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# ON THE CARE OF MIGRANTS

Apostolic Letter  
and  
Instruction

*Migrant labor*



NEW NORMS FOR THE  
CARE OF MIGRANTS

(*Pastoralis migratorum*)

Apostolic Letter

Motu Proprio

POPE PAUL VI

August 15, 1969

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INSTRUCTION ON THE  
PASTORAL CARE OF  
PEOPLE WHO MIGRATE

Sacred Congregation for Bishops  
Vatican City

August 22, 1969

1969  
United States Catholic Conference



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# Apostolic Letter in the Form of Motu Proprio Establishing the New Norms for the Care of Migrants

The pastoral care of migrants has always attracted the motherly attention and the solicitude of the Church. In fact, it has never ceased throughout the centuries to help in every way those who, like Christ in exile in Egypt with the family of Nazareth, were compelled to emigrate to lands far away from their country.

A luminous testimony of this loving care of the Church is the Apostolic Constitution *Exsul Familia*,<sup>1</sup> published by Our Predecessor Pius XII of venerated memory on August 1, 1952. As regards the problems of migration it must be regarded as the fundamental pontifical document of recent times.

The gravity and the importance of the phenomenon did not escape the Fathers of the Second Vatican Ecumenical Council who, for the purpose of organizing in a more adequate and efficient manner the spiritual assistance to migrants, examined the question in all its aspects, particularly from the religious point of view, since it is closely linked with the purpose proper of the Church which is working for the salvation of souls.

In fact, the ecumenical Council, after recommending special solicitude toward the faithful "who, on account of their way or condition of life, cannot sufficiently make use of the common and ordinary pastoral services of parish priests or are quite cut off from them, as is the case for so many migrants, exiles and refugees" pressingly exhorted the episcopal conferences and especially the national ones

“to pay energetic attention to the more pressing problems confronting these persons and to provide adequately by common agreement and united efforts and with suitable means and directives for their spiritual assistance.”<sup>2</sup>

And again it is the Council that addresses these recommendations to the bishops: “Let them manifest their concern for all, no matter what their age, condition or nationality, be they natives, strangers or foreigners.”<sup>3</sup> Now, it is easy to understand that it is not possible to fulfill effectively this pastoral care if the spiritual patrimony and the special culture of the migrants is not taken into due account. In this respect, the national language in which they express their thoughts, their mentality and their very religious life is of great importance. Naturally, it must be avoided that these diversities and adaptations in accordance with the various ethnical groups, even though legitimate, result in harm to that unity to which all are called in the Church, as St. Paul admonishes: “For in one Spirit we were all baptized into one body whether Jews or Gentiles, whether slaves or free” (Cor. I, 13-14); “for you are all one in Jesus Christ” (Gal. 3, 28).

It was therefore necessary that this Apostolic See, making the concern of the ecumenical Council its own, should offer to the bishops and to the episcopal conferences the opportunity of carrying out better the spiritual assistance to the groups of migrants, who are not only entrusted, like the other faithful, to their pastoral ministry but who, owing to the special circumstances in which they live also demand particular care, precisely in keeping with their needs.

On the other hand the conditions, considerably changed, which the migratory phenomenon presents today have made the necessity ever more urgent to review the norms previously issued by the Apostolic See as regards this sector, adapting them and bringing them up to date in accordance with the new circumstances. That is to say that it is necessary to renew and improve the organization and the structure of the pastoral care for migrants so that it may usefully meld the manifold experiences of the past and the collaboration of all. For this purpose the bishops, on the basis of the various circumstances of time and place, can have recourse to some special forms of apostolate already confirmed in pastoral practice. And since the very vast field of apostolate in favor of migrants demands the proper understanding of all and the active union of all their forces, it is absolutely necessary that, in addition to the priests who are directly

engaged in this ministry the religious and the laymen should also collaborate in it, in unity of purpose.

Therefore, having thoroughly examined the matter in all its aspects and after having attentively considered the wishes of the episcopal conferences and of the members of the Sacred Congregation for Bishops, by virtue of our apostolic authority we establish that the pastoral norms relative to the spiritual assistance of migrants and contained in the Apostolic Constitution *Exsul Familia* be the object of a timely revision on the part of the Sacred Congregation for Bishops, to which we therefore give the mandate to promulgate these norms by means of a special Instruction.

Notwithstanding any disposition to the contrary.

Given in Rome, at St. Peter on the fifteenth of August, the feast of the Assumption of the Most Blessed Virgin, of the year 1969, the seventh of our pontificate.

PAUL VI PP

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<sup>1</sup> AAS XLIV, 1952, p. 649 and following.

<sup>2</sup> Decree *Christus Dominus*, no. 18.

<sup>3</sup> *Ibid.*, no. 16.

### *Translator's Note*

The present translation is from the Latin text published in *L'Osservatore Romano*, 8-9 September 1969, pp. 3-4.

I have generally chosen not to use the root word "migrant" which the Latin Instruction uses very frequently, because of its narrowly specialized usage in the United States. The document is concerned largely with international movements of people, though it also alludes to movements that do not cross borders (cf. Articles 23, sec. 1; 26). It addresses itself directly to the movements of people which aim at a final, stable settlement somewhere, though again there are occasional references to contrary situations (cf. Articles 16, sec. 4; 24, sec. 1).

Quotations from the Second Vatican Council are from the English versions of J. Gallagher, *The Documents of Vatican II*, ed. W. Abbot (New York: The America Press, 1966). Elements inserted in these texts within brackets render the usages or even additional words of the Instruction. The encyclical Letter *Pacem in Terris* is quoted in English from the version of H. Winstone, *Peace on Earth* (London: Catholic Truth Society, 1965). Passages from the Encyclical *Populorum Progressio* are taken from the Vatican Press version *On the Development of Peoples* (Vatican City: Vatican Polyglot Press, 1967). Finally, citations from the motu proprio Letter *Ecclesiae Sanctae* are from the translation of F. McManus, "Decrees and Decisions," *The Jurist*, XXVII (1967), 104-138.

I have taken the liberty of italicizing, the first time it comes up for direct treatment, the title of each office or institution which is established or reordered by the Instruction.



SACRED CONGREGATION  
FOR BISHOPS

Instruction on the Pastoral Care  
of People Who Migrate

August 22, 1969

The Sacred Congregation for Bishops, desiring to describe for bishops and pastors of souls modes of action which more aptly correspond both to the needs of migrating people in these times, to the pontifical norms and constitutions, and to the decrees of the Second Vatican Ecumenical Council, has decided that the Apostolic Constitution *Exsul Familia*<sup>1</sup> should be adapted.

After repeated consultation with the various episcopal conferences, it has composed this Instruction which received the approval of the members of the Sacred Congregation for Bishops gathered in plenary session on 21 November 1968.

The Supreme Pontiff Paul VI, after hearing the Cardinal Prefect of the Sacred Congregation for Bishops, approved the present Instruction by the Apostolic Letter *Pastoralis Migratorum Cura*, issued motu proprio on the fifteenth of August, 1969. He ordered that it be published, establishing that the norms of the said Instruction should take effect on the first day of the following month of October.

# CHAPTER I

## General Principles

### 1. *New Forms of Migration*

All are aware that, for many reasons, the ability of men to move into various countries has become easier and more common in our times. Rapid technical and economic progress; contacts between citizens and nations, ever wider and more frequent interdependence, the widespread zeal in civil society for juridical and political unity of the human family, and the immense increase today in the media of communication: all these have broadened the horizons and have added new elements to earlier situations.<sup>2</sup>

There are still those who are driven by political or economic forces to move abroad; more and more men, however, are leaving their home and fatherland to live elsewhere because of the growth of industry or the desire for city life. These movements are favored by the economic cooperation which has sprung up among nations, and by better facilities for looking for work in other places. Add to this the effective cooperation in science and technology, especially among developing peoples, and closer cultural relations brought about by the founding of international organizations and opportunities of attending foreign universities.

### 2. *Unity of the Human Family*

A new and broader thrust towards unification of all peoples and of the whole world arises from this movement of peoples. In this "God's Spirit, who with a marvelous providence directs the unfolding of time and renews the face of the earth,"<sup>3</sup> is easily perceived.

Migrations, which favor and promote mutual understanding and cooperation on the part of all, give witness to and promote the unity of the human family, and confirm that communion of brotherhood among peoples "in which each party is at the same time a giver and a receiver."<sup>4</sup>

### 3. *Problems Inherent to Migration*

But even acknowledging as accurate the above reasons in favor of migrations, one cannot deny that there are at the same time many

hazards and difficulties, often amplified—or at least not lessened—by the great size of the migrations. Social relations indeed are multiplying today, yet without always promoting the corresponding maturity of the individual and that which truly pertains to the person. From this arise many difficulties and sufferings, of which “man is at once a cause and the victim.”<sup>5</sup>

One should call to mind particularly the tensions due to economic inequality, the conflicts proceeding from differences of mentality and tradition, and “with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or origin,”<sup>6</sup> and finally historical prejudices and political or ideological intolerance.<sup>7</sup>

#### 4. *The Influence on Religious Life*

Since all these things profoundly touch the structure of society and the family and even the human person, they generally bring no slight problem also for religious life. Experience shows that the Christian faithful in these circumstances, perhaps because of an inadequate “interiorizing” of the faith, are subjected to a danger of relaxing their practice of the Christian life and gradually abandoning it; they can lose the great treasure of the faith practiced up to now. This happens all the more easily as their human and cultural heritage, with which immigrant people’s religious faith is usually closely bound, is put in danger. Therefore Holy Mother the Church, who is constituted “that . . . she might bring all men to share in Christ’s saving redemption,”<sup>8</sup> and who “realizes that she is truly and intimately linked with mankind and history,”<sup>9</sup> maintains always a particular concern towards her sons who for one reason or another leave their home to move abroad. Faithfully carrying out the mandate which she has received from on high, the Church not only strives to offer the consolations of religion to all emigrants, but also zealously struggles for the sanction and preservation of the rights of the human person and of the foundations of his spiritual life.<sup>10</sup>

#### 5. *Respect for the Fundamental Rights of the Human Person*

Man “whole and entire, body and soul”<sup>11</sup> is the proper object of the Church’s pastoral concern. When the care of souls is to be adapted to the needs of the times, it seems most proper to recall the primary and fundamental rights of the human person again and again, in order that persons who govern may recognize and protect those rights, and that migrant people themselves may realize that they are

involved in the duties of citizens and of the community, and that they may consider their duties carefully.

### 6. *The Right of Having a Homeland*

It flows from the social nature of man that he is a citizen of some State or homeland, to which he is bound, not only by the rights of descent and blood, but by spiritual and cultural bonds.<sup>12</sup>

The primary and fundamental rights of man are violated when either individual men or ethnic groups are deprived of their home and homeland because of different race or religion or for any other reason.

### 7. *The Right of Emigrating*

Men have a native right of using the material and spiritual goods which "allow . . . relatively thorough and ready access to their own fulfillment."<sup>13</sup> But where a State which suffers from poverty combined with great population cannot supply such use of goods to its inhabitants, or where the State places conditions which offend human dignity, people possess a right to emigrate, to select a new home in foreign lands, and to seek conditions of life worthy of man.<sup>14</sup>

This right pertains not only to individual persons, but to whole families as well. Therefore "in decisions affecting migrants their right to live together as a family [is to be] safeguarded,"<sup>15</sup> with consideration of the needs of family housing, the education of children, working conditions, social insurance, and taxes.<sup>16</sup>

Public authorities unjustly deny the rights of human persons if they block or impede emigration or immigration<sup>17</sup> except where grave requirements of the common good, considered objectively, demand it.<sup>18</sup>

### 8. *Service to the Common Good*

Even though they have a right of emigrating, citizens are held to "remember that they have the right and the duty . . . to contribute according to their ability to the true progress of their own community. Especially in underdeveloped areas where all resources must be put to urgent use, those men gravely endanger the public good,"<sup>19</sup> who, particularly possessing mental powers or wealth, are enticed by greed and temptation to emigrate. They "deprive their community of the material and spiritual aid it needs."<sup>20</sup> The developed regions should not omit to consider this perversion of the common good of the less

developed regions. Let them foster the preparation and return to the homeland of artisans and students, once they achieve ability in their fields and receive corresponding diplomas.

#### 9. *The Duty of Public Authority to Prepare Job Opportunities*

In parallel with the duty of citizens, the governing authorities of states should be concerned that sources of work are created in their own regions.<sup>21</sup> “We advocate in such cases the policy of bringing the work to the workers, wherever possible, rather than drafting workers to the scene of the work.”<sup>22</sup> In this way migrations will be the result, not of compulsion, but of free choice by the human person.

#### 10. *Duties Towards the Host Community*

“Anyone who is going to encounter another people should have a great esteem for their patrimony and their language and their customs.”<sup>23</sup> Therefore let immigrating people accommodate themselves willingly to a host community and hasten to learn its language, so that, if their residence there turns out to be long or even definitive, they may be able to be integrated more easily into the new society. This will occur surely and effectively if it is done voluntarily and gradually, without any compulsion or hindrance.

Those people are to be treated with special understanding who have been forced to leave their homeland because of ideological strife or political partisanship, as well as any exiles who have been driven from their homes or deported. These persons do not easily or quickly adapt and conform to the new society in which they are placed.

#### 11. *The Right of Keeping One's Native Tongue and Spiritual Heritage*

Migrating people carry with them their own mentality, their own language, their own culture, and their own religion. All of these things are parts of a certain spiritual heritage of opinions, traditions and culture which will perdure outside the homeland. Let it be prized highly everywhere.

Not least in its right to consideration is the mother tongue of emigrant people, by which they express their mentality, thoughts, culture and spiritual life.<sup>24</sup>

Since these last are the natural media for knowing and opening the inner man, the care of migrating people will indeed bear fruit if it is carried out by persons who know them all well [i.e., the men-

tality, thoughts, culture, and spiritual life] and who are fully proficient in the people's language. Thus is confirmed the already-obvious advantage of caring for people who migrate through priests of their own language, and this as long as usefulness indicates.<sup>25</sup>

### 12. *The Manner of Religious Care*

The manner, juridical forms, and useful duration of the care of immigrant people should be carefully considered in each and every case and adapted to the circumstances.

Among such circumstances we may list a few, namely: the duration of immigration; the process of becoming integrated (first or following generations); differences of civil cultures (speech and rite); the manner of migration, that is, whether it is periodic, stable or temporary, whether it occurs in small groups or large, and whether it is geographically confined or spread out. It can escape no one that the principal character of the service of souls to be offered by the Church should be this: that it be always suited to the needs of the immigrant people and that it remain adapted to them.

### 13. *"Pluralism" in a New World*

Where all the above things are noted and faithfully observed by the pastors of souls, the immigrant people will not only more easily avoid the dangers and harm of their condition, but in addition they will have an effective and frequent opportunity to do their part in the extending of the longed-for kingdom of God. For many contacts and bonds with the faithful of other confessions, with non-Christians, and with non-believers are sure to develop from their daily life. Furthermore, it can happen that in a Catholic or Christian society numerous foreigners of other religions will be inserted as workers or students of letters or technology. Additionally, in the mutual cooperation among nations Catholic "experts are being sent in larger and larger numbers on development missions by institutions, whether international or bilateral, or by private organizations."<sup>26</sup> Thus there will be favorable opportunities for the Church—in accord with the mind of the Second Vatican Council—both to promote the unity of Christians<sup>27</sup> and, in the case of non-Christians and non-believers, to see "that by the living witness of each one of the faithful and of the whole community [there be] a sign which points out Christ to others."<sup>28</sup>

#### 14. *The Mission of the Whole People of God*

The complex variety of questions and problems, the multitude of existing difficulties, and the differences of circumstance and location occupy the constant and prolonged attention of the bishops and bishops' conferences, and require brotherly activity of the people of God in regard to migrant people staying both within and beyond the borders of their homeland. One cannot doubt that all who are blessed with humane dignity, and especially those who go by the name of Christian should wish "by common, cooperative effort . . . to open up to all the road to a more human life, where each man will be loved and helped as his brother, as his neighbor."<sup>29</sup>

#### 15. *A Pastoral Notion of People Who Migrate*

The modern, very rapid migrations which occur throughout the world are composed of various elements: they are made up of workers and managers, of young students and of skilled technicians, generous volunteers, refugees and deportees. These ranks of men differ greatly from one another. Nevertheless they are all in particular circumstances of life which are greatly different from those to which they were accustomed in their homeland, with the result that they cannot avail themselves of the assistance of the pastors of the place.

The Church, with maternal concern, strives to give these people proper pastoral care. Thus under the pastoral arrangements which we will set forth here, we include as "people who migrate" all those who live outside their homeland or their own ethnic community and need special attention because of real necessity.

It is in order that this ministry may be carried on and facilitated that the norms of the following chapters are put forth.

## CHAPTER II

### Norms for the Sacred Congregation for Bishops

16. sec. 1. It is the competence of the Sacred Congregation for Bishops to moderate, provide for, coordinate, and promote everything which pertains to the spiritual assistance of faithful of the Latin rite, no matter where they immigrate. Counsel is to be taken, however, with the Sacred Congregation for the Oriental Churches and with the Sacred Congregation for the Evangelization of Peoples if a matter concerns territories subjected to the one or the other. The duties and authority of the ordinaries of the place also remain in force in those things which concern the care of souls.<sup>30</sup>

2. Furthermore, it is the function of the Sacred Congregation for Bishops to concern itself with the same things for the benefit of immigrants of the oriental rites—again in consultation with the Sacred Congregation for the Oriental Churches—whenever faithful of the individual oriental rites move to places which are not subject to the latter Sacred Congregation and where there is no priest of their own rite.

3. Following the norms of the *motu proprio* Letter *Ecclesiae Sanctae*, the same Congregation for Bishops, having heard the bishops' conferences which are involved—or if some bishops' conference itself requests—in order to provide spiritual care for some social groups which are large in number, can erect “prelatures composed of priests from the secular clergy equipped with special training. . . . These prelatures are under the government of their own Prelate and possess their own statutes.”<sup>31</sup>

4. The Councils and Secretariates for Migration and for the Apostolate of the Sea, of the Air, and of Wandering Peoples\* are joined to the Sacred Congregation for Bishops by the statutes of the Apostolic Constitution *Regimini Ecclesiae Universae*.<sup>32</sup> The functions which were described in the first paragraph of this article are to be

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\* The Latin word used here and elsewhere in the Instruction, *nomades*, is often rendered as “gypsies,” though it can refer to any distinct group which does not relate to a fixed place.



performed by the Congregation also in favor of those persons who belong to the said Apostolate of the Sea, of the Air, and Wandering Peoples.<sup>33</sup>

5. Because of their particular aim, those religious institutes founded to give spiritual care to emigrants are subject to the same Sacred Congregation. Through this subjection it holds legitimate power only in those things which concern the members of these institutes, individually or taken together, as chaplains or missionaries for people who migrate. The rights of the Sacred Congregation for Religious and for Secular Institutes remain in force in those things which concern the observance of religious life.

6. Following the mind of the Second Vatican Council, let the Sacred Congregation for Bishops take care to concern itself, along with the Secretariates for Christian Unity, for Non-Christians, and for Non-believers, with those common undertakings which seem beneficial for immigrant groups of every belief.

17. For accomplishing all these things regarding migration, the Sacred Congregation for Bishops will use as its auxiliary an Office for Migration and a Superior Council for Migration.

18. sec. 1. The head of the Office for Migration, which has long since existed at the Sacred Congregation for Bishops, is the Delegate for Migration Work. He is assisted by a suitable number of officials.

2. The competency of this Office is to study and occupy itself with those things which promote particularly the spiritual growth of the emigrant faithful from every tongue, race, nation, and—with the proper reservations—rite; to prepare the meetings of the Superior Council for Migration and to be present there; to foster mutual relations with the Episcopal Committees; to open and carry on dialogues with international associations which are concerned in any way with the care of emigrant people, and to carry on any other projects which seem useful and apt.

19. The Superior Council for Migration consists of:

1. a President, whose function is carried out by the Secretary pro tempore of the Sacred Congregation for Bishops;

2. a Secretary, whose function is carried out by the Delegate for Migration Work and for the Apostolate of the Sea, of the Air, and of Wandering Peoples.

3. other members of the Council:

a) the presidents and secretaries<sup>34</sup> of the episcopal committees for migration constituted in each nation or, where these are lacking, the national Bishop Promoters; the officials of those ministries of the Roman Curia which are in any way concerned with the care of emigrant peoples, i.e., the Council for Public Business of the Church, the Sacred Congregations for Oriental Churches, for the Clergy, for Religious and Secular Institutes, for Catholic Education, for the Evangelization of Peoples, the Secretariates for the Promotion of Christian Unity, for Non-Christians, and for Non-believers, and likewise the Council for the Laity and the Pontifical Commission for Justice and Peace; add to these delegates from Caritas International, from the International Catholic Committee for Emigrants, and from the Federation of Superiors of Religious Women; and finally the general superiors of the religious congregations for emigrants;

b) other experts and deserving persons—ecclesiastics and lay people—chosen and named by the Sacred Congregation for Bishops.

4. The President, having heard the Secretary, will choose some people from the aforesaid Council, whose names he will submit to the Sacred Congregation for Bishops. The Study Commission will be constituted from among these.

20. The Superior Council for Migration is a body for planning and coordinating activities. It has the task of:

1. collecting, cataloguing and considering the proposals of the episcopal bodies and likewise the suggestions of their delegates in their capacity as members of the Superior Council itself;

2. looking thoroughly into things which concern migration from any aspect, in the light of the decrees of the Second Vatican Ecumenical Council, and considering the needs of men, which always change and evolve;

3. transmitting its proposals to the Sacred Congregation for Bishops so that, thus informed, it can propose norms to the bishops' conferences by which the work of caring for the migrants may be efficiently and suitably carried forward.

4. The aforesaid Council will meet at specified times in plenary sessions or, where needs demand, in extraordinary sessions.

21. The Study Commission has the responsibility of:

1. studying things of great importance or pressing need;
2. proposing suitable advice to the Sacred Congregation for Bishops for solving these questions.
3. This Commission will meet twice a year.

## CHAPTER III

### Norms for the National Conferences of Bishops

“Episcopal Conferences, especially national ones, should pay energetic attention to the more pressing problems confronting the aforementioned groups [namely people who migrate, exiles and refugees, etc.]. Through common agreement and united efforts, such conferences should look to and promote the spiritual care of these people by means of suitable methods and institutions. They should first bear in mind the special rules already laid down or due to be laid down by the Apostolic See. These can be suitably adapted to the circumstances of time, place, and persons.”<sup>35</sup>

“The episcopal conferences are asked that, bearing in mind the great number of migrants and travelers today, they assign to a priest delegated for this purpose or to a special commission established for this purpose everything pertaining to the study and direction of the spiritual care of these persons.”<sup>36</sup>

“Since pastoral needs increasingly require that some pastoral undertakings be directed and carried forward as joint projects, it is fitting that certain offices be created for the service of all or many dioceses of a determined region or nation. These offices can even be filled by bishops.”<sup>37</sup>

“It likewise pertains to the Episcopal Conference to found and promote projects for providing a brotherly welcome and due pastoral care for those who immigrate from mission lands for the sake of studying or working. For through them, faraway peoples become neighbors in a certain sense. An excellent opportunity is offered to communities which have long been Christian to converse with nations which have not yet heard the Gospel, and to show them the genuine face of Christ through their own offices of love and assistance.”<sup>38</sup>

“Cooperation with missionary bishops is necessary in order that immigrants from mission countries may be properly received and assisted by fitting pastoral care from bishops in established Christian countries.”<sup>39</sup>

22. sec. 1. In the nations to which migrating people go in greater numbers, let the conferences of bishops constitute their own Episcopal Commission for Migration. This Commission will have a Secretary, who will normally also be the National Director<sup>40</sup> and may in addition be chosen as a member of the Superior Council for Migration.

2. It is very fitting that Religious of both sexes as well as lay people who are expert in matters of immigration be members of this Commission.

3. In other nations, where the number of migrating people is smaller, the conferences of bishops should at least designate an Episcopal Promoter who will look to their spiritual care.

23. In order to implement the dispositions of the Apostolic See and the decrees of the Sacred Council, let the national episcopal conferences, themselves or through a National Director or some other organ, take the following responsibilities:

1. They are to study the principal questions of migration, noting especially the circumstances of peoples and places, and undertake appropriate pastoral projects both to prepare the minds of the migrating people to adapt themselves to their new way of life and to see that they are properly received, whether in individual regions of their own homeland, or in other nations to which they go.<sup>41</sup> Let them devote great efforts also to the good of those groups of men who are not Christians and who often seem destitute of help for body and soul.

2. They are to choose priests, train them for this particular ministry, and assign them to the conferences of bishops of the other nations involved—or to the organs of those conferences—so that they may be received by them according to Article 36, sec. 2 as chaplains or missionaries for immigrants.

3. They are to set up, if possible, an educational institution for priests who are to be assigned to immigrant people; or at least they should choose some institutions, which will be assisted by any existing seminaries specializing in the formation for the priesthood of candidates of certain languages.

In such institutions let the priests, both before they set out for foreign nations and when they are already there, attend appropriate classes for a stated time. Besides, if the matter indicates, let

them strive to acquaint themselves with new methods of the apostolate and inform themselves about economic and social conditions and civil culture.

4. They should encourage both men and women Religious, and likewise lay people, to participate in these projects, and to utilize them so that through an ordered pastoral approach they may bring notable spiritual and social assistance to this cause.<sup>42</sup>

5. In consultation with the Sacred Congregation for Bishops, they are to promote periodic conventions on a national level or even on the continental level. These conventions are to strive for apt and efficient coordination of the pastoral care of immigrants, unifying it until it be accommodated to the particular circumstances of each people.

6. They are to promote suitable dialogue with international associations or those in individual countries, and with government organs and organizations, the better to foster the rights of people who migrate, even in social matters, and to insure their education—especially professional qualifications that are so important in the present era.<sup>43</sup>

7. They are to send a general summary of their activity to the Sacred Congregation for Bishops each year, adding also information—if it is available—for worthwhile statistical studies, so that their difficulties, their suggestions, and also their desires can be more fully known and more easily responded to.

24. sec. 1. Migrations of every type, as also the incessant journeying about the modern world of certain groups—such as seamen, flight crews and wandering peoples—not only offer new pastoral difficulties, but raise new problems pertaining to the spiritual life, psychology, finances, and organization. This is especially the case with exiles, refugees, and emigrants from regions that are overpopulated and still on the way of development.

2. In order to summon up help in solving these questions to the greatest degree possible it is very fitting that the conferences of bishops and local ordinaries establish a yearly “Immigrant Day.”<sup>44</sup>

3. The observance of this day will aim particularly towards this, that the sons of the people of God—according to their abilities—consider the divine plan of eternal salvation, know fully their own role, and fulfill their duties in fostering what needs to be done for

the immigrants. The observance aims towards this as well, that all the faithful may pour out their prayer to God, imploring from on high vocations for this work. Finally it seeks this, that the zealous apostolate of priests may be strengthened and the Christian faith of the immigrants remain secure and show lively growth.

4. Psychological difficulties in character and mentality call for common work and effort by the Christian people so that all prejudiced opinions and segregation based on differences of nation, race or creed may be overcome by concerted effort, founding more open and better relations and true, brotherly meeting of minds among peoples.<sup>45</sup>

5. Since the numerous and provident projects of the chaplains, missionaries, social workers, and institutions which help migrants bring new and weighty difficulties for episcopal conferences and individual ordinaries of the place—namely in the financial area and in organization—the “Immigrant Day” also aims that the faithful carefully consider the role which obliges them to supply resources for relieving the needs of their brothers who migrate. Conferences of bishops can use the faculty of celebrating this day in order to excite the zeal of the faithful over these affairs more and more, and to stimulate them to donate liberally for the necessary works.

6. “Immigrant Day” should be celebrated in a time and way which the local circumstances and demands of civil society indicate.

## CHAPTER IV

### Norms for Ordinaries of the Place

“Special concern should be shown for those among the faithful who, on account of their way or condition of life, cannot sufficiently make use of the common and ordinary pastoral services of parish priests or are quite cut off from them. Among this group are very many migrants, exiles and refugees, seamen, airplane personnel, gypsies, and others of this kind. Suitable pastoral methods should also be developed to sustain the spiritual life of those who journey to other lands for a time for the sake of recreation.”<sup>46</sup>

“Also, in similar circumstances, provision should be made for the faithful of different language groups, either through priests or parishes of the same language, or through an episcopal vicar well versed in the language, and, if need be, endowed with the episcopal dignity; or, in some other more appropriate way.”<sup>47</sup>

“Episcopal vicars, in their determined part of the diocese or their given type of business or in regard to the faithful of a certain rite or personal group as stipulated in their nomination by the diocesan bishop, enjoy the ordinary vicarious power which the common law attributes to a vicar general.”<sup>48</sup>

Therefore as to different forms and structures which, proven by long experience, serve to provide spiritual assistance to the people who migrate, let ordinaries of the place bear in mind the following:

#### ***A) The ordinaries of the place of departure:***

25. If it seems necessary or useful, let a special Office for Emigrants be established and rightly organized in the diocesan curia. Its purpose will be to treat emigrant people's questions and affairs and to carry on other projects for them, both before and after their departure.

26. The ordinaries should admonish their pastors of the grave duty which holds them to pass on to all of their faithful such religious training that, should it be necessary, they may more easily meet the difficulties and dangers of departing, and be able to initiate new re-



lations with other men, whether they settle in another place in their own homeland or move to a foreign nation where the inhabitants profess a different religion or several religions. Thus the emigrants, if they ever return home, temporarily or perpetually, may take it for granted that their pastor will always be to them as a father.

27. Let the ordinaries of the place see that diocesan and religious priests who are suitable and equal to this difficult ministry are sought out and recognized; and let them willingly assign these priests to episcopal conferences who ask for them.

28. Let every ordinary set up contacts with the national episcopal conference or with its organs so that he may obtain help for his diocese—and he himself in turn may give it to other dioceses—in carrying out those things which have been established by the same bishops' body for the pastoral care of departing emigrants.

### ***B) The ordinaries of the places to which immigrants come:***

29. If it seems necessary, let there be a particular Office for Immigrants constituted at the episcopal curia in the dioceses to which immigration takes place. A vicar episcopal<sup>49</sup> or other suitable priest should be placed in charge of this office.

30. sec. 1. All the faithful, both clergy and laity, including men or women Religious, should be properly admonished to receive immigrant people benevolently and to strive zealously to assist them in the pressing needs which they encounter from the start.

2. Let them benignly and willingly assist other Christians who do not enjoy full communion with the Catholic Church and who lack ministers of their church or community; nor are they to deny assistance to non-Christian people if they come. They are to observe the norms on intercommunion which have been published in the Decree *Unitatis Redintegratio* of the Second Vatican Ecumenical Council and the Ecumenical Directory *Ad Totam Ecclesiam*.

3. The spiritual care of all the faithful, and thus of the immigrant people, falls most especially on the shoulders of the pastors of the parishes within which they live. These shall one day give an account to God regarding the fulfillment of their duty. Let them bear this heavy burden in association and union with the chaplain or missionary if there is one present.

31. sec. 1. In consultation with the national episcopal conference, or with its organs in charge of immigrant work, let priests be

sought who are of the same language or country as the immigrants.

2. Yet if particular circumstances indicate, such as an insufficient number of these priests, let the ordinaries use the work of other priests who are versed in the language of the immigrants, and let them strive with the forces available that their new sons succeed in overcoming their crises and any dangers to the practice of the Christian life.

3. If it is necessary to provide for the spiritual care of immigrants whose liturgical rite is different, let the decrees concerning these people be followed and the rights of their own hierarchy be preserved.<sup>50</sup>

4. Likewise, if it is necessary, let spiritual assistance—in consultation with their own leaders or ministers—be undertaken for those Christians who do not have full communion with the Catholic Church, according to legitimate prescriptions of the Congregations of the Apostolic See.

32. In accord with the norms of the Second Vatican Council<sup>51</sup> the ordinaries of the place are not to refuse to admit the use of the immigrants' own language in the Sacred Liturgy, no matter what country they come from.

33. In the pastoral care of immigrants, certain structures and methods are proven by experience and use, though needing accommodation to the circumstances of place, customs, and needs of the faithful:

1. Where there are great numbers of immigrants of the same language living either stably or in continuous movement, the erection of a personal parish can be advisable. It is to be appropriately set up by the ordinary of the place.<sup>52</sup>

2. The bishop might also set up a Mission with the Care of Souls,<sup>53</sup> especially in those places where the migrating people have not yet taken up a stable residence. It must have a properly circumscribed territory. Such a mission will be to those particular groups which stay in the place no matter how long or what the cause.

3. According to needs, a mission with the care of souls within the bounds of one parish or even of several parishes, can also be attached to some territorial parish, especially if that parish is operated by the members of the same religious congregation who carry out the spiritual care of the immigrants.

4. When neither a personal parish nor a mission with the care of souls—independent or attached to a parish—seems opportune, then let the spiritual care of migrants be provided by a chaplain or missionary of the same language, with a determined territory in which to exercise his ministry.

5. Where there is a large enough number of immigrants, this chaplain or missionary can be constituted as an assistant pastor of one or more parishes, to provide for their spiritual care.

6. Finally, let priests be chosen for the modern international organizations, lest their members of different languages lack spiritual care. These priests should know the members' languages and carry out a ministry to them.

34. sec. 1. Some church or chapel, a public or semi-public oratory, should if possible be given to each chaplain or missionary for immigrant persons, so that there he may perform his sacred ministry.

2. If this cannot be done, let the ordinary of the place issue norms so that the chaplain or missionary for immigrants can minister in another church, even a parish one,<sup>54</sup> freely and cumulatively with the services there.

3. It also seems opportune to provide houses to which the immigrants have access as their own, so that there they may cultivate the goods and values of their own culture, enjoy merited quiet and relaxation, and find healthy support.

**CHAPTER V**  
**Norms for the**  
**Chaplains or Missionaries for Immigrants**  
**and the Delegates for Chaplains**  
**or Missionaries**

“Provision should be made for the faithful of different language groups, either through priests or parishes of the same language, or through an episcopal vicar well versed in the language, and, if need be, endowed with the episcopal dignity; or, in some other more appropriate way.”<sup>55</sup>

***A) Chaplains or missionaries***

35. Priests who have received a legitimate mandate from ecclesiastical authority to carry out spiritual care of immigrant people in their own language are called Chaplains or Missionaries for Immigrants.

36. sec. 1. Priests who desire to undertake the spiritual care of immigrant people are first to obtain the permission of their own ordinaries. After this, they are to put themselves at the disposition of the episcopal conference or its organs for immigrants.

2. Except in the case where particular circumstances make it advisable that nomination come from the Sacred Congregation for Bishops, the conference of bishops of the country from which the priests come is competent to give them a clear document of appointment and present them to the conference of the country to which they go. The latter conference will entrust the chaplains or missionaries to ordinaries of the place, who will put them in charge of spiritual care for immigrant people.

3. In what concerns members of Religious communities who serve in this care of the immigrant people, special norms are found in Chapter Six below.

4. A priest to whom care of immigrant people is entrusted should, as much as possible, be specially trained for an adequate length of time, and should be equal to the task in his virtue, knowledge, ability with the language, and other personal endowments.<sup>56</sup>

37. sec. 1. A chaplain or missionary for immigrants remains incardinated in his own diocese, and he may return to it, subject to the judgment and consent of the superiors concerned. If he obtains this permission to return, the chaplain enjoys all the rights which he would have had he been attached to a ministry within the diocese.<sup>57</sup>

2. Throughout this assignment, a chaplain or missionary for immigrants is subject to the jurisdiction of the ordinary of the place, both in the exercise of the sacred ministry and in discipline.

3. In the administration of temporal goods, chaplains or missionaries for immigrants must obtain the assent of the National Director and then the permission of the ordinary of the place for any financial project, and are to give a faithful accounting at the end of each year.

38. The chaplain or missionary to whom a personal parish has been entrusted<sup>58</sup> enjoys a pastor's power with all the faculties and duties which belong to pastors under the common law. He has, besides, even though he lacks territorial jurisdiction, the faculty of ministering the Sacrament of Confirmation to his subjects who are dying.<sup>59</sup>

39. sec. 1. The chaplain or missionary to whom a mission with the care of souls has been entrusted<sup>60</sup> enjoys proper power and, with the corresponding adaptations, is equivalent to a pastor.

2. This power is personal; it is to be exercised in regard to immigrant persons of the same language and only within the boundaries of the mission.

3. The power is cumulative with that of the parish of the place on an equal basis.<sup>61</sup> Thus any of the immigrants has the freedom to approach either the chaplain or missionary of his language, or the pastor of the place, for all the sacraments including Marriage.<sup>62</sup>

4. Finally, besides all the things which are attributed to pastors by the common law, further rights and duties also belong to this type of chaplain or missionary for immigrants.

Some of these rights are the following:

a) the power of administering the Sacrament of Confirmation, according to the norm of the Decree *Spiritus Sancti Munera*, to their subjects—i.e., the faithful of their own language—when they are dying;

b) the power of assisting validly at the marriages of couples of whom one or the other uses the chaplain's own language, always within the bounds of the territory committed to the chaplain or missionary and following the prescriptions of the law, including the requirements of the Code of Canon Law for liceity<sup>63</sup> and the norms for investigating the status of the bride and groom.<sup>64</sup>

Among the duties of these chaplains and missionaries are the following:

a) the same duties in exercising the sacred ministry for the people of his language as are proper to the people's pastors in the Code of Canon Law;<sup>65</sup>

b) especially the obligations:

1) of residing in the assigned territory according to the norms of the canons;<sup>66</sup>

2) of keeping parish books according to the norms of the Code of Canon Law. Authenticated copies of these are to be transmitted at the end of each year to the pastor of the place.<sup>67</sup>

c) They are not held, however, by the obligation of Mass *pro populo* as in the common law.<sup>68</sup>

5. Priests who are assigned as assistants to the chaplain or missionary who has a mission with the care of souls have the duty and faculties of assistant pastors, with corresponding adaptations.

40. sec. 1. Where he cannot establish a mission with the care of souls, the ordinary of the place should concede to a chaplain or missionary the necessary faculties so that immigrant people of his language living in determined territory<sup>69</sup> may be able to enjoy the assistance of his sacred ministry.<sup>70</sup>

2. In circumstances of this type, let the bishops take care that the rights and duties of the chaplain or missionary for immigrants be carefully defined and coordinated with the office of the pastors of the place.

41. A chaplain or missionary for immigrant people who also performs the functions of assistant pastor in several parishes<sup>71</sup> is to be accorded suitable amounts of time and help so that the desired fruits of his ministry to the immigrant people may be attained.

42. Whatever juridical status they receive, whatever assistance they give to the immigrant people by mandate of the ordinary of the place, the chaplains or missionaries for immigrants are to strive to adhere in mind and effort to the diocese in which they carry out their ministry, and to accommodate themselves to it. As long as they stay there, they are to hold and revere the ordinary of the place as their own ordinary.<sup>72</sup> They are to observe the pastoral norms of the diocese zealously. Let them associate in fraternal concord with the other priests in the diocese, and especially the pastors. They are to devote themselves to the salvation of souls, attend diocesan meetings, and take part assiduously in the conferences on moral and liturgical matters. Let this agreement in heart and works offer a clear example to the immigrant people of accommodation and cooperation.

43. sec. 1. Let the ordinaries of the place and the pastors treat the chaplains or missionaries for migrants with supreme charity. They should freely assist them as they exercise their arduous ministry in order that it may benefit the souls entrusted to them. Let them see to it that the same privileges which the other diocesan priests enjoy are accorded them, and that they receive the same rights and security in the financial field.

2. It is only just that some of the chaplains or missionaries for immigrants take part in the Priests' Council.

3. It is fitting also that the ordinaries of the place impart to chaplains or missionaries for immigrants, if circumstances indicate, the same privileges and faculties which they can concede to their own diocesan priests according to the Apostolic Letter *Pastorale Munus*.<sup>73</sup>

4. Chaplains or missionaries are permitted an absence from their mission of one month each year, provided the needs of souls are cared for by a priest approved by the ordinary of the place.

### ***B) Delegates for chaplains or missionaries***

44. sec. 1. In nations where there are many chaplains or missionaries for immigrants of the same language, it is desirable that one Delegate for Chaplains or Missionaries be constituted.

2. The delegate for chaplains or missionaries will be chosen—in consultation with the episcopal conferences who are concerned—by the national conference of bishops of the nation in which the delegate is to perform his ministry.

45. The delegate for chaplains or missionaries receives no power of jurisdiction, either territorial or personal, by virtue of his function.

46. Delegates for chaplains or missionaries for immigrants, in consultation with the ordinaries of the place who are involved, are to:

1) establish contacts with the bishops of the country or of the region where the chaplains or missionaries for immigrants stay in a stable fashion, and also with any others who should be approached because of their office, in things which concerns the spiritual good of immigrants of the delegate's country or language;

2) to direct the chaplains or missionaries, without injury to the right of ordinaries and Religious superiors.<sup>74</sup>

47. sec. 1. Thus the delegate should see to it that:

a) chaplains or missionaries lead a life according to the sacred canons, and diligently fulfill their duties;

b) that beauty and cleanliness in the churches, chapels, or oratories and sacred furnishings—especially in the reservation of the Blessed Sacrament and the celebration of the Mass—be carefully preserved;

c) that the chaplains or missionaries faithfully execute the decrees issued by the episcopal conferences and the ordinaries of the place;

d) that sacred services be performed according to the prescriptions of liturgical law and the decrees of the Sacred Congregation for Divine Worship; that ecclesiastical goods are diligently administered and that obligations connected with them, especially obligations for Masses, are properly fulfilled; that the parish books mentioned above in Article 39, sec. 4, b), 2), be rightly drawn up and kept.

2. In order to be informed of all these things, the delegate should visit the missions frequently.

3. It is also the delegate's duty to visit a sick chaplain or missionary and to see that he not be lacking spiritual and material help and, should he die, that he have a decent burial. Also, in the case of death or illness, the delegate is to see that the books, documents, and other things which belong to the mission are not lost or carried away.



4. The functions in sections 1-3 are cumulative with the power of the competent authority of the place.

48. The delegate, with the agreement of the competent authority, can assemble the chaplains or missionaries as occasion offers in order that they may make retreats together and confer about more adequate forms of ministry. Yet any such desires and plans, before being implemented, are to be brought before the aforesaid authority to be properly approved.

49. It is expedient that the delegates be consulted in all matters of nomination, transfer, or removal of chaplains or missionaries, or of erecting new missions.<sup>75</sup>

50. The bishops' conferences of the place, and the bishops themselves for the territory of their diocese, can confer wider faculties on the delegate as circumstances or necessity seem to demand.

51. The delegate shall give an account yearly through the National Director to the episcopal conference of the place, and also to that of his home country, about the apostolate for immigrants, reporting his progress and difficulties.

## CHAPTER VI

### Men and Women Religious

“Especially in view of the urgent need of souls and the scarcity of diocesan clergy, Religious communities which are not dedicated exclusively to the contemplative life can be called upon by the bishops to assist in various pastoral ministries. The particular character of each community should however be kept in mind. Superiors should encourage this work to the utmost, even by accepting parishes on a temporary basis.”<sup>76</sup>

52. Since institutes of life in common generally have members from different nations, widely separated places of apostolic work, and a variety of backgrounds, they have at hand priests and helpers with particular and useful education; also they can transfer them here and there rather easily. These institutes can offer a very great help in the pastoral ministry to people who migrate.

53. sec. 1. Of special importance is the work carried on by those institutes, bound to the evangelical counsels, who have the apostolate for emigrant people as their proper and peculiar purpose, such as the Congregation of Missionaries of Saint Charles, called the Scalabrini Missionaries, the Society of Christ for Polish emigrants; the Pius Society of Saint Paul for emigrants from Malta.<sup>77</sup>

2. But other Religious institutes, even if an apostolate among emigrants is not their proper purpose, will nevertheless be doing a valuable and praiseworthy work in caring spiritually for this class of faithful, with particular concentration on those works which are close to each institute's nature and aim.

3. If an ordinary of the place wishes to commit the care of immigrant people to some institute, let him, following the prescriptions of law, enter a written agreement with the superior of the institute,<sup>78</sup> at the same time discussing the matter with the episcopal conference or bishops' organizations which promote apostolic care for emigrants in the places from which the emigrants come.

4. Even in the case of Religious institutes whose special aim is the care of immigrants, all their works and projects in favor of the immigrants are subject to the authority and direction of the ordi-

nary of the place. The Religious superiors retain a right of watching over the lives of their members, and, cumulatively with the ordinary of the place, also over the fulfillment of the functions committed to them.<sup>79</sup>

5. If a pastoral function of care for immigrant people is committed to some individual Religious, let it always be with the consent of his superior and with prior written agreements and under the same conditions—adapting what must be adapted—as were provided for diocesan priests in Article 36.

54. sec. 1. Many-faceted works of beneficence and numerous acts of charity are usually connected with the apostolate to immigrant people. Assistance given in this field by institutes of Religious women is greatly to be commended and valued. This is particularly true of the work of those who have this ministry as their own purpose. In order therefore that an even greater harvest may be reaped, let neither spiritual care for material subsidies be in any way lacking to these institutes, with full respect for their rights and their individual character.

2. It is desired that this apostolate be more and more recognized and promoted among Religious institutes of women.

55. sec. 1. In accord with the mind of the Second Vatican Council, let continuous cooperation and brotherly agreement be promoted and fostered—with the encouragement of the bishops and Religious superiors—between the Religious institutes of men and women, the clergy, and diocesan and interdiocesan associations of the laity.<sup>80</sup>

2. All Religious should obey the norms of the ordinary of the place in exercising the apostolate among immigrants and other faithful.<sup>81</sup>

3. But in those matters which concern—directly or indirectly—the order of the house or of the Religious community, let agreements be reached through the competent superiors between Religious and the ordinaries of the place and the other organs which direct the work for immigrant people.<sup>82</sup>

## CHAPTER VII

### The Participation of Lay People

“The laity must take on the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively in the temporal sphere. As citizens they must cooperate with other citizens, using their own particular skills and acting on their own responsibility. Everywhere and in all things they must seek the justice characteristic of God’s kingdom.”<sup>83</sup>

“Among the signs of our times, the irresistibly increasing sense of solidarity among all peoples is especially noteworthy. It is a function of the lay apostolate to promote this awareness zealously and to transform it into a sincere and genuine sense of brotherhood. Furthermore the laity should be informed about the international field and about the questions and solutions, theoretical as well as practical, which arise in this field, especially with respect to developing nations.”<sup>84</sup>

56. Many of the questions arising from the mobility of peoples are unsolvable without the cooperation of lay people. Therefore the Church, as it seeks to come to the relief of the pastoral needs of the people who migrate, strongly exhorts the whole people of God, especially those faithful lay people who are inclined towards the apostolate, to work with unflagging spirit in fulfilling the roles they have taken on for renewing the whole world and doing what truth, justice and love demand.<sup>85</sup>

57. Both for people who leave their homeland and for those who receive foreigners into their country, immigration introduces a new element of living with people hitherto unknown. The function of the lay people begins right here: that the immigrants not be received as “mere tools of production”<sup>86</sup> but as brothers endowed with human dignity and builders of a new and broader human community.

Also, since other questions are connected with the migrant people such as housing, work, social insurance, and the problems which arise from difference of race, language and culture, let lay people work to see that these are solved according to love and justice

and equity, lest, as economies and the mobility of peoples grow, "the life of individuals and their families [become] insecure and precarious."<sup>87</sup> In addition, it is the job of the lay people to struggle that these rights, especially the ones which touch upon the unity of the family<sup>88</sup> be firmly defended in civil legislation and that every discrimination in this matter be zealously avoided.<sup>89</sup>

58. The lay people's assistance is no less necessary in aiding the preaching of the Gospel to the immigrant people. Let them assist the chaplains or missionaries so that their contact with distant and scattered immigrant persons may be facilitated. Let them participate actively in the liturgy, so that divine worship may be attractive to souls. Let them communicate the Word of God to the various ethnic groups when the occasion offers and in the manner proper to lay people. What is even more important, when distance or scattered location or lack of clergy of their own people or of the place deprive immigrant people of religious care, let the laity zealously seek them out, receive them hospitably, comfort them, and introduce them to the local church.<sup>90</sup>

This apostolic function belongs in a particular way to those lay people who, in their jobs or places of work, come into close contact with immigrant people who are non-Catholic, non-Christian, or non-believing. Let them reserve special concern for the youth who attend universities. Lay people often have opportunities in these areas which escape the chaplain or mission for immigrants: by living a truly Catholic life and professing an apostolic spirit "as citizens . . . with other citizens, using their own particular skills and acting on their own responsibility"<sup>91</sup> they can effectively accomplish what their brothers in the priesthood cannot do.<sup>92</sup>

59. Lay people who hold high public office should be conscious of the benefits which the different culture of immigrants can bring and should strive that the State and its leaders recognize these things and earnestly promote all that is required for cooperation and coexistence among ethnic groups.

According to the influence they have on public opinion, lay people should work to form that common conscience of men which is needed for achieving this aim.

60. Where immigrants are more numerous they should be given the opportunity of participation in the diocesan Pastoral Councils or in parish councils, so that they are truly integrated into the local church.

61. In the same way, but even more intensely than individuals, Catholic associations should expend great effort on the immigrant people who need housing, work, education and the necessities of life. Especially to be noted is the importance of offering, in collaboration with already existing organizations, a chance for the immigrant people to perfect their skills and learn new ones. Catholic associations should offer constant help to the offices for immigrants established on the diocesan or parish level.

Let all immigrant people be invited to join some group or apostolic association of lay people. Those among them who were already members of some association in their homeland should cooperate in this.

Although the immigrants may have their own associations, let the opportunity also be given for some of their members to join the associations (or trade unions) of the place, thus building a bridge to join the various ethnic groups. Not only is membership of individual immigrant people in associations in the place to be promoted, but it is good also to seek cooperation between the lay-apostolate groups in the immigrants' home region and those in their place of settlement.

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We reserve for particular instructions the revision of the discipline for priests emigrating to overseas regions<sup>93</sup> and their incardination in the dioceses of new regions,<sup>94</sup> as also of the duties of ships' chaplains and their directors,<sup>95</sup> and of the status of the Pontifical College of Priests for Emigrating Italians.<sup>96</sup> We have strong faith that the spiritual care of people who migrate, more adequately arranged and adapted to the needs of our time by the above norms, will—with the help of God—bring ever richer advantages to souls

and will effectively promote peace and brotherhood everywhere among men, who are the most beloved sons of one Father.

Issued at Rome, at the Sacred Congregation for Bishops, on the twenty-second day of August, 1969.

CHARLES CARDINAL CONFALONIERI,

*Prefect.*

ERNESTO CIVARDI, *Titular Archbishop of Sardica,*

*Secretary.*

JOSEPH ZAGON, *Delegate for Migration Work.*

L. + S.

## NOTES

[The documents of the Second Vatican Council referred to or cited—*Gaudium et Spes*, *Apostolicam Actuositatem*, *Ad Gentes Divinitus*, *Orientalium Ecclesiarum*, *Sacrosanctum Concilium*, and *Christus Dominus*—are indicated without reference to any specific edition. Their definitive Latin texts are officially published in: *Sacrosanctum Oecumenicum Concilium Vaticanum Secundum, Constitutiones Decreta Declarationes*, compiled by the General Secretariate of the Second Ecumenical Vatican Council (Vatican City: Typis Polyglottis Vaticanis, 1966).

Other documents published in official sources have their sources cited here in the first reference to each document. The Encyclical Letter *Pacem in Terris* is always referred to most precisely in the *Acta Apostolicae Sedis* since its own internal divisions are not sufficiently detailed.]

<sup>1</sup> *Acta Apostolicae Sedis*, XLIV (1952), 649-704.

<sup>2</sup> Cf. the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, Nos. 4; 5; 6; 25; 26; the Encyclical Letter *Pacem in Terris*, IV (*Acta Apostolicae Sedis*, LV [1963], 291).

<sup>3</sup> *Gaudium et Spes*, No. 26.

<sup>4</sup> Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, III, No. 14.

<sup>5</sup> *Gaudium et Spes*, No. 8.

<sup>6</sup> *Ibid.*, No. 29.

<sup>7</sup> Cf. *Gaudium et Spes*, No. 4; the Encyclical Letter *Populorum Progressio* (*Acta Apostolicae Sedis*, LIX [1967], 257-299), No. 76.

<sup>8</sup> *Apostolicam Actuositatem*, I, No. 2.

<sup>9</sup> *Gaudium et Spes*, No. 1.

<sup>10</sup> *Ibid.*, Nos. 3 and 63; *Pacem in Terris*, V (loc. cit., p. 301).

<sup>11</sup> *Gaudium et Spes*, No. 3.

<sup>12</sup> Cf. *Pacem in Terris*, I (loc. cit., p. 263).

<sup>13</sup> *Gaudium et Spes*, No. 26.

<sup>14</sup> Cf. the Apostolic Constitution *Exsul Familia*, Title I (*Acta Apostolicae Sedis*, XLIV [1952], 682); *Pacem in Terris*, I (loc. cit., pp. 263 and 265); *Gaudium et Spes*, Nos. 65 and 69.

<sup>15</sup> *Apostolicam Actuositatem*, III, No. 11.

<sup>16</sup> *Ibid.*

<sup>17</sup> Cf. *Discorsi e Radiomessaggi di Pio XII*, VII ("Vatican Edition"; Milan: Vita e Pensiero, 1959), 391-393.

<sup>18</sup> Cf. *ibid.*, IX, 317.

<sup>19</sup> *Gaudium et Spes*, No. 65.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Ibid.*, No. 66.

<sup>22</sup> *Pacem in Terris*, III (loc. cit., p. 285).

<sup>23</sup> Decree on the Church's Missionary Activity *Ad Gentes Divinitus*, No. 26.

<sup>24</sup> Cf. *Gaudium et Spes*, No. 29.

<sup>25</sup> Cf. *Exsul Familia*, Title II, Chap. I, Art. 5, 1°; Chap. IV, Arts. 33, 34 and 39.

<sup>26</sup> *Populorum Progressio*, No. 71.

<sup>27</sup> Cf. the Decree on Ecumenism *Unitatis Redintegratio*, II, Nos. 9 and 10.

<sup>28</sup> *Ad Gentes Divinitus*, No. 20.

<sup>29</sup> *Populorum Progressio*, No. 82.



<sup>30</sup> Cf. the Decree on the Bishops' Pastoral Office in the Church, *Christus Dominus*, No. 18.

<sup>31</sup> Motu proprio Letter *Ecclesiae Sanctae* (Acta Apostolicae Sedis, LVIII [1966], 757-787), I, No. 4.

<sup>32</sup> Cf. Art. 52. The document is found in Acta Apostolicae Sedis, LIX (1967), 885-928.

<sup>33</sup> The same Apostolic Constitution *Regimini Ecclesiae Universae* (Art. 69, 1°) gives competence for questions connected with tourism to the Sacred Congregation for the Clergy. But a chaplain or missionary for immigrants may also give spiritual assistance to a traveler of this type if he stays in the chaplain or missionary's territory or just crosses it.

<sup>34</sup> These secretaries will normally also have the task of National Director.

<sup>35</sup> *Christus Dominus*, II, No. 18.

<sup>36</sup> *Ecclesiae Sanctae*, No. 9.

<sup>37</sup> *Christus Dominus*, III, No. 42.

<sup>38</sup> *Ad Gentes Divinitus*, VI, No. 38.

<sup>39</sup> *Ecclesiae Sanctae*, III, No. 23.

<sup>40</sup> Cf. No. 34.

<sup>41</sup> Cf. *Populorum Progressio*, No. 69.

<sup>42</sup> Cf. infra, Chapters Six and Seven.

<sup>43</sup> For the technical and social care of immigrants, Pope Pius XII constituted at Geneva the International Catholic Commission for Emigration, "whose task is to unify the forces of existing Catholic associations and committees everywhere, coordinate their projects for emigrants, foster, confirm, and bring together their projects," *Exsul Familia*, Title I (loc. cit., p. 676).

The bishops' conferences can use this International Commission's valuable services not only in matters between nations but also in those of any one nation, always for the purpose of improving the projects and efforts of national structures for migrating people.

The bishops' conferences may also find assistance in the association called Caritas International; it has different national sections which contribute particularly to material assistance for people who migrate.

<sup>44</sup> Cf. *Exsul Familia*, Title II, Art. 49.

<sup>45</sup> Cf. *Populorum Progressio*, Nos. 62-64.

<sup>46</sup> *Christus Dominus*, No. 18.

<sup>47</sup> *Ibid.*, No. 23.

<sup>48</sup> *Ecclesiae Sanctae*, I, No. 14, Sec. 2.

<sup>49</sup> *Ibid.*

<sup>50</sup> *Christus Dominus*, No. 23; cf. the Decree on Eastern Catholic Churches, *Orientalium Ecclesiarum*, Nos. 4; 12 ff.; the Ecumenical Directory *Ad Totam Ecclesiam* (Acta Apostolicae Sedis, LIX [1967], 574-592).

<sup>51</sup> Cf. the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, No. 38; the Instruction on Eucharistic Worship, *Eucharisticum Mysterium* (Acta Apostolicae Sedis, LIX [1967], 539-573), No. 19.

<sup>52</sup> Cf. *Christus Dominus*, No. 32; *Ecclesiae Sanctae*, I, No. 21, Sec. 3: "The bishop of the diocese on his own authority can establish or suppress parishes or change them in any way after consultation with the council of priests in such a way, however, that, if there be agreement between the Apostolic See and the civil government, or rights acquired by other physical or moral persons, the matter be suitably settled with them by the competent authority."

<sup>53</sup> See this in a declaration of 21 November, 1966 by the Sacred Consistorial Congregation: "A diocesan bishop in his diocese can, on his own authority, set up not only a personal parish but also a mission with the care

of souls for faithful of a different language or nationality, provided that the territory of the said mission be clearly and suitably defined and that the care of the immigrant faithful be committed to a missionary for immigrants of their own language.”

<sup>54</sup> *Exsul Familia*, Title II, Art. 37.

<sup>55</sup> *Christus Dominus*, No. 23, Sec. 3.

<sup>56</sup> Cf. *Exsul Familia*, Title II, Art. 54.

<sup>57</sup> *Ecclesiae Sanctae*, I, No. 3, Sec. 4.

<sup>58</sup> Cf. *supra*, No. 33, Sec. 1.

<sup>59</sup> From audience with the Holy Father, 30 April, 1968.

<sup>60</sup> Cf. *Exsul Familia*, Title II, Arts. 34 and 35.

<sup>61</sup> *Ibid.*, Art. 36.

<sup>62</sup> *Ibid.*, Art. 39.

<sup>63</sup> Code of Canon Law, canon 1097.

<sup>64</sup> Cf. the Instruction of the Sacred Congregation for the Discipline of the Sacraments, *Acta Apostolicae Sedis*, XXXIII (1941), 297-307.

<sup>65</sup> Code of Canon Law, canons 467-469.

<sup>66</sup> *Ibid.*, canon 465, Sec. 1.

<sup>67</sup> *Ibid.*, canon 470; *Exsul Familia*, Title II, Art. 35, Sec. 2.

<sup>68</sup> Code of Canon Law, canon 466.

<sup>69</sup> Cf. *supra*, No. 33, Sec. 4.

<sup>70</sup> In this case, in order to avoid errors and doubts about delegation for weddings, let full attention be given to the provision of the Code of Canon Law, canon 1096, by which pastors and ordinaries of the place cannot give general delegation for weddings but only delegation for a determined wedding.

<sup>71</sup> Cf. *supra*, No. 33, Sec. 5.

<sup>72</sup> Cf. the Sacred Congregation of the Council's Decree *Cum Plures Locorum Ordinarii* (*Acta Apostolicae Sedis*, XIX [1927], 99).

<sup>73</sup> Cf. *Acta Apostolicae Sedis*, LVI (1964), 6-12. The Holy See conceded these faculties to immigrants: fulfillment of their Easter Duty at any time throughout the year; and—under the general conditions established by the new norms for indulgences (sacramental confession, eucharistic communion and prayer for the intentions of the Supreme Pontiff)—a plenary indulgence on the feast day of the mission's oratory or chapel and on the second day of August—or on two other days designated by the ordinary—by visiting the mission's oratory or chapel (whether the mission be one with or without the care of souls), praying there the Lord's Prayer for the intention of the Supreme Pontiff and reciting the Creed.

<sup>74</sup> Cf. *Exsul Familia*, Title II, Arts. 19-23.

<sup>75</sup> *Ecclesiae Sanctae*, I, No. 19, Sec. 2.

<sup>76</sup> *Christus Dominus*, No. 35.

<sup>77</sup> In the matter of immigrant care, we wish to note that even Religious institutes working in this field can fulfill the conditions required for the setting up of a prelatore for special social groups as in *Ecclesiae Sanctae*, I, No. 4.

<sup>78</sup> *Christus Dominus*, No. 35; *Ecclesiae Sanctae*, I, Nos. 30 and 31.

<sup>79</sup> *Ibid.*, I, No. 29, Sec. 2.

<sup>80</sup> *Christus Dominus*, No. 35; *Apostolicam Actuositatem*, No. 23; *Ecclesiae Sanctae*, I, No. 28.

<sup>81</sup> *Christus Dominus*, Nos. 33-35; *Ecclesiae Sanctae*, I, Nos. 25-26.

<sup>82</sup> *Christus Dominus*, No. 35 (5 and 6); *Ecclesiae Sanctae*, I, Nos. 24; 30-36; 39.

<sup>83</sup> *Apostolicam Actuositatem*, No. 7.

<sup>84</sup> *Ibid.*, No. 14.

<sup>85</sup> *Gaudium et Spes*, No. 26.

- <sup>86</sup> *Ibid.*, No. 66.  
<sup>87</sup> *Ibid.*  
<sup>88</sup> Cf. *Apostolicam Actuositatem*, No. 11.  
<sup>89</sup> Cf. *Gaudium et Spes*, No. 66.  
<sup>90</sup> Cf. *Apostolicam Actuositatem*, Nos. 10; 17.  
<sup>91</sup> *Ibid.*, No. 7.  
<sup>92</sup> Cf. *ibid.*, No. 10.  
<sup>93</sup> *Exsul Familia*, Title II, Art. 3.  
<sup>94</sup> *Ibid.*  
<sup>95</sup> *Ibid.*, Arts. 5; 8.  
<sup>96</sup> *Ibid.*, Title II, Chap. VI.









