

# COOPERATION BETWEEN GOVERNMENTAL AUTHORITIES AND RELIGIOUS ORGANIZATIONS IN INTEGRATION MATTERS ON THE NATIONAL LEVEL

by Rt. Rev. Msgr. G. M. Crennan, P.A. (Australia)

For the reason that the Preparatory Committee of the Congress has stipulated that positive conclusions and definite recommendations shall result from the discussions and addresses, it appears, as a rather essential preliminary, that the terms of this address should be defined, and thus, be established, a specific basis, from which to draw conclusions and make proposals or recommendations.

A first term is that of *Cooperation*. This implies a certain interdependence as well as mutual support, assistance and happy relationship in achieving an objective which is mutually, or better still, nationally beneficial.

This Cooperation is between *Governmental* authorities and *Religious Organizations*; it is to be confined, moreover, to their operations in the field of immigration and immigrants, with reference as well, to *Ethnic Clergy* and their Associations.

The purpose of the cooperation between these Authorities and Associations is *Integration*, and this on the *national* level. Obviously, by the terms of this address, comment and observation are to be confined to immigrants in process of resettlement.

This term *Integration* is, without a doubt, the most difficult of all to define; it remains always and everywhere, a term productive of contention and, not infrequently, of heated resentment. To an extent, this is not to be wondered at. Directly and essentially, integration concerns human beings, persons, individuals, the possessors of free will and intelligence; whenever such are concerned, then naturally enough, contentions, disputes and disturbances are likely to arise.

Seeing, however, that the principal theme of this Congress is Integration, one may be forgiven, I trust, for not providing now an exact, or any, definition of the term Integration. It is certain of being fully developed, exactly defined, and variously interpreted in the course of this Congress.

It would be indeed a happy state of affairs, if in all countries of reception, complete cooperation prevailed between the Migration authorities and the Church Organizations, both national and ethnic. Here again one might observe that, human nature being what it is, it is not to be wondered at that the desired cooperation is not achieved and that quite too often this arises from the failure of Governments to appreciate their true responsibilities or from their erroneous assumption or abuse of authority.

Government is not an end in itself. It functions for the rendering of the highest service to the community; in relation to the individuals who comprise

States and Nations, the functions of Government are subsidiary ; this principle of subsidiary assistance safeguards the freedom and the personal dignity of the individual and, in that very process, indicates, by implication, the mutual and complementary responsibilities and duties of individuals.

This present age tends, very much, towards an order of social life in which there is more and more intervention on the part of Governments and less and less inducement afforded the individual for the exercise of his freedom, for display of his initiative and for the development of his natural aptitudes.

When, as here, it is a question of cooperation between Governments and Migration Organizations, towards the integration of immigrants, this principle of subsidiary assistance needs to be clearly recognised and accepted in practice, not only by Governments but, by immigrants themselves, as well. It would be well nigh calamitous for immigrants to view themselves as a body of people whom circumstances have robbed of initiative and whose resettlement becomes the prerogative and liability of Governments. Every individual has the duty and the right to work for his own and his family's welfare, and to accept this upon his own conscience as a responsibility which cannot be transferred to others, whether individuals or Governments.

This does not mean that immigrants, during the period of their adaptation and integration in a new country, — because they then are in exceptional circumstances, — have no need of moral and material help, which, rightly and reasonably, should be supplied by Governments and Church Organizations in cooperation. With all such assistance, however, there is the prerequisite, on the part of the immigrants themselves, of the maximum of personal effort. This is no more than what is due to their human worth and personal dignity ; assistance, so provided, is subsidiary, helping immigrants to the extent of their being able to help themselves ; anything less or more than this would be unworthy, at once, of them and of Governments, and would serve other plans, national, political or economical, inferior to and inimical of, their own Divine Plan of Eternal Salvation.

As "Quadragesimo Anno" puts it : "Of its very nature, the true aim of all social activity should be to help members of the social body, but never to destroy them". And in enumerating in some detail the tasks of Governments in this connection, the German Bishops at Fulda in 1954 affirmed, simply, that "there are tasks which must be fulfilled either exclusively or primarily by the State" but that in addition "a large field of activity exists in which the Government has to share its functions with individuals or groups of persons; the performance of which Tasks belongs first of all, to certain individuals or groups, whilst the Government shall seek to promote and control these, but never to monopolise them".

This principle of subsidiary assistance, which the German Bishops lay down, certainly should be followed by all Governments in the work of integration of immigrants. There could then be avoided, on the one hand, Government monopoly of assimilation and assistance, and on the other, the denial by Governments of technical and material aid in the integration work of Church Organizations. It will be a wise Government which admits that with the best intentions in the world, its functionaries are unable to instil into their welfare work the sense of human feeling and personal warmth that, invariably, permeate, as they should, all voluntary charitable activities.

Furthermore, integration work carried out in this manner, preserves to the immigrant his right to act and think for himself ; it leaves with him still, his own sense of personal responsibility and gives added strength to his natural forces of self reliance. Again, from "Quadragesimo Anno" there is support

for this where it asserted that "a fundamental principle of social philosophy, unshaken and unchangeable" is "that just as it is wrong to withdraw from an individual and commit to a group what private enterprise and industry can accomplish, so too, is it an injustice, a grave error, and a disturbance of right order, for a larger and a higher association to arrogate to itself, functions which can be performed efficiently by smaller and lower societies."

## Cooperation

This forthright statement joined with the observations which have preceded it, serves more than sufficiently, to demonstrate that cooperation between Governments and Church Organizations is indispensable for effective integration work; that the assistance resulting from such cooperation shall be what is sufficient to enable the immigrant to help himself by an expenditure of the maximum of his personal effort.

I had hoped to provide here a brief report of the nature and extent of Church and Government cooperation in integration work in the principal countries of reception. In this respect I am able, in the absence of reports which were sought, to mention but one or two countries, including my own, about which, of course, I am in the position to provide information at first hand.

In France, to which country, a goodly number have gone and are going for resettlement, refugees in particular, there is the distinctive feature of cooperation by the Government on the basis of a payment to the ethnic clergy who labour so devotedly amongst their nationals. A similar provision has been made in Belgium, where, I understand, the Department of Justice, assumes a financial responsibility towards ethnic clergy and their associations. It takes nothing from the quality of this cooperation, as of that also in France, to infer that both Governments are fully appreciative of the contribution the ethnic clergy and associations are able to make, and are making, towards the successful integration of immigrants.

In Italy, a country which bears a full burden of resettlement, despite its overpopulation, there is, I am assured by the Catholic Migration Organizations, a full cooperation between these bodies and the competent Governmental Departments. As to other countries, I have no doubt references will be contained in the reports which will come before the members of the Working Groups.

For its part the Australian Government, by official statements, has declared its belief that in the process of integration of immigrants, the Government is unable to do more than to give guidance and to provide for immigrants those things, of which, due to exceptional circumstances associated with their movement, they have a present urgent need.

This Government adopts the principle that successful integration is best achieved by official action working in cooperation with the ordinary citizen of the country; that direct relationship between the native born and the new-comer is essential to successful assimilation. Steps to facilitate such relationship have been the holding, annually, of citizenship conventions, in which representative citizens, new and old, participate, and by the formation of Good Neighbour Councils, whose purposes are to coordinate, with support of the Government, the activities of all voluntary organizations.

A further step has been that of language instruction for persons of any age, given free of charge. As an indication of the extent to which these have been utilized and the numbers of persons benefiting, it may be noted that in the

decade ending December 1959, there had been expended by the Australian Government for this purpose, a sum of approximately 6¼ million U. S. dollars.

In any cooperation or relations with the Churches, the Australian Government observes, above all else, a strict impartiality, from which there follows, as something of a consequence, a firm policy on the part of that Government, of giving no direct financial support to any religious denomination or to any work of a purely denominational character.

At the same time, the Australian Government observes a close liaison with the principal Church Migration Committees and refers to these Committees all questions concerning the spiritual welfare of immigrants. In practical support of Church integration work, the Australian Government gives approval to the appointment of resident chaplains at the principal immigration centres where, without being in receipt of salary, they are provided with board and lodging, with full facilities for Church work and Church services, and as an aid with their travel, with a substantial free allowance of petrol. An extension of this provision for Chaplains is that of appointing of priests as ships chaplains on the migrant vessels travelling from Great Britain to Australia.

In the field of purely social welfare, the Australian Government, as part of its integration work, employs trained social workers who deal with the personal and family problems of immigrants; these social workers readily cooperate, of course, with the Church Organizations, and have recourse, rather extensively in particular, to the special assistance that is available from the ethnic priests and the ethnic organizations.

In further support of integration work through the Ethnic Organizations and Chaplains, the Australian Government encourages the publication of periodicals and newspapers in the languages of the predominant non-British migrant groups. Associations also, that are set up by the ethnic groups, with welfare and assimilation objectives, are given registration as charitable organizations and as such, enjoy certain exemptions from taxation.

### **Religious organizations-ethnic clergy - Associations**

From this outline of the measure of cooperation towards integration observed in Australia between that Government and the Church Organizations, as well as from the instances of special financial aid provided in France and Belgium and the good relationships prevailing in Italy, a recommendation might well be made, that, where required and feasible, Governments of other countries might follow suit.

To Governments, who might be reluctant to provide such desirable cooperation, it could be pointed out that Voluntary Organizations, — as they have been so well described, — “are the expression of the social conscience of civilized peoples; that their objective is the helping of people who need help, and that their efforts are animated by a firm belief that each individual human being is a separate work of God, and deserving of treatment as such”. (Standing Conference of NGO's).

These Governments require to be disabused of the false notion that voluntary organizations, despite a certain usefulness, are encroaching, by their activities, on the exclusive preserves of Governments. Much has been said earlier of the purely subsidiary character of governmental operations and how, even with the best intentions, these operations, for the integration of immigrants,

lack the personalness and human warmth, which is allied to the fraternal ministrations of the Church Organizations.

Here too is to be emphasised to Governments, the point previously made, that man alone, as a person, an individual, may be the one only worthy, real, true objective of migration planning and subsequent integration. No other objective — national security, economic expansion, none of these factors — but the one great and worthy *human factor of man* must be preminent in and dominate all planning for immigration. Governments need to be reminded and brought to understand that they serve not a *Cause*, but *Man* — “Man’s finest study is MAN”.

For his part, the immigrant needs to be seized with the conviction that he is of a selective class, and even though he may be, as today so many thousands are, a victim of expulsion, oppression or victimisation, he nevertheless is electing to seek resettlement and shall be prepared, therefore, to combat with all his personal and spiritual resources whatever, in this his new personal quest, he may encounter. To the degree that the immigrant acquires and acts upon this conviction, will his general integration and re-establishment prove real, effective and satisfying.

And lest these or earlier observations may appear to derogate in some way from the prerogatives and noble functions of Governments; I would set down here some words uttered by the late Holy Father, Who in 1939 in “Summi Pontificatus” declared: “It is the noble prerogative and function of the State to control, aid and direct the private and individual activities of national life so that they converge harmoniously towards the common good. That good can neither be defined according to arbitrary ideas nor can it accept for its standard, primarily, the material prosperity of society; but rather, it should be defined according to the harmonious development and natural perfection of man. It is for this perfection, as a *means*, that society is designed by the Creator.”

How truly, furthermore, did His Holiness strike at the very root of modern unrest and international suspicion so inimical of world peace when, on the same occasion, He went on to say “The idea which credits the State with *unlimited authority* is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well ordered increase in their well being; but it likewise injures the relations between peoples; it breaks the unity of supranational society, robs the law of nations of its foundation and vigour, leads to the violation of others rights, and impedes agreement and peaceful intercourse.”

Not only does this lengthy quotation serve to enlighten Governments as to the nature and source of their authority but it treats, by inference, of man’s destiny, which, as with the source of Government authority, is God, and reminds the immigrant that his resettlement, his integration, are to be accepted, as in reality, they are, as *stages* on the journey to his final destination — God.

With cooperation of Governments and religious organizations, yet providing at all times his own maximum of effort, the immigrant, mute and, perhaps, uncomprehending, is witness, not alone of his possession of free choice but of man’s utter homelessness, with permanency nowhere, *except in God’s Redeeming Love*.

It is this reflection on a tremendous spiritual truth that gives opportunity to observe, in conclusion, that, in the process of integration, there is no more consoling aid than that which the immigrant receives through Church channels,

and, more particularly, through sympathetic pastors having the support of devoted Ethnic priests. These priests and religious endure, as do other immigrants, all the trials and anxieties of relinquishing a home to find another in strange and, often times, harsh surroundings.

From the clergy of the country, as also from the Ethnic priest there is required, for the good of all, a combined effort for toleration, understanding, sympathy and complete cooperation. In particular, the ethnic priest needs the wisdom and the supernatural sense to appreciate that those of his nationals, who come under his care, will save their souls, through his instrumentality, not by fidelity to national traditions but, alone, by *fidelity to Christ and His teachings*. His role will continue to be that of sharing in and accepting, with his nationals, the pains and anxieties of progressive integration. With unwavering apostolic disinterestedness he must guide towards the local parishes those who become fitted to play a full part in parochial and community life.

For themselves, whose lot is cast amongst their dispersed compatriots and whose lives they share, in all the processes of resettlement and integration, *these self sacrificing priests* may well repeat and take comfort in the tender words of their Divine Master : "Thine they were and Thou gavest them to me. I kept them in Thy Name ; those that Thou gavest to me I have kept, and none of them is lost".

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### Summaries — Résumés

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## COOPÉRATION DANS L'INTÉGRATION DES IMMIGRANTS ENTRE LES AUTORITÉS GOUVERNEMENTALES ET LES ORGANISATIONS TRAVAILLANT SUR LE PLAN NATIONAL

par Mgr. George M. Crennan

Après avoir brièvement défini les termes de son allocution, l'orateur développe sa thèse, faisant ressortir d'un côté le caractère auxiliaire de l'assistance gouvernementale dans le procédé d'intégration, et de l'autre le devoir de l'immigrant de fournir son maximum d'effort afin d'obtenir une réinstallation satisfaisante pour lui-même et pour sa famille.

Des déclarations de «*Quadragesimo Anno*» et de la réunion des évêques allemands à Fulda sont citées pour appuyer la thèse. Se référant à certaines sortes d'aide que reçoivent le clergé ethnique et leurs associations en Belgique, France et Italie, et aux détails de la politique d'intégration du gouvernement australien, l'orateur recommande l'application de mesures analogues par les gouvernements devant faire face à des conditions semblables.

L'orateur décrit la participation gouvernementale au travail d'intégration et fait ressortir les avantages dont bénéficie ce travail là où il se poursuit en coopération avec les organisations bénévoles, puisque ces dernières mènent leurs opérations dans un esprit humain et personnel qui peut manquer aux activités gouvernementales.

A l'intention de tous ceux qui s'occupent du travail d'intégration, qu'il s'agisse des gouvernements ou des organisations bénévoles, l'orateur souligne le fait que le seul objectif digne de leurs activités est l'homme et que toute planification doit porter sur le bien de l'homme, plutôt que de vouloir assurer la prospérité économique, la sécurité et l'indépendance nationales, et tant d'autres objectifs qui sont tout au plus secondaires au but primaire de tout effort, l'homme lui-même.

Pour sa part, l'immigrant doit savoir qu'il a exercé sa volonté libre en faisant choix d'émigrer et de se joindre par cet acte à un groupe choisi de gens, qui par leur diligence, leur initiative et un maximum d'effort personnel veulent fonder un nouveau foyer et assurer l'avenir pour leurs familles et pour eux-mêmes.

L'immigrant doit aussi reconnaître qu'il reste sans foyer ici bas, puisqu'il n'y peut avoir de demeure et qu'il cherche une demeure à venir; l'émigration et l'intégration sont des étapes du voyage qui le conduira à sa vraie demeure, dans la maison du Père.

# COOPERACIÓN PARA LA INTEGRACIÓN DE LOS INMIGRANTES, ENTRE LAS AUTORIDADES GUBERNAMENTALES Y LAS ORGANIZACIONES QUE TRABAJAN EN ESCALA NACIONAL

por Monseñor George M. Crennan, P.A.

El discurso comienza con una definición de los términos fundamentales, tras lo cual el autor presenta su tesis, señalando, por una parte, el carácter auxiliar de la asistencia gubernamental en el proceso de integración, y por otra el deber innato que tiene el inmigrante de poner en juego todos sus recursos a fin de lograr un asentamiento satisfactorio para sí mismo y para su familia.

Para respaldar su tesis, el autor cita la Encíclica «Quadragesimo Anno» y las declaraciones de los obispos alemanes en Fulda. Refiriéndose a las diferentes clases de ayuda que recibe el clero étnico y sus asociaciones en Bélgica, Francia e Italia, el orador recomienda a los gobiernos que hayan de enfrentarse con situaciones semejantes, apliquen medidas análogas.

La participación gubernamental en la labor de integración presenta grandes ventajas, sobre todo cuando se lleva a cabo en cooperación con las organizaciones benéficas, porque éstas desarrollan sus actividades con un espíritu humanitario y personal que puede no estar presente en las actividades gubernamentales.

El orador señala a la atención de cuantos se ocupan de la labor de integración, ya sean instituciones gubernamentales u organizaciones benéficas, el hecho de que el único objeto digno de sus actividades es el hombre y que toda planificación debe perseguir el bien del hombre, antes que la prosperidad económica, la seguridad y la independencia nacionales y tantos otros objetivos que son, a lo más, secundarios al fin primario de toda actividad, que es el hombre mismo.

El inmigrante, por su parte, debe saber que ha ejercido su libre voluntad al elegir la emigración y unirse por este acto a un grupo de personas que, con su diligencia, su iniciativa y su esfuerzo personal, desean fundar un hogar nuevo y asegurar su propio porvenir y el de su familia.

El inmigrante debe reconocer también que seguirá sin hogar en la tierra, pues en ella no ha de hallar su morada y debe buscarla en lo porvenir; la emigración y la integración son etapas del viaje que le llevará a su verdadera morada, que es la casa del Padre.

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## ZUSAMMENARBEIT BEI DER INTEGRATION DER EINWANDERER ZWISCHEN DEN REGIERUNGSBEHÖRDEN UND DEN AUF NATIONALER EBENE TÄTIGEN ORGANISATIONEN

von Mons. George M. Crennan, P.A.

Nach einer kurzen Erläuterung einiger Ausdrücke greift der Vortragende sein Thema an, indem er auf der einen Seite den subsidiären Charakter des staatlichen Beistandes im Integrationsprozess unterstreicht und auf der anderen die Pflicht des Einwanderers, sein Möglichstes zu tun, um für sich und seine Familie zu einer glücklichen Eingliederung zu gelangen.

Als Beleg werden Auszüge aus «Quadragesimo Anno» und Erklärungen der Deutschen Bischofskonferenz in Fulda angeführt. Auf gewisse Hilfsmittel die in Belgien, Italien und Frankreich dem Nationalklerus und seinen Verbänden zugute kommen, sowie auf die Einzelheiten der Integrationspolitik der australischen Regierung Bezug nehmend, empfiehlt Monsignor Crennan die Anwendung ähnlicher Massnahmen durch Regierungen die sich solchen Situationen gegenübersehen. Der Vortragende beschreibt den Anteil der Regierung an der Integrationsarbeit und unterstreicht die Vorteile einer Mitwirkung der Wohlfahrtsorganisationen, deren Arbeit mehr die menschliche und persönliche Seite betont.

Für alle jene, die mit Integration zu tun haben, sei es Regierungsstellen oder Wohlfahrtorganisationen, betont der Vortragende, dass sie vor allem den Menschen als Ziel ihrer Tätigkeit sehen sollten, dass jedes Programm zuerst das Wohl des Menschen ins Auge fassen sollte und nicht so sehr wirtschaftliche Vorteile, die nationale Sicherheit und Unabhängigkeit und andere Faktoren, die immer dem Endziel aller Bemühungen, nämlich dem Menschen selbst, untergeordnet bleiben sollten.