

IV WORLD CONGRESS ON THE PASTORAL CARE OF MIGRANTS AND
REFUGEES

New Hall of the Synod of Bishops, Vatican City

October 5—10, 1998

**THE PASTORAL CARE FOR MIGRANTS
AS ENVISIONED BY THE BLESSED SCALABRINI**

Rev. Fr. Luigi Favero, c.s.

The pastoral care of migrants as conceived by Scalabrini has a threefold function: religious (preservation or re-conquest of the faith lost because of the numerous social and religious difficulties caused by displacement); social-assistance (safeguard of the rights of the migrant and his family and assistance from the time of departure on through the period of travel to effect the transfer up to the time of integration into the new environment); cultural-identity (preservation of the tongue and culture, and community cohesion as a factor of the preservation of the faith and of ethnic heritage).

Scalabrini condensed his politico-social vision of emigration in this affirmation: "Freedom to emigrate but not to make (people) emigrate". Emigration, an integral element of the big "social question", is a natural fact, written in the history of human beings as it is in the vegetable and animal species but, like all human phenomena, it has to be studied and taught according to the circumstances and manner in which it may take place. Emigration is a providential fact because the great demographic transformation that is taking place will bring about new spaces for the spread of the faith and new experiences through the mobility of Catholics. The future of the Church lies in the frontiers of the New World towards which "the children of misery and labor" are pushed and where it is necessary to develop a vast "design of evangelization". Scalabrini's project is organically articulated in various directions (1) sensitization of public opinion and political debate towards a just legislation on migration that would include most of all a "ceaseless fight against traffickers of human flesh (2) institution of a religious congregation dedicated specifically to the religious and moral assistance of Italian emigrants (1887) (3) lay charitable association of emigration called the "Society of St. Raphael" (1895); (4) the foundation of a religious congregation for women dedicated to emigrants (1895); (5) proposal directed to the Holy See for the institution of a central commission that would attend all Catholic emigrants (1905). In this new social apostolate the conservation of the ethnic-cultural characteristics of the emigrant group, language included, is considered in terms of the defense and the preservation of "popular" religiosity. In fact, while in the "culture of the learned" there is tendency to differentiate, in popular culture the various levels co-exist on the basis of the law of globality. "The poor emigrant needs not only the assistance of a Catholic priest, but also the affectionate care of an apostle who would cultivate in him the ancient traditions of his country and his family, which are the foundation of his faith". The "mother tongue" is therefore "a very active element in the preservation of the faith". In the area of concrete initiatives, the Scalabrinian pastoral care of migrants tries to meet halfway the

needs that come in the “three forms in which civil consortium presents itself to the mind of the poor”: religion, education, health. To the petition of an emigrant in Brazil who wrote: “Here we are like beasts. One lives and dies without a priest, without teachers and without doctors,” Scalabrini answered: “Through my charitable institution for migrants, I am in fact trying to satisfy these three great human needs.”

Full integration into the local Church finally remains the objective of the Scalabrinian pastoral care of migration. But this must be achieved without forcing, by catching the interest of the Bishop of the emigrant’s place of arrival so that he would be the first to come in communion with these new children of his, who have come to enrich Christian life with new practices. “To gather together the scattered children of God in only one family” is, in fact, the final aim.

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EDUCATING THE CHILDREN OF MIGRANT CITIZENS IN THE FAITH

• *H.E. Bishop Joseph Voss*

1. The transmission of faith to the young generations was the central theme of the meeting of the diocesan bishops of the Federal Republic of Germany with the Holy Father that took place from 13-14 November 1989 in Rome. This problem comes up not only in Germany but - in different shapes and forms - in all the countries of Europe. The Extraordinary Synod of Bishops of 1985, in its final document, declared: "In the whole world today the transmission of the faith and of the moral values that flow from the Gospel to new generations is in danger. For that reason a new impulse for evangelization and integral and systematic catechesis is indispensable and urgent." This situation in our country has become worse.

2. For centuries Christians in Germany lived in a society that was strongly marked by popular religiosity. The baptism of children, the religious education of the family in the school and in the parish as well as the religious character of society as a whole formed an environment that give an orientation and security to one's life of faith. This living context, sustained by popular religiosity, is changing, actually declining, and with it the conditions for religious education in the family and in the community are changing.

3. For the children of foreign families there are additional problems to reckon with: While the first generation was still strongly marked by the culture and tradition of its country of origin, the third generation grows up in the conditions proper to our country. The children experience different forms of life and different visions of it: those of one's own family and those of German families. That puts their identity into difficulties.

One positive thing verified is that faith is also much more rooted and stronger than what one might think. Even if it happens unconsciously, children assume the cultural baggage of their parents. But that gives rise to a painful ambivalence in them.

Catholic missions for migrant language groups here too have an important function in the future, i.e., that of building a bridge between the two cultures.

4. As a necessary prospective for the future, the following actions are needed: The local German-speaking community and the foreign language communities have to assume a greater mutual responsibility in the religious education of children. That requires a new kind of collaboration.

Many foreign parents underestimate the importance of the Catholic crèche. In the Catholic crèche children take important steps forward in linguistic integration; that then helps them in the process of learning in the schools. But in the first place, Catholic crèches furnish an important basis for religious education.

5. Other components of this specific formation

Some other dimensions of notable worth in the pastoral care of human mobility:

- *Social-charitable dimension*: Welcome and solidarity are gospel values. Frankness and courage in supporting laws that respect the basic rights of the human person.
- *Intercultural dimension*: The missionary is the bridge-person of everyday life. Necessary “intercultural mediators” who help to avoid closedness and mediocrity.
- *Ecclesial dimension*: favor the synergy and osmosis among the various sectors of diocesan pastoral activity. Primary task is evangelization: the *missio ad gentes* today is also carried on through the *missio ad migrantes*.

6. The specific categories of pastoral workers:

- *Priests*: They are the fulcrum of pastoral care. Developing a sensitivity to this right from the seminary. The pastoral care of migration as one of the expressions of the missionary aspect of the local Church and of a religious congregation. The Church of origin and that of arrival have precise duties. They have to take timely initiatives so that the missionaries for emigrants leave prepared and integrate themselves into their new local Church.
 - *Religious*: The same need of specific formation that flows from the rediscovery of the charisma of the institute.
 - *Laity*: The irreplaceable work of laity particularly in the socio-political area. Good will is not enough; voluntary activities have to be done competently so that such action may be useful and effective.
- Forming *leaders* is *urgent*. Formation is planned and put into action by investing finances, time, and persons.

7. What kind of structures of formation?

Today, it is not possible to propose structures of a “dormitory” type. Strictness, instead, in demanding participation in the course on the pastoral care of migration before departure and later at pastoral renewal courses offered by the diocese or by the delegation.

Every country should create permanent places of formation for the pastoral care of migration (study centers at the national or interdiocesan level...). Very desirable today for formation and specialization is the establishment of an academic institute, whether independent or within a pontifical or other ecclesial university, which offers, in the course of at least two years, an interdisciplinary formation and grants a licentiate in the “pastoral care of human mobility.”

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THE PARISH COMMUNITY: FROM WELCOME TO EVANGELIZATION

Rev. Fr. Jean-Francois Berjonneau

Introduction

Today, in a social context marked by new forms of mobility, a growing cultural pluralism, and attempts of withdrawing into one's own group, parish communities have to ask themselves about a new way of discharging the mission that is entrusted to them in their relation to migrants. Welcome and evangelization are inseparable.

Some pastoral appeals to be taken into consideration:

1) An education for catholicity within the parishes

Recognition of the specific characteristics of the cultures of origin.

Parish: place of catholicity where Christians of different cultural origins learn to come into communication to give it as a sign of the People of God.

2) The sign of hospitality

Given to the poorest in immigration: the undocumented, young people in difficulty with integration.

Remembering the dignity and the rights of the human person.

Welcome according to certain criteria. Parish: place of mediation.

The sign given by the parish to society as a whole.

3) Presence of parishes in places of social breakdown

Meaning of parishes in the places of great social precariousness.

Visible places of fraternity and reconciliation in the midst of a conflictual reality.

4) Dialogue with believers of other religions, especially Muslims

The places of dialogue: areas of cities where Christians and Muslims live together and are faced with the same problems.

Forms of dialogue: from the dialogue of life to the dialogue among religions.

Criteria for dialogue: kindness, clarity about differences, reciprocal appreciation.

What is at stake in dialogue: social integration and deeper development of the mission of the parish community.

5) Responsibility of the priest: a service of mediation

Priest: according to the image of Christ the Mediator. Minister of the assembly and servant of the meeting.

A pastoral charity that calls attention to the diversity of cultures and of itineraries.

A service of communication in the parish community.

Care to put into action a program of education for hospitality rooted in the

Gospel.

Conclusion:

This service of mediation assumed by parish communities can meet resistance and opposition.

Parishes also go through the experience of the Paschal Mystery.

When it is lived in the love of Christ, this route leads to a new people.

Welcoming of the stranger for the whole parish community: privileged time for renewal of its fidelity to Christ.

Whether in German-speaking communities or in communities of other languages, there are many men and women who as catechists help children and young people to take up the path of faith. This should be recognized with deep gratitude. Nevertheless these men and women need an adequate spiritual accompaniment and ongoing formation.

Religious education cannot be reduced to the teachings on the sacraments. An integral concept of proclamation and catechesis is necessary.

The community itself is an important place for learning the faith. In a secularized society like ours, there is need of small groups and communities on the way towards the continual renewal of the faith: spiritual exercises in daily life, courses on the faith, prayer groups, etc. can act as a leaven in the community.

Both in German-language communities and in those of other languages it is necessary to give new life to catechesis, adapting it to the new conditions of today.

In a secularized world that does not know mystery any longer, a mystagogic pastoral care is needed that helps the person to discover the mystery of his/her own life and as a consequence to open oneself to the mystery of God.

Faith in God, Father of our Lord Jesus Christ, is a vocation that has been given us in Jesus Christ. Beyond all the concepts and efforts of catechesis there remains the fact that faith is a freely given grace in which many people cooperate. Faith is and remains possible only thanks to the action of the Spirit. It is for this action that our communities, first of all, have to pray.

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**THE EVOLUTION OF THE PASTORAL CARE OF MIGRANTS
AND FUTURE PROSPECTS**

Rev. Fr. Gianfausto Rosoli, c.s.

New perspectives in the pastoral care of the mobility of masses of migrants and refugees cannot be understood without reference to the long road already traveled by the Church in this area. From its origins the Church has understood that the movement of peoples and the dispersion of the faithful in the world were part of the plan of expansion and providential diffusion of the Christian message, not only geographically but also qualitatively, in the wake of new cultures and civilizations. Already in the vision of Peter, the Church felt that she is a pilgrim on this earth and missionary by nature in her encounter with new human groupings. The parish itself, very soon set up as the first cell of faith communities, appeared as a necessarily inclusive entity, which embraced and kept together the faithful of diverse origins and allegiances.

With the stabilization of the Church in the western world, its pastoral structures were necessarily territorial even if there was no lack of great missionary expansions to the east, on the part of the monks and missionaries during the Middle Ages, and especially with the great missionary impetus in the 16th century, at the beginning of the modern epoch marked by the discovery of new continents. In any case these concerned mainly elite, and religious and economic avant-garde movements that anticipated subsequent social initiatives and pastoral accomplishments. It was only with the extraordinary development of migration movements over the last two centuries - which saw over 80 million persons, originating mainly from the western world, who populated new lands and continents - that specific problems of religious assistance to the migrant faithful were raised.

From a phenomenological point of view, in the 19th century, what took place was largely a *transplantatio ecclesiarum*, since communities of faith were re-created in the new territories according to the models present in their world of origin, since models were lacking in the new territories. The clergy of origin generally accompanied the movement of these populations; and the linguistic-ethnic homogeneity of the groups permitted the expansion of the Churches according to styles of the western and eastern world, by means of the traditional promotion of language and culture for liturgical-pastoral purposes. Besides the traditional safeguard of the language of migrants there was also insistence on the rights of the human person, on physical integrity and moral dignity. The height of the creation of pastoral and social structures produced by immigrant communities took place during that period. The national parish and, subsequently, the ethnic mission" occupied a primary place. Notwithstanding the tensions and conflicts

between Church of origin and of settlement, corresponding to the problems of diverse and opposing identities, the need for a real collaboration among Churches and of an international and Catholic response to the expectations of the world of migrants was affirmed. In this project, religious figures who traced out the way of the Church acquired great importance: saints like Neumann, Pallotti, don Bosco, Cabrini, blessed Scalabrini, e.g., with the creation of religious congregations for that purpose.

With the end of the epoch of liberal expansion, the twentieth century was characterized by greater social complexity and institutional uncertainty of migration movements. There was a great development not only of the movements of refugees, initially because of wars and then as result of the world being divided into blocks and of internal tensions among countries and continents. In the more recent times, migration movements have become even more complex, not only due to the increase in origins (including religious ones), but also because of the diversification of migration experiences and typologies (students, technicians, refugees, temporary residents, business, temporary workers, etc.), the juxtaposition of the processes jointly of social integration and disintegration. An unequal and increasingly problematic globalization: if the processes of integration, on the one hand, seem to offer great opportunities, on the other hand, they also provoke deep contradictions. The opening of borders for the circulation of capital, goods and services has promoted vaster and vaster integration of economies and societies, but mostly to the advantage of more developed economies, but has instead raised barriers almost everywhere to the movement of people.

The way of the Church in this period is characterized by the following: 1) a greater attention to the primary needs of migrant people; 2) the need for a religious dialogue made urgent by the arrival of populations confessing different religions; 3) a recovery of the original missionary dimension of the Church; 4) the appreciation of what is "ethnic" (and particular) in catholicity; 5) the passage from a territorial concept of pastoral structures to some kind of a personalization of these; 6) a recovery of the meaning of mobility of the Church in history, in relation to its eschatological projection.

The future perspectives of pastoral interventions in the field of human migrations will be marked:

a) at the level of inspirational principles by the recovery of the missionary dimension of the early Church; by the appreciation of the meaning of the meeting among diverse cultures and of the "common sonship" of all peoples deriving from one God; by the emphasis of the instances of justice and peace as a constructive means of communication among people; by the attention to the cathartic meaning of the cross in the migration of refugees and persecuted people that is more filled with suffering; by a return to a "primary" spiritual Christianity, anchored in the Scriptures and revelation and no longer only in what is social (as is supposed in the secular city), to the mysterious meaning of the wandering of the faithful on his journey, "death and rebirth."

b) at the level of pastoral structures: In the era of globalization, pastoral interventions will have to pay much attention to the human rights of migrant people and to the causes of so many injustices and inequalities that cause emigration and forced transfers. In the context of arrival in the traditional structures of assistance (national parishes and missions cum cura animarum), it is necessary, especially in metropolises, to put side by side "multi-ethnic" or

“multi-cultural” parishes that are in a position to better respond to the needs related to the integrative or communitarian dimension of groups of faithful coming from various origins. It is possible to provide for forms of temporary “membership,” both for the faithful as well as for the priests taking care of the migrants, when they do not entail cases of multiple membership. Some kind of a “globalization of ministry” can be encouraged, in the wake of the multiplication of networks of assistance and of forms of cooperation that are even inter-confessional, in an atmosphere of dialogue, although in the Catholic Church the parish remains to be the operative, although not self-sufficient, center of pastoral action.

Pontifical Council for the
Pastoral Care of Migrants and Itinerant People

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**INTERNATIONAL MIGRATION IN POST-COLD WAR
INTERNATIONAL RELATIONS**

Prof. Mark J. Miller

A defining feature of post-Cold War international relations has been the growing saliency of international migration in bilateral and regional relations. Understanding of the importance of international migration has been facilitated by conceptual and disciplinary progress beyond the tenets of realism and neo-realism.

The collapse of Communist governments in Europe and the end of the Cold War have led to a redefinition of security and increased awareness of how international migration binds sending and receiving states and societies.

Effects of international migration upon bilateral and regional relations are examined. Diplomacy in the post-Cold War period is increasingly conducted in the idiom of migration specialists.

However, governments in the transatlantic area have inadequately integrated international migration policy considerations into foreign policy making in general. International instruments pertaining to international migration are frequently ignored, especially in Africa and the Arab region. The complexity of international migration renders much that can be said about it indefinite. The sweeping generalizations that are made - such as states cannot regulate international migration - cannot be tested.

Sovereign states, however, greatly influence migration with their policies. Although the track record of bilateral and regional cooperation on international migration is uneven, the outline of an international regime for international migration can be glimpsed.

Its realization will be a major goal of diplomacy in the next millennium.

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**THE ROLE OF DIVERSE FORMS OF REGIONAL ECONOMIC COMMUNITIES
IN THE
POLITICS OF MIGRATION IN AFRICAN COUNTRIES**

Prof. Aderanti Adepaju

International migration in Sub-Saharan Africa takes place within considerably diverse political, economic, social and ethnic contexts. Free movement across frontiers has historically been facilitated by cultural affinity, language and common colonial heritage.

Soon after independence, national governments enacted rules and regulations to control immigration into newly independent countries, in order to preserve available jobs for nationals in fulfillment of election promises. Changes in immigration laws prescribed specific procedures for entry and of subsequent employment of non-indigenous workers.

The formation of sub-regional economic unions simulated the kind of homogeneous societies which once existed in the sub-regions. These include the *Customs and Economic Union of central Africa (UDEAC)*, the *East African Community (EAC)*, the *Economic Community of West African States (ECOWAS)*, the *Economic Community of the Great Lakes (CEPGL)*; the *Economic Community of West Africa (CEAO)*; the *Preferential Trade Area for Eastern and Southern Africa*, the *Southern African Development Co-ordination Conference* later the *South African Development Community*.

Countries often belong to more than one union with different ideologies, aims and objectives. These unions are often dominated by the economies of a single country - Republic of South Africa in SADC, Gabon in UDEAC, Cote d'Ivoire in CEAO, Nigeria in ECOWAS and Congo in CEPGL; migration is similarly directed largely to these countries. Such a situation often sparks off xenophobic reaction among nationals of the dominant countries as well as mistrust and suspicion of dominance by nationals of the smaller countries.

Economics and politics are intricately interwoven in intra-regional migration in SSA. Expulsions and deportations are common policy measures directed at illegal migrants before and remarkably after the formation of sub-regional economic unions. Aliens are usually scapegoats when governments are confronted with teething economic and political problems, as evidenced by the expulsions of ECOWAS citizens from Nigeria in 1983 and 1985. Cote d'Ivoire's liberal immigration policy of over three decades has now been jeopardized by political expediency as the new president played the ethnic card to ensure victory

by abrogating foreigner's right to vote. The recent territorial dispute between Eritrea and Ethiopia vividly illustrates how breakdown in co-operation, even bordering on integration, between countries and the politics of border disputes can have devastating effects on the population.

The emergence of regional economic co-operation unions has intensified intra-regional migration, especially where protocols on free movement of persons, residence and establishment are ratified and implemented; but this is rarely the case. Nevertheless, countries have enacted a series of indigenisation laws which restrict "foreigners", including nationals of community states, from participating in certain kinds of economic activities. The expulsion of aliens from some member states has negated the *raison detre* for establishing such communities. Thus, intra-regional, migration occurs in the face of regional/sub-regional and national contradictions.

Recent attempts to formally ratify the memorandum to set up an African Common Market by 2025 is aimed among other imperatives to enhance region-wide free mobility of labor. The persistent political unrest and the fragmented, weak national economies make regional and sub-regional economic groupings imperative. Regional communities must however address the issues of right of residence and establishment of migrants, the rights and obligations of the host countries, and harmonize national laws which conflict with Community protocols and treaties on free movement of Community nationals in member States.

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**MIGRANT FAMILIES GROANING FOR REUNIFICATION
KEY OBSTACLES AND POSSIBLE INTERVENTIONS**

H.E. Archbishop Anthony Obinna

The continued non-ratification and non-implementation of the internationally recognized right of family reunification by most member States of the United Nations Organization, especially the more affluent ones, constitutes major source of pain to migrant families whose families continue to be separated.

Seeking to isolate the key obstacles blocking such ratification and implementation with a view to suggesting positive interventions, this paper first examines the sad fact of habitational upheaval created by exploitative commercial industries which in the first place give rise to migrations from original homelands, and consequent family separations.

The deep wounds of family separation thereby caused are examined in the face of immigration laws which arbitrarily reunite some families while keeping many in suspense and permanently disunited.

Immigration laws are however seen to be deeply anchored in ideologies and practices of exclusion which express themselves in “resources control”, “population control” and “migration control” for the whole world. These then turn out to be the key obstacles to family reunification and the ultimate bases of its non-ratification and non-implementation as a fundamental human right.

Recognizing that the right to family reunification is contextually anchored into the framework of restitutive justice, this paper sees the accordance of the right of family reunification as more than a question of improving immigration laws.

A systemic intervention is suggested which will include the re-habitation of devastated lands, the redistribution of the earth's resources and the rehabilitation of fragmented and separated families, migrant and home-based.

On the part of church leaders and the world's people of goodwill, it would require the appropriation of the life-affirming thrust of covital solidarity reinforced by the Great jubilee Celebration of the Year 2000 AD to undertake this now widened challenge of family reunification.

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**THE ROLE OF INTERNATIONAL ORGANIZATIONS WITH REGARD TO
MIGRATION**

Prof. Jonas Widgren

1. The inter-governmental regime 1950-1985

Basically, these sets of international institutions were partly existing or were established: (i) UNHCR (1951), ICEMI1OM (1951) and the Council of Europe (1949) Special Representative and the related Fund (later CDMG and the Social Fund), to take care of the displaced by the war and to protect and resettle new refugees; (ii) ILO (1919) to protect the rights of migrant workers and (iii) OEEC/OECD (1948) and EEC (1957) to ensure the free movement of workers for mutual economic benefit. By 1985, when asylum-seekers started to arrive to Europe in big numbers, and when the first signs of major potential South-North movements were appearing, Western Governments had no other fora at disposal for policy consultations.

2. The changes 1985-1998

The rise of asylum-seekers in Europe, the new EU co-operation structures (the European Single Act, Maastricht, Amsterdam), the end of the Cold War and the unification of Europe, together with the globalization, the growth of the refugee problem worldwide and the increasing awareness of potential mass movements between rich and poor countries have led to a considerable proliferation of multilateral fora, parallel to “the old system” of 1950-1985. Practically all international institutions dealing with security, economy and population issues now also deal with migration: at global (UN) as well as at regional and sub-regional level.

In the European context, EU is on its way of developing a forceful new migration and refugee protection regime of its own, and in other regions new consultative processes are under way. At UN-level, there are efforts to achieve a new global regime approach.

3. The challenge

The international community has not vigorously enough (globally and regionally) defined the demands of the future in terms of migration and refugee affairs, and should reinforce efforts to streamline and simplify the present regime to achieve better and goal-oriented results. In the statement, some options will be suggested.

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**THE THIRD MILLENNIUM, AN INVITATION TO RECONCILIATION:
REMISSION OF DEBTS OF POOR COUNTRIES
AND AMNESTY FOR UNDOCUMENTED MIGRANTS**

Bro. Anthony Rogers, fsc

Introduction

I. The Third Millennium a *Kairos*

For the Christian today, the beginning of a New Millennium is not just another date on the calendar and a new time shown on the watch but “A *Kairos*” and “time of favor” a time of special grace for the whole human family.

1.1. Kairos as Recognizing need for Renewal and Conversion

This is the meaning of Celebration of the Lord’s time of favor based on the Trinitarian

Jesus the foundation of Faith, Christian Hope in the Spirit and Love for the Kingdom of the

Father. It is a time for conversion and renewal for all who believe in the Fathers invitation

“Come back to me with all your hearts”.

1.2 Kairos as Celebration of our Journeying Together as Church

Celebrations are not just events or a happening at one moment in time it is a process of journeying together. In History, Recalling our Vocation (Our Identity as Christians) and our Recognizing our Responsibilities for the Future. (Our Destiny as Evangelizers) This is the Celebration of Communion. It is imperative that our prayers has to be that an ever greater number of Christians, in unison with the great petition of Christ before his Passion: “Father ... that they also may all be one in us” (TMA: 34).

1.3 Kairos as Dialogue with the World and the Insertion of the Gospel in every strata of Humanity

Kairos is also the Unity of the Past, the Now and the Future. It is the time that unites the whole of humanity. For a new evangelization. involvement and participation in life of the world and in solidarity with the whole human family. This Celebration, “will be to give glory to the Trinity from whom everything in the world and in history comes and to whom everything returns (TMA: 55).

II. The Third Millennium, an Invitation to Reconciliation

Reconciliation in the Jubilee Year, the high point of the Old Covenant was to ensure that harmony and justice prevailed within the community of Israel. The Jubilee Year today for the Universal Church is “to celebrate with joyful enthusiasm the great event in the history of humanity” and thus to recall the sins of Christians in the past who indulged in ways of thinking and acting which were truly forms of counter witness and scandal (TMA: 33).

An Invitation to Reconciliation has to be for us, today, the restoration of God’s harmony within the human family by our commitment to the building of the Kingdom of the Father. How do Reconciliation and Restoration take place in the context of Remission of Debts of Poor Countries and the Amnesty for Undocumented Migrants? Reconciliation and Restoration of Harmony are brought about through Self-Renewal as a Pilgrim Church seeking to create a new harmony of relationship, longing for God’s Kingdom of Justice and Peace, preaching a New Evangelization in and through our lives and witnessing more coherently that Jesus Christ is the same yesterday, today and forever” (Heb 13:8).

This proclaiming and witnessing will be our commitment to the Campaigns for Remission of Debts for Poor Nations and amnesty for undocumented migrants.

III. Remission of Debts for Poor Countries is part of the mission of Christ to the poor and also of the Church today. The Jubilee is an appropriate time to look at international debt, which seriously threatens the future of many nations. (TMA No: 51). Among the critical considerations at the global level are as follows:

- The issue of International Debt is a very complex issue hence the need for a holistic analysis of the issue and an accompanying integral Campaign against World Hunger.
- We need to look at the effects of globalization today. We should not get caught in the “debt trap” and neglect the more fundamental issues and problems today.
- Listen to the views of both the First World and the Third World.
- Respect Universal values and not only the Market Forces.
- Look at the nature of the International Financial Structures and Institutions.
- Examine Development AID Policies.
- Take heed that increase in direct investment in the Third World renders debt reduction.
- Examine the Investment priorities, Financial and Trade Liberalization and the accompanying privatization.
- Stress the need for good governance, democracy and respect of human rights for the effectiveness of debt cancellation.
- Reduce non-productive investments including military expenditure.
- Advocate for greater democratization of international institutions including the United Nations, especially the membership in the Permanent Security Council.
- Push for the setting-up of an International Court of Justice to handle violations of human rights including political, civil and social and economic rights.
- Act on issues related to national sovereignty and sustainability.

At the level of the Borrowing countries, the following points should be considered:

- Distinguish Trade Related Debts - Debt from Accumulated Interests and Debt that is for socially harmful projects.
- Accountability and transparency is central to any democratic process.
- Integral Structural Reforms needed specifically agrarian, the fiscal and the financial, the urban and the social services including strategic infrastructure.
- Transparency of Financial liberalization, the fixing of Exchange Rates and the Interest Rates and the role of a speculative currency market.
- Privatization with caution.
- Domestic austerity drive without mega-projects and radical institutional reform, that deals in a comprehensive manner with Finance, Corporate Governance and the Labor Markets.

IV. Why Amnesty for undocumented Migrants?

New forms of slavery need to be addressed so as to restore the dignity of the victims and their value as human persons. Solidarity with the oppressed helps to ensure that every human being's personal rights are recognized. At the beginning of a New Millennium we as Church, need to raise our voice on behalf of the poor, speak of the situation of undocumented workers and recommend amnesty for them.

International Campaign is good but we need to work for a more Holistic Solution to the Problem.

This is possible with a more critical understanding of the new phenomenon of Foreign Contract Labor, and only thus will we be able to respond in more constructive ways.

Migrants in Third World situations face more difficulties as they are often those who do the 3D (dirty, dangerous, demeaning) jobs and also subject to various forms of abuse. In the case of undocumented migrants their situation is even more difficult and vulnerable.

Increase in Undocumented Migrants

1. Wage and employment differentials and dire poverty in labor sending countries.
2. Migrant labor has become a marketable commodity and thus subject to manipulation by others.
3. Lack of clear policies and procedures on labor migration and inability to enforce laws.
4. Social networks in destination countries that serve as socio-economic-cultural safety nets of migrant workers.
5. Permeability and proximity of borders due to ease in travel.

Attempts to reduce Undocumented Migrants

1. Restrictive and punitive policies and schemes of governments i.e. border patrols, identity cards, fines, prison terms etc.
2. Control deployment of migrants through officially approved recruitment and employment agencies.

3. Increased jail sentences and fines, require work permits, imposition of levy, taxes etc.
4. Direct amnesty to return to home country without payment of fines etc.

Some Proposals for the Future

1. Amnesty for undocumented migrants should entail not only repatriation but also possibilities for permanent residence for those with families.
2. Amnesty cannot also ensure family reunion if they have to return without money.
3. The problems of Undocumented Migrants are related to the problems of vast majority of people from the Third World. The issues related to Investment, Employment and provision of Social Services have to be addressed at the national and regional levels.
4. Amnesty for migrant workers has to be in the context of a sustainable and solidarity-based model of development or it becomes a palliative, short-term response.

Conclusions

Debt Cancellation and Amnesty for Undocumented Migrants will only work if we can create new forms of solidarity specially for socio-economic development schemes, accept co-responsibility, establish relations of trust, know how to share efforts and sacrifices, foster participation of all and identify emergency and long term measures.

REFUGEES: A WOUND OF OUR TIMES

Dr. Irene Khan

Even as this conference is being organized, refugees and displaced persons uprooted by conflict in Kosovo await an uncertain winter. Earlier this year, the civil war in Sierra Leone forced two hundred thousand persons to walk for months through hostile territory in order to find sanctuary in neighboring Guinea and Liberia. Right now, hundreds of people are making a long trek to seek safety in Tanzania as civil war breaks out once again in the Democratic Republic Congo. These are only a few of the most recent instances of large-scale refugee movements. Yet, they share the defining characteristic of refugees anywhere at any time: they are people - most often the elderly, women and children - who have been compelled to flee their country because of war, violence or persecution. They have left their country not in search of livelihoods, but to save their lives.

Although war, violence and persecution have always produced refugees, the changing nature of conflicts in the post-Cold War world has had a significant impact on the nature of the problem. The proliferation of internal conflicts along ethnic lines have uprooted millions of persons, most notably in the former Yugoslavia, the Caucasus, the Great Lakes region of Africa and central Asia. The heinous practices of "ethnic cleansing" and depopulating large parts of the country have made refugees not a consequence of the war but its very objective.

The post-Cold War refugee problem demonstrates four main challenges:

1) the size and speed of refugee problems. Rising from 13 million in 1989 to 26 million in 1996, today the numbers of refugees and other persons of concern to UNHCR are around 22 million. In most cases, influxes have been not only large but also very rapid, straining the response capacity of the international community, e.g. Goma in 1994.

2) the phenomenon of internal displacement. Sometimes the same situation forces some people to cross the border and become refugees and others to be displaced in their own country. Increasingly at the request of the UN General Assembly or the Secretary General, UNHCR is becoming involved with the internally displaced because of their close link with refugees. However, protecting people in their own country is far more complicated - because of national sovereignty as well as security concerns.

3) the growing reluctance of governments to grant asylum. In the richer countries, border control measures introduced to counter illegal immigration have also served to make it virtually impossible for many genuine refugees to seek asylum. In order to deter new arrivals, the treatment of those who seek asylum has become more harsh. Unfortunately, many developing countries with a long tradition of hospitality towards refugees are also closing their borders, or pushing refugees back to danger, even death, because they find the political, economic, social and environmental costs of hosting large refugee populations too onerous, or view refugee influxes as a threat to their national or regional security,.

4) increased repatriation of refugees under adverse conditions. In the past eight years, more than ten million refugees have returned home, many following the resolution of conflicts after the end of the Cold War, e.g. in Mozambique, Nicaragua, El Salvador and Cambodia. However, inhospitable conditions in the country of asylum and the pressure to find an early solution have also forced many others to return home prematurely to war torn societies. Insecurity - physical, economic, social or psychological - have hampered the reintegration of returnees. It is disappointing that refugee repatriation operations receive much less attention and financial support than humanitarian emergencies and the exodus of refugees.

Responding to the Challenges

Just as the problem is multi-faceted, so too the response must be multi-dimensional, balancing the protection of refugees with the prevention and solution of refugee problems. This means:

- the causes of conflict must be addressed as rigorously as the symptoms. While humanitarian action can help to save lives, it is only through decisive and concerted political action that the causes of conflict can be addressed, and a preventive strategy developed to mitigate those causes which force refugees to flee.
- greater attention and support must be given to reconciliation, reintegration and rehabilitation so as to consolidate refugee returns, and lay a more firm foundation for peace. Priority should be given to re-building national capacity for providing security, re-establishing the rule of law, and meeting basic human needs. UNHCR can play a crucial role in this process by monitoring returns, undertaking confidence-building measures and helping to bridge with reintegration assistance the gap between relief and development.
- the plight of the internally displaced must be given greater international attention, both in terms of protection as well as solutions. Unless coerced population movement is tackled in all its manifestations, refugee problems will fester, as Burundi and Bosnia and Herzegovina both show.
- asylum must continue to be upheld as the most fundamental tool of protection, even if only on a temporary basis until refugees can return home. By excluding refugees, we encourage the seeds of disaffection and discord. By including them in our community we engender a sense of solidarity, strength and fellow feeling, which ultimately makes our society and our country stronger.

The Catholic Church has been a long and committed partner of those working for refugees. Together, we must continue to work to turn conflict into peaceful encounter. In countries of asylum this means helping host communities create an environment which is not hostile to refugees. In the home countries from which refugees come, it means giving returning refugees the means to contribute to peace building. Wherever possible we must nurture the humanitarian impulse, combat intolerance, racism and xenophobia, and encourage respect for human rights so that those who have been displaced can return home safely and others are not forced to flee.

IV WORLD CONGRESS ON THE PASTORAL CARE OF MIGRANTS AND
REFUGEES

New Hall of the Synod of Bishops, Vatican City
October 5—10, 1998

**MIGRATION FOR PROFESSIONAL, CULTURAL, AND
ACADEMIC REASONS**

Prof. Charles B. Keely¹

Migration for business, education, and cultural purposes all have long histories in the development of civilizations. In the contemporary world, the pace of long term, temporary migration for these purposes has increased. Nevertheless, those who live outside their society are a small fraction of the world's population, less than 2 percent. Even in economically advanced societies, the vast majority of the population have not resided outside their own country of birth.

Globalization of business has led to the increase in international movement of high level personnel by firms. Managers, scientists, and engineers in global firms can expect to have overseas assignments if they are to have career mobility in the company. Global firms organize manufacturing, distribution, and marketing for a worldwide market and use assets for firm goals with little regard for national considerations. Global strategizing now includes human resource matters, including internal transfers, hiring management and research and development (R&) staff, and training of middle management to inform policy and practice in the firm worldwide in regard to financial controls, facilities management, production processes, and human resource policy.

A major problem for such long term temporary migrants, who have no intention of settling or being assimilated into a new culture, is the maintenance of their ties and the socialization and education of their children. The situation of these migrants differs by area of origin and location and their pastoral care requires attention of ordinaries to use local resources and the migrants themselves to organize pastoral care for them.

The age-old migration for university education continues but has expanded in the modern era. Two new dimensions are the increase in the use of postdoctoral education in the training of research scientists, often at overseas locations, especially in developed countries. Second is the development of government sponsored laboratories with international staffs, such as the European Center for Nuclear Research or National Institutes of Health in the U.S. While university chaplaincies can address the needs of foreign students, it requires attention by chaplains to this special need. Advanced training and research personnel require special attention because they are unlikely to interact with pastoral institutions because of the nature of the work and the culture of science at advanced levels.

Itinerant workers providing live entertainment is a growing international phenomenon. Star performers are often sophisticated enough to access pastoral

care when needed. The more ordinary performer is not. These groups need particular care such as that given to circus performers and cruise ship staff. A dark side of the international entertainment business is the increased criminal activity to organize women and children especially for the sex industry. Help and encouragement for authorities to prevent these activities needs to be supplemented with healing ministry for those victimized by the activities.

Long term, temporary migrants bridge two worlds. The word liminal is applied to them because they are in a doorway between two cultures. The highly skilled temporary migrants often have major influence of economic, cultural, and even political decisions in countries where they do not identify and feel are not their own country. Most cultural institutions are not designed to address their particular needs. Pastors need to pay particular attention to respond to this growing group in the modern world who are in between, neither completely here nor entirely there.

Pontifical Council for the
Pastoral Care of Migrants and Itinerant People

IV WORLD CONGRESS ON THE PASTORAL CARE OF MIGRANTS AND
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**Address of H.E. Archbishop Stephen Fumio Hamao,
President of the Pontifical Council for the Pastoral Care of Migrants and
Itinerant People
at the opening session on 5 October 1998.**

Dear Sisters and Brothers in Christ, and all Participants to this Congress,

I am very happy and grateful today for this opportunity of being able to offer this opening greeting address as my first public act as the President of the Pontifical Council for the Pastoral Care of Migrants & Itinerant People. I could hardly have imagined a better and more significant setting for the beginning of my new service than the present event: the IV World Congress on the pastoral care of migrants and refugees.

I think that this Congress, at the dawn of the Third Millennium, is particularly significant and important for the whole Catholic Church throughout the world, since we are now almost at the end of the 20th century and on the threshold of the 21st century.

The first sentiment I wish to express is of my profound veneration and gratitude toward His Holiness Pope John Paul II who has called me to Rome to serve him directly in his worldwide solicitude for the pastoral care of the many millions of our brothers and sisters who for whatever reason - are removed from their homes and their lands.

I wish likewise to express my profound esteem and appreciation to my predecessor in the office, His Eminence Cardinal Giovanni Cheli, who wisely and tirelessly guided the Pontifical Council during the past twelve years. Much indeed has been accomplished under his guidance and if this Congress on one hand coincides with the beginning of my office, on the other is and wants to be a very fitting and solemn crowning of his endeavors.

As you already know, the Holy Father has appointed me as President of this Council this year on the 15th of June. Since we are new to one another, please allow me to take this occasion to introduce myself.

Until I received the appointment to this Council, I was the resident Bishop of the Yokohama Diocese in Japan. During my 18 years as Bishop of the Yokohama Diocese, many changes occurred in the diocese and in Japan due to political unrest and changing economic situations in many parts of the world. From 1980 to 1989 Japan received many "boat people" from Vietnam who were fleeing the Communist Regime. Several of these Vietnam refugees entered the Japanese

Catholic Major Seminary and became priests. I ordained one of them for the Diocese of Yokohama in 1994. During the 90's, there was a large influx of laborers seeking employment. Most of the migrant workers came from the Philippines and from South America, especially from Brazil, Argentina and Peru. Those who came from Latin-America are descendants of former Japanese emigrant workers. The vast majority of the migrant workers from Latin-America are baptized Catholics. With the influx of migrant workers, the Catholic population of the Yokohama Diocese has more than doubled. Japanese Catholics of the diocese number 50,000 but there are more than 70,000 Catholic migrant workers. These migrant workers have presented a great challenge to the Church to provide for their spiritual needs. Many parishes have responded to their needs by providing the Sunday Liturgy in their native languages and giving administrative assistance to their physical needs.

In 1989 I was asked to be the chairman of the Office for Human Development (OHD) within the Federation of the Asian Bishops' Conferences (FABC). While holding the post for seven years, I had many opportunities to observe the conditions of foreign migrants in several Asian countries and to recognize their need for pastoral care. In 1990 the Yokohama Diocese had the honor of hosting the Asian Institute for Social Action (AISA YOKOHAMA) for one week in the city of Yokohama. The Institute focused on the condition of foreign migrants in the Yokohama Diocese. First, there was an "immersion experience" of the conditions of those laborers. Following on the "immersion experience" there was a social analysis and theological reflections on those realities performed by experts. The Yokohama Diocese utilized the conclusions of AISA YOKOHAMA in forming its pastoral plan for the care of migrants. The diocese established a new Diocesan Commission which is called "Solidarity with Foreign Migrants in Japan" which consists of a Philippine Desk, a Korean Desk and a Latin Desk. The various desks are supplied with full-time staff members who are assisted by volunteer workers. As you know, from April to May this year the Special Asian Bishops' Synod was convened here in Rome. The Synod highlighted the many social problems that exist in Asian countries, insisting on the importance of the pastoral care of migrants and refugees. After serving the Church on a diocesan level and on an Asian level with the FABC, I am happy to be able to serve the Universal Church as President of this Council on a global level.

We are now at the end of the 20th century. It is a century which has witnessed amazing scientific and technological development. We have watched in amazement as a human being set foot on the surface of the moon. We have seen science reach into the microcosmic world with genetic engineering of vegetative and animal life. But at the same time, we have been saddened at the sight of many nations being torn apart due to internal conflicts caused by ethnic and racial hostilities. Those conflicts have caused the emigration of large masses of refugees seeking security in other countries. Science has produced enormous development, but sadly the human heart has not witnessed a similar advancement. Deep-seated hatred between ethnic groups is on the increase. The real "sign of the times" is seen in the phenomenal increase in the number of refugees and migrants.

However, the mass migrations can also be viewed in a positive manner. As refugees cross national boundaries, they carry with themselves their culture and their way of life. Such intermingling of national groups can be the source of better mutual understanding and cooperation between nations. The migration of disrupted people is forcing the various nations involved to be internationalized. Nations are no longer uni-cultural but multi-cultural. Nations no longer exist for

the preservation of only one national group of people. Nations are more and more becoming a miniature United Nations consisting of people of many different nationalities. St. Paul in his letter to the Ephesians said: "You Gentiles are not foreigners or strangers any longer you are now fellow citizens with God's people and members of the family of God." (2, 19) The Third Millennium will be an era of internationalization and globalization which will overcome the barriers of hatred, prejudice and discrimination between nations and ethnic groups. In order to attain such a lofty ideal, each of us should first strive to overcome his or her own prejudices and discriminations toward certain people or races. The Catholic Church, which has a global vision and works toward peace and reconciliation among all people, must continue to witness to this Gospel value in the face of the whole world.

As we are about to open this IV World Congress I wish to express my gratitude to my staff and sincere appreciation to all of you who have accepted the invitation to attend. I welcome and greet you all very cordially. Unable to mention each and all of you by name, as I would like, I acknowledge with gratitude the presence of their Eminencies the Cardinals here present, the Archbishops and Bishops, among whom are Presidents of Bishops' Conferences and of Commissions for the pastoral care of migrants. To the priests, religious and laity from the one hundred and three countries here represented, goes my heartfelt thanks for their generous work. A special word of appreciation to the scholars, researchers, leaders of national and international institutions who dedicate their labors and studies to the multifaceted phenomenon of human mobility.

As we open the Congress, I invite all of you to take an active part in receiving and in sharing the richness of each one's expertise and experience. We wish to keep foremost in mind the "persons" who are our concern: the men, women and children migrant, refugee or displaced. As Christians, we know that they are our brothers and sisters, whom we truly love, for whom we demand justice, whose dignity we uphold. Then we shall be humble and attentive in listening to different voices, well aware that complete and final solutions are beyond one's reach, but confident that we can all contribute to make a better world for the migrant, the refugee and the displaced.

With these prayerful wishes, I declare open the IV World Congress on the Pastoral Care of Migrants and Refugees.

Thank you very much for your kind attention.

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KEY ISSUES IN INTERNATIONAL MIGRATION TODAY: TRENDS

Prof. Graeme Hugo

One of the most pervasive features of the contemporary world on the eve of the third millennium is greater human mobility. While the stereotype of the majority of the world's residents being born, living most of their lives and dying in the same locality has been exaggerated in the past it has no applicability in the contemporary world: the last two decades have seen a massive increase in the area over which most people range to seek their living and expand their experience. Part of this increase in mobility has seen more people than ever before cross national boundaries both temporarily and on a more or less permanent basis. The United Nations (1998) estimates that in 1990, 120 million of the world's citizens were living outside of their nation of birth. However many times more are spending a significant amount of their lives working or studying outside of their country of birth without shifting permanently. The paper documents the increasing scale and complexity of migration indicating that net internal migration gain now accounts for 45 percent of population gain in More Developed Countries and net loss is equivalent to 2.8 percent of population growth in Less Developed Countries. Trends in refugee and humanitarian movement, international labor migration and other movements are documented. Over the last two decades the United Nations population survey has shown that the proportion of nations with policies to reduce immigration have increased from 6 to 33 percent. One of the major global issues is the extent to which the large volume of contemporary temporary labor movements evolve into permanent settlement.

The causes of the expansion of international migration to encompass most nations in the world are then examined. The relevance of each of the main theories are discussed. A number of elements in the last two decades have led to an unprecedented increase in mobility...

- Differences between nations and core and periphery areas within nations with respect to job opportunities and wage levels have greatly increased. This has been exacerbated by international variations in fertility declines beginning in the 1970s.
- There has been a massive cheapening of the costs of travel which makes ranging over a wide area in search of employment a much less costly proposition than in the past.
- The linkages between nations have been exponentially increased by a Liberalization of economies and vast expansion of world trade as well as tourism flows, the expansion of multinational companies, etc.
- Mass media has spread information about opportunities elsewhere to the most remote areas on the earth's surface.
- The spread of education has greatly widened the horizons of groups previously

limited in their mobility.

The paper then addresses the issue of undocumented migration. While data on this are poor it is likely that the volume of this movement is at least as great as documented movement. The increasing involvement of agents in this and legal migration is discussed as is the increasing criminal element among them. The growing practices of people smuggling and trafficking in women and children are discussed. The added vulnerability which undocumented migrants experience is one of the fastest growing and most pressing migration issues faced by those working with migrants.

The increased scale and significance of migration of women is then examined. If illegal migrants are in a "double jeopardy" situation due to their migrant and illegal status the increasing number of women involved in this movement are in a triple jeopardy situation because of their gender which exposes them to an even greater risk of exploitation. Exploitation of women encompasses a number of types including sexual exploitation of many kinds. Their risk is exacerbated by the types of jobs which many illegal migrant women go into at the destination. Many work as home-based domestic maids and as a result are outside of the reach of the labor laws of the host nation while many others are engaged in the sex industry. It is clear that migration can both be an empowering and a disempowering process for migrant women depending on the circumstances of the movement.

The role of the family in migration and the impact of migration upon it is one of the most neglected areas of migration research and policy activity. The effects of migration can be positive as when...

- The influx of remittances improve the living conditions of many families and pay for schooling of children and siblings.
- Women are empowered as they take on more decision-making roles in the absence of husbands, brothers and fathers.
- The migration of women undermines patriarchal power within families. However it is clear that the migration is also having negative effects...
- The prolonged absence of spouses and parents is felt very keenly by their partners and children.
- The productivity of family agricultural land declines.
- Divorce rates increase.
- Older people suffer if there is no one left to care for them in their old age.

It is apparent that while the migrant him or herself should be an important focus of concern for policy makers and planners the family from which they come also needs to be considered. In some cultures extended family systems are mobilized to make up for the absence of the migrant to some extent while in others the family left behind are more vulnerable to a range of social and economic problems than they would have been if the migrant were present.

It is incorrect to depict all migrants as victims. Many migrants are very much empowered and gain significantly from the migration process. However it is clear that migration can and does expose many movers to exploitation and abuse. The migrant rarely has the same rights as those of citizens in the country of destination and this is especially the case where the migrant is in an undocumented situation. Many migrants are denied the support of international agencies and conventions and their own country has little or no jurisdiction to help them when they are in another country. While efforts to develop multi-lateral and bilateral systems to protect migrants are proceeding and need to be

redoubled it is clear that much protection will need to be provided by informal support systems often based on migrant networks but also and importantly by non government institutions of one kind and another. It is apparent for example that the Church has a great role to play in this area both in terms of what it can do itself but also in its bolstering, supporting and encouraging the activities of informal support systems like networks.

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INTERNAL MIGRATION

Prof. José de Souza Martins

Independently of the political and economic regime, internal migration is becoming a social problem that is more or less serious in the different countries: Brazil, China, Cuba, USA and various territories in Asia and Africa. There are countries where the number of migrants go beyond hundreds of millions.

It is inevitable that in a Congress like this, organized by the Church and marked by concerns of a pastoral nature, the points of interest regarding internal migration are the pathological consequences that endanger the human condition of the migrant, inevitably considered in relation to the social problems that generate and accentuate them. It is important to examine them from the perspective of the disintegration of fundamental social relationships, like the family and the community.

Today, millions of children and teenagers are born and grow under these precarious conditions, without speaking of the adults whose socialization completely takes place in the context of the temporary and unstable values that exist in the promiscuity of the *favelas*, *tuguri* and other forms of dwelling and urban life at the margins of society as a whole and its values of reference.

Almost all of our knowledge on internal migration comes from demographic and economic studies and from statistical data. But these instruments speak of the number of persons who migrate. They single out the migrant and hide the social units that are actually involved in the drama of migration: families, communities. -

The problem does not lie only in the separation of the family which is divided temporarily, marked by the figure of the absent member, both in the place of origin as well as in the place of arrival. The human presence attributed to the migrants is always that of the absentee, the one who has left or the one who has not yet returned. But the person who leaves is not the one who comes back. Those who return are partially re-socialized in the socialization that takes place at the margins of urban society: among the marginalized, the unemployed, the homeless, those without families. They are re-socialized by a life of solitude, outside the mechanisms of social control exercised by the community and the relatives, in the presumed and false freedom to come and go. They return with another mentality, other tastes, other desires, often with another vision of the world, other morals, another religion. The scale of values of reference is modified to such a point that they partially or totally reject the way of life in the society of origin. Little by little, the family group gets sociologically defined around the figure of the missing parent. As yet, we do not know the extent of the effect of such an

absence in the formation of the basic personality of the young and the new generations.

As a sociologist, therefore, I am interested in the migration phenomenon primarily because it is a problem for the migrant, who is also a victim of migration. The focus of my concern therefore, is the person who is both *migrant and victim* at the same time, even when he does not know or cannot see how it can be so.

I shall venture to suggest a definition of the migrant and, therefore, of an aspect of the concept of internal migration. *Migrants are those who temporarily put their sense of belonging between parenthesis and voluntarily submit themselves to situations of anomie, of suppression of the norms and social values of reference.*

In this sense *it is necessary to consider as a migrant not only the one who migrates, but the whole social unit of reference of the migrant who moves.* The same thing happens when a part of the family remains in the place of origin and the other goes to the place of destination. Everyone suffers the consequences of migration. All of them live each day waiting for the one who is absent. Oftentimes, migration is family migration. Even in these cases, the children who are born in the place of destination, and who are technically not migrants, are victims of migration and fully live the transitory and indefinite way of life in migration.

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WOMEN IN MIGRATION

Dr. Hania Zlotnik

It is estimated that in 1990 women and girls accounted for 48 per cent of all international migrants in the world. That is, although female migrants were still outnumbered by their male counterparts, women and girls were only slightly underrepresented among international migrants. Although these global estimates have been available only since 1995, the realization that women accounted for very large proportions of all international migrants began to take hold in the late 1970s and early 1980s. The “discovery” of women as migrants resulted in a growing volume of research devoted to various aspects of female migration, much of it predicated on the premise that a “feminization” of international migration was taking place. However, as more statistics on the distribution by sex of international migrants became available and systematic efforts were made to assess overall trends in the participation of women in international migration, it has transpired that the feminization of migration is more a myth than a reality. Indeed, our best estimates of global migrant stocks show that already by 1965 female migrants accounted for 47 per cent of all international migrants, implying that, at the global level, the “feminization of international migration” has meant a one per cent increase in the female share of migration.

The global estimates underscore the fact that large numbers of women have been participating in international migration for most of this century and probably during previous centuries as well. In some contexts, women and girls have even outnumbered men and boys over lengthy periods, as in the immigrant flows to the United States. But, more commonly, female migrants had been outnumbered by males, sometimes slightly, sometimes markedly. Such variations are still evident today and the issue is to understand why the participation of women is high in some flows and low in others, or why it has been growing rapidly in some contexts and remaining fairly stable or falling in relative terms in others.

Two key determinants of the participation of women in international migration are the laws and regulations governing the admission of migrants in countries of destination in conjunction with those relating to the management of emigration in the countries of origin, and the interplay of factors determining the status of women in countries of origin and countries of destination. Interestingly, women tend to outnumber men among migrants to developed countries whereas in most developing countries female international migrants are outnumbered by their male counterparts. In developed countries as a whole, women accounted for 49.9 per cent of all international migrants in 1990, whereas the equivalent proportion was 45.9 per cent in developing countries. In general terms, these differences stem from the fact that family reunification is an important reason for the

admission of migrants in developed countries and the admission of family members tends to favor the admission of women. In addition, the social and economic situation of women in developed countries, where they have access to a variety of educational and employment opportunities, and where they are guaranteed rights equal to those of men acts as a magnet for women wishing to be economic and social actors in their own right. In the developing world, in contrast, countries that are major receivers of international migrants generally admit them exclusively for the purpose of working and labor migration continues to be dominated by men. However, one of the important developments of the 1980s was, the increasing participation of women in labor migration directed to developing countries. Although this type of migration has been instrumental in improving the income of the families that women, leave behind, it is not clear to what extent it improves the status of the migrant women themselves and most researchers argue that women reap few benefits from the experience. These issues are discussed in more detail in the paper presented.

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THE WELCOME OF FOREIGNERS YESTERDAY AND TODAY

H.E. Archbishop Francesco Gioia

Today, the presence of foreigners in all countries in the world, particularly in the West, is a phenomenon that, by itself, characterizes our times. We are still unprepared to tackle the theme of “welcoming the foreigner”. We have much to learn. The practice of hospitality in ancient Egypt, ancient Greece, ancient Rome, among the Jews and in the Christian tradition could form a clear point of reference for a culture of welcome.

This paper is a historical *excursus*¹ that includes more than 4,600 years of history².

1. In ancient Egypt

Egypt was the promised land of the poor, the outcast. Among the people that the king and the powerful of the kingdom felt it their duty to help were the hungry, the thirsty, the naked, the sick, the prisoners, the widows and the orphans, the foreigners.

The Egyptian always referred to his religious faith even in his daily choices, as in welcoming. For this reason, they were convinced that, aside from being a guarantee against eventual downturns of the present moment, good deeds towards the indigent prepare a reward for them in the next life; they make human action comparable to divine action since there is always a god that protects the needy and the oppressed.

2. In ancient Greece

Greece is the hospitable country *par excellence*. Both in primitive times as well as in the present historical period, the custom and the duty of providing hospitality are exalted by poets, philosophers and various writers. The dominant concept is that guests are persons dear to the gods and therefore, they must be treated as such also by human persons. The gods are *philantropoi* and *philexenoï*, thus human beings, too, must be hospitable.

Exceptions are not lacking, as in the case of Sparta, who was very hospitable at first, but starting from the VI century BC, he considered foreigners as “infected bodies” and practiced *xenelasia* (sending the foreigner away).

Iliad and *Odyssey* exalt the welcome given to the foreigner in a special way. The

events that are narrated in these two works can also be considered legendary, but the usage and customs that they reflect were those practiced in the world in which the poet lived (around 850 BC)

Also in the Greek civilization, the motives that encouraged welcome to foreigners were ideal. *Philoxenia* (love for the foreigner) is an aspect of *philanthropia* (love for the human person). Religious faith occupies a key position. For the Greeks, fear of God, hospitality and civilization coincide. Therefore, *eusebeia* (religious piety) and *philoxenia* are on the same plane: the gods are honored when human beings are honored.

3. In ancient Rome

In Rome welcome to foreigners cannot compare with that of the Greeks. The continuous state of war in which the city lived made the Romans antagonistic towards the peoples of the Mediterranean world with whom they were directly in contact. Cultural and commercial relationships were established, but they were always relationships between winners and losers, therefore built on mutual mistrust.

All the components of the Roman empire were divided into *dyes* and *peregini*. The latter were the “foreigners”, but they were not considered strangers, and even less as enemies. They too, in a different way, belonged to the empire. The Latin term used to indicate the foreigner is *hospes*, one who lives outside his land of origin. It seems that in more remote times, no distinction was made between this term and *hostis*.

The kind of hospitality that became widespread in Rome was the official or public hospitality offered to magistrates and to State officials of tributary cities. In general, the local rich families assumed such a burden.

Also in Rome, welcome had a religious dimension: the gods were considered *hospitales* and “holy” was the bond formed between host and guest.

4. Among the ancient Hebrews

Welcome is a component of the history and the spirituality of the people of Israel. In fact, there is no instruction in the sacred book that does not come from God. For this reason, all exhortations, the prescriptions regarding hospitality express the will itself of God.

Reference to the divine is the first foundation of Israelite morals, but the in case of welcome to foreigners, the experience lived in Egypt is also recalled. In it, the Israelites experienced the love of JHWH. As a consequence, they should now have the same attitude towards the foreigner as God had towards them, while they were in exile.

Historical motivation becomes more efficacious than a merely theological one. That is why it is constantly called to mind whenever welcome to foreigners is referred to (Ex 22:20; 23:9; Lv 19:34; Dt 5:14-21; 10:8-19; 16:12; 23:8).

Yet, in the history of Israel, there are episodes in which the law of hospitality is seriously transgressed. During the Hellenistic period, the foreigner tried to impose on Israel its own culture and a religious mentality that was far from that of

their fathers. A choice had to be made: either Hebraism or Hellenism. The followers of Esdra chose the first and decidedly lined themselves up against the second, thus rejecting the foreigner. So, the safeguard of the faith resulted in the rejection of everything that led away from it and brought to *xenophobia*.

5. In the Christian tradition

Jesus founded the mission of his disciples on the principle of hospitality (Mt 10:11-14). Rejection of the missionary is an infringement of the law of hospitality, while the least sign of welcome is worthy of recompense: "Anyone who welcomes you welcomes me; and anyone who welcomes me welcomes the one who sent me." (Mt 10:40).

Jesus is identified with the hungry, the thirsty, the pilgrim (*xenos*), the naked, the sick, the prisoner: "In so far as you did this to one of the least of these brothers of mine, you did it to me. In so far as you neglected to do this to one of the least of these, you neglected to do it to me" (Mt 25:35.40.44.45).

The parable of the Samaritan is the paradigm of Christian welcome (Lk 10:29-37). Jesus shattered the wall that divided the various peoples and united them in one single family (Eph 2:14). Now "there is no room for distinction between Greek and Jew, between the circumcised and uncircumcised, or between barbarian and Scythian, slave and free" (Col 3:11), but everyone forms part of the one people of God.

The custom of hospitality is affirmed in the Church since its very origins, as is witnessed by the Fathers. "For the Catholic Church, no one is a foreigner, no one is excluded, no one is distant" (Paul VI, 8.12.1965).

A fruit of the Second Vatican Council was the *Pontifical Commission for the Pastoral Care of Migration and Tourism* (1970), which became the *Pontifical Council for the Pastoral Care of Migrants and Itinerant People* in 1982. Its functions were defined by *Pastor Bonus* (1988).

On this earth we are essentially nomads in time and space: "strangers and pilgrims" (1 Pt 2:11); "our homeland is in heaven" (Phil 3,20). And while we go towards the goal, we have to discover, day after day, that the *other* is not "hell", as Sartre said, but the only true wealth that we have in this world.

IV WORLD CONGRESS ON THE PASTORAL CARE OF MIGRANTS AND
REFUGEES

New Hall of the Synod of Bishops, Vatican City

October 5—10, 1998

**THE WELCOME OF THE STRANGER AS A SIGN OF CIVILIZATION:
FROM HOSTILITY TO HOSPITALITY¹**

H.E. Bishop Kurt Koch

I. Pluralising And/ Or Multiculturalizing

In modern societies pluralism has become a basic principle that is no longer called into question. Nevertheless the prevailing mood towards multiculturalism also poses a big problem for many people and nations today: While in Eastern Europe new nation states — and with them further conflicts of nationalities — have come into existence, the west of Europe is presently being overwhelmed with waves of hostility towards foreigners, racism, and anti-Semitism.

II. Hermeneutic Of Similarity Or Otherness

In history and at present there are two basically different perceptions of the stranger which of themselves produce contrary results for relations with the foreigner

In the *hermeneutic of similarity* the stranger is perceived according to the model of correspondence, in which ultimately one's own identity is sought again in the foreign person. In that line many conceptions and strategies of assimilation and integration expect from the foreign person merely a community of like similar people and, above all, of those made similar.

The hermeneutic of otherness works following the model of contrast. According to it a person can then only really meet another and the stranger and understand him if he gets involved with the other in his otherness.

III. Hostis Or Xenos: Enemy Or Guest

Really different attitudes to the stranger result from these hermeneutics: While in pre-classical Latin *hostis* designated the stranger as well as the *enemy*, among the Greeks *xenos* means the stranger and at the same time the *guest*. This puts a decisive question to contemporary Christianity: How is the stranger looked upon in his surroundings, as *hostis* or as *xenos*. Has contemporary Christianity remained faithful to the biblical tradition of hospitality, or is it not in danger of falling back into the archaic *hostis*-thinking?

IV. The Spiritual Topsoil Of Christianity Hospitality

The main Christian road from hostility to hospitality is only accessible if Christians get rooted anew in the spiritual subsoil of the practice of hospitality as found in the bible and early Church. In that way they make their indispensable

contribution to the acceptance of the stranger and to the development of a culture of hospitality. This contribution lies above all in the recollection of the universal ecclesial constitution of the Catholic Church, in revitalizing the awareness of baptism, and in the practice of the universal table communion of the Eucharist.

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IRREGULAR MIGRATION: ISSUES FROM THE ASIAN EXPERIENCE

Rev. Fr. Graziano Battistella, c.s.

Irregular migration is a major issue for many governments around the world. This paper examines it from the perspective of the Asian experience, particularly in view of the fact that the recent financial and economic crisis that hit Asia will most likely generate additional irregular migration in and from the region. In the Asian experience, irregular migration is mostly a response to inadequate migration policies, it is the result of employment practices and it is the consequence of migrant labor recruiting. Trafficking of migrants, particularly of women and children for sex exploitation, constitutes the most disturbing form of irregular migration.

Although accurate numbers on irregular migration cannot be produced, estimates indicate that irregular migrants in East and Southeast Asia are approximately 2.2 million. Many of them face the threat of deportation, as a response of receiving governments to increasing unemployment because of the crisis. However, the first attempts to repatriate irregular migrants have found opposition from employers who cannot find substitution in the domestic labor force. This proves once again that migrants do not compete in the same labor market as national workers, or that employers do not intend to improve working conditions and are encouraging irregular migration to fill those jobs.

Policies to deal with irregular migration have emphasized mostly the control aspect. Much less was done to ensure that the rights of irregular migrants are respected. In fact, only two countries in Asia (the Philippines and Sri Lanka) have ratified the International Migrant Workers Convention.

In looking for similarities and differences between the Asian experience on irregular migration and the experience of other regions, it appears that there are many aspects in common. The root causes of irregular migration are the profound economic imbalances, exasperated by globalization and the increasing devaluation of labor. Irregular migrants are employed in particular in construction, manufacturing (small firms) and services, but also in seasonal agricultural jobs. Irregular migration occurs particularly between neighboring countries and it requires intermediaries (recruiters, transporters, traffickers, corrupt immigration officers). However, migration networks also play a crucial role in providing the information necessary to irregularly migrate and find employment. Transit countries play a crucial role, since migrants encounter abuse and deprivation at the very beginning of their journey. Conditions for irregular migrants are dismal in all regions, regardless of the fact that traditions of respect for human rights are different. Policies against irregular migration (border control, sanctions against

intermediaries and employers, reduction of social benefits) have not been successful. Regularizations reduce the number of irregular workers, but only temporarily, since the measures do not properly address the root causes.

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**PRINCIPLES AND CRITERIA FOR A FRUITFUL COEXISTENCE,
BEYOND RACISM AND INTOLERANCE**

Prof. Adriano Bausola

1. Christianity - more broadly the Old and the New Testament - with monogenism founded on monotheism, and specifically Christianity with Christ, the Savior of every person, excludes every form of racism.

Revelation casts heavy doubts on some mass tendencies which point to a unity founded on blood relations, on the interests of the clan, of compact and closed groups.

As Lévinas says, "Love for our neighbor is a brotherhood in which, among 'brothers'... the relationship with the uniqueness of the other is experienced. A relationship of the individual with the individual, in the invariable individuality of each one. Love for the foreigner, therefore, of the individual towards the individual.

2. The present paper, as an offshoot of this fundamental inspiration, develops three particular topics. which are important first and foremost because of the attitude that westerners should have regarding the other worldwide cultures, and concerning relations with immigration from Third World countries.

3. The first topic deals with the duty of openness, of interest in the values present in the cultures of developing countries, openness and interest that must however be understood properly to avoid falling into indifferentism, that puts everything at the same level and considers everything relative, even with respect to true and essential values. It has to be mentioned here that statements affirmed by many persons in the West today, under the pretext that there is complete equality among all cultures, imply the conviction that objective and universal values do not exist. If there would be no values of such a kind, then it would certainly be reasonable not to make any distinction among the different cultures according to the degree by which they respect basic values.

Those instead who believe in the reality of universal human values cannot just put them between parentheses because of the presumed duty to respect everything, thus making everything equal.

4. The second topic concerns the support of developing peoples. In its universality, Christianity asks for a commitment that would transform the world and that respects all persons (including the future generations), respecting in each person that creativity and resourceful freedom that generates not only

science and technology, but also art, law, social life, in multiple forms. If the west would know how to recover the sense, including the religious one, of its very own technological and scientific commitment, it would also know how to single out criteria for a development that would recognize its duties, of auto-limitation at times, for the sake of universal human ends, towards a greater respect for the needs of developing countries.

5. The third topic is that of welcome accorded to immigrants from the Third World, an increasingly important and sensitive topic. This problem also implies those that are raised by the diffusion of Western values beyond the boundaries of the west. Here, various concrete lines of action are proposed, in the effort to assure a welcome that respects the *Volksgeist* of the immigrant ethnic groups as much as possible, using the theory and the experience of plurality, dear to Catholics, as one of the points of reference.