

THE
ACCOMPLISHMENT
OF
THE
CONFÉRENCES PRINCIPALES

KEYNOTE ADDRESSES

THE INTEGRATION OF CATHOLIC IMMIGRANTS ACCORDING TO THE APOSTOLIC CONSTITUTION "EXSUL FAMILIA" AND THE TEACHINGS OF THE SOVEREIGN PONTIFFS

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Introduction

1. I read in the bulletin of Giunta Cattolica Italiana (No. 5, X, May, 1960) with which Dr. T. Stark, Chief of the I.C.M.C. Information Center, announced this Fourth International Catholic Migration Congress, recalling past Congresses and giving some advance information on the subject of our present undertaking.

I was particularly struck by this fine statement, which was like a stone foundation ensuring the stability of the whole structure: "*As an initial basis we will use papal teachings on the integration of Catholic immigrants, the socio-philosophic principles, and the preparation of emigrants in countries of departure.*"

And how could it be otherwise in a Congress which is honoured with the title of 'Catholic' and which deals with 'migration', a theme which has always held the attention of the Church, as the historic synthesis contained in the first part (narrative) of the Apostolic Constitution "Exsul Familia" shows so clearly, despite its inevitable brevity.

2. The same Sovereign Pontiff, Pius XII, declared that "The Church feels highly obliged to concern herself with the problem of emigration" and he defined the reasons for this obligation.

"It is a question of coping with great needs: lack of living space and lack of means to gain a livelihood — the misery of refugees and displaced persons — all the more because (these afflictions) affect to a great extent her own children."

3. But even if there were not this explicit declaration, it would not be difficult to understand that the Church cannot afford *not* to concern herself with emigration since her task is also that of maintaining the true balance of human existence and watching over its scale of values so that material factors, including Progress, remain subordinate to spiritual elements.

The conquests of Science and Technics should serve man without endangering the relations which are the life-blood of human existence — family, property, profession, community, State.

The Church cannot, on the question of emigration, remain ^{inactive} active and withdrawn in the secret of its temples. To do this would be to abandon its "Heaven-sent mission to shape the *complete man* and thereby to collaborate tirelessly

for the establishment of solid foundations for society". "Such a mission is in itself essential," declared Pius XII and he added that there is a stern duty "to give lasting shape and form to the foundations of human society, above all differences and outside the limits time and space."

4. What remains to be said of a doctrine expounded so clearly by the Sovereign Pontiffs and, in the case of Pius XII, so abundantly? I do not think I would be wrong in saying that not one of the 20 thick volumes which contain the admirable addresses and broadcasts of this great Pontiff can be set aside by anyone who wishes to seriously study, understand and resolve, in the light of the immortal principles of which the Church is the repository, this phenomenon of emigration which affects millions of people today.

Thus how could we fail to see as a continuous and living reality these appeals addressed by Pius XII to religious and civil authorities of all ranks, appeals which reflect the legitimate concern of the Church for emigrants of all kinds, whether they be exiles or refugees.

If time permitted, I would have wished to read you one or other of these documents; but I will record them in the written text for the benefit of readers.

I would nevertheless draw particular attention to the appeal made by Pius XII in his Encyclical "Redemptoris nostre" in favour of Arab refugees from Palestine (April 15, 1949).

5. This concern, this solicitude, has passed on as a legacy from Pius XII to John XXIII; the latter emphasized its entire scope in his admirable message on the occasion of his World Refugee Year broadcast, June 28, 1959.

6. The aim of this report is to go back over the teaching of the Church on the subject of emigration, directly drawn from its source in papal documents. It will thus be easy for everyone to extract the basic principles which may be of use in solving diverse problems, including that of integration.

The theme is obviously a vast one and I have had to include, to be something like complete, points which at first will seem to have only a limited or indirect bearing on the subject of our survey; however, closer study will show that they are valuable aids for clarifying the over-all view of the doctrine and that they concern fundamental principles on which the Church relies to solve the innumerable problems of emigration. Let me quote an example: to properly understand the satisfaction expressed by the Holy Father John XXIII at the efforts made by certain countries to facilitate emigration and to resolve the problems of emigrants (such as the grave problem of the separation of members of one family) one must remember what are the ties which should unite all the peoples of the world and what are the duties of the State toward its citizens; it must be remembered that man in his family entity has the right to seek, no matter where, i.e., in his own country or in a foreign land, work and the means of livelihood, etc.

It should be noted besides, that the papal teachings which I have reviewed are contained for the most part in "Exsul Familia" and especially in the numerous documents connected with it.

But as the brilliant doctrine of the Roman Pontiff did not end with the year 1960 — the date of the promulgation of "Exsul Familia" — the survey, to be complete, will have to pursue in the same way, documents subsequent to

that date including more recent ones as, for example, that of the 1st July, 1960, which comprises the wishes of the Holy Father John XXIII for the Campaign against Hunger.

7. In seeking a method to deal with so rich a material, it seemed to me that all our considerations should stop first of all at Man, the Subject of emigration. It is he, *homo migrans* who is going to be closely examined and analysed in respect of his nature, his personal dignity, his rights as an individual and as a member of a family, his relations with other men (through race and nationality), and with legitimate authority, his position as to material goods, etc.

Must he be cut off from other men and lose his natural rights because he has emerged beyond the frontiers of his country?

And if he need not be rejected by his fellows, what is his proper place in this vast human society? And what are the duties of human society toward *homo migrans*?

It is because of these questions that it is necessary to stress above all the basic principle that all men are brothers and constitute one single and great human family. This constitutes the first point and the first part of this report — "Humanity is one family".

The second part is devoted to the study of papal texts which deal with the personal dignity of man and the respect, or rather the protection, due by the State to his natural rights as an individual and as a member of a family, including those which concern his use of material goods and his physical movements in search of them.

The third and last part deals with the Church and emigration in particular.

8. I wish to make it clear, in view of the general theme of the Congress, that this last part concerns a definite emigration which has as its goal the steady transfer from one country to another, or better still, which results from a migrant's intention to integrate himself in the receiving country. All that concerns provision or seasonal emigration is therefore excluded, save incidentally or as it occurs in the application of general principles.

PART ONE

Humanity is one family

9. The basic principles of the laws ruling human relations are:

- (a) common origin,
 - (b) equality of the rational nature of all men, to whatever race they may belong, and,
 - (c) the sacrifice made by the Son of God for the redemption of all men.
- From these principles stems the universal law of human solidarity and love:

to forget them would make co-existence not just among individuals, but among nations, precarious and unsure.

The above-mentioned basic principles were stated by Pius XII who drew them directly from Scriptural sources: Genesis and the Epistles of St. Paul.

✓ 10. From these revealed truths it is clear that humanity, *de facto* and *de jure*, constitutes one family.

What then is the position of the individual in this one great human family? Here is the Church's answer :

« In the light of this unity, *de facto* and *de jure*, of all humanity, individuals do not appear to us as detached one from another like grains of sand, but united in mutual relationships, harmonious and organic, varying as the seasons vary, by natural and supernatural destiny and impulsion.»

11. In that case, what should we say of the differences met with from one people to another, from one race to another? Does not his diversity, which is sometimes most apparent externally, break the unity of human kind?

"The peoples (of the world)," replies Pius XII, «evolving and changing according to the diverse conditions of life and culture, are not destined to destroy the unity of the human race, but rather to enrich and embellish it with their own peculiar gifts, and with that reciprocal exchange of talents which cannot be possible and efficacious, except where mutual love and lively charity unite all those who are sons of the same Father and have been redeemed by the same Divine Blood.»

12. Pius XII's words of praise for the Argentine people — on March 6, 1948, when the new Ambassador presented his credentials — pointing out that Argentina had been "one of the first to abolish slavery at the beginning of the XIXth century, proving at this early date the sentiments of sincere humanity that have always characterized that nation," provide outstanding evidence of the Church's work to obtain universal recognition of the principles she proclaims and defends.

13. The Pope's remarks on May 29, 1952, to the members of the IXth International Congress of Agricultural Industries, is likewise of particular interest:

The law of personal endeavour established by God for man, to the end that man should raise himself nearer to Him and increasingly subjugate the Earth, enables us to see more clearly the close solidarity uniting all men and making them interdependent to such an extent that the material life of each one of us is in a certain measure the work of all.

To comprehend this is one of the fruits of the spirit, helping us to see in all things the wise and mysterious master-plan of Divine Providence.

14. Not even legitimate and due affection for our own country should obscure these strong principles of universal solidarity and love: "The Divine Master Himself gave us the example of such predilection for His earth and for His native land, weeping over the Holy City and its impending fall. But affection for our country, due and legitimate as it may be, should not make us blind

to the universality of Christian charity, which shows all other peoples and their prosperity in the conciliatory light of love.

15. The Holy Father, John XXIII, was pleased to emphasize these teachings when he gave his august support to the World Campaign against Hunger, promoted by the FAO.

«Consciences must be awakened to feel the responsibility which weighs on each and every one of us, and particularly on the more highly-favoured.»

16. *The Church and the peculiar characteristics, tendencies, habits and customs of each nation*

The Church in nowise opposes these; on the contrary, she supports them, except in cases where they are an infringement of the law of human solidarity and charity, or are connected with religious error.

It may be useful, in view of our study of integration, to give somewhat deeper consideration to the Church's thought on the individual characteristics of the peoples of the world as well as on regional and local customs.

The church's attitude is to recognize and preserve them, for they constitute indeed «a body of strictly spiritual values and reflect the nations' renown, be it in the military, literary, scientific or artistic field. Furthermore, they represent an outpouring of God's specific grace on the nations concerned — favours of salvation, sanctification, apostolate».

The above may be deduced from the words of Pius XII, on March 23, 1958, to a group of Italians from the Marches.

17. One of the bitter fruits of contempt of the universal law of human solidarity and love was intolerance towards the Jews.

Pius XII conversed with some Jewish refugees assembled in the Vatican on November 29, 1945: he expressly emphasized that the chasms of hatred and strife separating peoples and races had been created by doctrines directly opposed to those based on the principles of true humanity and fraternity, and affirmed yet again that the Catholic Church and her true followers, being filled with that love that springs of faith in our Heavenly Father, pass over all the narrow and arbitrary boundaries that human egoism and racial passion may set up.

PART TWO

RIGHTS OF THE MAN AND THE FAMILY

Civil Authority and the Person of Man

18. The negation of the basic principle that human power stems from Divine right is most harmful to the well-being of nations and to the prosperity of the great human family whose members are all the peoples of the earth.

The result of such negation is that the said human right is left empty of all moral power on the souls of men.

Civil Authority cannot neglect the universal standards established by the Creator, and which may be summarized as follows:

— as regards the individual, the *person of man*: the State's noblest end is to assist him in this earthly life to strive for physical, intellectual and moral perfection and to pursue his supernatural aim.

— as regards *the nation*: it is for the State to direct and guide for the common weal, private tasks and enterprises, assisting them with its support and controlling or encouraging them as the occasion demands; not, however, under the arbitrary powers of one man, nor yet solely for the welfare of the State, but having in mind at all times the necessary promotion of man's natural perfection, since it is as the instrument and safeguard of this end that God created the State.

19. Pius XII enunciated this teaching on several occasions, some of which are recorded here:

In his Christmas broadcast on December 24, 1942, he stated that the source and essential aim of social life is to preserve, develop and perfect the person of Man, and condemned doctrines that refuse to admit the respect due to the person of Man and to his individual life.

On July 8, 1945, speaking to the Director-General of UNRRA, the Pope stressed the fatal consequences of the error that allows the State unlimited powers and leaves to the individual only such rights and privileges as the State may think fit to confer on him.

This grave error is directly opposed to the noble and ennobling Christian concept, according to which Man has received from God certain rights which the State is bound to defend and cannot violate.

It was Pius XII who uttered the stern warning : No State may dare to infringe with impunity the inalienable rights of God on the Person of Man, rights which long preceded those of the State.

The foremost of these is freedom to practise the religion founded on faith in God and on revealed truth.

The noble task of legislators at all periods is to ensure that such rights should not perish but should be protected, defended and honoured among all peoples.

«The person of Man is inviolable and inalienable are his rights»: it is for the Church to speak these solemn words for the weakest members of the human family; for Her to bend in mercy like the Good Samaritan, over the festering wounds of mankind; to repeat (to those who suffer) that their human rights are not made less on account of their misfortune or their need.

20. What is the Church's answer to the populous world of the needy? To a man who is out of work and rebels against his undeserved fate of uselessness? To an entire nation helplessly wasting away in unemployment?

Social forces should be directed in such a way as to create and develop human relations, thus promoting — as is their natural function — complete

reciprocal solidarity among men and among peoples. Only thus can they make any substantial contribution to the relief of the troubles we deplore.

A society which tends to give no recognition to the person of Man, vainly promises solutions based on intensified exploitation of technical progress whence flows — to close the cycle — a continual increase in living standards and full employment.

These are vain promises, founded on a fallacy. The fallacy lies in treating living standards and full employment of labour solely as quantitative factors and not — as they ought to be — as human values in the full sense of the term.

“Whosoever therefore”, states Pius XII, “wishes to relieve the needs of individuals and of the peoples of the world cannot expect success from an impersonal system of people and things, even if it is highly developed from the technical point of view. Every project and every program should be inspired by the principle that Man — who is the subject, guardian and promoter of human values — is above created things, and likewise above the application of technical progress, and that it is primarily essential to preserve the basic forms of the Social Order from unhealthy “depersonalization”, and to make use of them for the establishment and development of human relations. If the social forces are directed toward this end, they will not only fulfil a natural function, but likewise make a substantial contribution to the relief of our present need, since it is their specific task to promote full and reciprocal solidarity among men and among peoples.” (Christmas broadcast, December 24, 1952’).

MAN AND WORDLY GOODS

21. *Use and acquisition of material possessions*

The crux of the matter is that material possessions were made by God for all men and should be available to all men according to the principles of justice and charity.

From this principle flows the *natural right of man to enjoy worldly goods*; this primary and basic right cannot be suppressed on account of other rights on such goods, lawful though they may be, as for instance the right of private property, of free commercial exchange of goods and the regulating of function of the public hand in respect of both these institutions; all must be subordinate to the natural purpose of material goods.

The essential function of all public authority is to protect this indestructible right of Man, which is closely bound with human dignity and other human rights; thereby his human dignity will be safeguarded and he will be free to attend to the definite obligations and decisions wherein he is directly responsible to his Maker: that is to say the preservation and perfection of his spiritual and material life to the ends established by God.

The State cannot restrain the fulfilment of this individual action, which also includes for everyone the freedom to determine as he will his physical movement.

22. Pius XII has spoken frequently on this important and critical subject: sometimes wishing that the possessions created by God for all should be equally available to all according to the principles of justice and charity; sometimes

underlining the principle that the dignity of the person of man is based on the natural foundation of the norm that all men have the right to enjoy material possessions for the requirements of life; to this right corresponds the duty of giving to each, as far as possible, some private property.

Definite statutory arrangements should make it impossible for the Worker, who is or may become the head of a family, to be condemned to an economic dependence or servitude incompatible with his personal rights.

Man at Work

23. Work is a *personal* matter because it is carried out by the personal abilities of Man, and it is *necessary* because without Work one cannot procure the necessities of life, and the maintenance of life is a natural, stern and individual duty.

It may be deduced from these premises that Man has a natural right to work, as a means to make a livelihood for himself and his dependents.

Every lawful and beneficial State intervention in this field should therefore aim at preserving the personal character of work. It should not abolish or make impossible the fulfilment of other rights and duties of an equally personal nature, such as — to remain on our own ground — the right to the true Faith, the right to marry, the right of married people and parents to lead a conjugal and domestic life.

24. Thus, when Pope John XXIII, in his first Encyclical *Ad Petri cathedram*, deplored the enforced separation of husbands and wives and parents and children through emigration and expressed the hope that family life might be re-established wherever such separations had taken place, he was defending one of the basic human rights.

25. *The high moral value of work* derives from the fact that work is a means of sanctification for it enables man to perfect the image of God within him; the man who works likewise fulfils his duty and his right to make a livelihood for himself and his family by the acquisition of material possessions, he makes himself useful to society and — in the case which we are discussing (that of the emigrant) — to the society of the receiving country.

26. Hence therefore our appeal to the wisdom of the governments that every able-bodied man should be allowed to obtain the employment he is urgently and lawfully seeking and whereby he may earn his daily bread for himself and his family.

The Family and the State

27. The Family, the primary and essential source of human society, with its well-being and its privileges, is not solely dependent on the authority or dictatorship of the State.

By natural right, Man and his family take precedence over society; the Creator gave them rights and faculties and assigned to them functions corresponding to definite requirements of nature.

In God's design, the family and the State are the two pillars of human society; the family is the source and the school of life, the State is the Defender of Rights.

The immediate cause and final end of the State, as of Society in general, is the human being, *the complete man*, the image of God.

Neglect of these principles leads to fatal results for both the family and the State: the family loses its vital and educational force; the State no longer defends rights but, like some new Leviathan, attempts to dominate and to appropriate to itself all things.

The Family and private property

28. Nature has closely connected the development of the family with private property, which ensures the head of the family a healthy freedom to accomplish his natural duty of providing for the physical, spiritual and religious welfare of his dependants. And if the function of private property is to promote the well-being of the family, all public standards should aim at protecting and perfecting this function.

The land, the farm, where the family lives and whence it extracts a livelihood is the form of private property most in keeping with nature; it is the true living space of the family.

In conformity with this, Pius XII praised the advantages of family farming to the members of the First International Catholic Congress on Problems of Rural Life (July 2, 1951) . . . «no other working group is as well adapted as this to family life, as a spiritual, economic and legal unit, and even in respect of production and consumption».

29. The lack of living space in their native land constrains families to make new homes elsewhere.

It would be impossible to omit Pius XII's fine treatment of this subject on the fiftieth anniversary of the Encyclical *Rerum Novarum* :

“Our planet with all its extent of oceans and seas and lakes, adorned with plains and mountains which are covered by perpetual snows, beset with uncultivated areas, infertile regions and deserts, is nevertheless not wanting in habitable regions and living resources, presenting relatively large spaces which, although now abandoned to wild vegetation, appear very suitable for cultivation by man in order to satisfy his needs and give room for civil activities: nor is it so unusual that families are forced to go here or there in order to seek another fatherland. For that reason, as is wisely expounded in the Encyclical Letter *Rerum Novarum*, the right of families to acquire living space must always be preserved.

When this occurs, then migration attains the purpose towards which it tends by nature, namely a more equitable distribution of mankind over the face of the earth — which was created for the service of all — a distribution suitable for the formation of agricultural colonies. If the two parties, the one which permits citizens to leave their place of birth and the other which does not refuse to receive them, truly and carefully try to remove the obstacles which might hinder the birth and progress of confidence between the lands of emigration and immigration, then all those affected by such transfers of people and places will benefit by the transaction. Families will receive a plot of ground which will be for them a new home in the true sense of the word; heavily populated areas will be relieved of population, and will gain new friendships with nations of other

regions. The State which receives the immigrants will be enriched with industrious citizens. Therefore the nations which send out the migrants and those which receive them will be fostering the welfare of human society and contribute to the growth of civil cooperation." (Speeches and broadcasts by H. H. Pius XII, vol. III, p. 117)

30. A strong and faithful echo of these principles, so excellent in their humanity, was heard in Pius XII's speech of June 3, 1950, before the members of the Congress of Social Studies, when he again stressed the obligation of giving to innumerable families in their natural, moral, legal and economic unity, a suitable living space, sufficient to satisfy the needs of human dignity.

This obligation should commit all human resources: individual initiative and collaboration and co-operation among States — and all the opportunities offered on the face of the earth.

The solution of this vast problem of our day demands without doubt sacrifices from all the members of the human family: the Church gives them her fullest support.

31. To conclude this second part I wish to recall a solemn statement by Pius XII.

Peace at work and peace at home are a universal aspiration, of families and of nations. Such peace is preferable to all other riches, even of the highest price.

May this aspiration, that every migrant carries hidden in his heart, succeed in overcoming all resistance to the voice of brotherly love: that is the sincere wish of all men of good will.

PART THREE

THE CHURCH AND MIGRATION IN PARTICULAR

Causes of emigration

32. «Man, in the will of God and the communion of the Church, will never feel firmly established in space and time if he is left without territory and without tradition.»

This establishment in a definite territory can be disturbed by causes generally independent of individual will.

The causes of emigration may be summarised as follows: «in almost all cases it is no pleasure, but unavoidable necessity» (the Servant of God, Msgr. G. B. Scalabrini), which in turn arises from one or other of the following causes:

(a) lack of means of subsistence and opportunities for work :

«almost always it is a sense of personal dignity, or else that of filial or paternal affection and duty to the family, that leads to the resolve to obtain both work and the necessary requirements of life (Pius XII, "Ministry for the emigrants")»;

(b) adverse political conditions;

(c) religious persecution;

(d) racial tyranny.

33. In his Christmas message for 1952, the Pope discussed a particularly serious and critical aspect of emigration — that of its connection with the birth-rate. It is the case of the couples who, remaining faithful to the intangible laws of life established by the Creator, are obliged to turn to emigration as the only solution.

Emigration, a natural right

34. Emigration is a natural, inalienable human right, which the State — or rather the States — on the strength of the principles already mentioned, are obliged to recognize, respect and protect.

However, this fact does not prevent, but emphasizes the necessity of human action regulating and guiding emigration so that it may fulfil more fully its natural object which is "the more advantageous distribution of humanity on the surface of the earth".

Pius XII's letter of December 24, 1948, to the Archbishop of Cincinnati and President of the United States N.C.W.C., is of particular interest in this connection.

This letter enumerates the causes of emigration, asserts that emigration is a natural right, stresses the principle that God intended all good things for the use of all men, and expresses approval of the arrangements made to welcome the migrants and refugees and to assist them on departure and arrival.

35. Therefore, either to force men to emigrate, or to prevent or restrict emigration by selfish calculations, is a violation of the sacred right of Man to seek his happiness where he will.

Pius XII deplored the unfortunate results of «Preventive calculations to mechanise Conscience»: «the natural human right to emigrate or immigrate without impediment is not recognized, or practically annulled on account of misinterpretation and misapplication of the notion of common weal» (Christmas message, 1952).

36. On the other hand, since it is the duty of the State to put the interests of the majority before those of the individual, one must not be surprised if a given State, justified by particular circumstances — such as over-population — makes immigration subject to certain restrictions.

The State still should not go beyond the bounds of authority to refuse entry to needy and honest foreigners for unjust or insufficient motives.

Restrictions to emigration

37.

(a) The Church deplores the fact that States who claim world-wide freedom of trade should deny this natural freedom to Man.

(b) the Church's answer in respect of the difficulties arising from relative over-population in certain regions is the following: «to seek escape in the formula that the size of the population should be regulated in accordance with public economy is to reverse the order of Nature and the whole psychological and moral world connected with it. How mistaken we should be to hold the Natural Law responsible for our present difficulties, when it is so obvious that these are due to the lack of solidarity between individuals and nations!» (Christmas message, 1952).

(c) The Church advocates a generous latitude in regulations concerning immigration, through which:

(1) the calamities, adversities and sufferings afflicting humanity must be taken into account, and even in cases where the well-being of the country concerned and of the individual seeking entry would appear to require application of a restrictive law, Christian charity and the sense of solidarity among all men, sons of the same eternal God and Father, may make it possible to seek a modified reading.

(2) The natural resources of a country, particularly where they are abundant, should be considered in relationship with the needs of other countries. The greater the contrast between them, the more liberal that country's policy should be.

(d) the Church recommends the laying aside of excessive caution, since «No reason of State and no pretext of collective profit can suffice to justify contempt of human dignity and negation of the rights the Creator has engraved in the hearts of each one of His Creatures».

(e) And finally, the Church states firmly that the spiritual and moral values of emigration and immigration must be «saved, protected and developed . . . and likewise the dignity and rights of the individual and the family, so that the latter may remain united, set up a new home and find there all that is necessary to live contentedly and in a way pleasing to God».

Emigration as a source of well-being

38. Emigration, if properly assisted and efficiently protected so that it may fulfil its natural purpose, is a benefit and becomes a source of well-being:

(a) for the emigrant,

(b) for the departure country,

(c) for the receiving country.

39. The departure country is relieved of a burden that goes beyond its strength — that of providing employment and sustenance for all its inhabitants.

It is for this reason that Pius XII, on January 12, 1947, expressed satisfaction in a major immigration scheme put forward by the Argentine Government — «to save from spiritual and material distress many unfortunate people to whom Europe, impoverished and devastated as she is, can no longer offer the normal opportunities of employment and a livelihood. The implementation of such a project can enrich the Argentine Republic with new and valuable pro-

ductive forces, and will likewise enrich the annals of this gloomy and necessitous post-war period with a fair page of spiritual and physical mercy that future generations of Europe will always read with gratitude».

For the same reason, Pius XII expressed the hope that States and Continents in a position to do so would open their doors to expatriates and exiles obliged to live in areas where the population already exceeded the number their agriculture and industry could provide for in normal times.

40. *Emigration is a benefit for the receiving country*, for it enriches it with new spiritual and physical forces. Among spiritual forces, I would mention the true Faith, culture, social doctrine, etc.

When talking to Messrs. Ugo Carusi, of the United States Department of Justice, Commissioner for Immigration, and Howard R. Travers of the State Department (on March 13, 1946), Pius XII said: «for centuries now the shores of America have provided a generous and hospitable asylum to persons from other lands, oppressed by tyranny, or constrained by poverty or religious persecution, to seek safety in exile. And the country did not lose thereby. Even the most cursory study of American history clearly shows the valuable contribution made by immigrants of foreign origin to the defence and prosperity of the nation and makes it plain to what extent those who came from overseas have helped to build up the new country in the intellectual, social and religious fields».

On October 31, 1947, in conversation with United States Senators, members of the Immigration Committee, Pius XII took up the same subject;

«Obliged to flee from Europe, they found beyond the sea a refuge abounding in generosity and kindness, and at the same time they set themselves to contribute whole-heartedly to a national unity enriched with their own ancient culture and their hard-proven strength.»

41. As regards the new religious energies which may enrich a country as the results of immigration, be it noted that the simplest "Christian Worker" who emigrates and goes on living the Message of Christ, can fulfil the functions of a missionary of Catholicism in the design of Providence, becoming himself a living source of the Christian Faith.

It is a pleasure to recall that Pius XII made a point of describing the merits of the first settlers of the New France, when He received the Canadian pilgrims on the Third Centenary of their national community on July 13, 1957.

There would likewise be much to say concerning the work of the first colonists in Latin America and the Philippines.

42. Let us reflect for a moment on what has just been said. We made a brief reference to one great merit of emigration: the contribution made by emigrants, their strength hardened by endurance, to the growth of the nations of the New World, to the establishment of their national unity and to their enrichment by the intake of ancient culture, social standards, true religion.

In a word: emigration made it possible for countries to share in the benefits of true civilization of which they had been deprived till then.

Should we not therefore think reverently, gratefully, and in due filial joy, of the peerless worth acquired by the Catholic Church in her two thousand years of History through the part she has played in these tremendous exchanges, these streams of civilization passing to and from among the peoples of the world?

For, unlike Ancient Rome, who, as St. Leo writes, «cum paene omnibus dominaretur gentibus, omnium gentium serviebat erroribus; et magnam sibi videbatur assumpsisse religionem, quia nullam respuerat falsitatem», the Church's action has been the uplifting of all peoples, intellectually, socially and spiritually.

But here again, I may quote Pius XII, who discussed this point in his message of December 24, 1945, developing the admirable theme of the universality of the Church and wishing to emphasize that, whereas «at one time the life of the Church blossomed more lavishly in European lands, whence it gushed out like a mighty river to the confines of what was then the world; today many regions in other continents have long outgrown the missionary stage . . . and now give to the whole Church spiritual and material benefits which they had hitherto only been receiving.»

The Pope said further: «Does not this progress and enrichment of supernatural life for humanity and of natural life as well, reveal the true sense of the super-national Church? The fact that she is super-national does not mean that she is suspended above the nations in inaccessible and intangible distance, but that, as Christ lived in the midst of men, so too His Church, in which He lives today, is placed in the midst of the peoples of the world. As Christ clothed Himself in the true nature of man, so too His Church puts on all that is genuinely human and raises it up until it becomes a fount of supernatural strength, wherever and however she may find it.

And thus more and more of what St. Augustin once praised in his «City of God» is being realised today; «The Church», he wrote, «calls her citizens from amongst all peoples and gathers together in many tongues her community of pilgrims on earth; to her, differences in custom, laws and institutions matter little; she destroys nothing and despises nothing, but preserves and adopts it. Likewise all diversity among diverse nations is still directed toward the sole and same end of peace on earth, save where such diversity is an obstacle to the religion of the sole, most-high and true God» (De civit. Dei, 1.19, c.17).

43. Emigration is a benefit and source of well-being for the emigrant.

Thus indeed, he may find a new country and found a new home.

In 1949, Pius XII praised «the great treasure of goodwill and enlightened social effort to find suitable lodgings and employment for these legions of homeless and forsaken outcasts.»

In his speech of June 1st, 1946, before the Sacred College, he spoke of exiles and refugees, who, «alone or in aimless groups . . . are despairingly seeking to make homes for themselves elsewhere».

We should see Christ in the guise of the emigrant

44. The development of the order of ideas followed so far has brought us to the root of the question which faces the *Emigrant* — to whom Christ, the Eternal Judge of the living and the dead, compared Himself: «Hospes eram».

... I was a stranger, an exile, an outcast... help for one of these, for the love of God, is the gage of eternal life. «Come, blessed of my Father, for I was a stranger and you took me in» (Matthew 25, 34-35).

Misereor super turbam

45. Because we wish to see the emigrant with the eyes of the Church, which trembles above all for his spiritual welfare, let us consider for a moment the material difficulties and moral dangers to which he is exposed in the country of his adoption. We shall see at once how greatly he needs our help.

He is afflicted by the unavoidable separation from his family and «feast days and family anniversaries make him feel even more deeply the bitterness of exile», (Pius XII, 1st June, 1946).

He has difficulty in adapting himself to his new milieu;

The strangeness of the language makes him feel he is in a prison;

Insufficient knowledge of the laws and customs of the land hamper his movements;

Oppressed by temporal needs and reduced to a standard of living very different from his homeland, often amidst corrupt surroundings, he moves like a man in a nightmare;

Uprooted from his native earth and transplanted in foreign soil, his personality and possibly his human dignity, suffers much;

Above all, far from his home-parish, it is hard for him to keep up his religious practice and so he receives less support to help him overcome moral and religious dangers and more particularly to resist anti-Catholic and anti-religious propaganda;

I see him giving way to his homesickness and mingling his tears with those of the Israelites in the captivity of Babylon — «How shall we sing the Lord's song in a strange land?» (Psalm 136, 4).

Pius XII has made a clear analysis of the emigrants' material and moral circumstances, not hesitating to describe them in terms fit to fill the hearts of the clergy with the same immense pity that Jesus felt when He saw the hungry crowds surrounding Him.

46. In the light of these premises it is easier to grasp the full scope of Pius XII's message, broadcast for the Feast of Our Lady of the Emigrants, celebrated in Argentina on December 2, 1956, in which he invoked the Blessed Virgin's protection for her sons, «old and new», and particularly for the latter, now starting a new life; the Pope expressed the hope that they would become true and loyal citizens of their new country whilst preserving the faith and religious observance of their ancestors.

47. In 1959, at the XIVth National Italian Eucharistic Congress, Pope John XXIII re-echoed this invocation of Pius XII.

Practical arrangements made by the Church for the Emigrants

48. The Church provides constant and concordant action for the assistance of emigrants

(a) in the departure country

(b) in the receiving country

Both services are in the hands of priests and — particularly the latter — of the missionaries to emigrants.

49. A) In the country of departure the emigrant requires the spiritual and technical preparation which Pius XII mentions as being part of the sacred ministry to emigrants.

«The spiritual and technical preparation of emigrants is indeed a valuable service which the Church, through you, renders her sons. To instruct emigrants in the language, institutions and customs of their country of destination, to smooth their path and guide them on their way, is not only a work of holy charity, but a means of uniting sons to their mother the Church through the indestructible bonds of affection».

This preparation is the subject of almost all the articles of Chapter V of *Exsul Familia*, which concerns assistance for Italian emigrants; but the same standards are likewise recommended to the bishops of other countries in article 56.

They provide for the setting up of:

— in each country — an Episcopal Commission, to which a National Director is responsible;

— in each diocese — Diocesan Committees and sponsoring bodies;

— in each parish — suitable sub-Committees and catechistic and moral instruction groups for emigrants; (The emigrants are given a special *Manual of devotions* before departure.)

A detailed treatment of this subject may be found in the publication «International Catholic Migration Congress, Assisi, 1957, p. 47 and following.

50. A useful opportunity to complete or supplement this preparation is provided by the long expatriation journey.

Valuable testimony is given both by the Missionaries who accompany the emigrants on the ocean voyage and by the ship's chaplains.

51. B) As concerns the action in the receiving country, courteous tolerance or non-committal pity and sympathy is not enough; what is needed is active love, similar to that of the first, fervent Christian communities, prepared to take the newcomer into the life of the community and to let him participate in the spiritual benefits and the affection of all its members.

That was the thought of Pius XII.

Directives corresponding to these were given in *Exsul Familia* to the bishops in the receiving countries.

It should be recalled in particular that the reason why the Holy See authorized special faculties for the pastoration of foreigners was «so that the spiritual

care provided for foreigners, whether in residence or in transit, would be in a form suited to their needs and no less effective than that enjoyed by the rest of the faithful in the diocese».

Article 49 of the said Constitution, addressing the same bishops, rejoices with them because they have welcomed the strangers as members of their own flock and have seen that they lacked neither spiritual nor moral help.

One should likewise bear in mind that in the preparation and training of «missionaries to emigrants» the purpose of the Holy See is to place at the disposal of the bishops specialist priests — who receive the faculties of their ministry exclusively from the local bishop — and thereby facilitate the spiritual care of the sheep added to the flock.

One might say that God's word in Holy Scripture puts the seal on these provisions.

In point of fact, we read in Leviticus (19, 33-34): «If a stranger dwell in your land and abide among you, do not upbraid him: but let him be among you as one of the same country and you shall love him as yourselves . . . I am the Lord thy God».

52. The «colonies» which may grow up when the emigrants have an opportunity to settle in united groups have been and can continue to be most useful to the emigrant in every way.

Pius XII records the good work done in the course of the last 50 years in the colonies in Africa and in North and South America (addressing Italian missionaries, August 6, 1952).

National parishes and missions

53. On the subject of the spiritual care of these «colonies» or «groups» of emigrants, I think it necessary to bear in mind certain points concerning ethnic (national) parishes.

As early as 1215, the Fourth Latran Council issued directives which have kept their reality up to the present day, in spite of the passage of seven centuries.

These directives are as follows: «since there are many places where, within the same city and diocese, are mingled people of different languages who, while sharing the same faith, have different rites and customs, we ordain that the bishops of these cities and dioceses should provide priests capable of celebrating the Divine Office, administering the Sacraments of the Church and instructing by word and example, according to the diversity of rites and languages.»

During the last and the first half of this century, bishops of cities and dioceses in which such «colonies» or «groups» of emigrants have grown up, faithful to these directives, have founded — especially in the United States — these so-called ethnic parishes which have given very satisfying spiritual results alluded to by Pius XII and which have been conserved by the Code of Canon Law in spite of the general principle by which jurisdiction is delimited on a territorial basis.

I will say further that the Code, in view of the critical and particular nature of the problems inherent in these so-called parishes, has reserved for the Holy

See not only the right to establish such parishes, but to make any innovation in their statutes — and thus the right to suppress them — in order to more surely guarantee their stability. (Can. 216, par. 4).

Subsequently, the Apostolic Constitution «*Exsul Familia*» (tit. alt. 4) decreed that the appropriate organization in the Holy See to concern itself with this subject was the Sacred Consistorial Congregation.

In view of the fact that in the same Apostolic Constitution is foreseen the establishment of «missioni con cura d'anime pro diversitate sermonis seu nationis», we must specify that the following directives can be deduced from a close examination of this Papal document:

(1) in places where emigration tends to, or has already become stable, the bishops have to provide for the establishment of ethnic parishes;

(2) in places where emigration is only just beginning or where it is fluctuating or variable and where the bishop judges that it is not yet appropriate to ask the Apostolic authorities to found a «parrocchia pro diversitate sermonis seu nationis», then the bishop has to provide for the spiritual well-being of migrants through religious assistance more closely adapted to the needs of the community and in closer conformity with ecclesiastical customs, i.e. through the establishment of «missione con cura d'anime pro diversitate sermonis seu nationis».

In so far as the method of establishment and the characteristics of such missions are concerned — all of which is inspired by a practical concern and a desire to facilitate matters but is unfortunately little known as yet — to save time we refer to a previous work (scf. F. Ferretto, the Apostolic Constitution «*Exsul Familia*» IPSI Pompei 1955, pp 18 S and 54-57).

Priest Missionaries to Emigrants

54. The entire critical period of transplantation demands specialist action which can only be carried out with full efficiency by the «priest missionaries to emigrants».

The Holy Father, John XXIII, in his first Encyclical, spoke with particular warmth of these priests, whom he described as «voluntary exiles» and praised their valuable work, since, the more the emigrants' need for the support and assistance of the Church increases, the more they devote themselves, at the price of great sacrifices, to their spiritual and social care.

55. *Exsul Familia* defines the character and function of the missionaries to emigrants.

I should like here to take the opportunity of drawing the attention of this Congress to the fact that the first person to have felt the urgent need for a team of specialist priests for this arduous and valuable ministry, was Msgr. Scalabrini who founded the highly deserving group of Missionaries of Saint Charles.

Similar foundations were subsequently made in Germany and Poland.

The development of religious institutions of this type in all countries with heavy emigration would be most desirable.

56. According to the program drawn up by Pius XII in the course of a memorable audience — given on July 23, 1957, on the occasion of the first

Italian national meeting of Diocesan Delegates for emigration — the missionary should mould his pastoral work on that of the Good Shepherd.

It would not be appropriate to enlarge on the content of this program here, save inasmuch as is necessary for making known the Church's intentions concerning the integration of her emigrant sons.

I will therefore restrict myself to recording that the missionary's task is to assist the emigrant, particularly by means of the Sacraments, to sustain him, enlightening and admonishing him orally, throughout the long and persevering effort required to make his Catholic Faith take root in these new and changed conditions and to restore its normal living rhythm.

Likewise the exercise of material works of mercy, interventions, recommendations, legal assistance, are all part of the missionary's activities aimed at gently drawing the emigrant nearer to God and strengthening him in his Faith.

Assisted in this way, the emigrant can and should seek to become accustomed to local religious life until he is able to join in the services together with the rest of the Faithful in the place where he lives.

The compatriot missionary

57. Bearing in mind what has just been said, I feel one is in a position to reply to the doubts expressed in certain quarters concerning the interpretation of the phrase used in the Apostolic Constitution laying down that the spiritual care of the migrants who desire it should be entrusted to priests «*eiusdem nationis seu sermonis*» (art. 5, 1, 1); all the more so on account of the wording in other articles (33 and 34), «*eiusdem sermonis seu nationis*». Some have thought that the care of the migrant could be entrusted indifferently to priests of the same nationality as the migrants or to priests able to speak the migrants' language. The second interpretation would appear to be supported by Pius XII's remarks to the missionaries to emigrants in August 1952: «make the Italian immigrants understand that yours is an extraordinary spiritual assistance which gives them, among other things, an opportunity to make their confession in the mother tongue, when this is not possible with the autochthonous clergy».

But apart from the fact that Pius XII subsequently explained thoroughly what he meant by «among other things», — which was a reference to the aids that the «compatriot» priest alone is in a position to give the emigrant — it must be concluded from what was stated above that *only* the «compatriot» and, to be yet more precise, the priest from the same region or province of the country of origin, is best acquainted with the salutary traditions and venerable customs from which the Church wishes that, wherever possible, the emigrant should not be separated, thinking thereby to keep him more safely and strengthen him in the spiritual life.

The gentle solicitude of the Church in this respect is further shown by the fact that the emigrant and his direct descendants, though only in the first generation and in direct line — may enjoy the benefits of the parish responsibility exercised by the compatriot missionary in places where the bishop has reserved the right to set up a mission *cum cura animarum* (art. 34 and 35).

58. Obviously, where priests of the same nationality are not available, use must be made of priests who at least know the language of the newcomers.

as mentioned in the Coetus Peculiaris of the Supreme Council for Emigration (at their meeting of October 28-29, 1959): «eiusdem nationis aut saltem sermonis».

Special mention is due in this connection to the generous efforts — which should indeed be singled out for general admiration — made by some of the United States Bishops to arrange for the spiritual care of the Mexicans, particularly the *braceros* and dockers, to be entrusted to United States priests who have been given the best possible training in the language and customs of these emigrants.

59. To sum up :

The men the Church prepares for Society have the following characteristics :

— they are men established in their inviolable integrity in the image of God: there is but one human family, all men are brothers and the sons of one Father;

— they are men proud of their personal dignity and their sacred liberty; these are the inalienable rights of the person of man and of the family, which the State must respect and protect;

— they are men justly jealous of their equal rights with their fellows in all that forms the essential basis of human dignity which includes obligations towards the poor and needy, towards those involved in great misfortunes, etc.;

— they are men firmly attached to their land and their traditions: sacred traditions and venerable customs, that the Church seeks to link with religious life wherever possible.

— finally, they are men who respect the rights of others and whose keen desire is peace to attend freely to the tasks connected with human dignity.

60. If I were asked what the Church expects from her migrant sons in respect of the religious and civil community in the receiving country, I should reply as follows:

(1) The immigrant, whilst retaining, as he must to preserve his human integrity, the traditions of his ancestors, must take his place, gradually but completely — integrate himself — in the community of the Church in his country of adoption, so that he may become a living and working part of that community.

(2) As regards the civil community, that is to say the nation, the reply is already contained in the remarks made concerning the migrant's «country of adoption».

According to *Bilan du Monde* 1958-1959, «Integration means that the emigrant should exercise all his activities (physical, intellectual, moral) in the new milieu, without being untrue to himself and without appearing to be an heterogeneous element».

On analysis, this definition may appear somewhat concerned with stressing what the emigrant should *not* do in the new milieu, where — obviously — he is exercising all his faculties.

In the directives of the Church, as we culled them from the very lips of the Roman Pontiffs, I would say there is something more, something better.

more complete; everything is positive: the immigrant must be a «good and loyal son of his country of adoption,» and he must «ardently desire» this end.

61. And if we were asked what God expects of the inhabitants of the receiving countries? We might answer in the glorious crescendo of Holy Scriptures: «Thou shalt not molest a stranger, nor afflict him» (Exodus 23, 9). — «Behold, heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein . . . a great God and mighty and terrible, who accepteth no person nor taketh bribes. He doth judgment to the fatherless and the widow, loveth the stranger and giveth him food and raiment. And do you therefore love the stranger.» (Deuteronomy 10, 14-19)

(Note : the Jewish people always kept the bitter memory of the years they spent in Egypt. God drew a lesson from this painful experience: whenever foreigners are mentioned, the Bible reminds the children of Israel that they too have toiled as foreign labour.)

The original Italian text of the Most Rev. Giuseppe Ferretto's address has been published by the Giunta Cattolica Italiana per l'Emigrazione, Rome.

L'INTÉGRATION DES IMMIGRANTS CATHOLIQUES D'APRÈS LA CONSTITUTION APOSTOLIQUE "EXSUL FAMILIA" ET L'ENSEIGNEMENT DES SOUVERAINS PONTIFES

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Introduction

1. Je lisais dans le Bulletin de la Giunta Cattolica Italiana (an X, no.5, mai 1960) l'article par lequel M. Thaddée Stark, chef du centre d'Information de la C.I.C.M., illustre l'annonce de ce IV^e Congrès International Catholique de Migrations en rappelant les Congrès précédents et en donnant à l'avance quelques informations au sujet de nos présents travaux.

J'ai été frappé entre autres par cette belle affirmation, qui a le caractère d'une pose de pierre fondamentale assurant la stabilité de tout l'édifice : « *Comme base initiale nous nous servirons des enseignements pontificaux sur l'intégration des immigrants catholiques, des principes socio-philosophiques de l'intégration, et aussi de la préparation des émigrants aux pays de départ.* »

Et comment en serait-il autrement dans un Congrès qui est honoré du titre de « catholique » et qui traite de « migration », un thème qui a toujours retenu l'attention de l'Eglise, comme le montre si bien, malgré sa brièveté inévitable, la synthèse historique contenue dans la première partie (narrative) de la Constitution Apostolique « Exsul Familia » !

2. Le même Souverain Pontife, Pie XII, a déclaré que « l'Eglise se considère hautement obligée de s'intéresser à l'oeuvre des migrations » et a précisé les causes de cette obligation :

« C'est qu'il s'agit de remédier à d'immenses nécessités : le manque d'espace et le manque des moyens d'existence... la misère des réfugiés et des refoulés... d'autant plus que (ces détresses) atteignent en très grande partie ses propres enfants ».

3. Mais même s'il n'y avait pas cette déclaration explicite, il ne serait pas difficile de comprendre que l'Eglise ne peut pas ne pas s'intéresser à l'émigration, puisque sa tâche est aussi celle de maintenir l'équilibre véritable de l'existence humaine et de veiller à maintenir l'échelle des valeurs afin que les facteurs matériels, y compris le Progrès, restent subordonnés aux éléments spirituels.

Les conquêtes de la Science et de la Technique doivent servir à l'homme sans mettre en danger les relations qui sont le tissu de la vie humaine : la famille, la propriété, la profession, la communauté, l'Etat.

L'Eglise ne peut pas, en matière d'émigration, se retirer inactive à l'ombre des autels ; le faire serait abandonner « sa mission divinement providentielle de former l'homme complet et par là de collaborer inlassablement à l'établissement de bases solides pour la société ». « Une telle mission est en elle-même essen-

tielle », affirme Pie XII, et il ajoute que c'est une « tâche ardue » que celle de « donner aux fondements de la société humaine forme et figure durables, au dessus de toutes les diversités, au delà des limites de l'espace et du temps ».

4. Que dire de la doctrine exposée si clairement par les Souverains Pontifes et, en ce qui concerne Pie XII, en outre avec une abondance incomparable, étant donné l'immensité et la diversité du phénomène? Je ne crois pas avoir tort d'affirmer qu'aucun des vingt volumes épais qui contiennent les admirables Discours et Messages radiodiffusés de ce grand Pontife ne peut être laissé de côté par quiconque voudrait sérieusement étudier, comprendre et résoudre à la lumière des principes immortels dont l'Eglise est dépositaire ce phénomène de l'émigration qui concerne aujourd'hui des millions d'hommes.

Ainsi donc, comment ne pas considérer comme étant d'une actualité persistante et palpitante les appels adressés par Pie XII aux autorités religieuses et civiles à tous les échelons et reflétant le légitime souci de l'Eglise pour les émigrants de toutes sortes, qu'ils soient exilés ou réfugiés?

Si le temps l'avait permis j'aurais bien aimé vous lire l'un ou l'autre de ces documents:

Je signale toutefois en particulier l'appel fait par Pie XII dans son Encyclique « *Redemptoris nostri* » en faveur des réfugiés arabes de la Palestine (le 15 avril 1949).

5. Ce souci, cette sollicitude est passée en legs de Pie XII à Jean XXIII ; *ce dernier en souligne toute la portée dans son admirable Message à l'occasion de l'Année mondiale du Réfugié, radiodiffusé le 28 juin 1959.*

6. Le but de ce présent rapport est de résumer l'enseignement de l'Eglise en matière d'émigration, directement puisé à la source des documents pontificaux.

Il sera ensuite facile à tous d'en extraire les principes de base qui pourront aider à résoudre différents problèmes, y compris celui de l'intégration.

Le thème est évidemment très vaste et j'ai dû inclure, afin d'être quelque peu complet, des points qui de premier abord ne semblent avoir qu'une portée limitée ou indirecte sur l'objet de l'étude ; si cependant on y regarde de plus près on verra que ce sont des aides précieuses pour éclairer la vue d'ensemble de la doctrine et qu'il s'agit de principes fondamentaux sur lesquels l'Eglise s'appuie pour résoudre les problèmes innombrables de l'émigration. J'en cite un exemple : pour bien comprendre la satisfaction exprimée par le Saint Père, Jean XXIII, à la vue des efforts faits par certains pays pour faciliter l'émigration et pour résoudre les problèmes des émigrants (tels que le grave problème des séparations au sein d'une même famille) il faut se rappeler quels sont les liens qui doivent unir tous les peuples du monde et quels sont les devoirs de l'Etat envers ses citoyens ; il faut se rappeler que l'homme dans son entité familiale a le droit de chercher n'importe où, c'est-à-dire dans son pays ou à l'étranger, un travail et les moyens de vivre, etc.

Il est à noter, en outre, que les enseignements pontificaux que j'ai étudiés sont contenus pour la plupart dans « *l'Exsul Familia* » et spécialement dans les très nombreux documents qui y sont rapportés.

Mais comme la lumineuse doctrine du Pontife Romain ne s'est pas arrêtée à l'année 1952 — date de la promulgation de *l'Exsul Familia* — l'étude devra pour être complète s'étendre également aux documents ultérieurs à cette date, y compris les plus récents, comme par exemple celui du 1er juillet 1960 qui comporte les vœux du Saint Père, Jean XXIII, pour la « Campagne contre la Faim ».

7. En cherchant quelle serait la méthode à suivre pour traiter d'une si riche matière il m'a semblé que toutes nos considérations devaient s'arrêter en premier lieu sur *l'Homme*, le sujet de l'émigration.

C'est lui, l'*homo migrans*, « *exsul* » dans le sens étymologique du terme, qui est loin du sol natif et à la recherche d'une nouvelle patrie, qui est l'objet primaire de notre étude.

C'est donc l'*homo migrans* qui va être attentivement examiné et analysé dans sa nature, sa dignité personnelle, ses droits comme individu et comme membre de la famille, ses relations avec les autres hommes (par races et nationalités), avec l'autorité légitime, sa position quant aux biens de ce monde, etc.

Doit-il être séparé des autres hommes et perdre ses droits naturels parce qu'il est sorti des frontières de son pays ?

Et s'il ne doit pas être rejeté par ses semblables, quelle est la place qui lui convient dans la plus vaste société humaine ? Et quels sont les devoirs de la société humaine envers *homo migrans* ?

C'est pour cela qu'il est nécessaire de faire valoir avant tout le principe fondamental que tous les hommes sont frères et constituent une seule et grande famille humaine. C'est là le premier point et la première partie du présent exposé.

La seconde partie est consacrée à l'étude des textes pontificaux qui traitent de la dignité personnelle de l'homme et du respect, ou plutôt de la protection due par l'Etat à ses droits naturels, comme individu et comme membre de la famille, et y compris ceux qui concernent l'usage des biens terrestres et le mouvement physique pour obtenir ces derniers.

La troisième et dernière partie traite de *l'Eglise et l'émigration en particulier*.

8. Je tiens à préciser que vu le thème général du Congrès, il s'agit dans cette dernière partie de l'émigration définitive, qui a pour but le transfert stable d'un pays à l'autre, ou mieux encore, qui résulte de l'intention du migrant de s'intégrer dans le pays d'accueil. Tout ce qui concerne l'émigration provisoire ou saisonnière en est donc exclu, sauf incidemment ou par application de principes généraux.

PREMIÈRE PARTIE

L'humanité forme une seule famille

9. Les principes fondamentaux sur lesquels se base la loi réglant les relations humaines, sont :

- (a) l'origine commune, et
- (b) l'égalité de la nature raisonnable de tous les hommes, quel que soit le peuple auquel ils appartiennent, et
- (c) le sacrifice accompli par le Fils de Dieu pour la rédemption de tous les hommes.

De ces principes découle la loi universelle de la solidarité humaine et de la charité : l'oublier serait rendre précaire et incertaine la coexistence non seulement des individus mais aussi des peuples.

Les sus-dits principes fondamentaux ont été exposés par Pie XII qui les puisa directement dans l'Écriture Sainte : la Genèse et les Épîtres de Saint Paul.

10. Des dites vérités révélées il résulte que l'humanité constitue *de facto* et *de jure* une seule famille.

Quelle est alors la position de l'individu dans cette unique et immense famille ? Voici la réponse de l'Eglise :

« A la lumière de cette unité de droit et de fait de l'humanité entière, les individus ne nous apparaissent pas détachés les uns des autres comme des grains de sable, mais bien unis par des relations mutuelles, organiques et harmonieuses, qui varient comme varient les temps par destinée et par impulsion naturelles et surnaturelles ».

11. Que faut-il donc dire des différences qui existent d'un peuple à l'autre et d'une race à l'autre ? Est-ce que cette diversité, qui est parfois remarquable même extérieurement, ne brise pas l'unité du genre humain ?

« Les peuples », nous répond Pie XII, « qui évoluent et se différencient les uns des autres selon les conditions de la vie et de la culture, ne sont pas destinés à détruire l'unité du genre humain, mais à l'enrichir et l'embellir par l'apport de leurs dons particuliers et par cet échange réciproque de biens qui ne peut être efficace voire même possible que lorsqu'un amour mutuel et une charité vivement ressentie unissent tous ceux qui sont fils d'un même Père et ont été rachetés par un même Sang divin. »

12. L'éloge que faisait Pie XII du peuple argentin — le 6 mars 1948 à l'occasion de la présentation des lettres de créance du nouvel ambassadeur — relevant que ce peuple avait été « parmi les premiers à abolir l'esclavage au début du XIXe siècle et avait déjà alors fait preuve des sentiments d'humanité sincère qui le caractérisent toujours » est une des nombreuses confirmations de l'œuvre de l'église pour faire reconnaître universellement les principes qu'elle proclame et défend.

13. Ce que le Pape disait le 29 mai 1952 aux participants du IXe Congrès International des Industries agricoles est aussi d'un intérêt particulier :

La loi de l'effort, que Dieu a imposé à l'humanité pour qu'elle s'élève vers lui et domine toujours plus la matière, nous permet de mieux voir la solidarité étroite qui unit tous les hommes et les fait dépendre les uns des autres à un tel point que la vie matérielle de chacun de nous est un peu l'œuvre de tous.

Comprendre cela est un fruit spirituel qui nous aide à comprendre dans toutes les choses le plan mystérieux et rempli de sagesse de la divine Providence.

14. Le juste et légitime amour qui nous lie à la patrie ne doit pas non plus faire oublier ces hauts principes de solidarité et de charité universelles : « Même le Divin Maître a donné l'exemple de cette prédilection pour sa terre et pour sa patrie, pleurant sur les ruines futures de la Ville Sainte. Mais l'amour de la patrie, pour juste et légitime qu'il soit ne doit pas faire oublier le caractère universel de la charité chrétienne qui nous montre les autres peuples et leur prospérité dans la lumière réconciliatrice de l'amour ».

15. Le Saint Père, Jean XXIII, a voulu réaffirmer cette doctrine lorsqu'il donna son auguste appui à la campagne mondiale contre la faim, lancée par la F.A.O.

« Il faut éveiller les consciences au sens de la responsabilité qui pèse sur tous et sur chacun, spécialement les plus favorisés ».

16. *Quelle est l'attitude de l'Eglise à l'égard des caractères particuliers, des tendances, des usages et coutumes de chaque peuple?*

L'Eglise n'y met pas obstacle ; au contraire, elle les favorise, pourvu que ces usages ne soient pas contraires à la loi de la solidarité humaine et de la charité, ou reliés à des erreurs d'ordre religieux.

Il peut être utile, aussi en vue de l'intégration, de connaître de plus près la pensée de l'Eglise concernant les caractères particuliers des peuples aussi bien que les coutumes régionales ou locales.

L'Eglise veut les reconnaître et les conserver, car ils constituent en effet un ensemble de valeurs hautement spirituelles et font la renommée des peuples, que ce soit sur le plan militaire, littéraire, scientifique, artistique, ou autres. Ce sont en outre les grâces spécifiques faites par Dieu à ces peuples : grâces de salut, de sanctification, d'apostolat.»

Cela peut être relevé dans les paroles que Pie XII a adressées le 23 mars 1958 à quelques Italiens venus de la région des Marches.

17. Un des fruits amers du mépris de la loi universelle de la solidarité humaine et de la charité a été l'intolérance envers les Juifs.

Pie XII s'était entretenu avec quelques réfugiés juifs venus au Vatican le 29 novembre 1945 : il souligna justement que les abîmes de haine et de discorde entre les peuples et les races avaient été créés par des doctrines opposées à celles qui proclament les grands principes de la fraternité et de l'humanité véritables, et il avait affirmé encore une fois que l'Eglise catholique et ses vrais adhérents, remplis de cet amour qui se nourrit de la foi profonde dans le Père des cieux, passent par dessus toutes les limites étroites et arbitraires qu'ont pu créer l'égoïsme humain et les passions racistes.

DEUXIÈME PARTIE

LES DROITS DE L'HOMME ET DE LA FAMILLE

L'autorité civile et la personne humaine

18. La négation du principe fondamental que le pouvoir humain dérive du droit divin est très nuisible au bien-être des nations et à la prospérité de la grande famille humaine dont font partie tous les peuples.

Le résultat d'une telle négation est que ce même droit humain perd toute force morale sur l'âme des hommes.

L'autorité civile ne peut pas négliger les normes universelles établies par le Créateur et qu'on peut résumer comme suit :

— en ce qui concerne l'individu, la *personne humaine* : c'est la tâche la plus noble de l'Etat d'aider celui-ci à atteindre dans cette vie à la perfection physique, intellectuelle et morale et à poursuivre sa fin surnaturelle.

— en ce qui concerne la *nation* : c'est à l'Etat de mener et de diriger pour le bien commun les entreprises et les travaux privés, leur donnant son appui et les contrôlant ou les encourageant selon le besoin ; mais non pas sous la volonté arbitraire d'un seul homme, ni dans le seul but d'augmenter le bien-être du pays, mais ayant toujours présente à l'esprit la nécessité de pourvoir à la perfection naturelle de l'homme, car c'est pour être l'instrument et la défense de cette fin que Dieu a destiné l'Etat.

19. Cette doctrine a été énoncée par Pie XII à plusieurs occasions. J'en cite quelques unes :

Le radiomessage de Noël, le 24 décembre 1942, quand il déclara que l'origine et le but essentiel de la vie sociale est la conservation, le développement et le perfectionnement de la personne humaine et condamna la doctrine qui méconnaît le respect dû à la personne humaine et à la vie qui lui est propre.

Le 8 juillet 1945, en parlant au Directeur-Général de UNRRA, le Saint-Père soulignait les suites funestes de l'erreur qui donne à l'Etat un pouvoir illimité et ne laisse à l'individu que les droits et les privilèges que l'Etat trouve bon de lui conférer.

Cette très grave erreur est directement opposée au concept chrétien, noble et ennoblissant, d'après lequel l'homme a certains droits qu'il a reçus de Dieu et que l'Etat est tenu de défendre et de ne pas violer.

C'est de Pie XII aussi que vient l'avertissement sévère : nul Etat ne peut oser enfreindre sans mettre en péril sa propre existence les droits inaliénables que Dieu a donné à la personne humaine, droits plus anciens que ceux de l'Etat.

Le premier de ces droits est la liberté de pratiquer la religion fondée sur la foi en Dieu et sur Sa révélation.

La noble tâche des législateurs à toutes les époques est d'assurer que ces droits ne soient pas étouffés, mais bien plutôt protégés, défendus et tenus en honneur par tous les peuples.

« La personne humaine est inviolable, ses droits sont inaliénables » : il appartient à l'Eglise de prononcer cette sentence solennelle devant les membres les plus faibles de la famille humaine ; à elle de se pencher comme le bon Samaritain sur les plaies de l'humanité ; à elle de leur redire que leurs droits humains ne sont pas amoindris par le fait de leur misère et du malheur qui les poursuit.

Le monde peuplé de la misère

20. Quelle est la réponse de l'Eglise au monde peuplé de la misère ? Au chômeur, peu résigné au sort immérité de se croire un être inutile ? Au peuple, incapable de s'affranchir du désœuvrement en masse qui le fait dépérir ?

Les forces sociales doivent être dirigées de sorte à créer et à développer les *relations humaines*, afin d'obtenir la pleine solidarité réciproque des hommes et des peuples, qui est la fonction propre de ces relations. C'est par ce seul moyen qu'elles pourront faire un apport puissant au soulagement des détresses que nous déplorons.