

1952

Apostolic Constitution

Exsul Familia Nazarethana

Pius XII

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INTRODUCTION

[1]

The émigré Holy Family of Nazareth, fleeing into Egypt, is the archetype of every refugee family. Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native and, his beloved parents and relatives, his close friends, and to seek a foreign soil.

For the almighty and most merciful God decreed that His only Son, “being made like unto men and appearing in the form of a man,”¹ should, together with His Immaculate Virgin Mother and His holy guardian Joseph, be in this type too of hardship and grief, the firstborn among many brethren,² and precede them in it.

[2]

In order that this example and these consoling thoughts would not grow dim but rather offer refugees and migrants a comfort in their trials, and foster Christian hope, the Church had to look after them with special care and unremitting aid. She sought to preserve intact in them the Faith of their fathers and a way of life that conformed to the moral law. She also had to contend strenuously with numerous difficulties, previously unknown and unforeseeable, which were encountered abroad. Above all, it was necessary to combat the evil work of those perverse men who, alas, associated with migrants under the pretext of bringing material aid, but with the intent of damaging their souls.

[3]

How serious and grave would be the reasons for anxiety and anguish had the Church’s spiritual care been lacking or found wanting in the past or the present! The disasters would have been more lamentable than those of the tragic days of St Augustine! Then, the Bishop of Hippo insistently urged his priests not to leave their flocks without pastors during the oppressive catastrophes. He reminded them what benefits their presence would bring and what havoc would inevitably follow if their flocks were abandoned.

[4]

When the priests are absent, what ruin for those who must leave this world either unbaptized or still chained by sin! What sadness for their friends, who will not have them as companions in the repose of eternal life! What grief for all, and what blasphemy by some, due to the absence of the priest and of his ministry.

One can readily understand what the dread of passing evils can do, and what great eternal evil follows! On the other hand, when the priests are at their posts they help everyone with all the strength the Lord has given them. Some are baptized, others

*make their peace with God. None is deprived of receiving the Body of Christ in Communion; all are consoled, edified and urged to pray to God, Who can ward off all dangers.*³

TITLE I

[5]

The Church's Motherly Solitude for Migrants

Holy Mother Church, impelled by her ardent love of souls has striven to fulfil the duties inherent in her mandate of salvation for all mankind, a mandate entrusted to her by Christ. She has been especially careful to provide all possible spiritual care for pilgrims, aliens, exiles and migrants of every kind. This work has been carried out chiefly by priests who, in administering the Sacraments and preaching the Word of God, have labored zealously to strengthen the Faith of the Christians in the bond of charity.

Let us briefly review what the Church has done in this matter in the distant past and then discuss more fully the implementation of this work in our own times. [6]

First, let us recall what the great St. Ambrose did and said when that illustrious Bishop of Milan succeeded in ransoming the wretched captives who had been taken after the defeat of the Emperor Valentine near Adrianopolis. He sacrificed the sacred vessels in order to protect the destitute ones from physical suffering and to relieve them of their pressing spiritual dangers which were even a greater hazard. "For who," said Ambrose, [7]
is so callous, unfeeling, herd-hearted and cruel that he does not want men saved from death and women from barbarous attacks worse than death?

*For who is not willing to rescue girls and boys or little children from the service of pagan idols, into which they have been forced under pain of death? We have not undertaken this work without reason; and we have done it openly to proclaim that it is far better to preserve souls for the Lord than to preserve gold.*¹

Equally noble were the vigorous ardent labors of bishops and priests who sought to bring to newcomers the blessings of the true Faith and to introduce them into the social customs of these new countries. They also facilitated the assimilation of the uncultured invaders whom they introduced both to the Christian religion and to a new culture. [8]

We indeed are happy to recall those religious orders founded specifically to ransom prisoners. Their members, burning with Christian love, endured great hardships on behalf of their enchained brothers for the purpose of liberating, or at least, of consoling many of them. [9]

With the discovery of the New World, Christ's priests were the tireless companions of the men who founded colonies in those far distant lands. It was these priests who made sure that these colonists would not desert Christian ways nor become proud [10]

because of the riches acquired in the new lands. These priests also wished to move forward suitably and readily as missionaries to teach the Gospel to the natives, who previously were entirely ignorant of the Divine Light. And they zealously proclaimed that the natives were to be treated as brothers by the colonists.

We must also mention those apostles of the Church who labored for the relief and conversion of those Negroes who were barbarously deported from their own land and sold as slaves in American and European ports.² [11]

We wish also to say a few words concerning the unceasing care exercised in behalf of pilgrims by a number of devout associations. Providentially set up during the Middle Ages, these groups flourished throughout the Christian world, and especially here in Rome. Under their influence, innumerable hospices and hospitals for strangers, churches and national societies were established. Many traces of them are found even today. [12]

Especially worthy of note were the Pilgrims' Halls: Saxon, Frankish, Frisian, which by the 8th century had been established around the Vatican beside the tomb of St. Peter, Prince of the Apostles. These Halls housed visitors from countries north of the Alps who had journeyed to Rome to venerate the memory of the Apostles. [13]

These Halls were provided with their own churches and cemeteries, and staffed by priests and clerics of their respective nationalities, who provided for the material and spiritual welfare of their people, especially the sick and the poor. In the following centuries other monasteries were built, with their associated hospices for pilgrims. Included among them were Ethiopian or Abyssinian, Hungarian and Armenian Halls. All this happily echoed words of the Apostle Paul: "... sharing the needs of the saints, practising hospitality."³ [14]

This experience proves that the sacred ministry can be carried on more effectively among strangers and pilgrims if it is exercised by priests of their own nationality or at least who speak their language. This is especially true in the case of the uneducated or those who are poorly instructed in the Catechism. The Fourth Lateran Council solemnly affirmed that this rightly was so, declaring in 1215: "We find in most countries, cities and dioceses in which people of diverse languages who, though bound by one Faith, have varied rites and customs. Therefore we strictly enjoin that the Bishops of these cities or dioceses provide the proper men, who will celebrate the Liturgical Functions according to their rites and languages. They will administer the Sacraments of the Church and instruct their people both by word and by deed."⁴ The Church has followed this instruction scrupulously, even down to our own days. [15]

Indeed, as we know, special parishes have been established for the various languages and nationality groups. At times, even dioceses have been established for the different rites. It is this aspect to which we now turn our attention. [16]

Such parishes, most frequently requested by the emigrants themselves, were a source of great benefit both to dioceses and to souls. Everyone recognizes this and respects it with due esteem. Therefore, the Code of Canon Law duly provides for [17]

them (Can. 216, 4). And as the Holy See gradually gave its approval, numerous national parishes were established, especially in America. Very recently, to cite but one example, parishes were set up, by decree of the Consistorial Congregation, for the Chinese living in the Philippine Islands.⁵

Indeed, there never has been a period during which the Church has not been active in behalf of migrants, exiles and refugees. But to be brief, we will recount only her work of recent years. [18]

It is well to begin this survey by mentioning the fifty volumes preserved in the Vatican Archives: *Holy See's Care in behalf of the French*.⁶ Truly they constitute a magnificent proof of the never-ending devotion of the Roman Pontiffs to the hapless persons banished from their country by revolution or war. [19]

These volumes reveal the fatherly care taken of the French by our predecessors Pius VI and Pius VII. Driven from their native land, many of these émigrés were received with open arms in the Papal State, and particularly in Rome, while others took refuge in other countries. [20]

We are happy to mention Blessed Vincent Pallotti, the eminent founder of the Catholic Apostolic Society. We ourselves have called him the “pride and glory of the Roman Clergy” and at the beginning of the recent Jubilee year, we gladly announced that he was among the resplendent company of the Beatified. Urged on by love of souls and eager to strengthen the Catholic Faith of Italian immigrants in England, Blessed Vincent sent several of his Congregation to London to provide for the spiritual care of their people. Our predecessor Pius IX granted Blessed Vincent’s request for permission to collect funds for the construction of a new church building in Landon which was to be dedicated to the glory of God in honor of St. Peter, Prince of the Apostles, and it was intended chiefly for Italian immigrants.⁷ [21]

Toward the end of the 19th century, when the social means of prosperity became available to the poor in a manner previously unknown, great waves of people left Europe and moved especially from Italy to America. As usual the Catholic Church devoted special effort and care to the spiritual welfare of these emigrants. Inspired by devotion towards her exiled sons, she has through the centuries been ever quick not only to approve new methods of Apostolate, more suitable to the progress of peoples and the changed circumstances of the times, but she has also zealously integrated them into this new social system, for she is ever careful to warn of the dangers that threaten society, morality, and religion. [22]

The record of our predecessor Leo XIII provides clear evidence of the Holy See’s diligent solicitude, a solicitude which became more ardent as public officials and private institutions seemed the more dilatory in meeting the new needs. Leo XIII not only upheld vigorously the dignity and rights of the working man but also defended strenuously those emigrants who sought to earn their living abroad. On July 9, 1878, when he had been Pope for only a year, he graciously approved the Society of St. Raphael, established by the Bishops of Germany to aid emigrants from that nations.⁸ Through the years, the Society worked advantageously in behalf [23]

of emigrants in the ports of departure and arrival, and aided other nationalities, such as Belgian, Austrian and Italian, as their own.

Later, in an Apostolic Letter of 1887, he approved as most beneficial and timely the project of the Servant of God, John Baptist Scalabrini, then Bishop of Piacenza. The plan was “to found an institute of priests ready and willing to leave their native land for remote places, particularly, for America, where they could carry on the priestly ministry among the numerous Italian Catholics, who were forced by economic distress to emigrate and to take up residence in foreign lands.”⁹ [24]

Then, aided by energetic priests and far-sighted prelates, this apostolic man, whom we ourselves in 1946 proclaimed most valuable to the Church and State,¹⁰ founded a Society of priests. In the apt words of Leo XIII, in the letter which we shall mention later, Leo said: “In that Society, priests burning with love of Christ gather together from all parts of Italy to devote themselves to studies and to practices of these duties and ways of life that would make them effective and successful ambassadors of Christ to the Italians scattered abroad.”¹¹ [25]

Thus was founded a new religious community, the Missionaries of St. Charles for Italian Emigrants. The Servant of God John Baptist Scalabrini is honored as its Founder. [26]

We are happy likewise to mention another letter that the same great Leo, our predecessor, sent the following year to the Archbishops and Bishops of America.¹² Fortunately that letter inspired many new projects and developed an eager rivalry in giving aid to the emigrants. Numerous priests, as well as many members of religious communities journeyed to every part of America in order to help their scattered brethren. At that same time, societies and institutions were established to aid the masses of emigrants from Italy, Germany, Ireland, Austria, Hungary, France, Switzerland, Belgium, Holland, Spain and Portugal, and very prominent national parishes were established. [27]

In his wisdom and charity, Leo XIII did not neglect mere temporary migrations or those migrations within Europe. More than one letter from the Secretary of State to the Italian Bishops testifies clearly to this concern of the great Pontiff.”¹³ [28]

Again inspired by the earnest call of Leo XIII and impelled by the love of souls, Jeremias Bonomelli, Bishop of Cremona, founded an Agency for the Assistance of Italians who had migrated to other parts of Europe. From this Agency arose many institutions and flourishing centers of civic education and welfare. In 1900, devout priests and eminent laymen attracted to the work founded successful “missions” in Switzerland, Austria, Germany and France. So that such a beneficial work might not cease, with the death of Bonomelli our predecessor Benedict XV entrusted Ferdinand Rodolfi, Bishop of Vicenza, with the care of Italians who had emigrated to various countries of Europe.”¹⁴ [29]

It is well also mention here, those numerous institutions for the education of boys and girls, the hospitals and other welfare agencies most beneficially established for the faithful of various language groups and national origins. These institutions daily [30]

became more and more prosperous. It is in this type of work that St Frances Xavier Cabrini stands out most brilliantly. Advised and encouraged by that Servant of God, John Baptist Scalabrini, this saintly woman was also supported by the authority of Leo XIII of happy memory. The Holy Father persuaded her to look westward rather than towards the East.¹⁵ Having decided to go to North America, she persevered in her missionary under-takings with such love that she herself reaped the richest harvests. Moreover, because of her extraordinary devotion and outstanding work for Italian emigrants, she was rightly called the “Mother of Italian Emigrants.”¹⁶

It is to our predecessor St. Pius X that we must attribute the systematic organization [31] of Catholic labors in behalf of emigrants in Europe, in the East and in America. While he was still a pastor in Salzano, he went to the assistance of those of his beloved people who were emigrating, seeking to assure them a safe voyage and a secure living in the new country. Later, as Pope he looked with a special care after the uprooted and dispersed sheep of his universal flock and made special provision in their behalf.

St. Pius X was a flame with love for the faithful who had emigrated to distant lands, [32] such as North and South America. The zeal of the Bishops and priests in welcoming them was a great joy to him, as is clearly evident from a letter he sent the Archbishop of New York, on February 26, 1904. In this letter he praised and approved the concern the Archbishop had shown for Italian immigrants to guard them from many dangers and help them to persevere in the practice of the Faith of their Fathers. He also praised the Archbishop’s efforts in founding a seminary for the proper training of priests from the Italian community.¹⁷

St. Pius’ interest is also attested by remarks he made in an address to pilgrims from [33] the Argentine Republic¹⁸ and in a letter to the Bishops of Brazil¹⁹ and similarly in letters to the Superior General of the Missionaries of St. Charles²⁰ and to the Director of the Antonian Society. Likewise to the President of the Catholic Society for Immigrants, which had been recently founded in Canada.²¹

As a matter of fact the Missionary Society of St. Anthony of Padua was established [34] in 1905 with the approval of St. Pius X specifically to provide proper spiritual care for the emigrants both during the voyage and in the ports of disembarkation and after their settlement in their adopted countries.²²

As to Italy itself, most important were the regulations issued by the Secretary of [35] State of the Bishops of that land.²³

Both the Bishops of the emigrants and those of the émigrés constantly kept the [36] Consistorial Congregation informed of their conditions.²⁴ The same Consistorial Congregation carried out promptly the Pontiff’s order by properly reorganizing existing agencies for migrants and by setting up new agencies where necessary, as well as recommending to Bishops the establishment of committees and sponsorships on behalf of emigrants.²⁵

In his great solicitude, St. Pius X did not confine himself to one method of spiritual [37] aid. Because of the hardships and the circumstances of the places in which they

found themselves, some people, after emigrating from Europe to distant lands, were contracting marriage without the canonical formalities and even resorted to attempted marriage. Since such formalities were designed to prevent certain highly undesirable evils, the Pontiff was anxious that they be fully observed. When he learned of their neglect, he directed the Congregation of Sacraments to issue instructions concerning proof of freedom to marry and, likewise, the notification of the contracted marriage.²⁶ These instructions were issued again,²⁷ by the same Congregation a few years later and afterwards even these were supplemented by prudent rules for the benefit of migrants contracting marriage by proxy.²⁸

While the great St. Pius X was governing the Universal Church, special rules were promulgated for the priests and laypeople of the Ruthenian Rite living in the United States, even a Ruthenian Bishop was assigned to them²⁹ and still another Ruthenian Bishop was entrusted with the spiritual care of Catholics of the Rite who were resident in Canada.³⁰ [38]

Under the same pontificate, a society for the extension of the Catholic Church was founded in Toronto, Canada. This worthy society was abundantly successful, for it protected from the inroads of heretics the Ruthenian Catholics living in Northwest Canada.³¹ The rules governing the relations between the Canadian Hierarchy and the Ruthenian Bishop, and between the priests and laity of both rites, were clearly established.³² [39]

In Rome, the Church of Our Savior and its adjoining rectory on the Via delle Coppelle were given to the Rumanian Bishop from the ecclesiastical province of Fagaras and Alba Julia.³³ [40]

The most important, however, of all the measures in behalf of the emigrants was the establishment, in the Consistorial Congregation, of the Special Office for the Spiritual Care of Migrants. “Its purpose,” in the words of St. Pius X, was: *To seek out and provide everything to improve the condition of the migrants of the Roman Rite in all that pertains to the welfare of souls. With regard to migrants of Raster, Rites, however, the rights of the Congregation for the Propagation of the Faith are to be preserved. This Congregation may, within its competence, make appropriate provision for them. The Special Office, however, has exclusive charge of migrants who are priests.*³⁴ [41]

Neither could provision and guidance for migrant priests be neglected. Indeed the Holy See had long before cared for them through the Congregation of the Council³⁵ and through the Congregation for the Propagation of the Faith for clerics of Oriental Rites,³⁶ as well as through the Consistorial Congregation.³⁷ Since, in fact, some of the priests who emigrated overseas were victimized by material comforts and overlooked the welfare of souls, timely rules were published by the same Consistorial Congregation. The rules applied also to priests “discharging their mission among farmers and other workers.”³⁸ By these rules potential abuses would be rooted out and penalties fixed for violations. [42]

In another decision of the Consistorial Congregation, those rules were made to [43]

conform with the Code of Canon Law,³⁹ published a short time before, and they are still beneficially in force. As time passed, other regulations were added by the Congregation for the Oriental Church⁴⁰ and by the Congregation for the Propagation of the Faith,⁴¹ each for priests under its own jurisdiction.

The same Pontiff must also be credited with the beginning of the Roman College established for the benefit of Italians who had emigrated to other lands.⁴² Young priests from the secular clergy were to be given a special course of studies and be trained for the sacred ministry among emigrants. In order that the number of students might correspond to the need, he urged the Italian Bishops, and particularly those who had an ample supply of priests, “to send to the college any of their priests who seemed qualified.”⁴³ [44]

Finally in the last days of his pontificate, when this saintly Pontiff was heartbroken at the prospect of a catastrophic war and was about to receive his eternal reward, it was he who personally, as a most loving father, drew up the by-laws of the College subsequently turning them over to the Consistorial Congregation for publication. [45]

Earnestly following the distinguished path of his predecessor, and accepting the care of migrants as an inheritance bequeathed to him, the Pontiff Benedict XV had scarcely ascended the Chair of St. Peter when he secured the residence for the above mentioned College at St. Apollinaris.⁴⁴ The Holy See, at this time, was providing a great deal of financial war relief for the areas ravaged by war easing inflicted on the victims. Hence the Vatican could no longer support the College single-handedly. It was then that the Consistorial Congregation did not hesitate to ask the Bishops of Italy and America for funds to maintain it.⁴⁵ [46]

In order to assist Catholic endeavors in behalf of the spiritual care of Italian migrants, this same Congregation requested the Bishops of Italy to establish an annual day for taking up a collection for this work.⁴⁶ Later, it directed that every pastor should each year offer one Mass for the intention of the Holy Father, instead of pro populo, and should contribute the offering from such Mass to the apostolate in behalf of emigrants.⁴⁷ [47]

Full well do all know, especially migrants and missionaries, that this money was exclusively spent to support relief agencies which were established in foreign lands to provide timely and secure aid to migrants, “whose Catholic Faith and Catholic practices were often threatened with almost incredible dangers.”⁴⁸ In fact, these agencies are either under the direction of the Consistorial Congregation or of missionaries of religious communities of men or women. [48]

The same Pontiff proposed to the Bishops of Calabria that ecclesiastical sponsorships be established for the benefit of Italian migrants.⁴⁹ [49]

Foreign workers were then pouring into Brazil from Europe; some in the hope of becoming prosperous, others driven by want. Benedict XV, therefore, earnestly requested the Archbishop of Sao Paulo and the other Bishops of Brazil to undertake their care, with the cooperation of their good Brazilian priests,” so that the new workers would not, once they had left their native countries, give up the Christian [50]

customs of their ancestors.⁵⁰

Benedict XV also recommended the same practices to the Bishop of Trenton, while praising his great diligence in this work. For, when an Italian community developed in that diocese, a church and an adjacent building were immediately erected for them. In fact, the Pontiff expressed his ardent wish that Italian immigrants would be the object of the same solicitude and assistance everywhere in the United States.⁵¹ [51]

At this same time, Benedict XV also interested himself in those Italians who were leaving their homes and migrating temporarily into other parts of Italy, as the women who work in the rice fields do even today.⁵² [52]

Later, he very wisely decided to appoint a prelate, who, empowered with the necessary faculties and free from diocesan duties, could devote himself entirely to the spiritual welfare of Italian migrants. It was, therefore, in 1920 that Benedict XV established the office of prelate for the Italian migrants⁵³ with the exclusive duty of choosing missionaries destined for such work. The function of the office was also to assist and supervise them and to direct the College for priests who were to be assigned to provide religious and moral guidance to Italian emigrants abroad. So as to speed the development of this College, he set up the following year new by-laws to govern it in a manner more adapted to the needs of the times and circumstances.⁵⁴ [53]

Deeply moved by the tragic distress of numberless men taken prisoners in the prolonged disastrous war, Benedict XV directed that the bishop of the dioceses in which prisoners were held should without delay appoint one or, if necessary, several priests, sufficiently familiar with the language of the prisoners, to provide for their care. "The priests chosen for this work should do everything possible for the welfare of the prisoners, whether it be for their souls, or for their physical health. They should console them, help and assist them in their manifold needs, which at times prove so pressing."⁵⁵ [54]

As the war continued, he appointed a special Ordinary to care for the spiritual needs of refugees who had entered Italy.⁵⁶ And he did not ignore the very grave dangers of corruption to which German citizens, including many Catholics, were then exposed, compelled as they were in the misfortunes of war, to seek other lands to obtain the essentials of life. The Consistorial Congregation therefore urged the Bishops, not only of Germany but also Central Europe, to consider the problem of migrants carefully; to discuss it in their meetings and episcopal conferences and then to provide necessary means for the immediate and proper alleviation of such great need. [55]

At the same time, he pointed out the advantage of expanding the activities of the Society of St. Raphael. It had, before the war, offered innumerable benefits to all travelers providing every kind of aid suggested by prudence and charity.⁵⁷ [56]

Later in 1921, the Archbishop of Cologne was appointed patron of the St. Raphael Society, founded in 1904, so that this Society might provide for the religious care of German-speaking Catholics then living in Italy.⁵⁸ And this same Society in the [57]

following years also undertook the spiritual care of Germans throughout Western Europe.⁵⁹ With the appointment of the Bishop of Osnabruck as its second patron, it cared for Germans in Eastern Europe and even outside Europe.⁶⁰

When civil war flared up in Mexico, a number of Mexican Bishops, priests, religious and many laymen were unjustly expelled from their native country and sought refuge in the United States. Benedict XV warmly commended them to the charity of American Catholics, writing first to the Bishop of San Antonio⁶¹ and then to the Archbishop of Baltimore, through whose generosity poor boys destined for the priesthood were received into the seminary. Such interest was, as the Pontiff said, “a great satisfaction to us.”⁶² [58]

We recall also what the same Pontiff very wisely did in behalf of the faithful of the Oriental Rites. The spiritual assistance provided to the Catholics of the Greek-Ruthenian Rite, who had emigrated to South America, was widely extended.⁶³ A Seminary for the Italo-Greek boys was founded at the Monastery of Grottaferrata near Rome.⁶⁴ The diocese of Lungro in Italy was established for Catholics of the Greek Rite who had once lived in Epirus and Albania, but had fled the Turkish Rule and reached Italy, settling in Calabria and Sicily.⁶⁵ [59]

Nor do we consider it out of place to mention the decree of the Congregation of Rites, designating Our Lady of Loreto the heavenly patroness of those who travel by air. “May they who confide in her protection arrive safely at their destination.”⁶⁶ [60]

We ourselves desired that the faithful should have an opportunity of going to Confession while travelling by air. We, therefore, later decreed that the permission granted to priests by Canon 883 of the Code of Canon Law, giving faculties for hearing confessions while travelling by sea, should apply also and be extended to priests travelling by air.⁶⁷ [61]

Our beloved predecessor, Pius XI, allowed no obstacle to hinder this very important and successful development in behalf of migrants. Innumerable migrants and refugees in America and Europe experienced abundant proof of the universal fatherhood of Pius XI. Of the many provisions which he made, we wish merely to recall some of the more important ones beginning with those on behalf of Oriental peoples. [62]

In the first year of his pontificate, Armenia was devastated and many loyal faithful were either slain or otherwise sent wandering far from their native country. He generously supported his unfortunate sons thus deprived of all their possessions. In particular he welcomed with fatherly hospitality sick and orphaned children into a section of his palace of Castel Gandolfo and carefully maintained them at his own expense.⁶⁸ [63]

In 1925, matters pertaining to Russians exiled from their country were entrusted to the Russian Commission,⁶⁹ and then, a special office was set up in the Congregation for the Oriental Church to care for the Catholics of the Slavic Rite⁷⁰ all over the world. [64]

Consequently, an episcopal See was established in Harbin, China, and a priest of the Byzantine-Slavic Rite was placed in charge of it, and as the Russian Bishop of Harbin, he was spiritual ruler of all the clergy and lay people living in China.⁷¹ [65]

Preceding Pontiffs had provided special churches in Rome for Armenians, Syrians, Maronites, Greeks, Ruthenians and Rumanians. Following their example, Pius XI assigned the Church of St. Anthony, the Hermit, on the Esquilme to Catholics of the Slavic Rite who were resident in or passing through Rome, so that they might worship according to the customs of their fathers.⁷² [66]

A Russian Seminary, erected by his command, was there-fore set up in a brand new building within the premises.⁷³ Refugees from Eastern Europe of any religion or nationality were aided more than once by Pius XI by his encouragement, example and spontaneous offers of financial aid as well as by arousing in their behalf the generosity of the Bishops and peoples of Poland.⁷⁴ [67]

He sought to promote the spiritual welfare of the Byzantine Rite community which persecutions had earlier driven to Italy, where subsequently he separated the Byzantine parishes from the dioceses of Palermo and Monreale, forming the new Greek diocese or Eparchy of Piana.⁷⁵ Likewise, he set up timely rules for the spiritual administration of the Greek-Ruthenian dioceses in the United States⁷⁶ and Canada.⁷⁷ [68]

As a token of his special good-will toward the Poles, he raised to the rank and dignity of Minor Basilica the Church of St. Josaphat, Bishop and Martyr, in Milwaukee, a Church which cares for Polish-speaking Catholics.⁷⁸ Then, in 1931, he appointed the Archbishop of Gniezno to be protector of all Polish emigrants.⁷⁹ [69]

Following the example of the Pious Society of the Missionaries of St. Charles for Italian migrants, a new religious institute was founded in the city of Godesberg in 1924 for the assistance of German Catholics emigrating to foreign lands. Pius XI rightly praised this worthy and promising undertaking and when the institute attained its desired development, he gave it the noble name: Society of the Holy Angels. [70]

When bishops, priests, members of religious communities and lay people had to flee Spain because of the most detestable antireligious persecution raging there, he received them humanely and consoled them most affectionately.⁸⁰ [71]

In order that Mexicans who emigrated to foreign countries might not become the prey of the enemies of Christ nor lose the Christian ways of their fathers, he urged the Mexican Bishops to confer with their brother bishops in the United States, and he appealed for the cooperation of Catholic Action groups.⁸¹ [72]

This is the place to duly note the love that this same Pontiff demonstrated for Negroes scattered throughout the world. It is clearly evident from a letter to the Superior General of the Society of the Divine Word, April 5, 1923, in which he sent his best wishes for the seminary shortly to be augurated for Negro students. He described as most beneficial their plan to receive into the Society of the Divine [73]

Word those Negroes who seemed called to the religious life.

Then, when these students had attained the priesthood, they might exercise the sacred ministry more effectively among their own peoples.⁸² [74]

With regard to the Italians, the chaplains aboard ships, who until then belonged to the Missionary Society of St. Anthony of Padua, were in January 26, 1923 placed by Pius XI under the direct guidance of the head of the College of priests which had been established for Italian people migrating abroad and, subsequently, he had the Consistorial Congregation provide practical rules for the training of these priests.⁸³ [75]

Similarly, all priests already engaged in the work of assisting Italian migrants were placed under a single director, chosen and appointed by the Consistorial Congregation.⁸⁴ He commanded that the Italian immigrants should be provided with proper identification cards from the ecclesiastical authority before departure so that they could be more readily recognized in their new home lands.⁸⁵ [76]

He gave the direction of the Pious Society of the Missionaries of St. Charles to the Consistorial Congregation, a provision which brought many advantages to the Society. For through the efforts of our most beloved Raphael Cardinal Rossi, who was Secretary of the Consistorial Congregation⁸⁶ and quite properly considered to be the second founder by the Missionaries of St. Charles, the Constitutions of the Society were brought into harmony with the Code of Canon Law and then approved.⁸⁷ This society was restored to its original religious vows. Many new houses were established especially for training priests; likewise, several autonomous religious provinces and missions were erected. Consequently, the membership grew and its field of activity developed so rapidly in America, in Europe and more recently in Australia, that there appeared well founded hope for a more certain and permanent assistance to Italian. [77]

Finally, on April 17, 1922, that noble Pontiff bestowed his own benevolence on and enhanced the work of the Apostleship of the Sea with official Papal approval. Such work was first established in Glasgow, Scotland, in 1920 for the spiritual welfare of sailors. After numerous congresses and through the approval of Bishops, the Apostolate had so developed and so widely spread that we ourselves were happy, on May 30, 1942, to place it under the beneficial direction of the Consistorial Congregation.⁸⁸ [78]

To usher this subject into our own pontificate, we need only, describe what the Church has accomplished during these last few years. As it is well known, soon after we were raised to the See of Rome there daily appeared more bold and violent symptoms of unrestrained desire for extending national boundaries, for an idolized supremacy of rage and the unbridled tendency to occupy foreign lands, and for reliance on might rather than on right with the consequent cruel and shameless deportation of entire nations and the forced migration of peoples. These new crimes were, indeed, far worse than the ancient ones. [79]

Soon there developed a whirlwind of most sorrowful events leading to barbarous [80]

war. Our own efforts on behalf of charity and peace began immediately.

We tried everything possible, striving, urging, entreating, pleading, and appealing [81] directly to the heads of governments to prevent the disastrous war.⁸⁹ Even when this tragic war broke out and spread honor throughout the world, we still sought by word and deed to mitigate and restrain it; as much as we could. In these sorrowful circumstances, the Church, as a universal mother, failed neither in her duty nor in what was expected of her. She, the “Head of the universal society of love,”⁹⁰ became, as was her custom, a comfort for the afflicted, a refuge for the persecuted, a homeland for the exiled.

No matter how enormous the difficulties that faced us and how impossible the [82] times, we left nothing untried to bring some aid to our suffering sons, without discrimination as to their status or nationality. We also exerted great efforts for the displaced Jews who were victims of the cruelest persecutions.⁹¹

We approved, initiated, and furthered many works of charity for the relief of [83] countless untold wartime disasters and hardships from which practically no one escaped. But in all these works of charity, we were especially solicitous for prisoners of war, refugees, exiles and our other sons who, for whatever reason, had to wander far from their homelands. And along with these, our chief concerns were children and orphans. Yet this being well known to all, since the record is amply documented, there is no need to recount it further. We can however touch on a few specific items.

During the First World War, we assisted our predecessor, Benedict XV, in his [84] extensive charity. Again the Second World War had scarcely broken out when, following his example, we established a special office under our Secretary of State to bring assistance to the poor and needy everywhere.⁹² Still another office, for inquiring about and exchanging information on prisoners was maintained through the war.⁹³

We also appointed a number of other commissions, among them the commission [85] for the victims of war, for civilian refugees and for those detained in custody.⁹⁴ This one was later replaced by the Pontifical Commission for Relief⁹⁵ for all those who were in need. Equally worthy of mention are the missions arranged by our Secretariate of State and sent more than once into Germany and Austria, chiefly to provide for the welfare of refugees and displaced persons.⁹⁶

Then when peace was finally restored, at least in part, the necessity of providing for [86] millions of refugees became daily more urgent. Many of them were prevented from returning to their homes; while at the same time, a large number of other people in many overpopulated countries were oppressed by want and had to seek refuge in other lands. Hence, we decided to establish an Office of Migration in the very Secretariate of State itself. It was comprised of two sections: one for voluntary migration, the other for enforced deportation.⁹⁷ We also delegated an ecclesiastic to the Migration Office established in Geneva so that he might attend international meetings and congresses held in that city.

Very recently, we approved the International Catholic Migration Commission, [87] whose function is to unite and organize existing Catholic associations and committees, and to promote, reinforce and coordinate their projects and activities in behalf of migrants and refugees.⁹⁸

Nor should we forget to mention how our nuncios and delegates and other [88] ecclesiastics specifically sent to organize⁹⁹ committees or commissions for needy refugees and for migrants, successfully founded them in every country, indeed in almost every diocese.¹⁰⁰ This of course, was brought about with the aid of the local bishop and of priests, and of the members of Catholic Action and other apostolic associations as well as other worthy aymen.¹⁰¹

The diligence and skill of these committees and commissions worthy of our praise [89] achieved many benefits which we ourselves witnessed and which we hope will safeguard migrants and refugees.

The war that broke out in Palestine in 1948 brought new reasons for sadness and [90] mourning. Innumerable refugees underwent horrible suffering, being forced to abandon their possessions and to wander throughout Libya, Syria, Jordan, Egypt and the district of Gaza. United in a common disaster, both the rich and the poor, the Christians and the non-Christians, offered a sad and mournful spectacle.

Immediately, following the custom of the Catholic Church to provide assistance for [91] the wretched and the abandoned, we sent as much aid as possible. As was customary in Apostolic times, we specifically established the Pontifical Mission for Palestine,¹⁰² which still relieves the want of Arab refugees through money collected¹⁰³ from Catholics everywhere, but particularly through the aid of the special agency established by American bishops, called the Catholic Near East Welfare Association.¹⁰⁴

We have tried earnestly to produce in the minds of all people a sympathetic [92] approach towards exiles and refugees who are our needier brothers. In fact, we have often spoken of their wretched lives, upheld their rights, and more than once appealed in their behalf to the generosity of all men and especially of Catholics. This we have done in radio addresses,¹⁰⁵ in talks and discourses given as occasion arose,¹⁰⁶ and in letters to archbishops and bishops.¹⁰⁷

We wrote, for example, to our Venerable Brothers, Archbishops, Bishops and [93] Ordinaries of places in Germany:

In the present circumstances, what seems most likely to stimulate and heighten your own charity and that of the German clergy is the necessity of assisting refugees by every resource and means of your ministry. We refer both to refugees from your land who live abroad in scattered regions and to alien refugees in Germany who, often deprived of their friends, their goods and their homes, are forced to lead a squalid and forlorn existence, usually in barracks outside the towns. May all good Germans and especially the priests and members of Catholic Action, turn their eyes and hearts toward these suffering neighbors and provide them with everything

*required by religion and charity.*¹⁰⁸

Similarly, in our Encyclical *Redemptoris Nostri* on the Holy Places in Palestine, we [94] lamented sadly:

Very many fugitives of all ages and every state of life, driven abroad by the disastrous war, cry pitifully to us. They live in exile, under guard, and exposed to disease and all manner of dangers.

We are not unaware of the great contributions of public bodies and private citizens to the relief of this stricken multitude; and we, in a continuation of those efforts of charity with which we began our Pontificate, have truly done all in our power to relieve the greatest needs of these millions.

*But the condition of these exiles is indeed so critical, so unstable that it cannot last much longer. Therefore, since it is our duty to urge all generous and well-minded souls to relieve as much as possible the wretchedness and want of these exiles, we most earnestly implore those in authority to do justice to all who have been driven far away from homes by the tempest of war and who long above all to live in quiet once more.*¹⁰⁹

We have indeed made our gratitude known to our very dear brothers in the [95] episcopate, as well as to priests and to citizens of every rank, to the public authorities as well to benevolent agencies that have aided refugees and emigrants in many different ways through their activities and advice.¹¹⁰

Of these, we here recall with pleasure our letter of December 24, 1948, to the [96] Chairman of the National Catholic Welfare Conference established by the bishops of the United States to promote the Catholic welfare;¹¹¹ similarly, our personal letter of April 1951, which we sent to the Bishops of Australia, congratulating them on the 50th Anniversary of the Commonwealth.¹¹²

Moreover, we have repeatedly addressed the Rulers of States, the heads of agencies, [97] and all upright and cooperative men, urging upon them the need to consider and resolve the very serious problems of refugees and migrants,¹¹³ and, at the same time, to think of the heavy burdens which all peoples bear because of the war and the specific means that should be applied to alleviate the grave evils. We asked them also to consider how beneficial for humanity it would be if cooperative and joint efforts would relieve, promptly and effectively, the urgent needs of the sufferings, by harmonizing the requirements of justice with needs of charity. Relief alone can remedy, to a certain extent, many unjust social conditions. But we know that this is not sufficient. In the first place, there must be justice, which should prevail and be put into practice.¹¹⁴

Likewise, from the first days of our Apostolic Office, we have directed our earnest [98]

attention to all our migrant sons, and we have been most anxious about their welfare, both temporal and eternal.¹¹⁵

For this reason, on June 1, 1951 in a radio address on the fiftieth anniversary of the Encyclical *Rerum Novarum*, we did speak of the right of people to migrate, which right is founded in the very nature of land. [99]

Let us recall here a section of that address:

Our planet, with all its extent of oceans and seas and lakes, with mountains and plains covered with eternal snows and ice, with great deserts and traceless lands, is not, at the same time, without habitable regions and living spaces now abandoned to wild natural vegetation and well suited to be cultivated by man to satisfy his needs and civil activities: and more than once, it is inevitable that some families migrating from one spot to another should go elsewhere in search of a new homeland.

Then, according to the teaching of “*Rerum Novarum*,” the right of the family to a living space is recognized. When this happens, migration attains its natural scope as experience often shows. We mean, the more favorable distribution of men on the earth’s surface suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all. [100]

If the two parties, those who agree to leave their native land and those who agree to admit the newcomers, remain anxious to eliminate as far as possible all obstacles to the birth and growth of real confidence between the country of emigration and that of immigration, all those affected by such transference of people and places will profit by the transaction.

*The families will receive a plot of ground which will be native for them in the true sense of the word; the thickly inhabited countries will be relieved and their people will acquire new friends in foreign countries; and the States which receive the emigrants will acquire industrious citizens. In this way, the nations which give and those which receive will both contribute to the increased welfare of man and the progress of human culture.*¹¹⁶

We again recalled these general principles of natural law the following year on Christmas Eve before the Sacred College of Cardinals.¹¹⁷ [101]

We wrote specifically on this subject in a letter of December 24, 1948 to the American Bishops: [102]

You know indeed how preoccupied we have been and with what anxiety we have followed those who have been forced by revolutions in their own countries, or by

unemployment or hunger to leave their homes and live in foreign lands.

The natural law itself, no less than devotion to humanity, urges that ways of migration be opened to these people. For the Creator of the universe made all good things primarily for the good of all. Since land everywhere offers the possibility of supporting a large number of people, the sovereignty of the State, although it must be respected, cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations, provided of course, that the public wealth, considered very carefully, does not forbid this.

Informed of our intentions, you recently strove for legislation to allow many refugees to enter your land. Through your persistence, a provident law was enacted, a law that we hope will be followed by others of broader scope. In addition, you have, with the aid of chosen men, cared for the emigrants as they left their homes and as they arrived in your land, thus admirably putting into practice the precept of priestly charity: “The priest is to injure no one; he will desire rather to aid all.” (St. Ambrose, “De Officiis ministrorum,” lib. 3, c. IX).¹¹⁸ [103]

But no one who has heard our words, whether in our Christmas Address of 1945,¹¹⁹ 116 or in our allocution of February 20, 1946¹²⁰ to the newly created cardinals, and in our address on the 25th of February to the Diplomatic Corps accredited to the Holy See, certainly, no one can be unaware of the grave concern gripping the heart of the worried father of all the faithful. [104]

In these addresses and in our radio talks, we have condemned severely the ideas of the totalitarian and the imperialistic state, as well as that of exaggerated nationalism. On one hand, in fact they arbitrarily restrict the natural rights of people to migrate or to colonize while on the other hand, they compel entire populations to migrate into other lands, deporting inhabitants against their wills, disgracefully tearing individuals from their families, their homes and their countries. [105]

In that address to the Diplomatic Corps, in the presence of a solemn gathering, we again affirmed our desire, often previously expressed, for a just and lasting peace. We pointed out another way of attaining this peace, a way that promotes friendly relations between nations; that is, to allow exiles and refugees to return finally to their homes and to allow those in need, whose own lands lack the necessities of life, to emigrate to other countries.¹²¹ [106]

In our allocution to the cardinals on the feast of our patron, St. Eugene, on July 1, 1946,¹²² we again called upon the nations with more extensive territory and less numerous populations to open their borders to people from over-crowded countries. Of the latter, as is well known, Japan today happens to be the most overpopulated one. [107]

We expressed the same view in our Christmas Address of 1948. It is better, we said, to facilitate the migration of families into those countries able to provide them with [108]

the essentials of life, than to send foodstuffs at great expense to refugee camps.¹²³

Therefore, when Senators from the United States, who were members of a Committee on Immigration, visited Rome a few years ago, we again urged them to try to administer as liberally as possible the overly restrictive provisions of their immigration laws.¹²⁴ [109]

Nor did we neglect to state and urge this same principle in an audience to which we were pleased to admit also eminent American Congressmen in charge of European refugee affairs¹²⁵ and who were likewise members of a Committee on Public Expenditures.¹²⁶ We reaffirmed that stand very recently, on June 4th of this year, in our paternal address to our dear people of Brazil.¹²⁷ [110]

In an address of July 2, 1951, to the members of an International Catholic Congress for the Improvement of Rural Living Conditions, held in Rome, we said that there would be very great benefits from international regulations in favor of emigration and immigration.¹²⁸ [111]

Later, we described the gravity of this matter to many distinguished members of an International Catholic Migration Congress, held in Naples, whom we gladly received in audience.¹²⁹ [112]

We therefore offer endless thanks to God, the Bountiful Giver of every good gift, Who has most generously assisted His Holy Church. In fact it has been because of His aid and with the effective cooperation and initiative of all commissions and agencies, that it has been possible to carry out among other endeavors, the following relief and welfare projects: [113]

Settlements for boys and girls, some open during the summer months and some permanently, which settlements also accepted children of immigrants from many different nations, welcoming them with great care; institutes to care for orphans and children crippled in the war; kitchens and tables with food for the needy; shelters for receiving newly-released prisoners and refugees on their return to their homeland, and for assisting migrants and their families; Christmas presents given on our instructions to children and prisoners. [114]

Provision was made for youths from every nation so that, although they were far from their native lands, they could resume in foreign schools the studies they had earlier been forced to drop. Likewise, there were undertaken many trips through various European nations to bring aid, food, clothing, medicine for the poor and victims of the war; recreation centers for soldiers far from home. [115]

While the disastrous war waged, there converged on Rome almost hourly a vast mass of people, children, women, the sick and the aged, to seek from the common father of all, a place of safety and refuge. They came from the towns and villages laid waste by the invading enemies, particularly from devastated areas of Italy. This caused us to enlarge, yet further, the scope of our charity, for the cries of so many exiles and refugees touched our heart, and, moved by that same pity, we felt the [116]

need to repeat those words of Our Lord: “I have compassion on the multitude.”¹³⁰

For this reason, we threw open the doors of all our buildings at the Vatican as well [117] as at the Lateran, and especially those at Castel Gandolfo; and at the Roman Basilicas, as well as these religious communities, seminaries and ecclesiastical colleges of Rome. So while almost the whole world was aflame with bitter hatred and the blood of brothers flowed freely, the Sacred City of Rome and the buildings mentioned became centers and homes of charity.

It was also our privilege to bring comfort to millions of soldiers and prisoners by [118] means of religious and charitable undertakings and to encourage, as well, their chaplains with extraordinary spiritual aids; it was, likewise, our privilege to bring those who had been exiled back to their own lands and to obtain freedom for civilians condemned unjustly to prison or exile; again to release from prison and rescue from almost certain death those people deported to remote regions, and to return them to their anxious families.

It was our privilege to assure the means of travel to refugees and migrants about to [119] migrate to hospitable foreign lands; to receive cordially those banished clerics and priests who endured so much for the Apostolic Faith and Catholic Unity, and to assign them a new field of apostolic labor among migrants and refugees from their own nations; to relieve, in every way, great numbers of migrants, and especially laborers dwelling outside their homelands because of their work; to nourish and protect the delicate lives of children and to attend to the healing of the sick; to provide for the burial of those fallen in battle, to guard their revered remains and to return them to their homelands.

We wish also to express our thanks to all those who, even though they were [120] besieged by many private and public troubles, responded generously to our appeals.

Even now, it is with an aching heart that we recall the great masses of refugees who [121] poured into Rome while the war raged. And we recall our unfortunate sons, exiles or internees who, as pilgrims to Rome, later set out from many regions of Europe to win expiatory indulgences of the Jubilee. We were very happy to receive them and addressed them as a father. We dispelled their tears and comforted their embittered spirits with Christian hope.¹³¹

With grieving heart we recall, again and again, our very dear sons, the bishops, [122] priests, and nuns dragged unjustly from their homes and all those others who, condemned to prison or forced labor, have been kept in absolutely inhuman living conditions.

All these hapless wanderers have been an unceasing source of anguish to us.¹³² [123]

In order that these uprooted peoples might be renewed through heavenly gifts and [124] comforts, we have prayed ardently and continuously in their behalf to the Eternal Father and to Our Most Loving Redeemer, Source of every consolation.¹³³ We still beseech God constantly that “the refugees, the prisoners and the deported who have been carried far from their native lands may return to their own beloved countries as

soon as possible.»¹³⁴

We believe we fulfilled an urgent duty of our office when we appointed certain prelates, distinguished by their zeal, to advance the spiritual welfare of people of their nationality living in settlements far from their native land. By reason of their authority, they were to direct and support everything that was to be undertaken in behalf of the settlers by priests of their native language. We were happy to see how these prelates, whom we invested with a special mandate as Visitors and provided with appropriate powers, have faithfully fulfilled our hopes. [125]

Meanwhile, it was with profound satisfaction that we learned of the work of the Dutch Catholic Agency for the Care of Migrants. This institution, established by the Bishops of Holland, has worked very successfully on behalf of Catholics preparing to emigrate or those who had already emigrated from that country.¹³⁵ We were equally happy to find that a growing number of priests went abroad, especially to Belgium, France, Germany, Switzerland, Holland, Great Britain and also distant regions of America; not only to assist emigrants of their nationality, but also to toil in behalf of the poor in places where there is a scarcity of priests as in certain Latin American dioceses. [126]

We must honor by special mention the Bishops of Italy who, at the prompting of the Consistorial Congregation,¹³⁶ permitted a number of priests to leave their country. Also worthy of honor are the Spanish Bishops, for the Hispano-American Institute for priestly co-operation¹³⁷ is due to their efforts. [127]

Lest anyone think that the religious communities made only a small contribution to this work, it is enough simply to recall that Order priests voluntarily became companions of the secular priests and of the bishops in their sufferings and labors. They have gone, more than in the past, into remote regions and, working with their usual ardor, have earned high praise. [128]

Along with the older Orders and the regular clerics, and the newer congregations and communities, a new Society, approved by the Holy See,¹³⁸ has also distinguished itself in this branch of the apostolate. This is the Society of Christ, founded in the archdiocese of Gniezno in 1932, for the spiritual care of Poles living abroad. [129]

In our constant solicitude for Eastern refugees, we have among other things erected the Maronite Patriarchal Vicariate in the Diocese of Cairo for Maronite Catholics, who often migrate from Lebanon into Egypt or else live there permanently.¹³⁹ [130]

In Canada, we divided the Ruthenian province into three provinces or exarchates; the central, eastern and western.¹⁴⁰ Later, a part of the central province was divided off and established as the new province of Saskatchewan.¹⁴¹ Very recently, we likewise erected a diocese in Brazil for Catholics of Oriental Rite living in that country.¹⁴² [131]

We also established the Lithuanian College of St. Casimir in Bonne for refugee [132]

bishops and priests from Lithuania.¹⁴³

We were very happy to appoint St. Francis of Paula heavenly patron of associations dedicated to the service of seamen, of navigation companies and of all sailors of Italy.¹⁴⁴ We were likewise glad to canonize St. Frances Xavier Cabrini¹⁴⁵ and proclaim her as the heavenly patroness of all migrants.¹⁴⁶ [133]

These timely projects have seemed altogether worth noting here. Initiated by this Apostolic See, they were undertaken by the bishops with the eager cooperation of priests, members of religious communities and laymen. The names of these collaborators, although, for the most part, not recorded in history books, are nevertheless written in heaven. Again, these works have appeared worth recounting here, if only briefly, so that the universal and benevolent activity of the Church on behalf of migrants and exiles of every kind—to whom she has extended every possible aid: religious, moral and social,—might thus become better appreciated. [134]

Besides, it seemed that these things badly needed to be publicized, especially in our times, when the provident enterprises of Mother Church are so unjustly assailed by her enemies and scorned and overlooked, even in the very field of charity where she was first to break ground and often the only to continue its cultivation. [135]

Frequent letters, which we have recently received, report, as can be read every day in newspapers and magazines, that the number of immigrants in Europe and America, and lately in Australia and the Philippine Islands, has continued to increase. [136]

True, many organizations including a number of official agencies, both national and international have vied and still vie with one another in assisting migrants, relieving moral as well as material want. Nevertheless, because of our supreme and universal ministry, we must continue to look with the greatest love after our sons who are caught in the trials and misfortunes of exile, and to strive with all our resources to help them. While we do not neglect whatever material assistance is permitted, we seek primarily to aid them with spiritual consolation. [137]

Moved by their desire for the good of souls, many of our venerable brothers, the bishops and archbishops, including a number of cardinals have urged us to publish new regulations to better organize, for diocesan administration, the spiritual care of immigrants. Their requests were directed to us through our venerable brother, Cardinal A. C. Piazza, Bishop of Sabina and Poggio Mirteto, and Secretary of the Consistorial Congregation. [138]

These requests were in full accord with our own intentions. In fact, we were eagerly awaiting an opportunity to draw up suitable regulations for the bishops, to provide them with proper authority to offer aliens, whether immigrants or travellers, the religious assistance appropriate to their needs, and not inferior to that available to other Catholics in the dioceses. These regulations were not to conflict with the provisions of the Code of Canon Law, but rather to conform faithfully both to its spirit and practice. [139]

We thought it would be very useful for the salvation of souls and for the improvement of the Church's discipline to present a brief historical summary of at least the most important activities of our Holy Mother the Catholic Church on behalf of migrants. We have also outlined, starting with the end of the 19th century and coming down to our own days, some of the regulations, still in force, governing pastoral work among migrants. [140]

But most of all, we thought it important to arrange in a systematic collection the relevant laws as adapted to present times and circumstances, while the old rules are either annulled in part or modified or expanded. We hope, in this way, to make better provision for the spiritual care of all emigrants and aliens. We wish this care to be entrusted permanently to the Consistorial Congregations because of its authority over Catholics of the Latin rite. [141]

Having accomplished the first part of this plan, we now proceed to the second part. [142]

TITLE II [143]

NORMS FOR THE SPIRITUAL CARE OF MIGRANTS

CHAPTER I

THE COMPETENCY OF THE CONSISTORIAL CONGREGATION REGARDING MIGRANTS

We now review, approve and confirm the enactments of our predecessors of happy memory, and especially those of St. Pius X; at the same time however, we modify them somewhat, as seems necessary. We hereby wish and decree that the following rules be observed in the future.

1. a) The Consistorial Congregation alone has the authority to seek and to provide everything pertaining to the spiritual welfare of migrants of the Latin rite, wheresoever they may have migrated. However, if their migration is to countries under the jurisdiction of the Congregation for the Oriental Church, or the Congregation for the Propagation of the Faith, then these Congregations must be consulted depending upon the region. [144]

b) It is likewise within the competence of the Consistorial Congregation to seek and to provide, in like manner, for emigrants of the Oriental rite, whenever emigrants of one or another Oriental rite leave for areas which are not under the jurisdiction of the Congregation for the Oriental Church, and where no priests of such rite are available, but in all cases previous consultation must be taken up with the Congregation for the Oriental Church.

2. a) Whenever priests of the Latin rite migrate it is always the Consistorial Congregation alone which has jurisdiction over them. [145]

b) If the priests of the Latin rite subject to the Congregation for the Oriental Church or the Congregation for the Propagation of the Faith desire to migrate into an area

not under jurisdiction of the same Congregation, they also will be subject to the regulations concerning such migration, made or to be made by the Consistorial Congregation, without prejudice of the rights of the Congregation for the Oriental Church or for the Propagation of the Faith.

c) These same regulations are binding on priests of the Oriental rite migrating into areas not under the jurisdiction of the Congregation for the Oriental Church, likewise without prejudice to the laws and rights of this same Congregation for the Oriental Church.

3. a) 1. The Consistorial Congregation alone can authorize priests to migrate from Europe or Mediterranean regions to other lands overseas. This applies regardless of any length of time they wish to be gone, whether it be brief or long, indefinite or permanent. Such authorization may be merely for departure or for a brief residence in the new country, or for a more prolonged residence there. [146]

2. Nuncios, Internuncios and Apostolic Delegates may grant this permission to priests of that nation where they regularly fulfill their assignments, provided that this faculty has been granted and reserved to them.

b) 1. The priests referred to in a) 1. must obtain permission and comply with all other regulations before being incardinated into the new diocese overseas.

2. This permission is also necessary for religious priests unless it is a matter of their going, on orders of their superiors, to another house of their order. Similarly, religious excommunicated need it, during the time of their excommunication; also, religious who have been secularized, whether they have been accepted outright by a friendly bishop or simply on a trial basis.

c) This permission, without prejudice to the other requirements of the decree *Magni Semper Negotii*,¹ is not to be granted unless it is certain that there are:

1. The testimonials of good conduct of the petitioner;

2. a proper and reasonable motive for migration;

3. consent both of the bishop of the place he is leaving, or of his superior in the case of a religious, and of the bishop to whose diocese he is going;

4. an indult from the Congregation of the Council, if it is a case of a pastor to be absent more than two months from his parish.

d) Priests, whether secular or religious, who have obtained permission to migrate to an overseas country, must obtain new permission if they wish to go to still another country, even in that same continent.

e) Priests who, disregarding these rules, heedlessly and boldly migrate, shall incur the penalties of the decree *Magni Semper Negotii*.²

4. An apostolic indult to establish special nationality parishes for the benefit of [147]

immigrants can, according to Canon 216, 4 of the Code of Canon Law, be granted only by the Consistorial Congregation.

5. a) It is likewise the Consistorial Congregation which has the right: [148]

1. After first reviewing the applicant's previous life, morals and fitness, and making sure of the Ordinary's consent, then to grant permission to priests, whether they be secular or religious who now desire to dedicate themselves to the religious care of migrants of their own nationality or language, or to the care of people who may be travelling by sea or who, for many reasons, may be aboard ships or who are attached to ships, in whatever capacity. Likewise, the said Congregation has the right to appoint, by special rescript, priests as missionaries to migrants or as chaplains aboard ships; similarly, to assign their destinations, to transfer them, to accept their resignations, and in a proper case, to dismiss them.

2. To choose and appoint in any nation Moderators or Directors of Missionaries for migrants of the same nationality or language.

3. To direct and supervise all these priests, whether through the local Ordinaries or the Delegate for Migration Affairs, or other ecclesiastics delegated for this task.

b) 1. If the rescript mentioned in a) 1. is granted, notice must be sent to both the Ordinaries, the Ordinary from whom and the Ordinary to whom the priest is going.

2. The Consistorial Congregation must not delay in notifying bishops of the appointments of moderators or directors for their nations or territories.

6. a) We approve with our authority the special committees or episcopal commissions set up in many European and American countries for the spiritual aid of migrants, and wish that these timely committees be set up also in other areas. We have, therefore, decided that the priests appointed by Bishops to serve as Secretaries of these committees may be named Directors of Migration Affairs, each for his own country, by the Consistorial Congregation. [149]

b) Where this type of committee has not yet been established, the Consistorial Congregation may choose a director from among the priests presented by the Bishops of the country.

7. a) In order to facilitate the work of assisting emigrants, we hereby establish and institute, in the offices of our Consistorial Congregation, a Supreme Council on Migration. [150]

b) The president of this Council will be the Assessor of the same Congregation. Its secretary will be the Delegate for Migration Affairs.

c) The following may be members of this Council;

1. Those priests who in their own country or region either serve as secretaries of the episcopal commissions for the spiritual care of immigrants or are otherwise engaged, at the direction of their bishops, in this type of spiritual care.

2. Those priests, whether secular or regular, resident in Rome who seem outstanding because of their knowledge of this field and their zeal for souls.

8. a) We also establish within the Consistorial Congregation another agency, the General International Secretariate, to direct the work of the Apostolate of the Sea. The chief work of this Apostolate is to promote the spiritual and moral welfare of maritime people, that is, of both those who board ships as officers and those who go as crew members, together with those who are employed in ports to prepare railings.

b) The Assessor of the Consistorial Congregation shall direct this Secretariate as its [151] president. The Delegate for Migration Affairs shall be its secretary.

c) The following may be chosen as members of the Secretariate:

1. Those ecclesiastics who in each country have been appointed as Directors of such work by the bishops.

2. Other priests who, having worked notably in the development of this work, are recommended by proper testimonials.

CHAPTER II

[152]

THE DELEGATE FOR MIGRATION AFFAIRS

9. We establish in the Consistorial Congregation the Office of Delegate for Migration Affairs.

10. a) The function of this Delegate is to foster and promote by every apt means the [153] welfare, especially spiritual, of Catholic migrants of whatever language, race, nationality or, with necessary exceptions, rite. In doing this, the Delegate is to confer, when necessary, with our Secretary of State or with government officials or agencies.

b) To this end, the Delegate is, in the name and by authority of the Consistorial Congregation, to assist and support by his activities and counsel all Catholic organizations, institutions and agencies, whether national or international, including without prejudice to the rights of bishops diocesan and parochial groups that aim at the same goal.

11. a) The Delegate has charge of missionaries to migrants and chaplains on ships, [154] whether secular or regular, and their directors.

b) He shall, by order of the Consistorial Congregation, direct and supervise these men, and not neglect to report on them.

12. It will also be the duty of the Delegate to recruit and present to the Consistorial [155]

Congregation priests who wish to devote themselves to the spiritual care of those who are migrating or have migrated and of those who ply the seas or are for whatever reason on board ships or service them.

13. a) Priests approved for the work and appointed missionaries to migrants or ship chaplains by rescript of the Consistorial Congregation will be assigned to a mission or to a special ship by the Delegate. [156]

b) The Delegate shall be careful to provide these men with aid they need, whether he does so personally and immediately, or indirectly through other ecclesiastics, preferably through their Directors.

14. The Delegate shall notify the local Ordinaries and the Directors of the imminent arrival of immigrants. [157]

15. The Delegate shall strive to promote and guide everything that might contribute to the success of an annual Migrant Day. [158]

16. At the end of each year, the Delegate shall prepare and send to the Consistorial Congregation a report on the material and spiritual state of the missions and on the observance of ecclesiastical discipline by the missionaries to migrants and by ship chaplains. [159]

17. a) We, therefore, abolish and hereby declare suppressed the Office of Prelate for Italian Emigrants.³ [160]

b) We likewise declare completely at an end the functions of the Visitors or Delegates of whatever language or nationality, previously established for the religious welfare of immigrants and refugees living in Europe and America.

CHAPTER III [161]

DIRECTORS, MISSIONARIES TO MIGRANTS, AND SHIP CHAPLAINS

18. a) The missionaries to emigrants and chaplains aboard ships and their directors will carry on their work under the direction of the Consistorial Congregation and its Delegate for Migration Affairs.

b) Neither the office of missionary to migrants nor of ship chaplains, nor that of director effect excommunication from a diocese. Nor do they offer exemption either from one's own Ordinary or religious Superior, or from the Ordinary of the place in which the work of the missionary or chaplain is done.

19. Directors of missionaries to migrants and ship chaplains have, by virtue of their office, no jurisdiction, either territorial or personal, except that described below. [162]

20. The rights and duties of a Director are chiefly: [163]

a) To make arrangements with the bishops of the nation or territory in which the missionaries maintain a settled residence, with respect to all those factors that concern the spiritual welfare of immigrants of their nationality or language.

b) To direct, without prejudice to the rights of the Ordinaries, the missionaries or chaplains.

21. a) The Director should therefore investigate: [164]

1. Whether the missionaries or chaplains lead a life in conformity with the standards of the sacred canons and are careful to fulfill their duties.

2. Whether these men properly carry out the decrees of the Consistorial Congregation and of their local Ordinary.

3. Whether they preserve carefully the decorum and dignity of churches or chapels or oratories and of sacred furnishings, especially in regards to the custody of the Most Blessed Sacrament and the celebration of Mass.

4. Whether the sacred rites are celebrated according to requirements of liturgical laws and decrees of the Congregation of Rites. Similarly, whether the church revenues are carefully administered, and the obligations connected with them, particularly those of Mass, are properly met. Also whether the parochial records, mentioned below in No. 25 c) and No. 35 b), are correctly written and preserved.

b) To assure himself of all this, the Director must visit the missions or ships frequently.

c) It is also up to the Director, as soon as he learns that a missionary or chaplain is seriously ill, to provide assistance, so that neither spiritual nor material aid will be lacking, nor, in case of death, a decent funeral. He must also take care that during the priest's sickness or on his death the records, documents, sacred furnishings and other mission property are not lost or carried off.

22. The Director may, where possible and for good reasons approved by the Consistorial Congregation, bring all the missionaries or chaplains together, especially in order to make a retreat or to attend conferences on the best methods for carrying on their ministry. [165]

23. At least once a year, the Director shall send an accurate report to the Consistorial Congregation on the missionaries and chaplains, and on the state of the missions. He is to recount not only the good accomplished during the year, but also the evils that have crept in, what measures have been taken to obviate them and what seems necessary to promote the growth of the missions. [166]

24. Missionaries to migrants engaged in the spiritual care of Catholics of their own nationality or language come under the jurisdiction of the local Ordinary, according to the norms of Chapter IV below. [167]

25. a) It is the duty of the chaplains aboard ships to attend, throughout the voyage, to the spiritual care of all those who, for whatever reason happen to be aboard. The only exception would be in the case of marriage. [168]

b) The chaplains will be given, without prejudice to the provision of Canon 883 of the Code of Canon Law, special rules and faculties by the Consistorial Congregation.

c) They must keep a record of baptisms, confirmations and deaths. At the end of each trip they are to send their Director a copy of this record, together with a report of their work done on that trip.

26. If there is a chapel legitimately erected on the ship, the chaplains shall, with due allowances, be deemed equivalent to rectors of churches. [169]

27. a) Chaplains may celebrate the Divine Services, even solemnly, in the chapel aboard ship as long as they observe the canonical and liturgical laws and are careful to hold the services at a convenient time for all on board. [170]

b) The chaplains are to:

1. Announce feast days to those on board

2. Give catechetical instructions, especially to the young people, and an explanation of the Gospel.

28. Chaplains on ships are to watch: [171]

a) That in the chapel, the Divine Services are celebrated properly according to the prescription of the sacred canons and that priests celebrating Mass be assisted by another priest if there is one, vested in a surplice, in order to avoid the danger of spilling the Sacred Species from the chalice.

b) That the sacred furnishings are kept up and the decorum of the chapel looked after;

c) That nothing be done there incompatible, in any way, with the holiness of the place or the reverence due the House of God, and that neither the chapel nor the altar nor the sacred vestments be used at the service of non-Catholic sects.

29. a) No one may celebrate Mass, administer the sacraments, preach, or perform other divine functions in the ship's chapel, without the permission, at least presumed, of the chaplain. [172]

b) This permission must be granted or refused according to the ordinary rules of the canon law.

30. The right to erect and bless a chapel on ship belongs to the Ordinary of the place [173] in which the home port of the ship is located.

31. Missionaries and chaplains may, with the consent of the Director, and the Superior in case of a religious, be absent from their mission or ship for any one month within the same year, provided the needs of emigrants or seamen be met by a priest who has the proper rescript from the Consistorial Congregation. Directors, who must obtain the authorization of the Consistorial Congregation, and if they are religious, of their Superior, are granted this same privilege, provided they can find a priest approved by the Consistorial Congregation to substitute for them. [174]

CHAPTER IV [175]

THE SPIRITUAL CARE LOCAL ORDINARIES ARE TO PROVIDE ALIENS

32. Local Ordinaries are to provide for the spiritual care of aliens of every sort, whether they have a quasi-domicile or they have no domicile at all. Whenever, in this ministry it seems for one reason or another inexpedient to apply to the Consistorial Congregation for permission to establish parishes for various language or nationality groups, local Ordinaries are in the future to observe carefully the following rules:

33. Every local Ordinary is to make an earnest effort to entrust the spiritual care of aliens or immigrants to priests, whether secular or regular, of the same language or nationality, i.e., to missionaries to migrants who have, as stated above, a special license from the Consistorial Congregation. [176]

34. In like manner, after consultation with the Consistorial Congregation, and having observed all other requirements of law, every local Ordinary shall try to grant these missionaries to migrants the authority to undertake the spiritual care of immigrant Catholics of their own language or nationality with no canonical quasi-domicile or without any canonical domicile. [177]

35. a) A missionary to migrants, supplied with such authority in exercising the care of souls, is to be considered equal to a pastor. He therefore possesses, making due allowances, the same faculties for the spiritual care as a pastor and is bound by the same obligations and held to the requirements of the common law. [178]

b) They must therefore in the first place, keep the parish records mentioned in Canon 470 of the Code of Canon Law. An accurate copy must be sent at the end of each year to the pastor of the place and to his Director.

36. a) Parochial authority of this type is personal, to be exercised over aliens or [179]

immigrants.

b) This same authority is cumulative on equal terms with that of the pastor of the place, even if it is exercised in a church or chapel or public or semi-public oratory, entrusted to the missionary to migrants.

37. a) Wherever possible, every missionary to migrants is to be assigned a church, chapel or public or semi-public oratory for carrying on the sacred ministry. [180]

b) Otherwise, the Ordinary of the place shall set up regulations to enable the missionary to migrants freely and completely to fulfill his duties in another church, not excluding the parish church.

38. Missionaries to migrants are, while in this work, completely subject to the jurisdiction of the local Ordinary, both with respect to the exercise of the sacred ministry and with respect to discipline, excluding every privilege of exemption. [181]

39. For receiving the Sacraments, including marriage, every alien, whether with canonical quasi-domicile or with-out any canonical domicile is free to approach a missionary to migrants or the pastor of the place. [182]

40. For the purpose under discussions, under the designation of immigrants with no canonical quasi-domicile (advenae) or without any canonical domicile (peregrini) are included: [183]

1. All aliens not excluding those who migrate from colonies who for whatever length of time or whatever reason, including studies, are in a foreign land.

2. Their direct descendants of the first degree of the direct line even though they have acquired the rights of citizenship.

CHAPTER V [184]

THE SPIRITUAL CARE TO BE PROVIDED MIGRANTS BY ITALIAN BISHOPS

41. Since migration has been more common among Italians than other peoples, the Holy See has been especially active in caring for Italian migrants.⁴ We, by this Apostolic Letter, confirm those special regulations drawn up by our predecessors with regard to Italians emigrating to foreign countries, and warmly commend those norms to the zeal, well known to us, of Italian Ordinaries. We take this opportunity to urge these local Ordinaries earnestly to fulfill our wishes.

42. Let them keep in mind, as a rule in undertaking and accomplishing this work, those words with which St. Pius X praised the committees and agencies: There are in Italy, at the service of migrants, numerous committees, as they are called, and [185]

agencies, as well as other institutions of the kind, established by the bishops, by members of the clergy, and by laymen themselves, men remarkably generous with their goods and much attached to Christian wisdom.⁵

43. Let them see that, at their initiative and under their direction, and with the co-operation of members of Catholic Action and of other Catholic groups devoted to the religious, moral and social aid of workers, there are set up committees and sub-committees for migrants, especially in those dioceses from which more migrants are departing. [186]

44. Similarly, let them watch diligently that the committees thus established perform properly the duties assigned them and strive to attain their goal, the salvation of souls. [187]

45. a) The local Ordinaries must not neglect to recommend that the pastors, engaged in this phase of their ministry, with their usual diligence, should warn their people against the spiritual dangers which ordinarily confront them as soon as they leave their homes, their families, and their country. [188]

b) Therefore, pastors shall give suitable catechetical instructions to those of their parishioners who are preparing to migrate.

46. The Ordinaries must not hesitate to urge pastors to keep in contact with their people even after they migrate. [189]

47. The following precepts of the Consistorial Congregation are to be observed scrupulously: "The Ordinaries of Italy, especially through pastors and through the agencies devoted to the assistance of migrants, shall see that departing migrants and travellers are given ecclesiastical identification cards."⁶ [190]

48. They must do their best, using the methods that seem most useful, to ensure the success both of the Day for Italian Migrants, to be held annually, and of the collection for the spiritual assistance of migrants. This collection should be forwarded to the Consistorial Congregation.⁷ [191]

49. a) We congratulate those Ordinaries of dioceses outside Italy, whether in Europe or overseas, who try, through national or diocesan agencies and commissions to provide every alien with spiritual and moral help, receiving them, though they are strangers, as members of their own flock. We request that in parishes where all or most of the members are of Italian descent, there be celebrated an annual Day for Italian Migrants, as provide in No.48 for the Ordinaries of Italy, and to see that the collection taken be sent to the Consistorial Congregation in support of the work for Italian migrants.⁸ [192]

b) Similarly, this should also be done with necessary modifications, for migrants of other nationalities and languages, so that a Day for Migrants may be celebrated throughout the whole Catholic world at one and the same time, on the first Sunday in Advent.

50. The Ordinaries of Italy may wish, finally, to urge their pastors to offer one Mass [193] a year for the Holy Father's intention, rather than pro populo. They can call on them to adopt faithfully and voluntarily such a change since it is done for the benefit of Italian migrants.

CHAPTER VI

[194]

THE PONTIFICAL COLLEGE OF PRIESTS AT THE SERVICE OF ITALIAN MIGRANTS

51. We recognize and approve the Pontifical College of priests, established to provide missionaries for Italians migrating abroad.⁹

52. a) We wish this College to remain dependent on the Consistorial Congregation, [195] without, however, interfering with the jurisdiction of the Cardinal Vicar of Rome.

b) It is up to the Consistorial Congregation itself:

1. To direct the College and watch over it, both with respect to the maintenance of discipline and to its finances and to the administration of its material resources.

2. To make rules for it.

3. To appoint the Rector and other officials.

53. The special function of this College is to prepare young Italian priests of the [196] secular clergy so that they may provide Italian migrants in foreign lands.¹⁰ Since this function is the same as that of the Pious Society of the Missionaries of St. Charles, we permit the Rector and the other governing officials and professors to be chosen from priests of the same Pious Society, to which we freely entrust this College. The requirements of the preceding number are still to be observed.

54. We also direct that, in the future, no priest be entrusted with the spiritual care of [197] migrants until he has been properly prepared for an adequate period of time in the College mentioned above, and is thus recognized as suitable for such duties by his qualities of mind and heart, his doctrine, his knowledge of languages, his sound health and other requirements.

55. Especially in those dioceses from which the majority of migrants are leaving, let [198] the bishops be mindful that they should do what is most useful to the cause of religion and most pleasing to us, namely, that they voluntarily send to the Pontifical College those young priests who are outstanding for virtue and zeal for souls and who wish to devote themselves entirely to the welfare of migrants.

56. Finally, in other regions and countries outside Italy to which migration is now [199] taking place there may be a lack of adequate spiritual assistance for the Catholic migrants already there. In such areas the Ordinaries can, without doubt, provide this assistance if they follow carefully the methods used for Italian migrants, as fully publicized in the Acts of the Roman Pontiffs, and hereby approved by us, with

necessary modifications for the place and circumstances.

Therefore, having seriously considered the importance of this whole matter, and being impelled by the examples of Our Predecessors, and having given careful attention to the views of Adeodato G. Cardinal Piazza, Bishop of Sabina and Poggio Mirteto and Secretary of the Consistorial Congregation, we, hereby, do establish and prescribe all which is contained therein. [200]

We now decree that what we hereby establish shall not be subject to attack for any reason whatsoever, even though it be enacted without the consent of those who have or claim to have the right to express their opinion on this matter, or even if they were not consulted or their opinion was not accepted. Furthermore, we declare that what we, hereby, have stated shall possess and retain its force, its validity, and its effectiveness until such time as it shall have obtained its full results. Finally, we publicly state that all those who are expected or will be expected to benefit by it should do so by careful observance. [201]

We reject as null and void every contrary measure, regardless of who impudently proposes to do so, whether knowingly or through ignorance, and irrespective of what his authority may be. [202]

This Constitution shall remain valid, notwithstanding anything to the contrary, including any other Apostolic Constitutions or dispositions of the Roman Pontiffs, our predecessors, as mentioned above or other Acts, however worthy of special mention or calling for canonical derogation. [203]

No one, therefore, shall modify this text which expresses what we, hereby, establish, ordain, reject, direct, unite, admonish, forbid, command, and desire, nor shall anyone rashly oppose it. But if someone presume to do so, he should know that he will incur the wrath of the omnipotent God, and of His apostles Peter and Paul. [204]

Given at Castel Gandolfo, near Rome, on August 1, the feast of St. Peter in Chains, in 1952, the 14th year of our Pontificate.

Pius P.P. XII

ENDNOTES

Introduction

¹ *Phil.* 2:7.

² *Cf. Rom.* 8:29.

³ St. Augustine, *Epistula*, CCXXVIII, 8; Migne, *Patrologia Latina*, XXXIII, 1016 ff.

Title 1

1. St. Ambrose, *De officis ministrorum*, II, 28, 136-137: PL, XVI, 148.

2. Cf. Pope Benedict XV, Letter to Paulinus Peter Cardinal Andrieu, Archbishop of Bordeaux, on the occasion of a collection for Negro Missions on Epiphany Sunday, *Quoniam Africanorum Galliae*, February 11, 1916, *Acta Apostolicae Sedis*, VIII, 57 ff: "Because of Our Apostolic Office, We are greatly concerned about the wretched and abject condition of Negroes. Therefore We write to you, Beloved Brother, in order that We may offer them some relief. We need scarcely mention here the abolition of the sinister commerce of slaves. It is well established that the Church has from its very beginning zealously worked to abolish it. She affirmed the identical personal dignity innate in every human being and his full equality of rights; she encouraged men to set free their slaves for the sake of a heavenly gain; she established religious communities with the specific purpose of redeeming slaves.

However, We are deeply grieved that such a blameful blot and stain of dishonor still remains in the bosom of human society, even though most of it has been removed. Accordingly, it is entirely proper for us to zealously follow the custom of the Holy See in this work also worthy of honor"; *Ibid.*, p. 57, Congregation of the Propagation of the Faith, Letter to all the Bishops of the world concerning a collection for the Negroes in Africa. *Summus Pontifex Leo XIII*, September 21, 1919, AAS, XII, 74 f.: "The Supreme Pontiff of glorious memory, having had pity on the distress of the Negroes who were abducted into slavery and were suffering great damage in mind and body, through an Encyclical (*Catholicae Ecclesiae*) to all the Bishops of the Catholic world, November 20, 1890 (Leonis XIII Pontificis *Maximi Acta*, Rome, Vatican Press, 1891, X, pp. 312 ff.), recommended to their charity the work undertaken by him for safeguarding the liberty of the Negroes in Africa, and for freeing them from their racial superstition." Leo XIII dealt with this dehumanizing toleration of slavery and more especially with the traffic in human beings in a Letter to the Venerable Brother Bishops of Brazil (*In plurimis*, May 5, 1888, op. cit., VIII, pp. 169 ff.).

3. *Rom.* 12:13. Cf. in addition those passages from the New Testament in which hospitality is commended: *Matt.* 25: 35, 38, 40; *Luke* 14: 13-14; *I Tim.* 3:2; *Titus*, 1:8; *I Pet.* 4:9; *III John*, 5, 8; *Heb.* 13:2; *Jas.* 1:27; or examples of hospitality referred to: *Luke* 10:38 and 19:6; *Acts*, 16:15 and 28:2,7.

4. IV Lateran Council, c. IX, Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio* (Venice, 1778) XXII, 998.

5. Sacred Consistorial Congregation, Rescript n. 510/52 in which, on June 10, 1952, an apostolic indult was granted to Archbishop Caebuano to erect in his arch-episcopal city a national parish for the fifteen thousand Chinese immigrants.

6. Vatican Archives, Em. Riv. Franc. These fifty manuscript volumes in folio, 29 x 20. Sm., make up what are commonly called the *Fund for Emigres of the French Revolution*. They assembled from the records of the institution known as Opera Pia dell' Ospitalita' Francese set up in Rome by Pius VI. Opened towards the end of 1792, it was maintained until the end of 1805. It gave assistance to Bishops, clerics, nuns, and very many lay people who quickly fled from France and journeyed in groups to Rome and to the Papal States under the destructive fury of the revolutionaries and their persecution of the Catholic Church. (Cf. Augustin Theiner, *Documents inedit relatifs aux Affaires Religieuses de la France 1790 à 1800, extraits des Archives Secrètes du Vaticane*, vols. I and II (Paris, Chez Firmin Didot Frères, Fils et C ie., 1858); Abbè E. Audard, "L'Histoire religieuse de la Révolution Française aux Archives Vaticanes," *Extrait de la Revue d'Histoire de l'Eglise de France* (Sept.-Nov., 1913). Pietro Savio, "Clero Francese ospite nei Conventi di Cappuccini dello stato Pontificio," *L'Italia Francese* VIII (1933). Surret de Saint-Julien, *Annales de Saint-Louis des Français*, I (1896), 327-41.

This series of volumes is rich with documentation, which for the most part is still unpublished. Among them are autograph letters from the Bishops of the Papal States to the Secretary of State, and to the Prelate especially designated to supervise the clerical emigrants from France. There are the replies prepared by the director of the Agency and transmitted to the Department of Public Affairs of the Church. There are a number of reports by Cardinals and Legates on the condition of the exiles. There are reports of several bishops and superiors of regulars on the French exiles living in their dioceses or religious houses, and letters in which refugees were asking for help or returning thanks. There are accounts of expenditures, grants and of all sorts of assistance provided; passports issued the refugees by the governors of provinces, as well as reference letters furnished clerics by prelates, etc.

There are printed copies of eleven encyclical letters sent by the Secretary of State to the bishops of

the Papal States during the years 1792 to 1797. These letters urge properly supervised hospitality for the immigrants (cf. *De Charitate*, Vol. L, ff 1, 13, 164 ff; Vol. XXIV, ff., 105, 125, 130, 136, 143, etc.; Savio *op. cit.*, p. 29, n. 42).

Among other things an encyclical of May, 1797 expresses the just and sovereign indignation against anyone who dares to be lacking in respect for their sacred character, their services to religion, and for that hospitality, because of which, His Holiness has not ceased to hope for the Divine Mercy in its fullness for all his beloved subjects and for the State: 'For God is not unjust that he should forget your work and the love that you have shown in His name, you who have ministered and still minister to the saints.' (Heb. 6:10.) *De Charitate*, Vol. XXIV, ff., 143; Cf. Audard, *op. cit.* p. 24: *Catologue des fonds de l'Oeuvre De Charitate Sedis Sanctae erga Gallos* (1792-1803).

The title of the collection is taken from volume 50, the report written by Laurence Caleppi and presented to the Pope on August 1, 1793: "*De Charitate Sedis Apostolicae erga Gallos* wishing on the first of August respectfully to offer His Holiness a complete picture of the system of hospitality accorded to clerical French immigrants in his domain, I have assembled an account of the principal lines along which the system mentioned has been carried out together with a list of immigrants. I presented it to His Holiness with the title indicated above and with the accompanying letter with which I render His Holiness a report of my assignment" (*De Charitate* Vol. XXIV, f. 8).

Pope Pius VI directed that the most important of these documents be collected as permanent and solid evidence of the inexhaustible disaster to the Church in France, of the grievous suffering of her clergy and of the extraordinary fortitude of her emigrants. Pius VII ordered these records to be stored carefully in the Vatican Archives (Theiner, *op. cit.*, II, pref. xxi). For this purpose Mark Anthony Cattaneo wrote on June 17, 1805 to Cajetan Marini, head of the Vatican Library: "Cattaneo submits to the most kind and esteemed Reverend Marini the voluminous records of matters concerning the French emigrants who were received and supported for thirteen and more years in this State of His Holiness. In the opinion of His Eminence, the Cardinal Secretary of State, it would be well to deposit these records in the Vatican Archives as a perpetual and glorious reminder of the beneficence and charity of the Holy See. They may offer too, a new proof of that charity for the present time" (Theiner, *op. cit.*, II, pref. xxiv n.1).

The Pope entrusted the relief work to a special commission presided over by himself and directed by a Cardinal in charge of the public affairs of the Church. The chief tasks of the Commission were: to provide the French emigrants with necessities of body and soul; to distribute the newcomers among the various provinces of the Papal States, and to direct them to religious houses and devout places; to keep in contact for a long time with the Ordinaries of the places, with the Superiors of the Regulars and the heads of those pious institutions housing the exiles, as well as with the exiles themselves; to guard against evil customs creeping in; to accept requests and fulfill them as far as possible.

A special prelate was appointed to supervise the refugees from France. It was his duty to prepare questions for decision by the Commission and to see that they were carried out promptly. The first of these Prelates was Laurence Caleppi, (who was made a Cardinal of the Holy Roman Church in 1816), the next was John Francis Falzacappa, who became a Cardinal of the Holy Roman Church in 1823), then Emanuel de Gregorio, (Secretary of the Sacred Congregation of the Council and created a Cardinal in 1816), and lastly Mark Anthony Cattaneo. The Prelate Laurence Caleppi drew up a very practical plan for hospitality (Piani dell' Ospitalita'). The Pope approved it and directed that it be carried out by the Secretary of State and by the Congregation newly appointed for State business in the Kingdom of Sardinia, occupied by French troops. (*De Charitate*, XXIV and L; Theiner, *op. cit.*, II, pref. xxi-xxviii; Pietro Savio, *op. cit.*, 22 ff.)

Orders were accordingly sent to the Papal Legates in Turin and Florence that the exiles arriving from France were to be divided up by an established norm. Offices were established for receiving them in the five largest cities of the Papal States: Rome, Bologna, Ferrara, Perugia and Viterbo. The Bishops and governors of these cities were given the letters and orders of the Secretary of State concerning the French immigrants and forwarded them to the Bishops of their districts, being careful to carry out the wishes of the Holy See.

An enormous sum of money was spent by the Holy See to provide for the support of the French exiles. Caleppi testified in 1793, "If, in fact, you estimate the cost of a year's maintenance for one person at only 12 scudi, you will have for two thousand people the imposing sum of 100,000 scudi. This made many immigrants say later that Pius VI had repaid to them alone the Holy See's debt to Charlemagne" (*De Charitate*, Vol XXIV, 10). We know that nearly 20,000 French exiles were thus given hospitality in the Papal States for 13 years (Theiner, *op. cit.*, II, pref. xxxii).

A few years before, Pope Clement XIII had withdrawn a large sum of money from the special treasury in the Castle of St. Angelo. (Allocution, Secret Consistory, April 9, 1764: *Bullarium Clementis XIII, I*, 871, ff., *Bullarii Romani continuatio*, pars II, vol. III (Pratti, Aldine Press, 1843).

He used it to lower the price of grain and to relieve members of the Society of Jesus, who, banned from many European countries, had taken refuge in the Papal States. Pope Pius VI did not hesitate to do the same thing, for he took five hundred thousand scudi from the same treasury, not only to satisfy the urgent needs of the Papal States but also to provide a maximum aid to his exiled sons (Allocution, Secret Consistory, December 3, 1792: Pius VI, *Epistolae ad Principes*, an. XVIII, f. 203; Theiner, op. cit., I, no. 54, 161 ff.). This generous action was beautifully honored by a medal dedicated, July 4, 1795, bearing the inscription: “*Pius VI Pont. M. An. XXI-Clero Gallicano Pulso Hospit. et Alim. Praestita.*”

Pius VI wrote many letters in behalf of the French exiles. He addressed Bishops in Europe, Papal Legates in various foreign lands and Catholic and non-Catholic kings and rulers. We will mention a few of the letters. To Our Venerable Brothers, the Archbishop of Paris and the Bishops of St. Bernard de Cominges, Nîmes, St. Malo, Troyes and Langres, *Nova illa fuga*, November 21, 1792 (*Epist. ad Princ.*, an. XVI, f. 112; Theiner, I op. cit., n. 25, 160); to Our Venerable Brother, John Francis Bishop of Lyons, *Inter augustias*, November 2, 1793 (*Epist. ad Princ.*, an. XIX, f. 67; Theiner, op. cit., I, n. 61, 194 ff.); to Our dear sons, governors and councillors of the Freiburg district, defenders of ecclesiastical liberties, *Valde gaudemus*, April 20, 1793 (Pius VI, *Epist. ad Princ.*, an. XIX, f. 9; Theiner, op. cit., I, n. 56, 169 ff.); to Our beloved sons Bajulivo and the Masters of the Seven Districts of Valais, *Quae plurima*, August 31, 1793 (*Epist. ad Princ.*, an. XIX, f. 59; Theiner, op. cit., I, n. 60, 193); to the most serene, powerful and illustrious George, King of Great Britain, *Non possumus*, September 7, 1793 (*Epist. ad Princ.*, an. XIX, f. 71; Theiner, op. cit., I, n. 51, 159 ff.); to the most illustrious Royal Prince Augustus, son of the King of Great Britain, *Haud ingratum fore*, September 2, 1793 (Pii VI P.M. *Epist. ad Princ.*, an. XIX, f. 6; Theiner, op. cit., n. 62, p. 197); and the same, *Quo Temporis momento*, September 7, 1793 (Pii VI P.M. *Epist. ad Princ.*, an. XIX, f. 72; Theiner, op. cit., I, n. 63, p. 198).

It is sufficient to reproduce here a few lines from a letter to the Archbishops, Bishops and beloved Sons, Abbots, Abbesses, Chapters and Clergy, both secular and religious, of Germany, *Ignotae nemini sunt*, November 21, 1792 (*Nuntiatura Galliae*, f. 320; Theiner, op. cit., I, n. 53, 162 ff.): “Everyone knows of, and must cry when he thinks over the events that forced Archbishops, Bishops, pastors, clergy, nuns and a great many regulars to leave France. They had given many distinguished proofs of their religion but now they have had to relinquish their sees, their houses and goods, and seek other regions, Catholic or non-Catholic, wherever they could take refuge more readily, seeking from strangers that support they could not obtain from their own countrymen.

The dispersion of this noble clergy into scattered areas did not fail to move every heart indeed. We, certainly, ought to honor with the greatest praise those Catholic rulers, pastors and peoples who, taught by the Gospel and aflame with the true spirit of charity, have generously received these confessors of the Faith and taken upon themselves the burden of their support.

Moreover, we must also honor those non-Catholic rulers and peoples, particularly the illustrious King and the distinguished people of Great Britain who, moved by the spirit of human compassion toward their neighbor, of which St. Ambrose spoke (*De officiis*, II, 31), furnished the exiles as though their own with abundant aid. Thus they rivalled in honor the ancient Romans who believed it altogether appropriate that the homes of the most distinguished men be opened for the most distinguished hospitality. It was an honor also for the State that men from other lands were not excluded from this kind of liberality in our city (Cicero, *De officiis*, II, 18).

We hold, through no merit of Our own, the position of Universal Shepherd and Father of all the faithful. We have therefore felt Ourselves bound more than anyone else to extend prompt aid to those poor exiles who have thrown themselves upon Us.

We are sure or rather absolutely certain that nowhere and at no time can relief be provided with more justice or more liberality than for those who have suffered the loss of their possessions for the sake of Christ and who, outrageously and violently uprooted from their homelands, wander through other regions. Forced to live among alien peoples, they are brought to a life almost like that of hermits. Hence from the very beginning of this cruel abuse, We have opened Our heart affectionately to these French, whether clerical or lay, embracing them in all kindness and friendship.

These wretched exiles had indeed hoped that their lives, if less comfortable, might at least be secure and quiet in those lands into which they first fled. But the unexpected advance of French troops, particularly into Savoy and into the city and country of Nice, forced them to undertake a new and sadder flight. We, of course, moved by the same charity, and guided by the same desire, ordered and directed, despite Our straitened circumstances, that the new refugees be admitted and cared for not only in Rome but also in the provinces of Our State.

Therefore We tried in an encyclical letter of last October 10 to stimulate Our Brothers, the

Archbishops and Bishops of the Papal States, hoping that each of them, together with his clergy and the devout of his diocese, would comply with Our fatherly wish and cooperate in the work of mercy. As a result, not only Our Venerable Brothers and the secular and regular clergy, but also many laymen of every class tried marvelously to imitate Our example, so much so that an increased number of new emigrants were received by Us after the occupation of Savoy and Nice until now there are 2,000.

We know that many other French ecclesiastics entered Germany through the kindness of Our dear son in Christ, Francis, Emperor of the Romans. It would scarcely be necessary to urge Germany to provide assistance and relief to the exiles. We are also aware, Venerable Brothers and dear Sons, that your devotion and charity far surpass the ancient glory of your ancestors, whose reputation for civility and kindness to strangers still survives. 'They freely offered hospitality to all travellers and vied with each other in generosity towards them' (Diodor., lib. V, post Tacit. *de morib. Germanor, et Mela*, lib. III)."

Pope Pius VII, who inherited the name of his predecessor and rivalled him in virtue, had scarcely begun his pontificate when he resumed with the same ardor the works of charity in behalf of the exiles. This is evident from a letter the famous Consalvi then Director of the Church's Office of Public Affairs, wrote from Venice, April 5, 1800 to John Francis Falzacappa (*De Charitate*, XXII, f. 667; Theiner, *op. cit.*, II, n. 474, p. 631). Indeed, Pius VII had already, while still Bishop of Imola striven to answer the urging of his predecessor to receive and care for the French émigrés. (*De Caritate*, XI, ff. 360-85; XXI, f. 210; Theiner *op. cit.*, II, n. 455-57, pp. 608 ff.)

This work of charity towards his exiled sons was meticulously continued by the Pontiff until 1801, when an agreement was happily signed between the Holy See and the French Government, permitting all the exiles to return gradually to their own country (Theiner *op. cit.*, II, pr. xxiv). This work of hospitality was in the words of Caleppi, to be "ever memorable in the annals of the Church" (*De Charitate*, XXIV, f. 10; L, initio).

7. Apostolic Letter declaring Blessed the Venerable Servant of God Vincent Pallotti, Roman priest, Founder of the Society of the Catholic Apostolate, *Ineffabilis et amantissima Dei benignitas* (January 22, 1950), AAS, XXXXII, 176 ff.; Lenten Allocution to the assembled pastors of Rome (March 2, 1950), *Siate benvenuti*, AAS, XXXXII, 302 ff. Cf. the collected writings of Blessed Vincent Pallotti sent to Pope Pius and the rescripts of the Congregation of the Propagation of the Faith: "18-6-1848. Pius IX (O: Prop. Fide; C. a C.R.) Holy Father, it is known to Your Holiness that some priests of the Congregation of the Catholic Apostolate are now working to procure the means whence to build in London a church for the special use of Italians, and that such church will be dedicated to the Prince of the Apostles, St. Peter. In order to secure that such church may be constructed and used in the Roman manner, and that it be continued for the purpose for which it was founded, the priest, Vincent Pallotti of that Congregation and Society, humbly begs Your Holiness graciously to grant that the ownership, direction and administration of the capital of this church shall belong to his Congregation while this exists or has sufficient subjects for the work, and when this shall cease to exist, or lack subjects for it, the right may be reserved to the Holy See to substitute for that Congregation another Congregation or Society of Italian priests.

From the Audience of His Holiness, June 18, 1848. "Our most holy Lord, by Divine Providence Pope, Pius IX, carefully considered what I, undersigned Pro-Secretary of the Sacred Congregation for the Propagation of the Faith related to him, having heard on the matter and obtained the consent of the Pro-vicar of London graciously granted the request. Given at Rome from the above mentioned Sacred Congregation on the day and year for which see above. Free of charge without any fee for any reason whatsoever, Alexander Bernabò, Pro-Sec." Cf. also he reference letter sent by the Sacred Congregation for the Propagation of the Faith through James Cardinal Philip Fransoni, Prefect of the same Congregation to Raphael Melia of the Society of the Catholic Apostolate Roman priest and Apostolic missionary, "who now for three years have labored much in the City of London for Italians" (December 7, 1847), (*Arch., Vicariate of Rome, Opera della Propagazione della Fede*, XII, 1341).

8. *Opus S. Raphaels-Verein zum Schutze Katolischer Auswanderer*, canonically erected in Mainz, September 13, 1871.

9. Pope Leo XIII, Apostolic Letter under the seal of the Fisherman *Libenter agnovimus*, November 25, 1887.

10. Decretal Letters for Frances Xavier Cabrini, Foundress of the Institute of the Missionaries of the Sacred Heart of Jesus, decreeing the honors of saints *Spiritus Domini* (July 7, 1946), AAS, XXXIX,

44.

11. Pope Leo XIII, Letter *Quam aerumnosa* (December 10, 1888), *Leonis XIII Pontificis Maximi Acta* (Rome: Vatican Press, 1889), VIII, 383.

12. *Ibid.*, pp. 380-84.

13. Secretariate of State, Circular n. 57171, to the Archbishops of Italy, *E' noto come l'emigrazione temporanea* (June 19, 1900), *Leonis XIII Pontificis Maximi Acta*, XX, 168-72; Circular to the Archbishops of Milan, Turin and Vercelli (May 18, 1899).

14. Sacred Consistorial Congregation, Notification concerning the Missionaries of the Society for the Assistance of Italian Workers migrating to the Foreign Countries of Europe, *Litteris Sacrae Congregationis* (January 31, 1915), AAS, VII, 95-96. The Bishop of Vicenza was appointed honorary President and Adviser of the Society for the Assistance of the Italian Workers migrating to Foreign Countries of Europe, by order of our Most Holy Lord Benedict XV, through a letter of the Sacred Consistorial Congregation, January 18, 1915. He was also entrusted, at the will of the Holy See, with the office held up to that time in the same Society by a Milan Ecclesiastical Board, called in Italian 'Consulta', p. 95. This institution in Italian is called, *Opera di Assistenza agli Italiani in Europa*.

15. Decretal letters: The Honors of the Saints are decreed to Blessed Frances Xavier Cabrini, Foundress of the Institute of the Missionaries of the Sacred Heart of Jesus, *Spiritus Domini* (July 7, 1946), AAS, XXXIX, 44.

16. Pope Pius XI, Apostolic Letter in which the Venerable Servant of God Frances Xavier Cabrini, Foundress of the Institute of the Missionaries of the Sacred Heart of Jesus is acclaimed Blessed, *Benignus Dei* (November 13, 1938), AAS, XXXI, 10-15.

17. Pope Pius X, Letter to Our Venerable Brother, John Murphy Farley, Archbishop of New York, *Haud ita pridem* (February 26, 1904), *Pii X Pontificis Maximi Acta* (Rome: Vatican Press, 1905), I, 180-1.

18. We commend especially to your care the poor Italian emigrants who are far from their native land. They need your assistance to insure that their conduct will never dishonor the name of their country." (Pius X *Sermo XV Vi ringrazio* (November 18, 1908), *Pii X Pontificis Maximi Acta* (Rome: Vatican Press, 1914), IV, 305.

19. Letter *Quod hierarchia* (June 6, 1911), AAS, III, 262 f. "Considerable effort and zeal must also be expended on the welfare of emigrants ... and so We wish that an effort be made to have priests who know their language stationed at the ports of departure and at the usual ports of entry, in order to guide the emigrants properly."

20. *Secretariate of State*, Letter to the Reverend Father Vicentini, Superior General of the Institute of the Missionaries of St. Charles, whose zeal on behalf of Italian emigrants is highly commended, *Ho ricevuto* (January 15, 1912), AAS, IV, p. 333; Pius X, Letter to the Reverend Dominick Vincentini, priest, moderator of the Institute of St. Charles for the Italian emigrants, on the solemn occasion of the celebration in memory of John Baptist Scalabrini, founder of the same Institute, *Vehementer nobis* (September 4, 1912), AAS, IV, 581-2.

21. "We have heard that this same society, greatly increased in numbers, has made a practice of relieving the wants of their people and of erecting or main-taining many churches and chapels in honor of their saintly patron, both among Italians and other peoples. The group has also printed on their own presses books and leaflets defending Faith and morals and distributed them widely, spending in all this up to the present a huge amount of money. We have learned also that it is in large part due to you that in recent times great numbers of Italians living in America have kept faithfully to their religion. Indeed the more they were deprived of the safeguards of the spiritual life because of the vastness of the regions, the more zealously you have labored to increase their devotion and to aid them by your advice and by the wide circulation of your Bulletin Antoniano": Pius X, Letter to Our Beloved Son, President of the Pious Society of St.

Anthony to which praises are offered, *Quo Societas* (March 25, 1914) AAS, VI, 259. Secretariate of State, Letter to H.D. Casgrain, Rector of the Catholic Society for Immigrants lately founded in Canada, *II a été particulièrement* (February 12, 1914), AAS, VI, 132.

22. *Società dei Missionari d'Emigrazione* di S. Antonio da Padova, instituted July 1905 by the Reverend John James Coccolo and highly commended in the "Letter of His Eminence Cardinal Merry del Val, Secretary of State, to their Excellencies the Archbishops and Bishops of Italy," *Una iniziativa sommamente giovevole*, January 25, 1908.

23. Secretary of State, Letter to the Italian Ordinaries concerning Italian workers migrating from Italy to foreign lands, *Uno degli argomenti* (September 8, 1911) AAS, III, 513-18.

24. Sacred Consistorial Congregation, *De emigrantium cura*: questions proposed to the Ordinaries of places of immigration, prot. n. 502/12; questions proposed to the Ordinaries of places of immigration, prot. 894/13.

25. Pope Pius X, Motu proprio concerning Italian emigrants to foreign lands, *Iam pridem* (March 19, 1914), AAS, VI, 174-5.

26. Sacred Congregation of the Sacraments, Instruction of Ordinaries concerning the proof of liberty to marry and denunciation a previous marriage, *Perlatum haud semel* (March 6, 1911), AAS, III, 102-3.

27. Instructions to the Most Reverend Ordinaries concerning proof of freedom to marry and notification of contracted marriage, *Iterum canquesti sunt* (July 4, 1921), AAS, XIII, 348-9.

28. Sacred Congregation of the Sacraments, Circular Letter to their Excellencies the Archbishops, Bishops and Ordinaries of Italy relative to the celebration of marriage by proxy May 1, 1932). n. 11255/32.

29. St. Pius X, Bull or Apostolic Letter, *Ea semper fuit* (June 14, 1907), *Pii X Pontificis Maximi Acta* (Rome: Vatican Press, 1914), V, 57-58. Sacred Congregation for the Propagation of the Faith, for affairs of the Oriental Rites, Decree concerning the spiritual administration of the Greek-Ruthenians in the United States, *Cum episcopo* (August 17, 1914), AAS, VI, 458-63.

30. St. Pius X Apostolic Letter, *Officium supremi* (July 15, 1912), AAS, IV, 555-56.

31. St. Pius X, Apostolic Letter to the Most Reverend Fergus Patrick McEvay, Archbishop of Toronto: the Association founded for the spread of the Catholic Church in Toronto, Dominion of Canada, is praised and enriched with indulgences. *Allata nuper* (June 9, 1910), AAS, II, 53640.

32. Sacred Congregation for the Propagation of the Faith for affairs of the Oriental Rites, *Decree Fidelibus ruthenis* (August 18, 1913), AAS, V, 393-99.

33. St. Pius X, Apostolic Letter to Our Venerable Brother Victor Mihalyi de Apsia, Archbishop of Fagaras and Alba Julia, and to the suffragan Bishops of the province of the Greek-Rumanian Rite, concerning the Church of the Holy Savior on the *Via Delle Coppelle*, to be entrusted to the Rumanian episcopate, *Universi Episcopatus* (March 31, 1914), AAS, VI, 222-3.

34. St. Pius X, *Motu proprio* concerning the emigration of Catholics to foreign lands, *Cum omnes catholicos* (August 15, 1912), AAS, IV, 526 f.

35. Sacred Congregation of the Council, Letter of February 3, 1886 and March 27, 1889; Letter to the bishop and ordinaries of Italy and America, *Non sine magno*, July 27, 1890; Decree concerning Clerics leaving for America and Philippine Island, *Clericos peregrinos*, November 14, 1903; Pii X, *Pontificis Maximi Acta* (Rome, Vatican Press, 1905) I, p. 63: "Lest those norms laid down salutarily in the Lord be forgotten with the passing of years especially since at the present time it happens that quite a few priests go from Italy, particularly to America, without any permission of this Sacred Congregation of the Council, our most Holy Lord, Pope Pius, ordered to be again published the decree titled: *De Clericis in Americam et ad Insulas Philippinas profecturis*, issued by the same

Sacred Congregation of the Council, November 14, 1903. Given at Rome by the Sacred Congregation of the Council, September 7, 1909," AAS, I, 692-95. Sacred Consistorial Congregation, concerning the admission of Polish clergy among the diocesan clergy of the United States of North American, *anno proxime elapso*, (Reply, December 9, 1909.) AAS, II, 102-8.

36.Sacred Congregation for the Propagation of the Faith, Letter of August 12, 1894; Sacred Congregation for the Propagation of the Faith for Affairs of Oriental Rite, Circular Letters to the Ordinaries of places of the Latin Rite on not permitting the Orientals the sollicitation of alms without permission of the same Sacred Congregation, *Sacrae huic*, (January 1, 1912). AAS, IV 532-3.

37.Sacred Consistorial Congregation, Decree concerning clergy about to go to America, to all Ordinaries of Dalmatia, Croatia, Slovenia, Bosnia and Herzegovina, *Neminem latet*, October 4, 1911, n. 567/1L

38. Sacred Consistorial Congregation, Decree concerning priests immigrating to some specified countries, *Ethnographica studia*, (March 25, 1914), AAS, into some specified countries, *Ethnographica studia* (March 25 1914) AAS VI, 182-6; Declaration concerning the Decree of the Sacred Consistorial Congregation in regard to priests immigrating to some specified countries, March 25, 1914, AAS, VI, 67L

39. Sacred Consistorial Congregation, Decree concerning priests immigrating to some specified countries, *Magni semper negotii*, (December 30, 1918), AAS, XI, 39-43.

40.Sacred Congregation for the Oriental Church, Decree concerning Oriental clergy, whether secular or religious, who from territories or Oriental dioceses immigrate to the countries of North, Central or South America, or to Australia, that they may care for the faithful in their own rites, *Qua sollerti alacritate*, (December 23,1929), AAS, XXII, 99-105; Decree concerning the Oriental clergy, whether secular or religious, who go from territories or Oriental dioceses into North, Central or South America not to offer spiritual care to the faithful in their own rites, but for some other reason whether economic, moral or in order to remain there for a short time, *Non raro accidit*, (January 7, 1930), AAS, XXII, 106-8; Decree concerning Oriental clergy collecting or solliciting alms, money or Mass stipends outside of Oriental regions or dioceses, *Saepenumero apostolica sedes*, (January 7, 1930). AAS, XXII, 108-10; Instruction concerning Oriental clergy living in foreign nations outside of their own patriarchate or their own country, *Quo facilius vetustorum*, (September 26, 1932), AAS, XXIV, 344-46; Instruction concerning the rules to be observed in regard to clergy of the Oriental Rite, journeying outside the territory of their own Patriarchate, *Sacrae Congregationi*, (July 20, 1937). AAS, XXIX 342-43; Decree on the annual report to be sent to the Sacred Congregation by priests of the Oriental Rite having the care of souls outside the territory of their own Patriarchate and under the jurisdiction of an Ordinary of a different Rite, *Cordi semper fuit*, (November 16, 1938), AAS, XXXI, 169-70.

41. Sacred Congregation of the Propagation of the Faith, Decree on clergy emigrating from European dioceses to Australia or New Zealand, *Ad tuendam disciplinam*, (October 21, 1948), AAS, XLI, 34-5.

42.St. Pius X, *Motu proprio* on emigrants from Italy to other countries, *Iam pridem*, (March 19, 1914), AAS, VI, 173-6.

43. *Ibid.* p.175.

44.Benedict XV, Chirograph, *il Sommo Pontifice Pio X*, (October 16, 1915).

45. Sacred Consistorial Congregation, Circular Letter to the Most Rev. Ordinaries of America on the care of Italian immigrants, *Cum in varias Americae*, (February 22, 1915), AAS, VII, 145-6; Circular, (December 24, 1915); Circular to the Most Rev. Ordinaries of Italy, (May 25, 1918).

46.Sacred Consistorial Congregation, Circular Letter to the Most Rev. Ordinaries of Italy concerning the spiritual care of emigrants, *Il dolore e le pre-occupazioni*, (December 6, 1914), AAS, VI, 699-701.

47. Sacred Consistorial Congregation, Circular Letter to the Most Rev. Ordinaries of Italy, *Ad subveniendum patronatibus*, (January 2, 1918), n. 682/17.
48. St. Pius X, Motu proprio, concerning Italians emigrating to other countries, *Iam pridem*, (March 19, 1914), AAS, VI, 173-76.
49. Sacred Consistorial Congregation, Circular Letter to the Most Rev. Archbishops and Bishops of Calabria on founding ecclesiastical sponsorships on behalf of the emigrants, *Assai gradite*, (November 24, 1916), AAS, VIII, 437-38.
50. Benedict XV, Letter to the Most Rev. Leopold Duarte Silva, Archbishop of São Paulo, extolling with well-deserved praise the work of his charity and episcopal office, *Tristia, laeta*, (May 24, 1919), AAS, XI, 272-73.
51. Benedict XV, Letter to the Most Rev. Thomas Joseph, Bishop of Trenton, whose paternal care for Italian immigrants he highly praised, *Inter praeclaras laudes*, (December 10, 1920), AAS, XIII, 89-90.
52. Sacred Consistorial Congregation, To the Ordinaries of Lombardy, Piedmont, Emilia and Liguria, for religious and economic assistance to the workers in the rice fields *Mifaccio un dovere*, (July 20, 1918), n. 557/18.
53. Sacred Consistorial Congregation, Notification on the institution of a Prelate for Italian emigration, *Esistono in Italia*, (October 23, 1920), AAS, 534 f.
54. Sacred Consistorial Congregation, Note concerning the Pontifical College of Priests for Italian emigration to other countries, *Sacerdotum collegium*, (May 25, 1921). AAS, XIII, 309-11.
55. Sacred Congregation for Extraordinary Ecclesiastical Affairs, On the care of prisoners to be furnished by priests. From the Audience of His Holiness, (December 21, 1914): "Our Most Holy Lord Benedict XV, by Divine Providence Pope, greatly mourned the sufferings with which innumerable men made prisoners in this most shocking war are afflicted in misery, and the anxieties their families on this account are weighed down under, while they are deprived of information of their own. He thought how it would be possible for him to bring solace and aid ... Eugene Pacelli, Secretary," AAS, VI, 710-11; cf. also the Letter of the Cardinal Secretary of State, *loc. cit.*, 711-12.
56. Sacred Consistorial Congregation, Decree for one common Ordinary on behalf of all refugees in Italy, *Considerando che i sacerdoti*, (September 3, 1918), AAS, X, 415 f.
57. Sacred Consistorial Congregation, Circular Letter to the Most Rev. Bishops of Germany and of Central Europe, *Coniiciunt statistae*, (April 12, 1920).
58. Sacred Congregation for Extraordinary Ecclesiastical Affairs, Dispatch n. B.18808, (March 24, 1921) and n. 321/52, (January 24, 1952).
59. Sacred Congregation for Extraordinary Ecclesiastical Affairs, Dispatch n. 2743/26, (November 21, 1926).
60. Sacred Congregation for Extraordinary Ecclesiastical Affairs, Dispatch n. 3455/30, (December 2, 1930).
61. Benedict XV, Letter to the Most Rev. John G. Shaw, Bishop of San Antonio for the great charity with which he, his priests and religious congregations received some Mexican bishops and priests expelled from their country, *In summa animi*, (November 25, 1914), AAS, VI, 667-8.
62. Benedict XV, Letter to James Cardinal Gibbons, Archbishop of Baltimore, praising the extraordinary charity of the United States towards the unfortunate inhabitants of the Mexican nation, vexed by war, *Certiores quotidie*, (March 17, 1915), AAS, VII, 168-69.
63. Sacred Congregation for the Propagation of the Faith for the Affairs of the Oriental Rite Cum *sat*

numerosiores, (March 27, 1916), AAS, VIII, 105-7.

64. Sacred Congregation for the Oriental Church, Decree *Perspiciens Sacra Congregatio*, (July 10, 1918), AAS, X, 419.

65. Benedict XV, Apostolic Constitution, *Catholici fideles graeci*, (February 13, 1919), AAS, XI, 222-26.

66. Sacred Congregation of the Rites, Decree (March 24, 1920), AAS, XII, 175.

67. *Motu proprio, Animarum studio*, (December 16, 1947), AAS, XXXX, 17.

68. We consider as a gift from Heaven this present by which it seems that the Lord and Saviour has wished to follow up the announcement of that other present, that We recently promised our Eminences and the whole Church, and which We can now happily give you. A whole troop of children has come to gather around Us. They are more than 400 orphans from the distant East, representatives of a people that has endured suffering to the point of bleeding and dying. They have been sent to Us by the Divine Infant. We are happy to receive them and to press them to Our Heart and even more happy to be able to do so, for We are deeply consoled by that contest of charity in which the whole world has come to the aid of the Vicar of Christ." Pius XI, Discourse to the Sacred College in reply to Christmas greetings. *Il vostro aspetto, 'Osservatore Romano* (December 26-27, 1927).

69. Pius XI, *Motu proprio*, Commission for Russia is separated from the Sacred Congregation for the Oriental Church and is constituted *sui juris, Inde ab initio Pontificatu*, (April 6, 1930), AAS, XXII, 153-54.

70. Pius XI, *Motu proprio*, Concerning the Commission for Russia and the publishing of the liturgical books of the Slavic Rite, *Quam sollicita animi*, (December 21, 1934), AAS, XXVII 65-67.

71. Pontifical Commission for Russia, Decree *Fidelium Russorum*, (May 20, 1928), AAS, XX, 366-67.

72. Pius XI, *Motu proprio, Nostra animarum a Christo*, (October 28, 1932), AAS, XXIV, 353-54.

73. Pius XI, Apostolic Constitution, *Quam curam*, (August 15, 1929), AAS, XXI, 577-81.

74. Pius XI, Letter to their Eminences Alexander, Cardinal Kakowski, Archbishop of Warsaw and Augustus, Cardinal Hlond, Archbishop of Gniezno and Poznan, concerning the restoration of the week of study on the union of Christian dissidents, *Laeto iucundoque animo*, (January 6, 1933), AAS, XXV, 23-24.

75. Pius XI, Apostolic Constitution, *Apostolica Sedes*, (October 26, 1937), AAS, XXX, 213-16.

76. Sacred Congregation for the Oriental Church, Decree *Cum data fuerit*, (March 1, 1929), AAS, XXI, 152-59.

77. Sacred Congregation for the Oriental Church, Decree, *Graeci-Rutheni ritus*, (May 24, 1930), AAS, XXII, 346-54.

78. Pius XI, Apostolic Letter, *Archiepiscopali in urbe*, (March 10, 1929), AAS, XXI, 59293.

79. Sacred Congregation for Extraordinary Ecclesiastical Affairs, Dispatch, n. 1215/31, (May 26, 1931).

80. Pius XI, Sermon, (September 14, 1936), at Castel Gandolfo to Bishops, priests, religious and faithful, refugees from Spain. *La vostra presenza*, AAS, XXVIII, 373-81.

81. Pius XI, Encyclical on Condition of the Catholics in Mexico, *Firmissimam constantiam*, (March 27, 1937), AAS, XXIX, 189-99.

82. Pius XI, Letter to the Rev. William Gier, Superior General of the Society of the Divine Word, concerning the seminary for Negroes shortly to be inaugurated, *Admodum gaudemus*, (April 5, 1923), AAS, XV, 216 ff. in which the Supreme Pontiff wrote among other things: Since by institution the Church of God is Catholic, does it not follow to be opportune that every race or nation have their priests who have the same origin and character, the same feelings and customs? Besides, are not these because they have a more easy approach to their own, able more efficaciously to attract them to the Faith, to make them more stable in it than those priests of different origin gathered elsewhere? ... For there are in the United States of America many more than 10 million people of different races to be provided for with native missionaries as well as pastors as soon as it can be possible." *loc. cit.*, p. 217 f. As to the persistent desire of the Church for the Negroes, *cf. supra*, p. 6.

83. Sacred Consistorial Congregation, *Regolamento per i Direttori dei Cappellani di bordo e per i Cappellani di bordo*, (November 15, 1932), (Vatican Press, 1932).

84. Sacred Consistorial Congregation, from the audience of September 21, 1927, and the Circular letter to the Bishops, (November 10, 1927), n. 1998/12.

85. Sacred Consistorial Congregation, Communication on providing those emigrating from Italy with cards of identification from ecclesiastical authority, *Expedit ut*, (January 26, 1923) AAS, XV, 112-13.

86. Pius XI, Letter to His Eminence Raphael Charles Cardinal Rossi, Secretary of the Sacred Consistorial Congregation on the 50th anniversary of the founding of the Pious Society of St. Charles, *Iucundo sane animo*, (June 1, 1937), AAS, XXIX, 303.

87. Sacred Consistorial Congregation, Decree *Pia Societas*, (August 15, 1936).

88. Sacred Consistorial Congregation, From the Audience of His Holiness (May 30, 1942), n. 334/40.

89. *L'Opera di pace della Santa Sede e l'Italia, Appunti*, (Vatican Press, 1945).

90. St. Ignatius of Antioch, *Epistola ad Romanos: Migne, PG, V, 685*.

91. Allocution, (November 29, 1945), to the Jewish refugees returning from captivity after the hardships of war, *La vostra presenza*, AAS, XXXVII, 317 f.

92. Relief Committee, Cf. *L'attivit  della Santa Sede dal 15 Dicembre 1943 al 15 Dicembre 1944* (Vatican Press), 107-9; 1946, 107-10; 1947, 105-11; 1948, 97-101.

93. *Vatican Information Office*, September, 1939 to October, 1947. It is useful to recall the particular sections of this office: "1. Correspondence received, 2. Correspondence sent out, 3. Radio, 4. English language prisoners, 5. German and Slavic language prisoners, 6. Prisoners in Russian hands, 7. Prisoners and international political internes, 8. Repatriation." L'A.d S.S. 1945, 111-4; 1946, 95-103; sections established later: "9. Special cases; 10. Deceased": L'A d. S.S. 1947,99-105; *Apercu sur l'oeuvre du Bureau d' Informations Vatican*, 1939-1946 (Vatican Press, 1948).

94. Pontifical Commission of Assistance to Refugees set up April 18, 1944. *cf. L'A d. S.S. 1944*, 118-23.

95. Pontifical Commission of Assistance, set up January 23, 1945, d. Pastoral instruction to the pastors of Rome and preachers in the Holy Season of Lent: on the Sacraments In *meno di un anno*, AAS, XXXVII, 43; L'A. d. S.S. 1945, 124-32; 1946, 111-12; 1948, 102-14.

96. These missions began as follows: the first one June 12, 1945; the second July 2, 1945; the third more extensive and longer, October 29 of the same year; Concerning the affairs and activities of each, *cf. L'A. d. S.S. 1945*, 119-24; 1946, 105. Pontifical mission in Germany (in Kronberg i. T.);

1947, 125-35.

97. Office of Migration. From the Audience of His Holiness May 30, 1946, and November 13, 1946. This office had two sections, one called *natural migration*, the other *refugee migration*. For this last one worked the *Bishops Resettlement Council* (U.S.A.); *Catholic Committee for Relief Abroad* (Great Britain); *Catholic Committee for Aid to Immigrants of Canada*; *Vatican Mission in Kronberg*. cf. L'A. d. S.S. 1947, 125-35; 1948, 115-27.

98. International Catholic Migration Commission, founded Geneva, 1951; Letter of the Secretariate of State to Mr. James J. Norris, provisional President of the International Catholic Migration Commission, Geneva (Switzerland), *Le sono ben noti gli imperiosi motivi*, (April 12, 1951), n. 226960/MSA.

99. On the activities of Our Nuncios, Internuncios, Delegates and Vicars and other ecclesiastics sent for this: *Europe*: Albania, Bulgaria, Czechoslovakia, Romania, Finland, France, Germany, Greece, Switzerland, Ireland, Spain, Holland, Hungary, Italy, Portugal, Great Britain, Malta, Poland, Rhodes, Thrace, Turkey; *Africa*: Egypt, Ethiopia, Algiers, (office for receiving and sending messages attached to the house of the Missionaries of Africa, set up by Our Secretariat of Maison Carrée), French West Equatorial Africa, South Africa, Belgian Congo, Eritrea, Kenya, Madagascar, Somaliland, Sudan, Tripoli; *North America*: Canada, United States of America, Mexico; Central America: Costa Rica, Cuba, Guatemala, Republics of Haiti, Honduras, El Salvador and the Dominican Republic; South America: Ecuador, Argentina, Bolivia, Brazil, Chile, Colombia, Peru, Uruguay, Venezuela; Asia: India, Batavia, Iran, Iraq, Japan, Palestine, Philippine Islands, China, Syria, Thailand; *Oceania*: Australia, New Zealand. d. L'A. d. S.S., 1944, 112-17; 1945, 114-19; *Aperçu sur l'oeuvre du Bureau d'Informations Vatican, 1939-1946*.

100. As to Catholic Committees for Emigrants, erected almost everywhere: cf. L'A, d. S.S., 1947, 131-35; 1948, 115-27.

101. Pastoral Sermon to the pastors of Rome and preachers for the Holy Season of Lent, *Ci torna sempre sommanente gradito*, (March 16, 1946), *L'Azione caritatevole* AAS, XXXVIII, 183 f. Of the numerous undertakings by the bishops, by Catholic Action, (established and promoted by trustworthy men), it is proper to recall here at the least: War Relief Services-NCWC; *Aumonerie des Prisonniers de Guerre*, which was followed first by *Comité International de l' Aumonerie Catholique*, later *Comité Catholique de Secours*, and finally *Secours Catholique*; *Mission Catholique Suisse*, cf. L' A. d. S.S., 1944, 112-17; ... 1945, 119-22; 1947, 122-95.

102. Sacred Congregation for the Oriental Church, from the Audience of His Holiness (April 9, 1949); Pontifical Mission for Palestine, *Le Pape et la tragédie palestinienne* (Beirut, 1950); Michel Gillet, S.J., *L' Aide Catholique aux enfants palestiniens réfugiés au Liban* (Beirut, 1950).

103. Cf. *Act. Ap.*, XI, 27-30 and *Rom. 15:25-28*.

104. Catholic Near East Welfare Association.

105. Radio Address given to the world, (June 29, 1941) Feast of Sts. Peter and Paul, on the guiding of Divine Providence on events of human society, *In questa solennità*, AAS, XXXIII, 319 ff. Radio Address, (December 24, 1942) on the eve of the Nativity of Our Lord, given to the world, *Con sempre nuova freschezza*, AAS, XXXV, 9 ff.; Radio Address, (December 24, 1943) on the eve of the Nativity of Our Lord, given to the world, *Ancora una quinta volta*, AAS, XXXVI, 11 ff.; Radio Address, (September 1, 1944) fifth anniversary of the breaking out of the present war, given to the world, *Oggi, al compiersi del quinto anno*, AAS, XXXVI, 249 ff.; Radio Address given to the world, (April 4, 1946) to solicit mutual aid among the nations lest the needy perish from hunger, *Stretto il cuore da intima angoscia*, AAS, XXXVIII, 165 ff.; Encyclical on the care for needy children to be taken up with more alacrity today, *Quemadmodum*, (January 6, 1946), AAS, XXXVIII, 5 ff.; Radio Message to the pupils of Catholic schools of the United States given to ask charity for the needy children of Europe and eastern Asia lest they perish from hunger, *Our loving greetings to you*, (February 19, 1947) AAS, XXXIX, 127 ff.; Radio Address to the faithful of the United States collecting aid for needy nations, *Another winter is approaching*, (November 23, 1947) AAS, XXXIX 630 ff.; Radio Address to the clergy and people of the Republic of Argentina, on their

outstanding aid to needy nations, *Una vez más la voz*, (February 1, 1948) AAS, XXXX, 85 ff.; Radio Address to the pupils of Catholic schools in the United States, given to ask charity for the needy children of other nations, *Dear children*, (March 2, 1949) AAS, XXXXI, 179 ff.; and here and there.

106. Allocution to the pastors of Rome and preachers of the Holy Season of Lent: on the precepts of the Decalogue, *L'inscrutabile consiglio divino*, (February 22, 1944) AAS, XXXVI, 69 ff.; Allocution to their Eminences the Cardinals offering good wishes on the occasion of the Feast of St. Eugene I, Pope, *Ancora una volta*, (June 2, 1947) AAS, XXXIX, 258 ff.

107. Encyclical calling for public prayers for a conciliatory peace among the nations, *Communium interpretes dolorum*, (April 15, 1945) AAS, XXXVII, 97 ff.; Letter to His Excellency John De Jong, Archbishop of Utrecht, and to the other Dutch Bishops, *Dum post innumeros* (May 15, 1945) AAS, XXXVII, 186 ff.; Letter to their Excellencies Archbishops, Bishops and other Ordinaries of places in Poland, *Per hos postremos annos*, (June 29, 1945) AAS, XXXVII, 205 ff.; Letter to His Eminence Michael, Cardinal von Faulhaber, Archbishop of Munich and risings, and to the others, their Excellencies, the German Archbishops, Bishops and Ordinaries of places in Germany, *Vixdum vobis licuit*, (November 1, 1945) AAS, XXXVII, 278 ff.

108. Letter to their Eminences Michael, Cardinal von Faulhaber, Archbishop of Munich and Frisings, Joseph, Cardinal Frings, Archbishop of Cologne, Conrad, Cardinal von Preysing, Bishop of Berlin and to the other Archbishops, Bishops and Ordinaries of places in Germany, *Disertae admodum litterae*, (December 20, 1948) AAS, XXXXI, 216 ff.

109. (April 15, 1949) AAS, XXXXI, 162.

110. Letter to His Eminence Samuel, Cardinal Stritch, Archbishop of Chicago, happily marking the twenty-fifth anniversary of his episcopal consecration, *Proximo exeunte mense Novembri*, (October 16, 1946) AAS, XXXIX, 33 f.; Letter to their Eminences Joseph, Cardinal Frings, Archbishop of Cologne, Michael, Cardinal von Faulhaber, Archbishop of Munich and Frisings, Conrad Cardinal von Preysing, Bishop of Berlin and to the other Archbishops, Bishops and Ordinaries of places in Germany, *Commoti valde sumus*, (December 1, 1947) AAS, XL, 544 ff.; "Your letter is a great source of consolation to Us for We perceive from it that following your example, priests and religious have, with admirable diligence and at great labor, dedicated themselves totally to the care of the faithful. They have been especially solicitous for those who, tormented by a more bitter fate, were expelled from their homes, and live now dispersed in other lands.

The Gospel-inspired workers are equal to the task in valor, but not in numbers. For this reason We earnestly remind those who through their ability and age are able actively to engage in this work, that the most appropriate place for the ministers of God is where there is the greatest suffering. Convinced of this, may they go to their unfortunate brothers, and there earn great merit that God will reward with ample favors." *loc. cit.*, 545; Allocution to the distinguished Nicholas C. Accame, Ambassador extraordinary and plenipotentiary, bearer of credential letters from his Government, *En la cúspide misma*, (March 6, 1948) AAS, XL, 112 ff.; Letter to His Eminence Emanuel, Cardinal Suhard, Archbishop of Paris on the twenty-fifth anniversary of his priesthood, *Opportunum sane*, (November 20, 1948) AAS, XXXXI, 27.

111. Letter to His Excellency John T. McNicholas, Archbishop of Cincinnati and Chairman of the Administrative Board of the National Catholic Welfare Conference: because of the aid providentially given to immigrants and other unfortunates by his board, *In fratres caritas*, (December 24, 1948) AAS, XXXXI, 69-71.

112. "Nor in recalling your good works should We fail to mention the spirit of Christian charity which opened the doors of your country to welcome so large a number of the dispossessed victims of the war and of those constrained to emigrate by unemployment and the pressure of surplus populations. Especially would We commend the splendid organization which you, Venerable Brethren, so pains-takingly established throughout the Australian nation to ensure that the Catholics amongst those new Australians should not lack for religious assistance and as so often happened as a result of the spiritual neglect of the emigrant, be lost to the Faith. This example of Catholic Action is worthy of high commendation." *L'Osservatore Romano*, (April 28, 1951).

113. Radio Address (December 24, 1944) on the eve of the Nativity of Our Lord Jesus Christ given to the whole world, *Benignitas et humanitas apparuit Salvatoris nostri Dei*, AAS, XXXVII, 10 ff.; Letter to the distinguished Charles Flory, President of the Conference of Catholic Semaines Sociales” in France, *Nous avons pris*, (July 14, 1945) AAS, XXXVII, 210 ff.; Allocution (December 24, 1946) on the eve of the Nativity of Our Lord Jesus Christ, to their Eminences the Cardinals and their Excellencies the Bishops and Prelates of the Roman Curia, *Vi fu mai nella storia*, AAS, XXXIX, 7 ff.; Allocution to the distinguished Conrad Traverso of the Republic of Argentina, Ambassador extraordinary and pleni-potentiary presenting the credential letters from his Government, *En virtud de la misión*, (January 12, 1947) AAS, XXXIX, 56 ff.

114. Encyclical on promoting Catholic missions, *Evangelii praecones*, (June 2, 1951) AAS, XXXXIII, 518; statement by Ourselves, handed to the Honorable G. I. van Heuven Goedhart, United Nations High Commissioner for Refugees, upon receiving him, (May 27, 1952); “Among the many painful and distressing problems created by the war there is one which, despite the organized efforts made in recent years to solve it, remains a source of grave preoccupation. It is that of the refugees, those of our fellowmen who under pressure of political events, have been forced to abandon their homesteads and country and seek hospitality and a livelihood in foreign lands. If we plead their cause, it is to give a renewed expression to the abiding interest which We have ever taken in their lot and to pledge the continued support of the Holy See for the praiseworthy work being accomplished by international organizations for the alleviation of their pitiable condition. In this regard We warmly commend the recent initiative of the United Nations High Commissioner for Refugees which has as its objective the establishment of a fund for the purpose of providing for the essential human needs of the many refugees who, by reason of their extreme poverty, are unable to maintain themselves while awaiting resettlement. Our earliest solicitude for these sorely afflicted members of the human family urges us to exhort government authorities as also social service and charitable associations to co-operate whole-heartedly in fostering this very laudable initiative and to contribute generously to this most timely appeal. In doing so, We feel confident that We are voicing the sentiments of all those who, because they dearly cherish the Christian values and freedom for which, in such great part, these refugees are suffering, cannot remain unmoved by their present adversity nor be indifferent to their future destiny.” *L'Osservatore Romano*, (July 18, 1952).

115. Chirograph of March 3, 1949: “To Our dear sons who have been forced by the vicissitudes of life to seek their work and bread under alien skies We repeat, for their temporal and eternal happiness, the advice of the old Tobias: 'All the days of your life, have God on your mind, and remember not to consent to sin and not to transgress the precepts of the Lord our God.' For them personally, for their families and for their future, We implore the Divine assistance, and We bless them with all our heart. Pius XII”.

116. Radio Address on the Feast of Pentecost, (June 1, 1941) to the whole world, on the fiftieth anniversary of the Encyclical, *Rerum novarum*, by Leo XIII *La solennità della Pentecoste*, AAS, XXXIII, 203.

117. Radio Address of December 24, 1942, the eve of the Nativity of Our Lord Jesus Christ, given to the whole world: *Con sempre nuova freschezza*, AAS, XXXV, 16-17; for the Latin version, d. AAS, XXXXIII, 518-19; Allocution to the members of the International Congress on Social Studies, *Nous vous adressons*, (June 3, 1950) AAS, XXXXII 485 ff.; “In the fullest sense one must face up to the duty of giving to innumerable families in their natural, moral, juridical and economic unity, an equitable living space equal in however modest a manner to at least the demands of human dignity.” *Ibid.*, 485-86.

118. Cf. Note III, AAS, XXXXI, 69-70.

119. Sermon on the eve of the Nativity of Our Lord Jesus Christ to their Eminences the Cardinals and their Excellencies the Bishops and Prelates of the Roman Curia, *Negli ultimi sei anni*, AAS, XXXVIII, 15 ff.

120. Allocution of February 20, 1946 to their Eminences, the newly created Cardinals, *La Elevatezza e la nobilita dei sentimenti*, AAS, XXXVIII 141 ff. “Man, as God wants him and as he Church accepts him, will never consider himself as firmly fixed in time and space if stripped of secure

property and traditions ... The long experience of the Church as educator of peoples confirms it; accordingly she is careful in every way to join the religious life to national customs and is particularly solicitous of those whom emigration or military service keeps far from their native land. The shipwreck of many souls justifies, alas, this maternal apprehension of the Church, and increases the conclusion that the security of property and attachment to ancient traditions, which are indispensable to the healthy integrity of man, are also fundamental elements of human society. However, it would evidently be equivalent to nullifying the efficient effect of this postulate and converting it into its contrary, if one were to use it in order to justify the repatriation of men against their will and the refusal of the right of asylum in regard to those who, for grave reasons, wish to fix their residence elsewhere.” *op. cit.*, 147.

121. Allocution II, (February 25, 1946), to the most noble words with which His Excellency, Antonio Carneiro-Pacheco, distinguished Portuguese Ambassador, as Dean, expressed to His Holiness the sentiments of devotion and gratitude of the diplomatic representatives present, on the recent Consistory of the Holy Father, His Holiness graciously replied in these words (L'élévation des pensées), AAS, XXXVIII, 152, ff.: “Such a peace will not be the work of one day; it will require considerable time, considerable effort. If you ask Us how the diplomatic representatives may foster it, apart from their official duties, it seems to Us possible to point out to their good will two spheres of activity. The first is in the practical order; it aims at immediate goals. Now that the war is finished, diplomats have many opportunities to facilitate, as far as possible, intercourse and friendly relations between nations. At present millions of respectable, hard-working people wait with anxious impatience the moment when they can return to their homelands and their families, from which they have been separated for, perhaps, many years. Others sadly seek a new homeland, to live a new life in new occupations. What a work of charity and of peace one does by going to their assistance!” *op. cit.* 154 f.

122. Allocution to their Eminences the Cardinals offering good wishes on the Feast of Pope St. Eugene I, (June 1, 1946), *Ancora una volta*, AAS, XXXVIII, 253 ff.

123. Radio Address on the eve of the Nativity of Our Lord Jesus Christ, 1948, before their Eminences the Cardinals, their Excellencies the Bishops and Prelates of the Roman Curia, *Gravi ed ad un tempo tenere*, AAS, XXXXI, 5, ff.

124. “Yet it is not surprising that changing circumstances have brought about a certain restriction being placed on foreign immigration. For in this matter, not only the interests of the immigrants, but the welfare of the country must also be consulted. However, it is not too much, We are sure, to expect that in the process of restriction, Christian charity and the sense of human solidarity existing between all men, children of the One Eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest human problems—a problem which is being aggravated inhumanely by the enforced transfer of helpless, innocent populations. *L'Osservatore Romano*, (March 14, 1946).

125. “One further and controlling observation, dictated by the sacred trust committed to Our charge, you will not fail to understand. Political, economic and even social dangers are involved in a policy of further delay of exaggerated caution. But these dangers, real and serious though they be, are derivative and secondary. Our prime anxiety—as We are sure it is yours deep down in your hearts—touches the judgment of history and of history's Lord on the fulfillment of that gravest duty of man to man and of nation to nation, which calls for respect for the image of God in even the weakest and most abandoned of His children. No reason of State or pretext of collective advantage, as We had occasion to emphasize once more only a few days ago, can avail to justify the contempt of that human dignity and the denial of those elemental rights which the Creator has imprinted on the soul of each of His creatures.” *L'Osservatore Romano*, (October 3-4, 1949).

126. “But We dare say the further question has risen more than once in your minds, if not to your lips: is the present immigration policy as liberal as the natural resources permit in a country so lavishly blessed by the Creator and as the challenging needs of other countries would seem to demand? Your travels will afford much data for the answer to that question.” *L'Osservatore Romano*, (October 23, 1949.)

127. “Your country is broad and rich. But its immense territory will be advantageous in the measure

that it becomes the happy dwelling place of an ever growing number of physically and morally healthy families. Just as your lands and fields are great and wide, so must your hearts be big and open to receive those who want to come and find a new home among you, where they may live honorably with their families." *L'Osservatore Romano*, (July 21, 1952).

128. Allocution, (July 2, 1951), *Soyez ici les bienvenus*, AAS, XXXXIII, 554, ff.

129. "We do not need to tell you that the Catholic Church feels she has a very serious obligation to take an interest in migratory affairs. That is, it is a question of relieving immense wants. There is the lack of space, the lack of means of existence, because the old homeland can no longer provide the livelihood for all her sons, and the excess population forces some to emigrate. Then, the misery of refugees and expellees, who have been forced by the millions to leave the countries of their birth, now lost to them, and to go far off to find and build up another homeland. The Church feels these afflictions the more as they concern in great part her own children." *L'Osservatore Romano*, (October 19, 1951). 130. Mark 8:2.

131. Allocution, (March 12, 1944), to those in Rome, refugees from the miseries of the war and to other people in the square of St. Peter's, *Nella desola-lazione*, AAS, XXXVI, 97 ff. In 1950, in co-operation with the Central Committee for the Holy Year, the I.R.O. and the War Relief Services, NCWC, there were organized seventeen pilgrimages for alien refugees. Participating in them were residents of the Italian camps, people of various nationalities: Russian, Ukrainian, Polish, Hungarian, Albanian, Romanian, Bulgarian, Croatian, Slovenian, Serbian, German, Armenian, Czech, Slovak, and Lithuanian, as well as Romanians residing in Germany, Austria and France. A total of 1500 refugees made that Jubilee." *L'A.d.S.S.*, 1950, 413.

132. Letter to His Eminence Michael Cardinal von Faulhaber, Archbishop of Munich and Frising, and to their Excellencies the other Archbishops and Bishops of Bavaria, *Laetitiam cepimus*, (August 15, 1945), AAS, XXXVII, 249 ff: "So in order to befriend your people as much as possible, We have not neglected to continue Our intercession with the allied nations, England and the United States, despite the many difficulties that usually hinder the completion of such affairs. Because We are eager to provide assistance and comfort for your nation as the difficult circumstances permit and require, We are especially intent on aiding your prisoners, so that now at least they can receive news of their families, and send back news of themselves." *Ibid.*, 251.

133. *Motu proprio*, calling for the Holy Sacrifice of the Mass and public prayers for the present necessities of human society on November 24, 1940, *Norunt protecto*, (October 27, 1940,) AAS, XXXII, 385-86, Sermon at the Mass celebrated on November 24, 1940 in the Vatican Basilica, to the people praying for the present necessities of human society. AAS, XXXII, 531 ff.; Allocution, (March 12, 1944), to the faithful refugees in Rome on account of the miseries of the war and to others of the people in St. Peter's Square, *Nella desolazione*, AAS, XXXVI, 97 ff: "Thou Who in the arms of Thy Most Holy and most sweet Mother Mary and under the watchful care of Thy most pure foster-father Joseph, while still a tender infant, didst will to be a refugee, grant to those who go along, wanderers without a roof, that unchanging conformity to the Divine Will which at that time elevated and sanctified the sufferings of Thy exile and that of Thy *Family*." *Ibid.*, 100; Letter to His Eminence Michael Cardinal von Faulhaber, Archbishop of Munich and Frising and to their Excellencies the other German Archbishops, Bishops and Ordinaries, *Vixdum vobis licuit*, (November 1, 1945), AAS, XXXVII, 278 ff: "Therefore We implore the Divine Mercy in Our prayers for all your nation and for those especially who to the number of many thousands, indeed, wander everywhere, unhappily driven out of their domestic hearths. Now in the past months We have not wished to pass over any opportunity which would allow Us, within Our powers, to mitigate the fate of you and yours, especially concerning food. Also at the moment, this one earnest desire possesses Us, namely, that with Our paternal hopes and prayers, a happy result may come to that which We have undertaken in your behalf." *loc. cit.* 283.

134. Proclamation of the Holy Year, 1950, *Iubilaeum Maximum*, (May 26, 1949), AAS, XXXXI, 260.

135. *Katholieke Centrale Emigratie-Stichting*; cf. Pius Almanak (Adresboek van katholier Nederland), 1952, 762.

136. Sacred Consistorial Congregation Circular Letter to their Excellencies, Most Reverend Ordinaries of Italy, *Facendomi interpretare*, (October 24, 1951), AAS, XXXIV 231.
137. *Obra de Cooperación sacerdotal Hispano-Americana*, founded March, 1948.
138. Sacred Congregation for *Religious*, *Decree of Praise*, (April 22, 1950.)
139. Apostolic Constitution, *Inter praecipuas*, (June 22, 1946) AAS, XXXIX, 84 ff.
140. Apostolic Constitution, *Omnium cuiusvis ritus christifidelium*, (March 3, 1948), AAS, XXXX, 287 ff.
141. Apostolic Constitution, *De Ruthenorum*, (March 19, 1951), AAS XXXXIII, 544 ff.
142. L'Osservatore Romano, (May 2-3, 1952).
143. Sacred Congregation of Seminaries and Universities, Decree, *Feliciter peracta*, (May I, 1948), AAS, XXXX, 298 f.
144. Apostolic Letter, *Quod sanctorum patronatus*, (March 27, 1943), AAS, XXXV, 63f.
145. Decretal Letter, *Spiritus Domini*, (July 7, 1946, AAS, XXXIX, 41f.
146. Apostolic Letter, *Superiore iam aetate*, (September 8, 1950), AAS, XXXXIII, 455 ff.
147. Cf. *Luke* 10 :20.

Title II

1. Sacred Consistorial Congregation, Decree *Magni semper negotii*, concerning priests emigrating to some specific country, (December 30, 1918), AAS, XI, 39-43.
2. *Ibid.* III, 16, AAS, XI, 43: "Priests, who without observing these laws, rashly and arrogantly emigrate, are ipso facto suspended from sacred functions; if any (God forbid) notwithstanding, dare to perform such functions, they incur an irregularity; and they can be absolved from these penalties only by this Sacred Congregation."
3. Sacred Consistorial Congregation, Notification in respect to the institution of a Prelate for Italian Emigration, *Esistono in Italia*, (October 23, 1920), AAS, XXI, 534-35.
4. Pius X, *Motu proprio, Iam pridem*, (March 19, 1914), concerning Italians emigrating to foreign lands. AAS, VI, 173-76.
5. *Ibid.*, 174.
6. Sacred Consistorial Congregation, Communication, (January 23, 1923), AAS, XV, 11213.
7. Sacred Consistorial Congregation, Circular Letter to the Most Reverend Ordinaries of Italy concerning the spiritual care of emigrants, (December 6, 1914), AAS, VI, 699 f.
8. Sacred Consistorial Congregation, Letter to the Most Reverend Ordinaries of America, (February 22, 1915).
9. Pius X, *Motu Proprio, Iam pridem, op. cit.*, 173 ff. Sacred Consistorial Congregation concerning the Pontifical College for Italian priests for Italians emigrating to foreign lands, Notification, *Sacerdotum Collegium*, (May 29, 1921), AAS, XIII, 309 ff.
10. Sacred Consistorial Congregation, *Collegio de' Sacerdoti per gliemigranti Italiani*,

Regolamento Generale, (June 24, 1914).

Source: Apostolic Constitution on the Care of Migrants “*Exsul Familia*” (Pius XII).
The Church's Magna Charta for Migrants. Edited by Giulivo Tassarolo, with
commentaries. Introduction by Edward E. Swanstrom (1962): 23-100.
