

INTERNATIONAL CATHOLIC MIGRATION COMMISSION

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TITLE OF REPORT: SUMMARY OF REPLIES TO QUESTIONNAIRE

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To Accompany the Presentation of
Monsignor. L.G. Ligutti

HOW CAN CATHOLIC MIGRATION WORK BE COORDINATED IN THE INTERNATIONAL FIELD?

1. SHOULD CATHOLIC MIGRATION WORK BE COORDINATED IN THE INTERNATIONAL FIELD? WHY?

All agreed that Catholic migration should be coordinated in the international field. One exception, however, stated that he believed it was more important for the work to be coordinated on a country to country basis, bilateral rather than multilateral.

WHY?

- a. More fields of activity covered.
- b. To help the migrant and to inform the counselling organizations of his problems.
- c. To give the migrant a wider choice of possibilities of resettlement.
- d. To extend Catholic influence in the integration of migrants.

- e. The sending and receiving countries must be coordinated to insure maximum force in achieving the greatest benefits.
- f. Because of the value to be derived by other organizations from the Church's vast experience.
- g. To obtain a better redistribution of funds and better financing by spreading the burden.
- h. To receive an exchange of ideas and information through priests in all parts of the world.
- i. To supply trained personnel to mission countries where it is scarce.

2. IS THE I.C.M.C. DOING THIS WORK? EFFECTIVELY? NOT EFFECTIVELY? IF NOT, DOES THE FAULT LIE WITH THE I.C.M.C. OR WITH THE NATIONAL ORGANIZATIONS (OR BOTH)?

The majority agreed that the I.C.M.C. is doing this work. One answered "no", and one "a little". As to the effectiveness of the Commission's work, the consensus of opinion was "partially effective". Five answered that it was effective; two that it was not.

In practically all the questionnaires where this question was answered the fault was placed both with the I.C.M.C. and the national organizations.

EXPLAIN:

- a. Procedure too slow; applicant loses hope.
- b. Competition between I.C.M.C. and N.C.W.C., conflict of duty with same person responsible for both organizations.
- c. Local problems absorb all the attention of the national organizations.
- d. Immigration country does not receive full information regarding immigrants from the emigration country.
- e. Since the essence of the migration act is a relation between individual and receiving nation, I.C.M.C. does not have the necessary authority in this operation.
- f. A need to be enlarged.
- g. National organizations do not have the same strength or skill at both ends of the migration process.
- h. Absence of national organization in some countries impairs effective work of I.C.M.C.
- i. People are not conscious of migration problems.

j. Both the I.C.M.C. and national organizations lack funds and staff.

3. IF IT NEEDS TO BE IMPROVED, SHOULD THIS IMPROVEMENT ARISE FROM GENEVA OR FROM NATIONAL GROUPS AND OR OFFICES FROM BOTH?

Three said that the national groups or offices should be improved, three stated Geneva, and ten felt that improvement should arise from both.

REMARKS:

- a. Migrants should come in touch with offices in immigration land immediately after arrival.
- b. Visiting deputations from Geneva should spend more time inspecting conditions in the country and less time sight-seeing.
- c. Better correspondence to Geneva efforts by national groups.
- d. National groups must hasten procedure; offices review cases regularly.
- e. Improvement of relations between I.C.M.C. and N.C.W.C., I.C.M.C.

and national organizations, and between national organizations among themselves.

- f. I.C.M.C. must not overlook particular groups; national organizations should view the general aspect.
- g. Establish a structure ^h which can coordinate and exercise authority.
- h. Establish basic operational procedures for all counterparts.
- i. Establish yearly budgets and operational plans on the I.C.M.C. level.

4. AGAINST WHOM MAY THE CHARGE OF NON-COOPERATION BE LAID? WHY?

- a. Overseas offices should take better care of immigrants in the way of advice, employment and lodging opportunities.
- b. I.C.M.C. makes agreements with national organizations in receiving country without consulting that in sending country.
- c. National organizations go it alone or make arrangements with third parties without consulting I.C.M.C.
- d. The different approach of problems in sending and receiving countries.
- e. Priority of resentments in objective discussion.
- f. I.C.M.C. lacks money to employ qualified and responsible persons as General Secretary.

- g. I.C.M.C. provides employment of leading staff for only two years.
- h. National organizations lack money for administration.
- i. Lack of an international loan fund.
- j. Geneva has an impractical way of operation.
- k. Personnel in the field of migration must be qualified, trained, and paid.
1. Member organizations are largely to blame but I.C.M.C. should pay more intensive attention to migration matters.

5. SUGGESTIONS:

- a. Development of overseas bureaus so that Catholic migrants may be helped during the first years of settlement.
- b. Centralize efforts so that Catholic representatives are influential in relief work.
- c. Organized activity in the migration field should be a specialized activity of the Catholic Action Organization.
- d. Set up a parallel organization to the official Ecclesiastical organization on the diocesan and national plane.
- e. An exchange of officials from the Catholic immigration organizations in the various countries.

- f. Permanent presence of representatives of the emigration countries within the organization of the receiving countries.
- g. An assembly of directors followed by an assembly of the councilⁿ which approves (after modification) the decisions. Council member and directorⁿ promote the decisions in their own country.
- h. I.C.M.C. must secure financial support from its counterparts.
- i. All Catholic migration organizations keep in touch with Geneva, receive and follow its suggestions.
- j. Strengthening of national immigration committees through standardized procedure.
- k. I.C.M.C. representatives in countries of useful perspective for migration.
- l. A booklet giving titles, functions, regulations, etc., of all international immigration agencies.
- m. A standard national pattern, flexible enough to admit variations according to national conditions.
- n. I.C.M.C. should open their own offices in mission countries to deal especially with immigrants wishing to return home.

HOW CAN CATHOLIC MIGRATION WORK BE COORDINATED IN THE INTERNATIONAL FIELD?

by The Rt.Rev. Msgr.L.G. Ligutti

INTRODUCTION

In treating this topic I shall confine myself to general considerations even to the extent of seemingly presenting a moralizing tract.

The result of the questionnaire I sent out is being distributed to you in summary form, merely to supplement the complete survey by Dr. Zeegers. Most of the replies are very general, the criticisms and suggestions are constructive. The response to my request was practically 100%. Thank you for your graciousness.

If we analyze semantically and etymologically the words found in the title of this presentation we find:

Inter - between

co (cum) - with

national - limiting factor

Catholic - universal

order - systematic

mi-gra-tion - field to field

I. To achieve order and relationship, to work together in a universal field in spite of limiting factors,

it is of the essence that there be unity in motivation and goal, i. e. cor unum et anima una (one mind and one heart in Christ Jesus our Lord).

Differences do exist and always will. In order to achieve unity, variety and independence need not be disregarded or submerged. They do not of necessity imply opposition, separation or aloofness. Neither does unity in motivation and goal require slavish repetitiousness, uniformity or loss of personality.

A. Unity of Motivation

Motivation is that which causes motion, that which moves us, stirs us, impels us, the propter quod (the reason why). For Catholics there must always be present a supernatural and Christo-centric motivation.

("I can do all things in Him who strengthens me.")

We love God above all things, and our neighbor as ourselves for the love of God. We are destined for an eternal union with God.

We belong to the Mystical Body of Christ.

There exists also a very important humanitarian

motivation, regardless of our religious tenets. The human race is one in origin and destiny. To recognize this unity and to act accordingly exhibits intelligent self interest.

B. Unity in goal to be achieved by the International Catholic Migration Commission, the terminus ad quem, i.e. the end purpose of the work. The goal is not narrow - it is as wide as the world and as deep as Christ's love for mankind, as high as heaven itself. Therefore, it cannot be nationalistic, regionalistic, racist, sectarian, parochial or campanilistic. Catholicity, i.e. universality, comes into play here.

The goal of migration is fundamentally:

- a. The fuller development, of man, family and society in accordance with God's will.
- b. This is to be achieved through the use of God's gifts of creation and redemption.
- c. It will result in good life on earth which will serve as a preparation for an eternal good life.

II. Elements Involved

It is not sufficient to promulgate these sound and incontrovertible principles of motivation and goal without

giving at least some practical suggestions for their implementation - some more general and some applicable more closely to the discussion at hand.

I offer no magical formulas.

A. Personal Element

Things never happen, things are done. It is necessary to maximize the personal and social efforts for the attainment of any goal and to minimize the existing and constantly arising difficulties in any undertaking.

A lack of problems, tensions or struggles is not a sign of perfection - it is a sure sign of death.

To be a winner does not mean to be right - and to be in a continuous running fight with everybody about everything is no sign of activity or progress.

The cause must be understood and loved. There is a difference between personal interests and personality. ^{being}

The cause is always to be considered as above personal interests. However, one's personality must ever be safeguarded and respected by oneself and by others.

There can never be a conflict between personality and a good cause. If personal interests are placed

above the cause, one can never expect either great or good results. A worker in the International Catholic Migration Commission or allied organizations is doing more than earning a salary or making a living. He has no time to waste in small, petty, insignificant quarrels of jurisdiction, priority, etc.

It matters little who plucks the flower. What is of the essence is that the plant will grow, bloom and flourish.

Sentire cum ecclesia (to be of one mind and heart with the Church is of the essence. One must realize, however, that within the Church there is much latitude for free opinion and action and that at the same time even authority is subject to human frailties.

Perhaps a good sense of humor is needed all around.

Things are never so bad that they could not be worse.

B. The Organizational Element

A ukase from Rome or Geneva cannot bring about international coordination. A mere schematic paper outline proudly displayed on a wall or voluminous correspondence in triplicate are not a deus ex machina. Understanding and love of the cause, unselfish dedication and service to the cause, and a democratic procedure of give and

take daily workings toward the goal are the effect bearing causes. It's the esprit de corps that counts.

Competency and permanency, continuity and ^hauthority at the central office will inspire confidence within the organization and in its public relations. Understanding and sympathy will create good will all around.

Communication is necessary. It is not letter writing.

It is a meeting of minds near and far. It consists of sending stations and receiving stations, both in one.

Each has to be attuned for continuous reception and transmission. The most effective communication is by personal contact, vis a vis. A continuous traveling representative of the International Catholic Migration Commission may seem an expensive luxury, but in the long term, it is a necessity and it effects savings. Personally, I would suggest a layman possessing seeing eyes, ability, sympathy, culture, a linguist, not an inspector or a tourist, not to entertain or be entertained.

C. External Elements

Surveys and long term studies should be made available.

History repeats itself. Why some colonization projects succeeded and why some have failed is subject to scientific

analysis. The psychic trials of an immigrant can be forecast in advance, step by step, almost week by week.

Expecting too much on both sides is too common a sin. An immigrant is actually a gift to the receiving country. Migration for the immigrant is an opportunity to serve and improve his status. Even the best planned briefing and counselling will fail to achieve the desired and desirable results.

The world should realize this. The International Catholic Migration Commission as well as other similar organizations in the field of migration have failed most egregiously in this regard. Agriculturally speaking we have tried to plant before we had prepared the soil. Theological and philosophical principles must be set down. Literature must be created. Public opinion must be molded or most of the efforts will not prove effective.

D. Working with Other Agencies

A very wise and sensible piece of advice for any organization is to learn what others are doing in the same field and to avoid duplication or useless repetition.

The International Catholic Migration Commission should use the results of surveys and investigations and

technical knowledge made available by the international organizations.

The International Catholic Migration Commission, nationally and internationally, should seek and give the best cooperation to other organizations in the field. Honesty and sincerity in others must be taken for granted. To impute wrong motives is not Christian and it is generally wrong. Fair, not cut-throat, competition should be the accepted procedure.

There is always ample room for everyone who really wants to do good. One lacks imagination and initiative if he thinks his way is blocked by others when he seeks to work in the interests of humanity and Christian ideals.

Enlisting people of good will - men and women with ability and honesty - is of paramount importance.

Many organizations not engaged *exprofesso* in migration work can be powerful co-workers of the International Catholic Migration Commission. We Catholics with our episcopal superiors, diocesan and national organizations possess unfathomable possibilities. These resources are not automatic. They must be known, properly approached and used.

III. As Time Marches On

I have always been interested in migration^{of} peoples.

It's the story of the world's progress. It seems to have been conceived in the very fundamental plan of creation. Christianity, and specifically the Roman Catholic Church from the day of Pentecost to this very day, has been the leader and the protagonist in worldwide migration and communication. The International Catholic Migration Commission is but the latest manifestation of this age old tradition.

May I recount a few events that might be of interest to you who are attending this congress:

During January and February, 1946, I traveled in an open U.S. army jeep all over Italy. I can never forget the sight of the Italian prisoners of war struggling across the Italian frontier near Trieste.

How can one ever efface from his memory the D.P camps visited during the summer of 1948, when six of us American priests in behalf of Catholic Relief Services journeyed all over Europe to make a study of the problems and possibilities. Then the movement started slowly but steadily facing very trying circumstances.

A very memorable date - July 16, 1949, 5:30 p.m., Room 706 at the Gloria Hotel, Rio de Janeiro. John

Schauff and his son called on me. I quote from my diary, "Proposes international Catholic migration group". That marked the beginning of correspondence, planning, and plenty of hard work.

Thursday, March 30, 1950, at 4 p.m., tea with Monsignor Kaas, the great beloved man. Others were present. We sat in the big chairs once used by the Masonic Grand Lodge in Rome (they were bought at an auction sale when Mussolini disbanded Masonry in Italy). In my diary I closed the brief account of the day with these words, "This has been a very memorable day".

Thursday, June 28, 1951, met John Lanctot at Ciampino East. Had lunch with him at S.Callisto Restaurant.

Briefed him on Rome and the proposed International Catholic Migration Commission. On that same evening Princess Pacelli and eight orphans took off for New York from Ciampino West. I was there with Monsignor Landi.

The story goes on. It's an epic drama. But progress has been made. This Congress attests it. This hallowed spot blesses it.

Our Holy Father desires it most earnestly. God has willed it.