North of the Alps, who had journeyed to Rome to venerate the memory of the Apostles.¹³

Monasticism

The attitude of the Early Church toward travelers and foreigners was inherited by monasticism when hospitality maintained and even increased its importance. It became strictly related to the life of the monastery and it was regulated by specific rules. John Cassian (AD 360-435) in his rules for the monastic community stated that hospitality should be one of the priorities for all monks, and he prescribed that in training the novices, they should practice hospitality as a means of learning humility and patience:

Anyone (who) has been received and proved by that persistence of which we have spoken, and, laying aside his own garments, has been clad in those of the monastery, he is not allowed to mix

¹¹ Gregory of Nyssa. "De Pauperibus Amandis", translated from E. Timiadis, *Les Migrant: un défi aux Eglises*, SOS Ed. Paris 1971.

¹² St. Basil, Letters, *The Fathers of the Church*. Vol. 1. New York, NY: Fathers of the Church Inc. '1951. P. 210.

¹³ *Exsul Familia* as presented by G. Tessarolo. In *The Church's Magna Charta for Migrants*, Staten Island, NY: St. Charles Seminary. 1962. P 27.

at once with the congregation of the brethren, but is given into the charge of an Elder, who lodges apart not far from the entrance of the monastery, and is entrusted with the care of strangers and guests, and bestows all his diligence in receiving them kindly. And when he has served there for a whole year without any complaint, and has given evidence of service towards strangers, being thus initiated in the first rudiments of humility and patience...¹⁴

Hospitality was so important that the monk who received a guest or a stranger could have broken the daily fast without scruple and share the refreshment of the body with the guest:

...receiving Christ in you (guest) I ought to refresh him: but when I have sent you on your way I shall be able to balance the hospitality offered for his sake by a stricter fast on my own account. For 'the children of the bridegroom cannot fast while the bridegroom is with them' but when he has departed, then they will rightly fast.¹⁵

The monastic legacy of hospitality was inherited by St. Benedict, (about AD 535), who reserved the entire chapter LIII for his rule to hospitality.¹⁶ For Benedict the monks, receiving guests, receive Christ. Hospitality is extended to the point that the guest is invited to be part of the community of the monks especially in sharing prayers with them.

The Pilgrims' Halls in the 8th century were provided with their own churches and cemeteries. and staffed by Priests and Clerics of their respective nationalities, who provided for the material and spiritual welfare of their people. especially the sick and the poor.¹⁷

Middle Ages

In the Middle Ages the great demographical growth from the 11th to the 13th century, caused a chain of different migrations.¹⁸

a) Agrarian Migration: this saw the reclamation of almost all the land in the Western World.

b) Religious Migration: includes the large number of pilgrims who, in their journeys to the basilicas of Rome, Jerusalem, and Compostela, found shelter in churches, inns, and hospitals built specifically for them on the routes of the pilgrimages

c) Urban Migration: the concentration in centers is testified by the development of cities: e.g., Milan in the 10th century had a population of about 10 thousand people and by the end of the 13th century its population rose to over 200 thousand. Parishes grew in numbers and dimensions:

¹⁴ J. Cassian, Institutes. In *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Vol. II, Pp. 220 -221.

¹⁵ Ibid., P. 243.

¹⁶ *The Holy Rule of Our Most Holy Father Benedict*, The Abbey Student Press, Atchison, KA: St. Benedict's College. 1933. Pp. 79-81.

¹⁷ *Exsul Familia*, op. cit. P. 27.

¹⁸ L. Vereecke, *Chiesa e Migrazioni*, Centro Missionario Scalabriniano Ed., Piacenza, Italy.

Sens, in France, had one parish toward the end of the 11th century. but by the end of the 13th century, it had 17 parishes.

d) Migration of University Students: Paris. Oxford. Bologna, and Salerno became the cultural centers of Europe. Students of different origins lived together in Colleges: for example. the Irish College, and the Scottish College.

e) Commercial Migration: the routes toward the Far East and toward the main commercial centers of Europe were the veins which connected the life of the Western World. St. Thomas, was aware that, along with goods. new ideas were also circulating and warned the Prince of his Ideal City of the presence of foreigners: "Usually the trade of foreigners corrupts the customs of the citizens, it is normal that foreigners. educated according to different laws and customs, in many instances act differently from the citizens; with their example they induce the citizens to act like them; in this way the city is disturbed" (*De Regno lib.2 cap.3*).

f) Intercontinental Migration: the great journeys to the Far East by Marco Polo, the Crusades, and new trade routes were responsible for a new wave of migration. The Crusades alone, according to the demographer A. Landry, created a movement of over one million people. Venetians and Genovesi established colonies within the major cities of the Near East with an independent lifestyle. They had their own churches, court, ambassador, inns and warehouses.

In the period of the great discoveries of the New World, the Church was involved in sending missionaries to follow the explorers. They were to help the settlers maintain their faith and eventually teach the Gospel to the natives. Unfortunately, all too often, the missionaries and the churches that they founded became part of the establishment and of that process of exploitation that we call colonialism. In many places this is still an obstacle which the Church is trying to overcome. A general overview of the intercontinental movement of people from the 15th to the 17th century shows that in this period under the pressure of the different migrations and discoveries, the racial distribution of the world was drastically changed.¹⁹

The first official document which presents and describes the role of the church in the care of the migrants is in the Fourth Lateran Council AD 1215. Chapter IX:

We find in most countries, cities and dioceses in which people of diverse languages who, though bound by one Faith, have varied rites and customs. Therefore, we strictly enjoin that the Bishops of these cities or dioceses provide the proper men, who will celebrate the Liturgical Functions according to their rites and languages. They will administer the Sacraments of the Church and instruct their people both by word and by deed.²⁰

Throughout the ages there have been many ecclesiastical institutions such as the 'Fund for Emigres' of the French Revolution and many charismatic figures such as Vincent Pallotti and his

¹⁹ F.D. Scott, *World Migration in Modern Times*. Englewood Cliffs, NJ: Prentice-Hall, Inc. 1968. Pp. 172-173.

²⁰ 4th Lateran Council, c. IX, Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*. Venice 1778, as quoted in *Exsul Familia* op. cit. Pp. 27-28.

missionaries for the Italians in England in the early 19th century, that would deserve detailed ecclesiastical and historical analyses but this would be beyond the scope of the present paper.

The explicit and direct involvement of the Pontifical Magisterium in the problem of modern migration started toward the middle of the 19th century. This period witnessed the beginning of mass emigration of large numbers of people from one nation to another under the pressure of political and economic factors. The exodus of people of the Catholic tradition called for a more direct intervention by the Church and an answer came as a result of the social awareness and of the religious preoccupation of Pope Leo XIII.

THE PONTIFICAL DOCUMENTS ON MIGRATION FROM LEO XIII TO JOHN PAUL II

Leo XIII (1878-1903)

During the papacy of Leo XIII there began that phenomenon of mass migration which would put millions of persons on the move and which would produce one of the most serious cultural and social imbalances since the barbarian invasions. The main factor and cause of emigration was the enormous increase of the population which exceeded the ability of agriculture and industry to sustain this growth. From 1650 to 1950, Europe's population increased from 100 to 560 million while she was permanently sending abroad around 40 million people. A second factor was the troubled economy; for example, the potato blight of the 1840s in Western Europe forced many Irish to face the difficult choice between starvation and emigration. Political or religious persecution should also be considered as important factors and causes of emigration. These movements peopled the pampas, the prairies and the empty spaces of North and South America, Australia, South Africa and spread European culture throughout the world.

"Following 1880, the heyday of land settlement in the U.S. was over and the construction work, mining and manufacturing became predominant. High productivity of U.S. farms created agricultural crises in European countries".²¹ These factors made North America the obvious destination of many individuals and groups of emigrants. Between 1840 and 1880, 10 million immigrants entered the U.S.; between 1880 and 1930 as many as 40 million. In 1907 alone the number reached 1,285,000 persons. Under this invasion the population rose from 26 million in 1855 to 165 million in 1955. And of those immigrants, 33 million came from Europe between 1820 and 1950.²²

Between 1876 and 1900, Italy felt the hardship of this serious hemorrhage with over 5 million people having left the country before the end of the century. From 1869 to 1878 about 20,000 people emigrated every year and when considering seasonal workers and other temporary migrations, the number reaches 80,000. In 1879 the number doubled and in 1881, 135,832

²¹ O. Storer, *International Migration Today*, Staten Island, NY: Center for Migration Studies. P. 6.

²² L. Vereecke, op. cit. P. 14.

persons left Italy, most of whom took permanent residence in the Americas. The number continued to increase: 290,000 in 1888; 558,000 in 1901 and reached its peak in 1913 with 872,598 emigrants.²³

Because of the seriousness of the problem in the territories surrounding the Vatican, it is understandable that most of the pontifical documents on migration of this period deal with the Italian migration. Migration is viewed negatively because of the situation of economical exploitation that the emigrant had to face and even more so because of the spiritual dangers which were "much more deplorable".²⁴ In his letter to the American bishops, Leo XIII outlined the situation of the Italian emigrants:

It is indeed a cause of sorrow that so many Italian citizens, forced by poverty, to change homes, often fall into greater miseries than those which they were fleeing [...] the very first crossing of the migrants is filled with dangers and sufferings because many of them fall into the hands of exploiters and they become like slaves, stowed into the ships and inhumanly treated. When they reach their destination, without knowing the language or the country, they are exposed to the snares of exploiters and of the powerful.²⁵

Aware also of the international dimension of the phenomenon of migration, Leo XIII in one of his first actions approved the Society of St. Raphael in 1878. This society was founded by Peter Cahensly in Mainz, Germany, in 1871. It was a completely lay organization supported financially by its members, and it was admirably structured. In 1883 it was able to open an affiliate in the United States. Parallel organizations grew in other countries including Belgium, Austria and Italy. The main concern of the Pope though remained the Italian migration. A move toward the assistance of the Italian migrants was the approval of a congregation of priests and brothers instituted by John Baptist Scalabrini, Bishop of Piacenza (1839-1905).²⁶ The plan was "to found an institute of priests ready and willing to leave their native land for remote places, particularly for America, where they could carry on the priestly ministry among the numerous Italian Catholics, who were forced by economic distress to emigrate and to take up residence in foreign lands".²⁷ This was the beginning of the Congregation of the Missionaries of St. Charles/Scalabrinians for the Italian Emigrants which later would be devoted to the assistance of immigrants of all nations. In 1888 a letter to the archbishops and bishops of America, *Quam Aerumosa*, fostered new projects and forms of assistance. As a result, numerous priests and members of religious congregations journeyed to the different parts of America following their

²³ A more complete presentation is in M. Caliaro, and M. Francesconi, *John Baptist Scalabrini, Apostle to Emigrants*, New York: Center for Migration Studies. 1977. pp. 174-ft. and S. Gulielmi, *Un Nuovo Esodo*, Centro Studi Emigrazione. Rome 1980.

²⁴ Leo XIII, *Quam Aerumosa*, 10 December 1888. *Leonis XIII Pontificis Maximi Acta*, Rome: Vatican Press. 1989. Vol. VIII. P. 383.

²⁵ *Ibid.*, P. 383.

²⁶ For a more complete presentation, see M. Caliaro and M. Francesconi op. cit. especially Pp. 187-200 and 219-250.

²⁷ Leo XIII, Apostolic Letter Under the Seal of the Fisherman, *Libenter Agnovimus*, November 1887.

countrymen. At the same time, societies and institutions were established to aid the masses of emigrants from Germany, Belgium, Holland, Spain and Portugal.

Convinced by Bishop Scalabrini, St. Frances Xavier Cabrini (1850-1917) directed her Congregation of Sisters to help the Italian emigrants in the Americas. Their work was mainly carried out in hospitals, kindergartens and orphanages. She herself came to North America where she dedicated her life to work with migrants; her total devotion to this apostolate was such that in 1946 she was proclaimed Saint.²⁸

During that period, Monsignor Bonomelli, Bishop of Cremona, Italy, founded an Agency for the Assistance of Italians who had emigrated throughout Europe. His main concern was for the social and religious welfare of the seasonals. The attention of the Vatican to Italian emigration resulted in the establishment of three religious congregations with the specific purpose of working with Italian migrants.

A source of concern for the Vatican was that liberalism, juridictionalism, and freemasonry caused in many European countries the tendency in legislation to ban the Church from becoming involved in public life and to submit the Church to the reigning political power. The Church also became aware of the growth of socialism and Marxism among workers. Since socialism was still limited to a European stage, Europe was seen as the greater source of danger for the faith of emigrants. In 1900 Cardinal Rampolla, Secretary of State, wrote:

It is known how the temporary migration of Italian workers throughout Europe, and especially in Switzerland, France, Austria, and Germany grew considerably in these years. Unfortunately also known are the dangers of every kind to which migrants are exposed while away from the family and from the native parishes; scattered in a foreign country; mixed with other indifferent, skeptical, unbeliever and corrupted workers; without a sacred place that could bring them together, without sacraments and priests; without a friendly word, new to dangers and seduced by a clever and lively protestant and socialist campaign, soon they forget that elementary religious instruction that they could have received.²⁹

The Church in this period was mainly concerned with the faith of the large number of Catholic emigrants, especially Italians, pressured by the new situations they had to face. For many of them it was the first time that they had to deal with the possibility of moral, religious and cultural choices, while their traditional values were challenged. From the point of view of the Catholic Church; the main dangers for the migrants were Protestantism, socialism, and freemasonry. It would be a mistake to consider the activity of the Church toward the many problems of the migrants as limited only to the religious aspect. The papacy of Leo XIII stands out for a much deeper concern for the welfare of the workers as it is clearly expressed in the encyclical letter *Rerum Novarum* of 1891, which is the first social encyclical of the Vatican.

²⁸ Decretal Letter: The Honors of the Saint are Decreed to Blessed Frances Xavier Cabrini, Foundress of the Institute of the Missionaries of the Sacred Heart of Jesus, *Spiritus Domini*, July 7, 1946, AAS, XXXIX, P. 44.

²⁹ Secretariate of State, Circular n. 57171 to the Archbishops of Italy *È Noto come L'Emigrazione Contemporanea* June 19, 1900, *Leo Pontificis Maximi Acta*, XX Pp. 68-79.

PIUS X (1903-1914)

While still a bishop, Monsignor Sarto was involved with the problem of migration because he had witnessed the exodus of over 2 million people from the countryside near Venice where he lived. When he became Pope, he tried to coordinate and structure the assistance to migrants by instituting an office in the Sacred Concistorial Congregation. This office had the task of providing for the assistance of Catholic emigrants of the Latin Rite:

To seek out and provide everything to improve the conditions of the migrants of the Latin Rite in all that pertains to the welfare of souls. With regard to migrants of Eastern Rites, however, the rights of the Congregation for the Propagation of the Faith are to be preserved. This Congregation may, within its competence, make appropriate provision for them. The Special Office, however, has exclusive charge of migrants who are priests.³⁰

In order to provide this 'office' with a world-wide picture of the phenomenon of migration, a questionnaire was issued.³¹ As a result the Concistorial Congregation was able to reorganize the already existing agencies for migrants, to start new ones and to recommend to the Bishops the establishment of committees and of sponsorships for emigrants.³² Although the main concern of the Pope was still the Italian emigration, which in 1913 reached the number 872,598, Pius X dealt also with Catholic emigrants of other Rites: "Special rules were promulgated for the priests and lay people of the Ruthenian Rite living in the United States, even a Ruthenian Bishop was assigned to them and still another Ruthenian Bishop was entrusted with the spiritual care of Catholics of the Rite who were resident in Canada".³³ Along the same lines a decree, to all the Ordinaries of Dalmatia, Croatia, Slovenia, Bosnia and Herzegovina, concerning clergy about to go to America was issued with pastoral suggestions.³⁴

Following the example of his predecessors, Pius X focused his attention on the spiritual welfare of the migrants and he remarked that: "The number of Catholics who meet the shipwreck of their faith in the snares of Protestants, Socialists and Freemasons is frightening",³⁵ and in another document: "The figures are alarming. The evil which seems to grow day by day, is already enormous. Because of the great number of defections of the Italian emigrants and their countrymen, whom they infest coming home, one cannot but fear a sad future for religion in Italy".³⁶ To answer this problem Pius X asked the Bishops to give permission to priests to follow

³⁰ Pius X, *Cum Omnes Catholicos...* Aug. 15, 1912, AAS, IV 1912 P. 526.

³¹ Sacred Concistorial Congregation, *De Emigratorum Cura*, questions proposed to the Ordinaries of places of immigration, prot. n. 502/12 and 894/13.

³² Pius X, *Motu Proprio* concerning Italian emigrants to Foreign land, *Iam Pridem* March 19, 1914. AAS, VI, Pp. 174-175.

³³ *Exsul Familia*, op. cit. P. 34.

³⁴ Pius X, *Neminem Later*, Oct. 4, 1911 n. 567/11.

³⁵ Sacred Concistorial Congregation, General Audience June 13, 1912, prot. n. 503/12.

³⁶ Sacred Concistorial Congregation, General Audience 19-2- 1914, *Ex Audientia SS.mi*, prot. n. 2283/13.

their countrymen to the new places to which they had emigrated. But the reality was that some of them, especially those who went overseas were more interested in economic gain than in spiritual care. The Concistorial Congregation intervened with a decree which would eventually root out potential abuses and penalties for the priests went as far as "discharging their mission among farmers and other workers,"³⁷ if they were proven to have been unfaithful.

During Pius X's papacy, migration was interpreted negatively particularly because of the 'danger' for the Catholic faith of the migrants. This resulted in an attitude of suspicion, defense and protection.

And, in this matter, it is well known by all, that in railroad stations, particularly abroad, where the Italian workers most usually stop, there is a certain number of sinister speculators, of socialist propagandists, and even of emissaries of Protestantism who are lying in wait for an easy prey. And they take it with the alluring mirage of providing protection, job, and place to stay for the immigrants. But, in reality, they aim to exploit the good faith and the precious energies peculiar of our workers and to enlarge with them the ranks of sectarian proselytism.³⁸

It would be antihistorical to search the documents of Pius X for those principles of respect and ecumenical dialogue by which we try to live today.

Pius X's papacy was characterized by a great vitality in the organization of a network of agencies for migrants and by a sincere concern for their spiritual situation.

BENEDICT XV (1914-1922)

The first years of the papacy of Benedict XV were saddened by the reality of World War I and one of his priorities was to provide adequate assistance to those forced to live outside their native land, namely prisoners of war and refugees. In an address to the bishops of those dioceses in which prisoners of war were held, he urged them to give the prisoners access to priests sufficiently familiar with the language of the prisoners.

The priests chosen for this work should do everything possible for the welfare of the prisoners, whether it be for their soul or for their physical health. They should console them, help and assist them in their manifold needs, which at times prove so pressing.³⁹

To help the refugees he appointed a special Ordinary "aiming with this means to provide better religious assistance to the refugees lay people arid, at the same time, to those who are gathered in small centers who require very special assistance".⁴⁰

³⁷ Sacred Concistorial Congregation, Decree concerning priests immigrating to some specific countries, *Ethonographica Studia*, March 25, 1914, MS, VI, Pp. 182-6 and a similar decree *Magni Semper*, December 30, 1918, MS, XI. Pp. 38-43.

³⁸ Secretariate of State, *Ad Italiae Ordinarios, De Operaris ex Italia in Exteras Nationes Migrantibus*, Sept. 8, 1911, MS, III. P. 514.

³⁹ Sacred Congregation for Extraordinary Ecclesiastical Affairs, *On the Care of Prisoners to be Furnished by Priests*. From the audience of His Holiness, Dec. 21, 1914, MS VI Pp. 711-712.

In the aftermath of World War I, there was a decline in European migration due to restrictive immigration laws in countries under the economic recession which would end in the world depression of the 30s. As a consequence, between 1921 and 1939 the number of immigrants dropped to 350,000.

Interest in the Italian migration was still strong for the Pope:

The sadness and the worries for the terrible plague of the present war, which like a gigantic disaster, weighs upon many parts of the world had not diverted the attention of the Holy Father from the problems of the Italian emigration.⁴¹

Benedict XV did not care only for the Italian emigrants; he had a more universal vision than his predecessors. He implemented the Society of St. Raphael which was invited to expand its apostolate and to work with German-speaking immigrants in Italy. He asked the American bishops to welcome the Mexican bishops, priests, religious and lay persons who had to flee the Mexican Civil War. He sponsored the foundation of a seminary for the Halo-Greeks in order to provide priests for Catholics of the Greek-Ruthenian Rite who had emigrated to South America.

Quite a new step in the area of migration was taken by Benedict XV when for the first time the Pope addressed the problem of internal migration in Italy. Particular consideration was given to the problem of the people who worked in the rice fields of northern Italy.⁴² Every year about 170,000 men, women and children moved to the rice fields of Piedmont and Lombardy for harvesting and transplanting rice. Action toward the protection of these seasonals had already been taken by Bishop Scalabrini⁴³ who described their conditions with these words:

In fact, those poor unfortunate encounter many very serious dangers and evils, moral and physical dangers and evils it is easy to imagine. It is urgent to find remedies, it is urgent to find measures so that they will not fall victim to greedy speculators, so that they will be able to observe the Lord's Day, so that they will be protected from immoral designs, so that they will be better paid for their labors, in short, so that far from their families, they may find defense, protection, comfort.⁴⁴

The action of the Pope continued and reinforced the commitment of the Church to this problem, and other seasonal workers such as shepherds, olive and grape pickers, tobacco workers, received pastoral attention as well.

⁴⁰ Sacred Concistorial Congregation, Decree for one common Ordinary on behalf of all refugees in Italy, *Considerando che i sacerdoti*, Sept. 3, 1918, MS X, Pp. 415 If,

⁴¹ Sacred Concistorial Congregation, Decretal Letter *Il dolore e le Preoccupazioni*, Dec. 6, 1914 MS, VI. P. 699.

⁴² Sacred Concistorial Congregation, To the ordinaries of Lombardy, Piedmont and Emilia and Liguria for Religious and economic assistance to the workers in the rice fields *Mi faccio dovere*, July 20, 1919,

⁴³ See also M. Caliaro, and M. Francesconi, op cit. Pp. 145-148.

⁴⁴ Ibid., Pp. 146.

Another new and very important step was the formation of **Patronati** in every city. These lay organizations were based on the example of socialist organizations. They were to help the emigrants and at the same time to save them from rejecting their faith.

This is indeed a work of great charity towards so many of the unfortunates, who leaving their country to look for a better life, inexperienced as they are, if they were not honestly helped, they would easily fall into the hands of speculators both in the places of departure and arrival, and they are badly, deceived or exploited. But it is also a necessary and holy work in order to maintain the faith and religion of our fathers in the immigrants and at the same time in our villages; since it is known that organizations of other tendencies, which are numerous and powerful, are trying to corner our countrymen before the departure and at the piers of arrival in order to bind them and to send them to places where they will often be without religious assistance, and in this way to win them more easily, taking them away from the Catholic Faith and from every form of Christian life.⁴⁵

Pope Benedict XV founded the College for Migrants, in order to provide priests with the special training that pastoral work with people on the move required. To provide for the expenses of the College he instituted a special collection to be taken in a National Emigrant's Day. This idea would be later developed by the *Exsul Familia*, # 49 where it is stated that:

They (Pastors) must do their best, using the methods that seems most useful, to ensure the success both of the Day for Italian Emigrants, to be held annually, and of the collection for the spiritual assistance of migrants. ... We request that in parishes where all or most of the members are of Italian descent there be celebrated an annual Day for Italian Migrants. ... Similarly, this should also be done with necessary modifications, for migrants of other nationalities and languages, so that a Day for Migrants may be celebrated throughout the whole Catholic world at one and the same time, on the first Sunday in Advent.⁴⁶

A more accentuated social involvement of laity and religious assistance for every form of migration — prisoners of war, economic and political refugees, seasonals, non-Italians, non-Latin Rites — are the major points of the pastoral concern of Benedict XV for migrant people.

PIUS XI (1922-1939)

The basic work of organizing the local Church and the universal Church in an effort to answer the problem of migration was already accomplished by Pius XI's predecessors. In the 20s and 30s the Italian emigration dropped from the annual number of 253,000 emigrants to less than 50,000. This papacy is characterized by a strong sensibility toward the problems of the churches in the Third World and toward the numerous refugees because of religious, political or racial motivated persecutions. During the first year of his papacy, Pius XI opened his palace at Castel Gandolfo to Armenian children and orphans who had to flee their country because of religious and racial persecution:

⁴⁵ Sacred Concistorial Congregation, To the Italian Ordinaries, *Si rende noto che...* May 25, 1918. prot. 568/16.

⁴⁶ *Exsul Familia* op. cit. P. 76.

We consider as a gift from Heaven this present by which it seems that the Lord and Savior has wished to follow up the announcement of that other present, that We recently promised Your Eminences and the whole Church and which We can now happily give you. A whole troop of children has come to gather round Us. They are more than 400 orphans from the distant East, representatives of a people that has endured sufferings to the point of bleeding and dying. They have been sent to Us by the Divine Infant. We are happy to receive them and to press them to Our Heart and even more happy to be able to do so, for We are deeply consoled by that contest of Charity in which the whole world has come to the aid of the Vicar of Christ.⁴⁷

Pius XI took care of the Russians exiled and instituted the Russian Commission for Catholics of the Slovak Rite all over the world.⁴⁸ He wrote to the Polish Bishops urging them to welcome and help the refugees from Eastern Europe "of every region and religion they might be with the example, word, and with spontaneous offerings".⁴⁹ In 1934, he approved the Society of the Holy Angels, a religious institute founded in Godesberg that dedicated itself to work with German emigrants. In the letter *Firmissimam Constantiam* addressed to all the Mexican Bishops, Pius XI asked them to provide assistance to the Mexican emigrants. He called to this work the Catholic Action:

We cannot neglect to mention a duty, that in this period is growing in importance: the assistance to the Mexican emigrants abroad, who, uprooted from their land and their traditions, more easily become prey of the insidious propaganda of the envoys, who are trying to convince them to abandon their faith.⁵⁰

Pius XI encouraged the formation of local clergy for the migrants:

Being the Church of God, Catholic by institution, should it not follow that every race and nation should have its own priests, who, having with them, a common birth place and the same temper, may be closer by reason of feelings and culture? Is it not true that besides having an easier relationship with them, these priests, more than those of different origin, can more easily bring them to the faith and reassure them in it? But there are in the U.S.A. more than 10 million people of different races to whom we should provide, as soon as possible, of their own missionaries, and of their own native pastors.⁵¹

In this way the emigrants can combine the safeguard of their own cultural and religious traditions, and, at the same time, share their richness with the whole community. We should remember that Pius XI was very much aware of the new social environment. He expressed his social thought in the encyclical letter *Quadragesimo Anno*.

⁴⁷ Pius XI Speech to the Sacred College in reply to Christmas greetings *Il vostro aspetto*, *L'Osservatore Romano*, Dec. 25-27, 1927, as quoted in *Exsul Familia*, op. cit. P. 91.

⁴⁸ Pius XI, Motu Proprio. *Commission for Russia is separated from the Sacred Congregation for the Oriental Church and is constituted 'sui juris'*. Ap. 6, 1930. MS XXII. Pp. 153-154.

⁴⁹ Pius XI, Letter *Laeto iucundoque animo*, Gen. 6, 1933, MS XXV, P. 33.

⁵⁰ Pius XI, Encyclical letter *Firmissimam Constantiam*, March 26, 1937, MS XXIX, P. 194.

⁵¹ Pius XI, Letter *Admodum Gaudemus*, April 6, 1923, MS XV 1923, P. 216.

PIUS XII (1939-1958)

Before dealing directly with the documents of the Church on migration, we should consider the historical situation which caused them — namely the aftermath of World War II. An estimated 150 million people were directly or indirectly uprooted from their traditional environment by World War II, while many others would be in the following years. Europe was very much under the pressure of strong political and economic tensions. The general effort to rebuild what the war had destroyed at the social, political and economic levels was, in countries like Italy or Greece, frustrated by the reality of overpopulation; while others, like Canada or Australia, were lacking manpower. World-wide economic growth was once more not guided by principles of equal distribution, but by the rules of interest. This attitude brought about the concentration of large amounts of international investment in selected areas, while others were neglected. A clear example of this occurred in Italy where the north witnessed a fast and general economic growth which brought industrialization and a consequent higher standard of living, while southern Italy developed only manpower for export. In the areas of advanced economy there was a growing request for more manpower which eventually would have produced more economic growth deepening the imbalance. This situation, which caused the exodus of people from the traditional countries of emigration, would then create a phenomenon of pathological nature: the countries of emigration becoming poorer, and the countries of immigration becoming richer.

Alongside the economic factors, another cause forced people to move, the growing phenomenon of political persecution and consequently an increasing number of refugees.

By 1957 there were more than 17 million refugee immigrants in Western Germany alone which exceeded German war losses. Similarly new national boundaries created at the end of the war created enormous transfer of population within Europe; e.g., half a million Poles returned from the U.S.S.R. to Poland and 100,000 persons from Czechoslovakia to Hungary. Between mid-1947 and 1951 the International Refugee Organization resettled over one million displaced persons mainly from Germany, Austria, Poland and Lithuania in overseas countries.⁵²

A very important historical and cultural factor of this period is the rediscovery of the 'American Dream,' of the colonization of farmland in the United States and Canada. The settlements of large communities of refugees or immigrants, mainly of European origin, were considered to be the best solution for the development of the West and at the same time the answer to the problem of the overpopulated countries. Together with the traditional routes of migration, Canada, and Australia became the newest hopes of a better place to live.

In the midst of all this, it is important to recognize that Pius XII had the ability to evaluate and to put together what we can call a doctrine of migration. It is a synthesis of the various social and political, demographic and economic and religious and moral dimensions of the reality of the people 'on the move'. Pius XII's understanding of humanity provides a solid base for the various steps toward solving some of the problems of migration.

⁵² O. Storer, op. cit. P. 8.

The unity of the human genre in its common origin in God; the unity of nature, equally constituted by a material body and by a spiritual and immortal soul; unity of dwelling place, the earth, whose goods every man has the natural right to take advantage: of to support and to develop life; unity of supernatural goal, God Himself, toward whom everybody should aim, unity of means to gain this end. ... In the light of this unity, in right and in the reality of humanity as a whole, the individuals do not seem to us to be separated among themselves like grains of sand, but united in organic harmonious and mutual relations, which can change with the changing of ages, toward natural and supernatural destination an impulse.⁵³

Emigration is interpreted as both a real necessity and an evil because, all too often, it is caused by situations of exploitation and greed and is accompanied by great suffering. For this reason, Pius XII felt the duty to stand up against injustice:

And how could She ((Church) tolerate the repetition of the distressing and humiliating spectacle, common in the past century, of crowds of emigrants, thrown on ships like slaves deprived of all elementary assistance, abandoned and scorned on their arrival, often decimated by hardship and sickness?⁵⁴

At the same time Pius XII recognized some positive aspects of migration. Besides the immediate possibility of a better life, migration can be seen as a means of mutual enrichment among cultures, countries and traditions. The Pope's teaching strongly reaffirmed the common origin and destiny of humanity and implied that the migrant will never be totally alien in any part of the world. The doctrine of Pius XII on migration is expressed in the Apostolic Constitution *Exsul Familia* which was promulgated on August 1, 1952. It is considered to be the Magna Charta for migrants.⁵⁵

EXSUL FAMILIA⁵⁶

The text of the Constitution can be divided into two parts:

1) Historical Survey: in the opening lines the Pope compares all the homeless to the Holy Family in its flight into Egypt. He then presents a historical resume of the involvement of the church with pilgrims, exiles and emigrants. This survey ranges from the hospices for pilgrims in Rome in the Middle Ages to the assistance given to the persecuted nations, individuals and refugees during and after World War II.

2) Normative Part: in the second part, norms and instructions are given for the organization of the pastoral care of migrants and wayfarers — Apostolate of the Sea. In the documents are

⁵³ Pius XII, Encyclical Letter *Summi Pontificatus Dignitatem*, Oct. 20, 1939, MS XXXI, P. 462.

⁵⁴ APDM, P. 26.

⁵⁵ For the Latin text See Pope Pius XII, *Exsul Familia*, MS, XLIV August 1952, Pp. 639-704. One of the best presentation and study is the book by G. Tessarolo, *Exsul Familia, The Church's Magna Charta for Migrants*, op. cit.

⁵⁶ For a resume of *Exsul Familia*, See *Migrations C1CM* n. 1 Geneva 1954. Pp. 13-16.

outlined the rights of the Concistorial Congregation and the competencies of the local Ordinaries with regard to the missionaries for migration. Within the Concistorial Congregation are instituted a Supreme Council for Emigration and the international Secretariat for the Apostolate of the Sea. The national parish and the *missio cum cura animarum* are established with juridical status. Finally, the features of the missionaries for migrants are defined: their preparation, approval and sending abroad; reports with the Ordinary of the place of departure and of arrival; the faculties, the obligations and the type of faithful to be entrusted to them.

The first positive note is that the *Exsul Familia* gives the pastoral care of migrants a special and specific place within the life of the Church, because of the peculiar situation of the migrant to whom She has to proclaim the Good News. Then there is the effort of the Holy See to involve both the local churches of departure and those of arrival in the search for an adequate answer to the problems of migration. Another positive element of the Constitution, because of its practical consequences, is the statement of the necessity of entrusting the pastoral care of migrants to priests of the same language, whose appropriate choice and adequate preparation are warmly recommended. Remarkable, moreover, is the effort at creating the ideal conditions in which the missionaries of migration can work with enough autonomy and freedom of action. Finally, the document brings out clearly the fact that emigration is the natural right of every person.

We also have to note some negative elements in the Constitution. The goal that the document has intended, namely that of giving the pastoral care of migrants a fundamental juridical structure, appears to be, the most evident limitation. As a matter of fact, the document lacks a clear theological understanding or, at least, reflection of the phenomenon of migration as well as a deeper sociological analysis. *Exsul Familia* is limited by a dominant concern for refugees, by the European and Italian view, and by a clerical outlook and focus on clergy discipline. In other words, it does not have enough elements which could point to the importance of a more aggressive action by the Church with regard to those political, economic and social forces which are mostly responsible for the sad phenomena of exploitation, discrimination and rejection of migrants.

Although it did not have a direct pastoral impact in North America, *Exsul Familia* became a milestone in the history of the Church and her care for people on the move. As proof of this, it is known that between 1952 and 1968 about 2,000 priests were appointed by the Congregation for Bishops to follow their countrymen abroad. The papacy of Pius XII stood up in favor of migrants and not only defended them, but also stressed their right to emigrate; it clearly pointed out the duty of those countries that have the potential of receiving immigrants:

If then in some locality, the land offers the possibility of supporting a large number of people, the sovereignty of the state, although it must be respected, cannot be exaggerated to the point that the access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations, whenever this does not hinder the public welfare, considered objectively.⁵⁷

⁵⁷ APDM, P. 11.

A point which is stressed in various documents of Pius XII is the additional importance of maintaining the unity of the family in a migratory situation:

Generally, little is done to protect the religious and moral integrity of the family, which is going to be reunited with the emigrant, either immediately or after a certain time. The family should be the main concern for all those dealing with migration problems. From a purely economic point of view, it is not the single man who is the criterion in a civil society, but the family, since man does not lead an isolate life but is born and lives in the family. The family is the basis of social economy, not the single man. These considerations concern the emigrant and his family even more than others.⁵⁸

The Pope was very much aware of the international dimension of the problem of migration and in one of his letters he wrote:

Today more than ever it is of vital importance to recognize that emigration has become an international problem. Its solution, therefore, can only be arrived at through collective agreement, which, in order to bring about a better distribution of men on earth, would direct them where their technical knowledge and labor are most needed, [...] without encroaching upon liberty and justice.⁵⁹

The awareness of international problems in the field of migration fostered the intervention of the Church in many countries through the materialization of programs carried out by different organizations. In Germany we have a strong implementation of the Society of St. Raphael — *St. Raphael-Verein zum Schutze der Auswanderer: Katholisches* — and of a new society, the Society of the Holy Angels. In Poland the Society of Christ for Migrants was established; in Spain, in 1948, the Hispano-American Institute for Priestly Cooperation; in Holland, the Catholic Agency for the Care of Migrants and similar agencies in Japan and Portugal.

The main points of Pius XII's doctrine on migration are: freedom of immigration and emigration especially in the inhabited lands; reunion of families; the Church's concern for every form of migration; and the international dimension of the problem of *people on the move*.

JOHN XXIII (1958-1963)

Since the very beginning of his papacy, John XXIII expressed his concern and care for migrants and refugees; maintaining the same principles of action of Pius XII he said:

We feel no less anxiety for the lot of those who, from the need to seek a means of livelihood or because of the wretched conditions in their native countries forced to leave their own land. The difficulties and hardships these have to endure are numerous and considerable, for they have been brought from their father's home to distant lands, and often have to live, in crowded cities

⁵⁸ APDM, P. 28.

⁵⁹ Secretariate of State, *Letter for the Social Week in Spain*, APDM, Pp. 28-29.

and amid the noise of factories, a life very different from that based on their ancestral customs, and sometimes, what is worse, gravely harmful and opposed to Christian virtue.⁶⁰

He continued by pointing out the dangers for the religion, the family ties, and the faith of migrants. He expressed his appreciation for the priests and religious who were working abroad and for the improvement in the legislation of some countries.

In a message to the Fourth International Catholic Migration Congress in Ottawa in 1960,⁶¹ John XXIII pointed out that "more than in any other period, political and economic vicissitudes have become a permanent source of numerous population movements which pose very delicate problems".⁶² The population movements, that John XXIII mentioned were new forms of internal migration. In Italy, for example, there had been for many years a movement of people from the south to the north, now there was also an increase of migration from the countryside to the cities, and from the mountains to the prairies. "To all this we should add the forecasting of new movements of people within the European continent as a consequence of the free circulation of labor. This implies not only changes in the life-style of the workers, but also profound human and spiritual changes which cannot be ignored by the pastors of souls".⁶³

Aware of the importance of international relations in modern times, John XXIII supported international organizations which, on the basis of the most recent economic and social statistics, fostered better relations among countries in the communal striving toward a more just society. In his encyclical letter *Pacem in Terris*, he describes the many aspects of migration; the fundamental principle is that "every human being must also have the freedom of movement and of residence within the confines of his own country, and, when there are the just reasons for it, the right to emigrate to other countries and take residence there".⁶⁴

The reality of the imbalanced distribution of wealth is also a justification and a reason for the right to emigrate.

As everybody knows, there are countries with an abundance of arable land and a scarcity of manpower, while in other countries there is no proportion between natural resources and the

⁶⁰ John XXIII, Encyclical Letter *Ad Petri Cathedram* in APDM Pp, 31-32.

⁶¹ For the text of the Congress See *Fourth International Catholic Migration Congress*. edited by ICMC Geneva 1960, The Congress was organized by the International Catholic Migration Commission in cooperation with Catholic Immigrant Services, Ottawa, August 21-25, 1960.

⁶² Message of the Holy Father to the Congress, Fourth ICMC, op. cit.

⁶³ Secretariate of State, Letter for the XXXII Social Week of the Italian Catholics, Sept. 25, 1960. in *Rivista Diocesana di Venezia* Vol. XLV n. 10, 1960.

⁶⁴ John XXIII, *Pacem in Terris*, English Version, Vatican Press Office April 10, 1963. As published In *The Gospel of Peace and Justice* presented by J. Gremillon Oribis Book: Maryknoll, NY. 1975. P. 206. The official Latin text is in MS LV Ap. 20, 1963 Pp. 267 ff.

capital available. This demand that people should set up relationships of mutual collaboration, facilitating the circulation from one country to the other of capital, goods, and manpower.⁶⁵

At the same time the Pope points out that migration is basically the result of injustice and exploitation and he demands that "whenever possible, the work to be done should be taken to workers and not vice versa."⁶⁶

John XXIII cared about all the different forms of migration and particularly about the phenomenon of political refugees which causes "profound sadness"; in very strong words he denounced those political regimes which deny the freedom of the person.

This undoubtedly is a radical inversion of the order of human society, because the reason for the existence of public authority is to promote the common good, a fundamental element of which is the recognition of that sphere of freedom and the safeguard of it.⁶⁷

In *Pacem in Terris* he does not stop at the level of denouncement of the regimes, but he continues by affirming the rights of the political refugees to a land where a person "can more fittingly provide a future for himself and for his dependents," And he concludes "Therefore, on this occasion, We publicly approve and commend every undertaking founded on the principles of human solidarity or Christian Charity which aims at making the migration of persons from the country to another less painful".⁶⁸

A recurrent theme in the various Papal documents on migration written during the papacy of John XXIII is the importance of integration. The migrant should become aware of the existing values in the receiving society. At the same time, trying to avoid the danger of isolating himself, he can really be an enriching factor for his new community. The Church has an important role to play in this process of integration.

The Church with maternal vigilance brings help to Her children through the missionaries - as they are called - whose knowledge of the language, the mentality and the needs of their countrymen enables them to give the immigrants a paternal welcome, to support and to guide especially the first hesitant steps of the newcomers and to integrate them little by little, thanks to their assistance, instruction, charity and spare time, in the religious and civil community of the receiving country.⁶⁹

Following the example of his predecessors, John XXIII stressed the importance of family reunion which according to Cardinal Tardini, is also a factor of integration.

Two great factors affect integration: the family and the vocational training and skill of the migrant. His Holiness John XXIII, in the Address to the 12th Session of the Intergovernmental

⁶⁵ Ibid., P. 223.

⁶⁶ Ibid., p. 223.

⁶⁷ Ibid., p. 223.

⁶⁸ Ibid., P. 224.

⁶⁹ John XXIII, *Address to the Members of the Supreme Council on Emigration*. APDM P. 36.

Committee for European Migration, stressed their importance when he stated: These population movements particularly bring about separations which are often very painful, as you know better than anyone else. All efforts made to reunite these families should be highly encouraged. In this regard, your organization has achieved great merit for its program of family reunion - an essential factor for the moral integration of the migrant in his country of adoption.⁷⁰

"Pope John XXIII in *Pacem in Terris* and *Mater et Magistra* linked the phenomenon of emigration to social development in explicit terms. He called for equality of rights between immigrant workers and native workers and for migration or movement of capital rather than people".⁷¹ These points plus the denunciation of the reasons for political refugees and the value of integration, are the most important features of the documents of the papacy of John XXIII.

MIGRATION IN THE LIGHT OF VATICAN II⁷²

In the documents that we have considered so far, the interrelationship between migration and social justice have been expressed, but not as a major concern of the Church. It is in the documents of Vatican II that the issue of social justice became the core of the Church's teaching. The usual themes of spiritual assistance, the administration of Sacraments and preaching in the immigrants' language as a safeguard against apostasy, and the duty of both rich and poorly populated countries toward accepting people from overpopulated areas became of secondary importance to the question of international justice. Migration and social justice are connected in several documents of Vatican II.⁷³ One of the most relevant is the treatment of migration in the document *The Church in the Modern World — Gaudium et Spes*:

Justice and equity likewise require that the mobility, which is necessary in a developing economy be regulated in such a way as to keep the lives of individuals and their families from becoming insecure and precarious. When workers come from another country or district and contribute to the economic advancement of a nation or region by their labor, all discrimination as regard wages and working conditions must be carefully avoided. All the people, moreover, above all the public authorities, must treat them not as a mere tool of production, but as persons, and must help them to bring their families to live with them and to provide themselves with a decent dwelling; they must also see to it that these workers are incorporated into the social life of the country or region that receives them. Employment opportunities, should be created in their own areas as far as possible. (*Gaudium et Spes*, n.66)

⁷⁰ John XXIII, Encyclical *Mater et Magistra*, APDM P. 34.

⁷¹ *Resolution on The Pastoral Concern of the Church for the People on the Move*, op. cit. P. 10.

⁷² A good presentation is the work of S. M. Tomasi, *Migration in the Light of Vatican II* Staten Island, NY: Center for Migration Studies. 1967.

⁷³ All the quotations from the documents of Vatican II are taken from *The Sixteen Documents of Vatican II*, compiled by J.L. Gonzales and the Daughters of St. Paul. Boston, MA. Daughters of St. Paul.

The importance of multiculturalism, which is strictly connected with the reality of migration, is variously addressed. On the one hand the importance of culture, tradition, and sense of belonging as constitutive elements of the dignity of the individual is stressed:

In order that they (Christians) may be able to bear more fruitful witness to Christ, let them ... acknowledge themselves to be members of the group of men among whom they live; let them share in cultural and social life by the various undertakings and enterprises of human living; let them be familiar with their national and religious traditions; let them gladly and reverently lay bare seeds of the Word which lies underground among their fellows (Ad Gentes, n.11).

On the other hand, the differences shared among peoples can constitute a great source of mutual enrichment:

All men of every race, condition and age, since they enjoy the dignity of a human being have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth (*Gravissimum Educationis*, n. 1).

These texts, as we can see, maintain⁸⁷ cultural pluralism as another important expression of the same safeguard of the human person, because if it is true that economic sufficiency is the elementary condition of personal development, it is also true that "man comes to an authentic and full humanity only through culture".⁷⁴ This is the reason why the Constitution on the Church in the Modern World gives so much emphasis to the values of each culture and the importance of cultural pluralism.

Culture, because it flows immediately from the spiritual and social character of man, has constant need of a just liberty in order to develop; it needs also the legitimate possibility of exercising its autonomy according to its own principles (*Gaudium et Spes*, n.59).⁷⁵

The analysis and the meaning of the notion of culture seem to have a great bearing on the evaluation of the phenomenon of migration and on the pastoral care of migrants. The pastoral suggestions given by the Council are important since they will be taken up again and further developed in later documents, such as the *Motu Proprio on the Pastoral Care of Migrants*. The traditional concept of migrant — the uprooted, tragically poor and disoriented person looking for better opportunities abroad⁷⁶—comes to include seamen, fishermen, nomads, tourists, refugees and all forms of internal migration. In other words, it comes to include all those people whose commitment to Christ is not dependent on "the environment, the family, the traditional cultural expressions of Christian life in one's own ethnic group or on any other external circumstances".⁷⁷

"The role that the Episcopal Conferences will assume in the active organization of every form of

⁷⁴ S. M. Tomasi, *Migration in the Light of Vatican II*, op. cit. P. 19.

⁷⁵ See also nn. 53, 54, 58.

⁷⁶ S. M. Tomasi, *Migration in the Light of Vatican II*, op. cit. P. 19.

⁷⁷ Ibid. P. 19.

apostolate should make religious bodies committed to the pastoral care of migrants ever more available to the demands of the Bishops.⁷⁸

Episcopal conferences, especially national ones, should pay special attention to the very pressing problems concerning the above-mentioned groups (migrants, exiles, refugees, seamen, airplane personnel, Gypsies, etc.). Through voluntary agreement and united efforts, they should look to and promote their spiritual care by means of suitable methods and institutions (*Christus Dominus*, n.18).

The need of specifically prepared personnel is strongly emphasized. The bishops will fail their pastoral mission if they do not see the necessity of entrusting the pastoral care of migrants to specialized personnel, capable of understanding the special needs and problems of people on the move (*Ad Gentes*, n.20).

Lay people are invited, on their own level, to work for the promotion of social justice:

They (Christian couples) and the rest of the faithful, therefore, should cooperate with men of good will to ensure the preservation of these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, the education of children, working conditions social security, and taxes; and that in policy decisions affecting migrants their right to live together as a family should be safeguarded (*Apostolicam Actuositatem*, n.11).

The Council's Fathers expressed their concern and their legislative and pastoral suggestions in general terms. But in those general statements we can recognize some newly emphasized principles such as: "the intrinsic value of each culture, the universality of the Church, the need for dialogue across individual and group barriers, the conviction that the goals of the state do not necessarily coincide with the goals and values of Christians".⁷⁹ On the foundation laid down by the documents of Vatican II, a more comprehensive approach to the problems, the social dimensions and the pastoral care of the world of the migrant person will be developed and realized under the guidance of Pope Paul VI.

PAUL VI (1963-1978)

During the papacy of Paul VI, the Church expressed its concern with the reality of migration in many documents. These form the foundations of a more comprehensive network of intervention at both the pastoral and social levels still in operation today. In order to fulfill the mandate of Vatican II and to coordinate all the various groups and activities related to migration, Paul VI instituted the Pontifical Commission for Migration and Tourism. In the official document of institution, the *Motu Proprio Apostolicae Charitatis*, it is stated that the task of the Commission is to coordinate the pastoral care of people on the move:

⁷⁸ Ibid., Pp. 15-16.

⁷⁹ S. M. Tomasi, Pastoral and Canonical Innovations of Pastoralis Migratorum Cura. In *The Jurist*, op. cit. P. 333.

Migrants, exiles, refugees, seafarers, air travelers, highway users, nomads, tourists, pilgrims. Others too, come within its sphere of responsibility for there are many groups characterized by physical mobility and frequent change of habitat: those engaged in research and technical assistance projects in countries not their own, students studying abroad and, of course, the itinerant 'asocial' groups who live on the margin of society.⁸⁰

The world-wide involvement of the Church ranges now from refugees and nomads to technicians and hippies. Aware of the necessity of intervention at the international level, Paul VI called for a statute in defense of the rights of migrants. In his Apostolic letter *Octogesima Adveniens* the Pope, commenting on the situation of the migrants, said:

We are thinking of the precarious situation of a great number of migrant workers whose condition as foreigners makes all the more difficult for them to make any sort of social vindication, in spite of their real participation in the economic effort of the country that receives them. It is urgently necessary for people to go beyond a narrowly nationalist attitude in their regard and to give them a charter which will assure them a right to emigrate, favor their integration, facilitate their professional advancement and give them access to decent housing where if such is the case, their families can join them.⁸¹

The urgency of a statute for migrants came out in several speeches made by Paul VI; for example, in the address to the participants of the European Meeting on the Apostolate of Emigration, after having underlined the importance of collaboration between the "spiritual leaders of the different ethnic groups" and the local clergy, he said:

We still hope that this solidarity, educated in a healthy way; will hasten, on its part, the coming of a real statute for migrant workers. This statute, which might contain variations from one country to another, would guarantee the rights of migrants, the respect of their personality, security of work, vocational training, family life, schooling for their children adapted to their needs, social insurance and freedom of speech and association. As has rightly been said: the industrialized countries call for or accept cheap labor, but it is men they receive, men with a head and a heart. Let us not forget that Christ identified himself with the foreigner: 'I was a stranger and you made me welcome' - Mt. 25,35.⁸²

In the same address, the Pope indicated as a task of the Christian communities affected by the exodus of their population "to develop, renew, create, if necessary, pastoral services to prepare and accompany workers and their families".⁸³ The importance of preparing the emigrants is a new aspect in the documents of the Church. As a result of this request by the Pope, in the final document of the Congress, a chapter is devoted to the duties of the local Churches of departure:

⁸⁰ Card. E. Clarizio, "The Pastoral Care of People on the Move." In *Migrazioni e Turismo*. Rome, The Vatican: Pontificia Commissione per la Pastorale delle Migrazioni e del Turismo.

⁸¹ Paul VI, Apostolic Letter *Octogesima Advenia*, MS, LVIII, 1971, P.413. For the English translation, See *The Teachings of Pope Paul VI*, Washington, DC: US Catholic Conference. 1972, Pp. 352-353.

⁸² Paul VI, Address Oct. 17, 1973, MS LXX, P. 591, English Text in *Migration and Tourism*.

⁸³ Ibid., P. 6.

The participants draw attention to the need to prepare the faithful for emigration, seeking suitable method to afford them religious instruction and training which will enable them to live up to the values of their faith in the environment to which they emigrate, an environment new to them and not free from dangers. It is moreover necessary to educate emigrants to a genuine and complete concept of the Church. It is incumbent on the dioceses of departure to show a new awareness of their duty to follow up the members of the faithful who emigrate, by placing missionaries at their disposal, by furnishing the emigrants themselves with the information necessary for their initial contact with the missionaries and by keeping in touch with those of the faithful who are living abroad.⁸⁴

Paul VI recognized problems in ever growing techno-economic progress, the developing interchanges between peoples and countries, the reality of interdependence of nations and the development of mass media.

...many men are being induced to emigrate on various counts and are thereby changing their manners of life. Thus, a man's ties with his fellows are constantly being multiplied. At the same time 'socialization' brings further ties, without, however, always promoting appropriate personal development and truly personal relationships — personalization.⁸⁵

Now, "present-day mobility must find a corresponding pastoral mobility in the Church".⁸⁶ This can be considered the core of Pope Paul VI's teaching on the pastoral care of migrants. The milestone of this deeper involvement of the Church is expressed in the two documents *Motu Proprio* on the Pastoral Care of Migrants and the Instruction prepared by the Sacred Congregation for the Bishops in 1969.

PASTORALIS MIGRATORUM CURA and DE PASTORALI MIGRATORUM CURA⁸⁷

Approved by Pope Paul VI, this instruction was presented as an aggiornamento of the Apostolic Constitution *Exsul Familia*.

Content: although there are still many people on the move because of political and economic necessity, emigration as free choice is increasing (art.1). Human relations which are being established do not always promote the development of the human person because of diverse discrimination (art.2). Emigration is a providential opportunity toward the unification of mankind (art.3), but it can also be a danger for the faith, which decreases insofar as the cultural

⁸⁴ European Meeting on the Apostolate of Migration, Final Document, as published in *Migration and Tourism*, op. cit. P. 248.

⁸⁵ *Gaudium et Spes* as published in J. Gremillon, op. cit. P. 248.

⁸⁶ Paul VI, Address Oct. 17, op. cit. P. 6.

⁸⁷ Paul VI, Apostolic Letter *Pastoralis Migratorum Cura* Aug. 15, 1969 MS LXI, P. 631. English text. New Forms for the Care of Migrants. Washington, DC: U.S. Catholic Conference, 1969. Sacred Congregation for Bishops, *De Pastoralis Migratorum Cura* Aug. 1969, MS LXI, P.631. English translation " Instruction on the Pastoral Care of People who Migrate." Washington, DC: U.S. Catholic Conference. 1969.

substratum of origin decreases (art.4). The right to have a country (art.6), the right to emigrate with the family (art.7), the duty of public authorities to create jobs in the country of emigration (art.9), are clearly defined. The integration of the migrants should be gradual and spontaneous (art.10).

In the document, also: "there is a careful balance of the migrants' rights and duties: to the right to emigrate corresponds the duty to serve the common good, especially in developing countries (brain drain) (art.8); the right to be accepted as immigrants is limited by the common good of the country of immigration (art.10); to the duty to serve the common good in the country of emigration corresponds the duty of State to create jobs in the country of emigration (art.9)".⁸⁸ Moreover, art.15 provides a new definition of migrant. Migrants are all those who live outside their homeland or their own ethnic community and need special "attention because of real necessity." Subsequently the document presents a series of juridical norms which update or substitute for those issued by the *Exsul Familia*. They are concerned with the tasks of the Sacred Congregation of Bishops (ch.2), the National Conference of Bishops (ch.3), the local Ordinaries (ch.4), and of the chaplains or missionaries for the migrants and of the delegates for the chaplains or missionaries (ch.5). The role of religious men and women and of lay persons in the pastoral care of migrants are dealt with in the last two chapters.

Considerations: the purpose of the promulgation of *Pastoralis Migratorum Cura* was to present a more comprehensive view of migration, considering the "changed patterns and pastoral needs of migrants and update its (Holy See) position in line with the changes advocated by the Vatican Council".⁸⁹ There were two main areas which had profoundly changed in the world of migration since the promulgation of *Exsul Familia*:⁹⁰ The shift in trends, characteristics and numbers, and the new dimensions of pastoral work as laid down by the Vatican II Council.

It has been mentioned already how the aftermath of World War II caused the exodus of several million persons under the pressure of the new political and economic situation created by the war. The formation of the European Common Market made easier the movements of people within Europe, and we have to consider the reality of students moving to universities abroad. All these factors created new classes of people on the move and a new reality which required a broadening of the concept of migrant. "While in *Exsul Familia* the migrant was defined by his presence in a foreign land (*territorium alienum*), in *Pastoralis Migratorum* migrants are "all those who live outside their homeland or their own ethnic community and need special attention". A French-speaking Canadian in Vancouver, for example, may need as much care as an Italian immigrant in Toronto".⁹¹

⁸⁸ S.M. Tomasi, "The Church and The Pastoral Care of Migrants: an overview," In *Migration Today*. Vol. IV, No. 1-2, 1976. Staten Island, NY: Center for Migration Studies

⁸⁹ Ibid., P. 4.

⁹⁰ S. M. Tomasi,, "Pastoral and Canonical Innovations of *Pastoralis Migratorum Cure*." In *The Jurist*. op. cit.

⁹¹ Ibid., P. 335.

At the pastoral level, the main responsibility is shifted to the Episcopal Conferences and to the individual Bishops. There is a danger in this change of policy because the pastoral care of migrants may become of marginal concern to the bishops and chancery offices. What is new and innovative are the suggestions that there should be a larger contribution by lay people in the field of religious assistance to the migrant and that there should be an ecumenical spirit and collaboration among people involved with the problems of migration.

Although the documents, *Pastoralis Migratorum Cura* and *De Pastoralis Migratorum Cura*, represent an undeniable step forward toward a more comprehensive care of migrants, there are points that should be clarified and implemented. The role and responsibilities of the local churches of departure and of the local churches of arrival are not defined. The role of the Episcopal Conferences is not clear and there is the real danger of an excessive bureaucratization which can actually become more of a labyrinth than a means of integration. The real shortcoming of the documents is the gap between the specific observations and a global view of the phenomenon of migration. In the documents the most elementary theological reflections and an anthropological overview of the migrant person are missing, and we have to admit that "the social doctrine of the Church will not be effective in the service of the Migrants unless a sound theology of migration also is going to motivate the conscience of the Christian community to act".⁹² With these shortcomings it is not easy to illustrate the role of the Church with regard to the problems of social justice as well as the challenges of pastoral actions that the drama of the migrant points out. Undoubtedly Paul VI dealt with the many problems of people on the move with sincere care and pastoral awareness and realized the mandate of Vatican II. At the same time, he was the first one to admit the shortcomings of his papacy.

Too many problems still remain unsolved, problems which concern the protection of the human dignity of the migrant, the need for more equitable conditions of work and housing, for guarantees and for professional training, as also his legitimate hopes and desires for the full enjoyment of civil, trade union and cultural rights. And there is still a long way to go before the importance of such inalienable rights towards this category of citizen and worker is recognized on the part of the civil authorities and also by certain sectors of society.

This can be taken as the legacy that Pope Paul VI left to his successors.

JOHN PAUL II (1978-)⁹³

Migration is in our times a world-wide phenomenon. In 1981 the United States accepted 800,000 newcomers mainly from Haiti, Vietnam, Mexico and India. Half a million clandestine or undocumented immigrants entered the U.S. in the same period. In Europe the number of guestworkers, refugees and permanent immigrants is well over twelve million people. In Africa, because of famine and revolutions and poor economics there are more than five million officially

⁹² S. M. Tomasi, "The Church and the Pastoral Care of Migrants: an overview." In *Migration Today*, OP. cit. P. 5.

⁹³ In this presentation, I follow an unpublished work by Silvano Tomasi, *Migrants and Refugees in the Teaching of John Paul II 1982*.

recognized refugees. In the Middle East the immigrant workforce is usually higher than the native born. Internal migration from the countryside toward the cities is a typical phenomenon of Latin America and Asia. In Brazil, for example, a 1976 survey identified over 37 million internal migrants. This is the social and economic background of the world facing the Church today. An immediate consequence of this situation is the challenge to the Church "to be more missionary, to go to meet the foreign brother, to respect him, to bear witness, in this context, to her faith and her charity, and to accept the other positive contribution".⁹⁴

The Pope reaffirmed the basic notion that the dignity of the human person cannot be violated by economic reason or political power. In his encyclical *Redemptor Hominis* he proclaimed that the person remains "the primary and fundamental way for the Church".⁹⁵ John Paul II applied this principle to the situation of the migrant when in Monterey he said:

...the Church wishes to draw attention today to a serious phenomenon that is very topical: the problem of migrants. We cannot close our eyes to the situation of millions of men who, in their search for work and for livelihood have to leave their country and often their family. ... There are occasions On which the principle put into practice is that of obtaining the maximum performance from the emigrant worker without looking to the person. Faced with this phenomenon, the Church continues to proclaim that the principle to follow in this, as in other fields, is not that of allowing economic, social and political factors to prevail over man, but, on the contrary, for the dignity of the human person to be put above everything else, and for the lest to be conditioned by it.⁹⁶

The 'Pilgrim Pope' brought his message and concern for the migrants and their situation around the world. Before the UN General Assembly John Paul II linked "the right to freedom of movement, to internal and external migration, to nationality and residence" to the "substance of the dignity of the human being, the satisfaction of man's essential needs, man's full human dimension".⁹⁷ In New York with the Statue of Liberty in the background he reminded his audience that, it will always remain one of the glorious achievements of this nation that, when people looked toward America, they received together with freedom also a chance for their own advancement. This tradition must be honored also today...Freedom in justice will bring a new dawn of hope. for the migrants and the undocumented workers, for all who hunger for human dignity in this land and in the world".⁹⁸ In Brazil aware of the problem of internal migration he observed, "The phenomenon of human mobility in this country of yours is a broad and complex one.. Some of the emigrants go in search of better conditions of life, emigrating from

⁹⁴ Pope John Paul to World Congress on the Problems of the Phenomenon of Migration, OR, April 2, 1979. P. 9.

⁹⁵ *Redemptor Hominis*, n. 14

⁹⁶ *Address to Workers in Monterrey, Jan. 31, 1979.* AAS, LXXI, 3 (28 Feb. 1979), 243-244; OR, Feb. 9, 1979. Pp. 6-7.

⁹⁷ 2 October. *Address of His Holiness John Paul II to the 34th General Assembly of the United Nations*, OR, October 15, 1979, II, AAS, LXXI, 13 (15 Oct. 1979).

⁹⁸ Apud Hortos vero Flumineos Battery dictos hanc allocutionem recitavit, MS. LXXI, 13 (15 Oct. 1979), Pp. 1178-1179.

overpopulated environments to places where the population is less numerous: others go in search of better climatic conditions which for that very reason offer the possibility of easier economic and social progress".⁹⁹ In the Philippines at the refugee camp in Morong the Pope assured the presence of the Church in their situation, "In this part of Asia, the number of natural disasters and human catastrophes has been many. There have been earthquakes, typhoons, floods and civil strife, to name only a few. To the victims of these various calamities the Church extends a helping hand, and she seeks to work in close collaboration with those governments and international organizations which are engaged in the same relief activities. But of all the human tragedies of our day, perhaps the greatest is that of refugees".¹⁰⁰

In the first three years of his papacy Pope John Paul II wrote several documents, letters and speeches about migrants and migration. We can only point out some of the recurrent topics: The person has to safeguard his identity¹⁰¹; personal strength is nurtured in a cultural community¹⁰²; cultures are valid in the context of unity¹⁰³; integration is realized in the social and economic interaction of immigrants and natives.¹⁰⁴ The role of the Church and her faithful is first of all to proclaim the message of justice and respect of the person created in the image of God.¹⁰⁵ She intervenes through parishes, schools, health centers, youth and elderly assistance¹⁰⁶, refugee organizations¹⁰⁷, legal aid¹⁰⁸ and all forms of charity. John Paul II shows himself in deep solidarity with the migrants. In all his trips he meets with migrant groups and addresses their reality. Every year on Migrant Day through the Secretary of State, he issues a letter with some pastoral considerations.

CONCLUSION

Among the victims of political repression and destructive economic structures, immigrants and refugees are doubly marginal on the world's scene. They are normally forced out of their native environment by inadequate resources and unjust distribution of goods; they are also often

⁹⁹ 9 July: Homily of Inaugural Mass of Eucharistic Congress at Fortaleza, OR, Aug. 11, 1980. Pp. 6-7, MS, LXXII, 6 (30 Sept. 1980), Pp. 937-944.

¹⁰⁰ *Ad exules et profugos in loco 'Morong' commorantes habita*, AAS, LXXIII, 5 (3 June 1981) Pp. 388-391.

¹⁰¹ 17 November: *Meeting with Foreign Workers in Mainz*, OR, Dec. 9, 1980. Pp. 4-6.

¹⁰² *Discours a des Representants de la Communauté Arménienne en France*, OR, (Italiana Edition), Fb. 14, 1981.

¹⁰³ Address to the Ukrainian Catholics in Philadelphia, Oct. 4, 1979. MS, LXXI, 13 (15 Oct 1979), Pp. 1195-1197.

¹⁰⁴ 17 November: *Meeting with Foreign Workers in Mainz*. OR, Dec. 9, 1980, Pp. 4-6.

¹⁰⁵ *In urbe 'Bacolod' ad sacchariterae arundinis cultores habita*, MS. LXXIII. 5(3 June 1981) Pp. 374-375.

¹⁰⁶ *Urbis regionem visitans 'South Bronx' cominatum, haec verba pronuntiavit lingua primum hispana usus*. AAS, DCI, 13 (15 Oct. 1979), 1168.

¹⁰⁷ *Ad exules et profugos in loco 'Morong' commorantes habita*, AAS, LXXIII, 5 (3 June 1981.) Pp. 388-391.

¹⁰⁸ 17 November: *Meeting with Foreign Workers in Mainz*, OR, Dec. 9, 1980, Pp. 4-6.

voiceless, forgotten and discriminated against in the countries of adoption. Perhaps because of this compounded injustice, Jesus specifically promised his kingdom to those who recognize him in the immigrant: I was a stranger and you made me welcome.¹⁰⁹

The papal teaching offers the basic element for a Christian interpretation of the processes of migration and ethnicity, and the causes that force displacement of people. An interpretation that, through the ages, has called upon the Church to be directly involved in the world of the people on the move.

¹⁰⁹ *Resolution on The Pastoral concern of the Church for the People on the Move* op. cit. Pp. 78.