



**HANDBOOKS**

**6**

# **THE CHURCH'S MAGISTERIUM ON MIGRATION**



Cover: Flight to Egypt by Bruno Murer (detail)

# THE CHURCH'S MAGISTERIUM ON MIGRATION

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## METHODOLOGY

### 1. Initial moment of recollection (prayer or singing)

### 2. Handbook Objectives 6:

- Since when has the Church taken an interest in migration?
- What are Church Magisterium's main documents on migrations?
- What are some of the key themes of these documents?
- What structures has the Church adopted to evangelize migrants?

### 3. Summary of Handbook 5

### 4. Development of the handbook.

The handbook may be studied in one or more sessions. Various insights for exercises and group discussion are provided. It is appropriate to distribute the text in advance, so that it is already known before coming together. The facilitator can show short videos related to the migration situation in the country.

### 6. Final sharing can revolve around the following questions:

- What impressed us most in the knowledge and reading of these documents?
- Did we notice any difference between the first documents such as *Exsul familia* and *Nemo est* and for example EMCC and the teaching of Pope Francis? In other words, how has the Church's teaching on migrations evolved from 1952 until today?
- How can the basic principles of these documents help to structure a migratory pastoral care in the context in which we live?
- How does the teaching of these documents involve us personally and as a community in the pastoral care with migrants today?

### 7. To learn more

In addition to the sources included in the bibliography, the facilitator may suggest other texts in the local language.

### 8. Evaluation

Fill out the short form that is distributed

### 9. Conclusion with a prayer or a song

The Church's magisterium on migration consists of a body of documents of various kinds dealing with the phenomenon of human mobility in its various manifestations from the perspective of the Christian faith and the pastoral action of the Church. It is important to stress that the Church's teaching on migration issues includes a rich variety of material such as: papal and other bodies set up by the Vatican to take care of the pastoral care of all those on the move; the messages for the World Day of Migrants and Refugees which, especially since John Paul II in 1985, are released every year by the pontiffs; frequent references to migrations in the documents that form the Social Teaching of the Church; the speeches and homilies of the pontiffs devoted totally or partially to these themes. In this regard, we should appreciate the recent initiative of the Migrants and Refugees Section of the Dicastery for Integral Human Development, which offers on its website a regularly updated section of all the teachings of Pope Francis on the pastoral care of migrants, refugees and victims of trafficking; the documents of episcopal conferences all over the world dedicated to migratory pastoral care; and the documents of various dioceses in the world that have been interested in human mobility in their own contexts.

Given the abundance of material available, this handbook will focus almost exclusively on papal documents or other Vatican bodies on human mobility, occasionally, we will consider some of the other texts mentioned above, especially when they contribute significantly to the Church's pastoral teaching on migrants. Of course, the fact that the Church continues to speak on these issues means that they continue to be very "hot" issues. At the same time, with these documents, the Church demonstrates the constant attention and concern with which she wants to continue to deepen her understanding of the complexity of migratory phenomena and to refine her pastoral action in these areas.

#### SINCE WHEN HAS THE CHURCH BEEN INTERESTED IN MIGRATIONS?

It is essential to reaffirm that the Church's interest in migrants has its roots both in the experience of the people of Israel narrated in the Old Testament and in the testimony of the first Christian communities reported in the New Testament (as it was widely documented in handbook 5). Two New Testament texts serve as a simple, but crucial connection to these roots: "I was a foreigner and you welcomed me" (Mt 25:35) in which Jesus himself identifies with the person who requires acceptance; and "Do not forget hospitality: some, practicing it, without knowing it have welcomed angels" (Heb 13:2) in which Abraham's exuberant welcome to the three pilgrims who pass by his tent and who reveal themselves as messengers of God (Gen 18) is recalled. It is these and other biblical texts

which have inspired the pastoral care of migrants over the centuries and which have made hospitality toward the stranger one of the characteristic features of Christian communities because, as John Paul II said in one of the most eloquent messages for the World Day of Migrants and Refugees of his pontificate : “No one in the Church is a foreigner, and the Church is not foreign to any man and in any place” (1995, § 5).

The Church’s interest in migrants has been reaffirmed over the centuries, not only in the concreteness of pastoral action, but also in a process of continuous clarification and elucidation of what it actually means for the ecclesial community to take care of people on the move. In this regard it is useful to quote a text of the IV Lateran Council (1215) that anticipates one of the fundamental elements of the Church’s pastoral care on migration that will be taken up later: “Since in many places there are mixed in the same city and diocese populations of different languages, who profess the same faith but with different uses and rites, we sternly order that the priests of these cities or dioceses provide suitable elements to celebrate the divine offices according to the different rites and idioms, administer the sacraments of the Church and adequately instruct these nuclei by word and example” (quoted in paragraph 13 of *Exsul Familia*).

#### WHICH ONES ARE THE CHURCH’S MAIN MAGISTERIUM DOCUMENTS ON MIGRATIONS?

The first document to systematically address the pastoral care of migrants is the Apostolic Constitution *Exsul familia nazarethana* (EF) (The Family of Nazareth in exile) by Pius XII, published in 1952, a document that is unanimously considered a magna carta, that is, the prototype in terms of the Church’s magisterial teaching on pastoral care of migrants. The EF constitution consists of two main parts: the first provides a fundamental historical summary of the “Church’s maternal concern for emigrants” as specified in the title of this section. It is important to note that in this historical reconstruction is include in paragraph 21 the foundation of the Congregation of the Missionaries of St. Charles for Italian Migrants, founded in 1887 by the Bishop of Piacenza Giovanni Battista Scalabrini; the second part offers a summary of the canonical norms of the Church that regulate her pastoral action with migrants.

In 1969 Paul VI, with the intention of applying the essential teachings and specific directives of the Second Vatican Council (1962-1965) on the pastoral care of migrants, issued his *Motu Proprio*, i.e. a document of the pontiff’s own initiative, entitled *Pastoralis Migratorum Cura* (The pastoral care of migrants), which repeals the canonical norms established by the EF and introduces the Instruction *Nemo est* (NE), issued by the Congregation for Bishops. NE is also composed essentially of two parts: the first one, in which some general principles are established on which the pastoral care of migrants is based; and the second, more regulatory



part wherein the roles of the bodies and persons involved in migration pastoral care continue to be clarified, from the episcopal conferences and the single diocesan bishops, to the religious and the laity. Precisely because NE represents the first document that begins to update the pastoral care of migrants according to the teachings of the Second Vatican Council, it is necessary to recall the conciliar text that deals more explicitly with this issue. This is paragraph 18 of the Decree on the Pastoral Mission of Bishops *Christus Dominus* (Christ the Lord) which reads: "We need to have a particular interest in those faithful who, because of their living conditions, cannot access the ordinary ministry of parish priests or are deprived of any assistance: such are the many emigrants, exiles, refugees, seafarers, air transport workers, nomads, and other similar categories. Convenient spiritual assistance programs for tourists must also be adopted.

The episcopal conferences, and especially the national ones, are to pay close attention to the most urgent problems concerning these categories of persons, and by appropriate means and directives, in accordance with their intentions and efforts, are to provide adequately for their religious assistance, considering first of all the provisions given or to be given by the Holy See and adapting them appropriately to the various situations of times, places and people."

Another important document, which is still very topical both for its ecclesiological and pastoral approach based on the spirit of Vatican II, is *The Church and Human Mobility* (CMU), a Circular Letter to the Episcopal Conferences by the Pontifical Commission for the Pastoral Care of Migration and Tourism issued in 1978. Unlike the two previous documents, this is not a legislative text for the pastoral care of migrants, nor does it address issues related to the canonical aspects of this specific pastoral care. Rather, it is an articulated and profound pastoral reflection based on an updated rereading of the complexity and variety of migratory phenomena, which stands out for its more theological, ecumenical and dialogue friendly language and style

In 1992, the Pontifical Council "Cor Unum" and the Pontifical Council for the pastoral care of Migrants and Itinerants jointly published a key document entitled *Refugees: a Challenge to Solidarity*. It is the first official text of the Holy See entirely dedicated to the theme of refugees, which John Paul II himself had called "a terrible scourge of our time" (Letter High Commissioner UNHCR, 25 June 1982). In addition to illustrating the reality of refugees and participating in the conversation on the definition of this particular type of people on the move, this document reaffirms the Church's commitment to all refugees, without distinction, starting from the local churches and more specifically at the parish level. In 2004, the Pontifical Council for Pastoral Care for Migrants and Itinerants published the Instruction *Erga migrantes caritas Christi* (EMCC)

(Christ's charity towards migrants), which was born with the aim of updating the NE both from a pastoral and regulatory point of view. The EMCC's objectives are essentially presented in paragraph number 3: (a) to respond to the current pastoral needs of migrants; b) apply the norms of the Code of Canon Law (1983) and the Code of Canons of the Eastern Churches to the pastoral migration; (c) to provide a reading of human mobility from the perspective of ecumenism and interreligious dialogue; d) offer an up-to-date picture of the Church's structures and operators at the service of pastoral care of migrants within the framework of an ecclesiology of communion. In essence, EMCC consists of two great blocks: the first of a theological-pastoral nature that deals with the biblical-theological foundations of migration as "signs of the times" and the pastoral of hospitality, the role of operators and structures dedicated to this "pastoral of communion"; the second block is dedicated to the question of the canonical systems that regulate the pastoral care of migrants.

In 2013 the Holy See's attention returned to the issue of refugees and forced migrants in general with the document *Welcoming Christ into refugees and forcibly uprooted people* (ACR). *Pastoral guidelines* published by the Pontifical Council for Pastoral Care for Migrants and Itinerants and the Pontifical Council Cor Unum. This eminently pastoral text, in addition to reaffirming the general principles and specific guidelines of a pastoral care for forced migrants and listing clearly the most relevant rights and duties of asylum seekers and refugees, provides clarity on the various categories to be included in this particular type of migrant, among which are victims of trade and trafficking of people, displaced persons and stateless persons, i.e. people who, for various reasons, do not have a citizenship.

**Pastoral guidelines on the trafficking of people** is the first magisterial document devoted entirely to the serious phenomenon of victims of trafficking, which, as we have just seen, had already been examined by High Commissioner for Refugees (HCR). The text, published in 2019 by the Migrants and Refugees Section of the *Dicastery For the Service of The Integral Human Development*, is divided into two sections: the first is dedicated to the definition and understanding of this phenomenon to which Pope Francis refers as "a plague in the heart of contemporary humanity, a plague in the flesh of Christ" (OPT §3), a complex phenomenon that continually escapes attempts to recognize it in reality; in the second section in a series of ten observations different aspects of human trade are analyzed and some pastoral responses are suggested to favor the "culture of encounter" promoted by Pope Francis..

Insieme a questi documenti, che dimostrano come il magistero della Chiesa si è occupato di questi temi, c'è anche il documento della Segreteria di Stato per i Migrants and refugees Sec-



tion is addressed to another type of migrant who is often forgotten by international bodies, neglected by national bodies and underestimated by the Church itself. We are talking about the *Pastoral Guidelines on internally displaced persons published in 2020, which is also the first official text dedicated exclusively* to displaced persons, about which the Church's magisterium had dealt mainly in the ACR as part of the Church's involvement in favor of all forced migrants. The document is structured around the four verbs proposed by Pope Francis as the cornerstones of migration pastoral care and which will be discussed later: *welcoming, promoting, promoting, integrating*. Pope Francis' Message for The World Day of Migrants and Refugees in 2020 is also dedicated to internally displaced persons.

Together with these documents, which show that the Church's Magisterium on migration is a dynamic body, in continuous growth and development, it is good to consider two recent pronouncements of Pope Francis which, in our opinion, mark significant steps in the interpretation of migration phenomena and in the pastoral reflection on migrants and refugees, a reflection that aims at the integral human development of all those who are involved in the phenomena of human mobility. The first is in the context of the Forum on Migration and Peace held in Rome in 2017, during which Pope Francis gave an address (21 February 2017) where for the first time the four verbs around which the Church's responses to migration must be articulated: *welcoming, protecting, promoting, integrating*. Each of the four verbs is illustrated as a constitutive element of an integrated and integral pastoral care with migrants and refugees. These verbs are reiterated both in the Message for the World Day of Migrants and Refugees of 2018 and further developed from a practical and operational point of view in the document *Responding to refugees and migrants. Twenty considerations for pastoral action* (2018) by the Migrants and Refugees Section in the context of the Holy See's involvement in the process of development by the international community of Global Compacts on international migrants and refugees. The second pronouncement is the Message for the World Day of Migrants and The Refugee Fugiato of 2019 where with the appeal "*It is not just about migrants... but about all of us*" the pontiff opens the four verbs to a new and wider dimension that, as we will see later, goes far beyond the specificity of the pastoral care of migrants and refugees.

Finally, in the ecumenical spirit that must characterize the reflection and pastoral care of the Catholic Church today, it is essential not to forget that other Christian Churches are also devoting important attention and resources to pastoral care of migrants and refugees. In fact, throughout the world the initiatives of the Catholic Church together with the

other Christian churches in this field are multiplying and show that one of the main paths of the ecumenical journey of Christianity is precisely represented by the pastoral ministry to human mobility. Also, in the field of theological-pastoral thought on migration, the Christian churches have drawn up important documents, among which we want to mark here that of the most authoritative ecumenical organization, the World Council of Churches, which in 2013 published *The “other” is my neighbor. Developing an ecumenical response to migration*.

#### WHAT ARE SOME OF THE FUNDAMENTAL THEMES OF THESE DOCUMENTS?

In this section we will offer a brief synthesis of the fundamental elements of the Church’s magisterium on migrations, starting from the very definition of who are the migrants whom the Church is called to take care of. Before starting any discourse on the migrant person, it is necessary to establish the principle that is the basis of the Church’s social teaching, the principle “in which every other principle and content of social doctrine is founded” (Compendium of the Church’s social doctrine, 2005, §160): the inalienable dignity of every human person created in the image of God. This essential principle of the Church’s social thought is translated by the EMCC in paragraph 27 as follows: “The centrality of the person and the defense of the rights of the migrant man and woman and those of their children”..

1 - Respect for the dignity of the person requires the protection of his/her rights and the first theme that emerges from our reading of the Church’s magisterium concerns the articulation of the person’s own right to move freely, that is, **the right to migrate** which, first of all, cannot be separated from the right not to migrate. Already at the end of the 19th century Bishop Scalabrini himself in one of his writings (*The proposed law on Italian migration. Remarks and proposals, 1888*) intervened in this debate with the famous phrase ‘freedom to emigrate, but not to force to emigrate’: in other words, the human being must be free to leave his land, but must do so spontaneously, that is, not forced by those who provoke and above all exploit migration for their own interests. In the instruction NE paragraphs 6 and 9 the right of every person to have a homeland, where he/she can be fully fulfilled, is addressed as well as the consequent duty of states to create job opportunities so that people do not feel compelled to leave their homeland in order to seek the conditions necessary to live in dignity elsewhere. Similarly, the EMCC quotes in paragraph 29 “the right not to emigrate, that is, to be in a position to realize one’s legitimate rights and needs in the country of origin”. When these conditions are not available in their own country, people have the right to emigrate, i.e. the right to leave his/her country in order to seek a better living condition elsewhere. The EF in paragraph 79 refers to it as

a natural right, which is also mentioned in NE paragraph 7 and EMCC paragraphs 21 and 29. The Church's magisterium in this field stands out by stating that the right to emigrate cannot be separated from the right to immigrate, an aspect that international conventions on the rights of the person and migrants do not cover. Already John XXIII in his 1963 encyclical *Pacem in terris* (Peace on Earth) in paragraph 12 alluded to this right, which in reality has two essential dimensions: that of leaving one's own country and that of entering and being accepted into another nation. The full meaning of this right is well expressed by John Paul II in the Message for the 2001 Day of Migrants and Refugees, where in paragraph 3 he states that the Church recognizes to each person the right to emigrate "in the dual aspect of being able to leave their country and being able to enter another in search of better living conditions".

2 - The second theme concerns the reasons for specific pastoral care for migrants and refugees, an aspect of the Church's magisterium that is continually reiterated in the documents starting from the EF, the aforementioned paragraph 18 of CD and the NE. Migrants are in a position of not being able to take advantage of ordinary pastoral care because, for example, they do not know sufficiently the culture and the language of the place where they reside and work; or because they are used to praying and celebrating the liturgy in a different way. Hence the insistence in the documents that this specific pastoral care respect, appreciate and promote the rich cultural and religious heritage of migrants, elements intimately connected since the spiritual dimension is expressed through culture (NE paragraphs 4, 11); that this ministry should be carried out by priests who belong to the same culture as migrants or who know this culture and speak its language; and that pastoral structures be arranged to facilitate this pastoral care, such as personal or national parishes which are specifically dedicated to the care of migrants from the same nation and who speak the same language. All this because the Church believes that migrants be given the same opportunities to live and grow in the Christian faith as any baptized person residing in their country of birth. At this point the question that arises in the same documents is: how long does the migrant need this specific pastoral care? A question that could also be asked in this sense: when does the migrant stop being a migrant? It's interesting to note that while the EF calls for this pastoral care to continue until the second generation, NE in paragraph 11 states: "Therefore, the need to entrust the care of migrants to priests of the same language is evident and confirmed, and this for as long as is required by real necessity". In other words, the Church does not place any time limits on specific pastoral care with migrants.

3 - It is clear that the reasons that have just been illustrated to justify specific pastoral care for migrants apply only to Catholic migrants

and are therefore inadequate both to explain the complexity of migrations and the Church's own action with migrants and refugees today, which goes far beyond pastoral care of people of the Catholic faith. The most recent documents of the Church's magisterium on migration show a considerable sensitivity in understanding the complexity of the phenomenon of human mobility, that is, the fact that there are multiple categories of migrants with their own peculiarities that require special pastoral attention not because they are Catholics or Christians, but because they are in serious conditions of discomfort and vulnerability. In other words, the Church promotes a specific pastoral care with people on the move because regardless of people's religious and cultural affiliation, since its origins she has been engaged in what Pope Francis' Apostolic Exhortation *Evangelii gaudium* (The Joy of The Gospel, 2013, EG) in paragraph 195 calls an "option for the last, for those that society discards and throws away". This option does not represent a marginal element of the Christian faith, but, as the Pope himself stated, one of its distinctive and necessary signs, "a sign that must never be missing" in Christian life. It is also within the framework of this option that we must read, for example, the last two pastoral documents of the Migrants and Refugees Section which deal respectively with the victims of trafficking and internally displaced persons, categories of migrants who are often invisible both in the eyes of society and even in the eyes of the Church herself. The OPT document, in paragraph 3, quoting Pope Francis, defines trafficking in human beings as "a scourge in the body of contemporary humanity, a wound in the body of Christ". The Church is called to approach and heal these wounds so that the bearers of these frailties can become protagonists in the life of society and of the Church and not victims to be pitied or, even worse, to be marginalized. In short, the Church does not promote specific pastoral care for migrants simply because they are Catholics, but because she is Catholic and wants to live and practice this Catholicity that distinguishes her in terms of inclusive openness and maternal solicitude towards the whole human race, and in particular towards the most vulnerable people.

4 - The Church's documents on migration rightly highlight the specificity of the pastoral care of migrants and refugees in order to urge all ecclesial communities to pay attention to the migratory phenomena that characterize our age and to take care of the people who, due to many reasons, have to face the difficulties and prejudices inherent to these human movements. In addition, an excessive insistence on specificity runs the risk of diminishing this pastoral care to action by small groups of specialized workers aimed exclusively at migrants. For this reason, the Ecclesial Magisterium also underlines **the ordinary concern for the pastoral care of migrants and refugees**, which represents the fourth element that emerges from the documents precisely in response to the

tendency of separating this pastoral approach and its subjects from the ordinary life of the Church, a trend that has often provoked the creation of parallel Christian communities that, while residing within a local Church, become alien to its dynamics and initiatives; or the reduction of pastoral care with migrants to a sectoral pastoral care isolated from the rest of the life of parish communities; or the transformation of the pastoral care of migrants into a predominantly welfare ministry within a pastoral ministry of “charity” understood in a reductive and paternalistic way. The Church’s documents on human mobility, in their historical evolution, support in various ways the ordinary dimension of migratory pastoral care: progressively the role of bishops, of local churches and, in fact, of the entire Christian community, the people of God, becomes increasingly important for the pastoral migration ministry vis-à-vis that of organizations and people specialized in this field. Relevant in this context is the RSS’s emphasis on the priority of local churches and parish communities in the pastoral care of refugees: “The responsibility for offering welcome, solidarity and assistance to refugees lies first and foremost with the particular Church” (paragraph 26); “The first place of ecclesial attention to refugees remains the parish community” (paragraph 27); the issue of human mobility is indicated as an important theme of the Christian formation of the ecclesial community. In this respect, the CMU in paragraph 21 observes: “An essential aspect is the preparation of the faithful for the experiences of mobility. This is the task of ordinary pastoral care, a fundamental aspect of it, which therefore falls within the topics of catechesis, preaching, spiritual formation”; finally to arrive at the stimulating suggestions of Pope Francis who in the aforementioned 2019 Message for the World Day of Migrants and Refugees significantly entitled “It is not just about migrants” makes it clear that the four verbs previously referred to as the essential guidelines of the pastoral care of migrants and refugees, are not limited only to it, but to the pastoral action of the whole Church in general. In other words, welcoming, protecting, promoting and integrating are criteria and actions that distinguish the “Church in its outgoing missionary vocation” which the Pope outlined in the EG. In order to better understand this effort to balance the specificity of the pastoral care of human mobility with the ordinariness of the pastoral action of a missionary Church, it is necessary to quote from Pope Francis’ Message I have just reported that in several of its passages it expresses the balance of specificity expressed in the phrase “it is not only about migrants and refugees” with the ordinariness of life and pastoral care described in the phrase “it is also”. About what? The Message states that “it is also about our fears... about charity... and our humanity... not to exclude anyone... to put the last in first place... in building the city of God and man.” And as a result, the Pope concludes that welcoming, protecting, promoting and integrating are verbs that



“do not apply only to migrants and refugees. They express the Church’s mission to all the inhabitants of the existential peripheries, who must be welcomed, protected, promoted and integrated. If we put these verbs into practice, we help to build the city of God and man, we promote the integral human development of all people and we also help the world community to move closer to the sustainable development goals which it has set for itself and will be difficult, otherwise, to achieve. Therefore, it is not only the cause of migrants that is at stake, it is not only them who are involved, but all of us, the present and the future of the human family.”

5 - In the evolution of the Magisterium which is being studied, the evangelizing and theological value of the phenomena of human mobility becomes increasingly evident. This is the fifth element to be put in place on the basis of a realistic but at the same time positive and providential view of migratory phenomena, which unfortunately and often have been and continue to be assessed from a hostile point of view which only highlights its problems, disadvantages and tensions. As early as 1978, however, the CMU document in paragraph 7 refers to migration as channels of evangelization, while rejecting their negative interpretation: “human mobility as such cannot be considered an enemy of faith; and the Church prudently strives to value those potentialities which make it an instrument of evangelization”. In line with this thought, the EMCC in paragraph 103 puts migrants at the center of this evangelizing dynamic as “hidden and providential” builders of universal fraternity, an increasingly topical theme in a globalized world, and continues: “They offer the Church the opportunity to realize more concretely her communal identity and missionary vocation”. In this context, the conclusion reached in paragraph 18 of the EMCC is significant: “The migration process may be the proclamation, therefore, of the Paschal Mystery, for which death and resurrection tend to the creation of a new humanity wherein there is no longer any slave or foreigner (cf. Gal 3.28)”. The emphasis on the theological sense of human mobility is also expressed: in the insistence of reading this phenomenon as a “sign of the times”, a theme certainly to be explored, but which has already been brought into play in the title of the first part of the EMCC (paragraphs 12 to 33); in the icons of the Christ as a foreigner and Mary as a migrant woman (EMCC paragraph 15); in the representation of Christians as foreigners and pilgrims (EMCC 16: 101; also CMU 10) a theme that dates back to the New Testament as witnessed, for example, by The First Letter of Peter 1,1 and 2,1; and finally the image of the same Church as an itinerant people, as a pilgrim Church (CMU paragraph 12; EMCC paragraph 102). The suggestions given here are only a few examples of the theological richness contained in these documents.



6 - The sixth and final theme to be highlighted in this reading of the Church's magisterium on migration is specifically **the role of the laity** in pastoral care of migrants and refugees. In the temporal progression of documents there is clearly an important evolution on the issue, especially due to a growing awareness of the Church as a people of God, a consciousness that has developed especially since Chapter II of the Dogmatic Constitution on the Church issued by the Second Vatican Council *Lumen gentium* (Light of the People, 1964) and has been reaffirmed in recent times especially by the documents of the Latin American Church and Pope Francis' magisterium. More specifically, we are talking here about the famous expression: Church of "missionary disciples" adopted by the Aparecida Document of the Fifth General Conference of the Latin American and Caribbean Episcopate (2007) and effectively proposed by the EG, where Pope Francis defines the "outgoing church" as "the community of missionary disciples who take the initiative, who engage, who accompany, who bear fruit and celebrate" (paragraph 24). This expression underlines the responsibility of all the baptized, regardless of their roles, in the evangelizing mission entrusted by God to the Church. Ecclesial documents on migration have not always been clear about this ecclesiological and minimal vision. Understandably, the first documents such as the EF and the NE itself, which are from a temporal point of view before and immediately after the Second Vatican Council, still suffer from the lack of a healthy ecclesiology and show obvious signs of a clerical and hierarchical interpretation of both the Church and the pastoral approach with migrants and refugees. The laity is practically neglected in the EF, and in the NE, while on the one hand it is stated that the mission with migrants is the task of all the people of God, on the other hand, in the regulatory section of this instruction, the role of the laity is clearly subordinated and outclassed by that of the bodies of the Holy See, by episcopal conferences, priests and religious men and religious women.

A considerable change of pace in this sense is made in the CMU which, demonstrating that it has fully understood the insights of LG, reads in paragraph 30: "The nature and mission of the laity, according to the ecclesiological conception of Vatican II, anchored to the common priestly, prophetic and regal dignity of the members of the people of God finds full respect in the mentality required by the phenomena of human mobility. The fundamental need to permeate the world on the move with Christian ferment, in order to be fully achieved demands that the lay faithful be trained, encouraged and supported in the exercise of the precise responsibilities which are their own, not from supplementary roles or contingent aspects, but from the Christian vocation". In other words, laity from the common baptismal dignity are called to participate fully in the Church's mission and not simply in marginal roles or

to replace clerics. In the same way, the EMCC in paragraph 86 includes the laity within the framework of “a Church that strives to be entirely missionary-ministerial”. And in paragraph 91 it completes its reasoning by arguing that migrants themselves must be the first protagonists of migration pastoral care. Despite the uncertainties that are still noticeable on this issue in this and other documents of the Ecclesial Magisterium on Migration, the role of lay men and lay women in the pastoral care of human mobility thus receives its rightful place.

#### WHICH STRUCTURES HAS THE CHURCH GIVEN HERSELF TO EVANGELIZE THE MIGRANTS?

The Church, particularly in the modern age, has equipped herself with special structure for the pastoral care of people on the move. These structures can be summed up in three major blocs: universal Church structures, structures within continental and national episcopal conferences, and basic structures of local Churches. As far as the universal Church is concerned, the bodies of the Holy See responsible for the pastoral care of migrants and refugees have been the subject of an interesting evolution over the last two centuries. In the 19th and part of the 20th century, the Consistorial Congregation, which today is known as the Congregation of Bishops, deals with migrants of the Latin rite, while the Congregation for Eastern Churches and Propaganda fide, better known as the Congregation for the Evangelization of Peoples, deals with migrants of its own competence, that is, the migrants of the Eastern rite and the migrants of the so-called “mission territories”. In 1912 the Consistorial Congregation established a Central Office for Migrants and in 1920 the same Congregation created the Office of the Prelate for Italian Emigration. In 1946 the Secretariat of State set up an office for migration, while in 1952 the Consistorial Congregation created the office of the Delegate for initiatives on emigration. In 1970 the Congregation of Bishops established the Pontifical Commission for the Pastoral Care of Emigration and Tourism. The Pontifical Council for pastoral care for migrants and itinerants dates back to 1988 and in 2017 it was replaced by the Migrants and Refugees Section within the new Dicastery at the Service of Integral Human Development that deals mainly with migrants, refugees and victims of trafficking.

At the level of continental episcopal conferences, the main ones, such as the Consejo Episcopal Latinoamericano (CELAM), the Federation of Asian Bishops' Conferences (FABC) and the Consilium Conferentiarum Episcopum Europae (CCEE) have set up offices dealing with the pastoral care of migrants and refugees. In the same way, numerous national episcopal conferences have been equipped with bodies coordinating migratory pastoral care, as in the case of Mexico, which has a section dedicated to human mobility within the office of social pastoral care; or the

Philippines, which has a commission for migrants and itinerants; or the United States, which has an office for the pastoral care of migrants and refugees within the Secretariat for Cultural Diversity; or of Italy with the Migrantes Foundation, a pastoral body of the Italian Bishops' Conference

As regards the basic structures of local churches, they are summarised in EMCC's section on missionary pastoral structures, which includes paragraphs 89 to 95. Among the main pastoral structures mentioned in paragraph 91 of the EMCC are: the **missio cum cura animarum** which had already been originally presented in paragraph 35 of the EF, to be then taken up and described in detail in NE paragraph 39. The EMCC refers to it as the "classical formula for communities in the process of formation, applied to national ethnic groups or of a certain rite, not yet stabilized" and supports it with an ethnic chaplaincy; the ethnic-linguistic or ritual personal parish, which is instead the structure at the service of a stabilized and numerically consistent community; the local parish with an ethnic-linguistic or ritual mission, which is the territorial parish that takes care of one or more groups of foreign Catholics; ethnic and linguistic pastoral service at the local level, which cares for immigrants "relatively integrated into local society". With a view to an overall pastoral care and communion, which seems more oriented towards the integration of migrants, paragraph 93 provides for two types of parish: the intercultural and interethnic or inter-ritual parish, which takes care of both the indigenous and immigrant faithful at the same time; and the local parish with services to migrants of one or more ethnicities or one or more rites. In paragraphs 94 and 95, the EMCC talks about other structures dedicated to the pastoral care of migrants: youth and vocational pastoral centers, training centers for the laity and pastoral workers, centers for study and pastoral reflection on migratory phenomena, and finally proposes a very brief reflection on pastoral care with migrants and refugees within **pastoral units**. To conclude, it is important to make reference to paragraph 92 with informal pastoral structures that have spontaneously sprung from the base such as initiatives by dioceses, parishes, lay groups and male and female religious congregations without particular canonical recognition. Among these structures we mention as an example **listening centers; reception centers for migrants, refugees and internally displaced persons**, especially in places of transit or on the borders better known in Latin America as **Casas del Migrante**; centers for migrant women, minors and infants; centers for victims of trafficking; and other types of structured interventions to protect and promote the dignity and integration of migrants and refugees into society and into the Church itself.

## ABBREVIATIONS

ACR	Accogliere Cristo nei rifugiati e nelle persone forzatamente sradicate
CD	Christus Dominus
CMU	Chiesa e mobilità umana
EF	Exsul familia
EG	Evangelii gaudium
EMCC	Erga migrantes caritas Christi
LG	Lumen gentium
NE	Nemo est (De pastorali migratorum cura)
OPS	Orientamenti pastorali sugli sfollati interni
OPT	Orientamenti pastorali sulla tratta di persone
RSS	Rifugiati: una sfida alla solidarietà

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