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Ecclesial Foundations of the Care of Migrants and Refugees

The Christian communities already in the antiquity took care of refugees and migrants. In the following centuries, the Church has repeatedly called for help provided to foreigners, placing particular emphasis on satisfying their spiritual needs. Therefore, recommendations were made to provide pastoral care in their mother tongue or even to create personal parishes for them. The intensification of the Church's teaching on migration has taken place in the second half of the twentieth century and continues to this day. The documents of the Holy See and the Popes' statements focus on showing the advantages and dangers of migration and point to various ways of the concern for migrants.

Key words: migration; Catholic Church on migration; pastoral care of migrants.

Introduction

The Catholic Church has joined the modern discussion on migration. However, today's views on refugees and migrants have not been developed in recent years, but they derive from the centuries-old tradition of the Church, its formal teaching and many practical activities. The aim of this article is to present the most significant statements of the Church Magisterium on migration in greater detail and in chronological order. This synthesis may be the basis for the research on the theology of migration and inspiration for the practical care of migrants¹.

¹ The article was written under the research project entitled *Religious education of Polish emigrants in Great Britain. The current situation and perspectives of*

The Church's teaching on migration before the Second Vatican Council

In ancient times, migration was a common phenomenon which contributed to the expansion of Christianity. From the very beginning, the Church was open to foreigners, and the Christian communities often consisted of migrants and refugees (RM 82)². Evidence of the Church's organised concern for the emigrants dates back to the sixth century when a Greek pastoral ministry was established in Rome for immigrants from the East who did not know Latin³. In addition, since the 7th century, schools and shelters were established for pilgrims arriving in Rome⁴.

Lateran Council IV of 1215 formally called for the provision of pastoral care led by priests of the same nationality to emigrants⁵. Since the sixteenth century, accompanying colonisers who sought to discover and conquer new lands was the Church's specific concern for migrants. This activity, however, was linked to the evangelization of conquered peoples⁶.

During the nineteenth century, the subject of populations subject to relocation was under the jurisdiction of the Congregation for the Propagation of the Faith. Pope Pius X, who established the Office for the Spiritual Care of Emigrants at the Consistory Congregation in 1912, played a significant role in the development of pastoral care for migrants. The *motu proprio* proclaimed by that Pope in 1912 and entitled *Cum omnes catholicos* was the first document ever to express concern for specific groups of migrants. It is in this document that the pope used the wording "emigrants" to identify people going abroad for earning purposes⁷.

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² Cf. T. Pieronek, *Stolica Apostolska wobec migracji i migrantów [The Holy See on migration and migrants]*, in: *Migracje. Religie i Kościoły wobec migracji i migrantów. Migracje i społeczeństwo [Migration. Religions and Churches on migration and migrants. Migration and society]*, 14, J. E. Zamojski (ed.), Warsaw 2009, p. 22.

³ The synthesis of centuries-old activities of the Church for migrants was recalled by Pope Pius XII in the constitution *Exsul Familia*, Vatican 1952.

⁴ W. Necel, *Prawo migranta do specjalnego duszpasterstwa*. Warsaw 2012 p. 30.

⁵ The Lateran Council IV, Rome, Lateran 1215, Constitution 9.

⁶ W. Necel. *Prawo migranta do specjalnego duszpasterstwa*, p. 31.

⁷ Cf. *Ibidem*, pp. 31-35; 117.

Among the pre-Vatican documents of the Church significant for migrants, the Code of Canon Law of 1917 should also be mentioned. This Code “created the possibility to organise for them adequate pastoral care under the supervision and direction of the Holy See by means of the structure of a personal parish arising from a distinct language or nationality”⁸ (Cf. Can. 216 § 4).

In 1952, within the Sacred Consistorial Congregation, Pope Pius XII founded the *Higher Council for Emigrants* and the *The Work of the Apostolatus Maris* on behalf of seafarers. In 1958, Pope Pius XII established the institution called *Apostolatus Coeli o Aëris* for those who work and travel by air.

The first document of the Holy See entirely devoted to migration was the apostolic constitution of Pope Pius XII published on August 1, 1952 entitled *Exsul familia*. In this document the Pope referred to the escape of the Holy Family to Egypt (Mt 2: 13-15), which was supposed to constitute a theological foundation for the analysis of modern migration. In that constitution Pius XII outlined the Church’s concern for emigrants in historical terms, indicating both its practical activities and the teachings contained in various documents. Because of the groundbreaking significance, the constitution of the *Exsul familia* was called the “Great Charter” of the migratory pastoral care. The problem was, however, that it particularly emphasised the issue of emigration from Italy and was therefore accused of the lack of universalism. Consequently, many countries omitted to implement it⁹.

The post-conciliar teaching of the Church on migration

The Second Vatican Council omitted to develop a document devoted to the pastoral care of migrants. This does not mean, however, that it completely avoided these issues. It simply concentrated on issues of a general nature. The constitution of *Gaudium et Spes* speaks of the dignity of human beings, their rights, among others, to emigrate and to receive fair payment (PCC 65-66). The Council also pinpointed that the main purpose of the service among migrants is to inculturate the Gospel “into the changing circumstances of migrants’ and the

⁸ Ibidem, p. 37.

⁹ T. Pieronek, *Stolica Apostolska wobec migracji i migrantów*, pp. 20-27; Cf. J. Bakalarz, *Podstawowe dokumenty Kościoła w sprawie opieki duszpasterskiej nad migrantami [Church’s fundamental documents on pastoral care of migrants]*, „Studia Polonijne”, vol. 4, Lublin 1981, pp. 7-8.

newcomers' lives and their right to the same kind of care as indigenous people have in the local Church and parish"¹⁰.

On the other hand, authors of the conciliar *Decree Concerning the Pastoral Office of Bishops in the Church „Christus Dominus”* make an appeal that “Special concern should be shown for those among the faithful who, on account of their way of life, cannot sufficiently make use of the common and ordinary pastoral care of parish priests or are quite cut off from it. Among this group are the majority of migrants, exiles and refugees, seafarers, air-travelers, gypsies, and others of this kind” (DB 18).

Over time, the issue of migration became a subject of the Church's teaching to a greater extent. In 1965, Pope Paul VI founded the International Secretariat for the Direction of the *Apostolatus Nomadum*. Pope Paul VI founded the *International Secretariat for the Direction of the “Apostolatus Nomadum”* and in 1967 established the Office for the Pastoral Care of people who come within the area of tourism. In 1970 Paul VI in the *motu proprio Apostolicae Caritatis* put together various sectors of human mobility and created the *Pontifical Commission for the Spiritual Care of Migrants and Itinerants* within the Congregation of Bishops.

The decision of Paul VI, who recommended that the provisions of the Constitution of the *Exsul familia* be adapted to the thinking of the Second Vatican Council, was the proof of such a tendency. This instruction primarily concerned the second part of this constitution, devoted to organisational and legal guidelines. At the same time, however, it was about emphasising the Church's concern for dignity and human rights¹¹. This decision was announced by the Pope on 15 August 1969 in the form of a *motu proprio* entitled *Pastoralis migratorum cura*.

Following the papal *motu proprio* already on 22 August 1969, the Congregation of Bishops issued an instruction on the pastoral care of migrants called *De pastorali migratorum cura*¹². Although the statement was made in the post-Conciliar period, it did not abolish the constitution of the *Exsul familia*, but only supplemented it¹³. Referring to the previous Church documents, this instruction confirms the human right to migrate. Situations in which “a State which suffers from poverty

¹⁰ W. Necel, *Prawo migranta do specjalnego duszpasterstwa*, p. 54.

¹¹ T. Pieronek, *Stolica Apostolska wobec migracji i migrantów*, p. 20; W. Necel, *Prawo migranta do specjalnego duszpasterstwa*, Warsaw 2012, p. 58.

¹² Congregation of Bishops, *Instruction of De pastorali migratorum cura. Nemo est*, Vatican 1969.

¹³ Cf. T. Pieronek, *Stolica Apostolska wobec migracji i migrantów*, p. 28.

combined with the great population cannot supply such goods to its inhabitants, or where the State places conditions which offend human dignity”¹⁴ were indicated as motives for migration. This instruction contains many indications for pastoral care of migrants, also aimed at preserving their own cultural identity.

On 26 May 1978, the Pontifical Commission for Migrants and Tourists issued a document entitled *Pastoral Migrants* which discusses the causes of migration, including unemployment, the search for better living conditions, and the need to break away from systems that violate human rights¹⁵.

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John Paul II claimed that “the fundamental right of man is the right to live in his own country. This law becomes real only when there are no factors forcing to migrate”¹⁶. He was therefore aware of the growing scale of migration and appealed to Christians and all people of good will for an adequate response to this phenomenon. He noticed the positive aspects of migration, especially as regards the impact of migrants on the development of host countries, but more often wrote that “this fact is certainly not without difficulties of various kinds. Above all it generally constitutes a loss for the country which is left behind. It is the departure of a person who is also a member of a great community united by history, tradition and culture; and that person must begin life in the midst of another society united by a different culture and very often by a different language”¹⁷.

In the teaching of John Paul II on migration, it is worth paying special attention to the annual Messages for the World Day of Migrants and Refugees, celebrated on the Sunday after the Feast of the Epiphany (6th January). These messages appeared in the years 1980-1985, but in the form of the letters of the Secretary of State card. Agostino Casaroli. Since 1985 the Pope himself was the author of these messages. John Paul II in 1988 established also a Council dedicated to the spiritual welfare of migrant and itinerant people. As W. Necel rightly points out, “In the next 20 messages for the Day of Migrants and Refugees

¹⁴ T. Pieronek, *Stolica Apostolska wobec migracji i migrantów*, p. 20; W. Necel, *Prawo migranta do specjalnego duszpasterstwa*, Warsaw 2012, p. 58.

¹⁵ Pontifical Commission for Migrants and Tourists, *Ministry of migrants*, Vatican 1978.

¹⁶ John Paul II, *To the participants in the 4th World Congress on the Pastoral Care for Migrants and Refugees*, Vatican, 9 October 1998

¹⁷ John Paul II, Encyclical *Laborem Exercens*, Vatican 1981, no. 23.

between 1985 and 2005¹⁸, Holy Father John Paul II - not so much in a systematic way but more morphologically- diagnosed and described the problems arising from the phenomenon of modern migration and drew attention to the necessary repercussions on the broadly understood apostolic activity of the Church for migrants”¹⁹.

The richness of the issues discussed by John Paul II in these messages is already reflected in their titles: I. *Local churches towards emigrants* (1985); II. *Marriage and Family* (1986); III. *Catholic laymen vs emigration* (1987); IV. *Mary as a reference point for migrants and refugees* (1988); V. *A missionary aspect of migration* (1989); VI. *The danger of proselytism of religious sects*; VII. *To respect the cultural identity of each person* (1991); VIII. *The Church calls for all people's fuller solidarity* (1992); IX. *Local Churches towards migrants* (1993/1994); X. *Woman on emigration* (1995); XI. *Do not violate or ignore migrant's rights* (1996); XII. *Human faith should act through love* (1997); XIII. *Expressing kindness and solidarity to a stranger* (1998); XIV. *The whole of the Christian life is like a great pilgrimage to the house of the Father* (1999); XV. *The celebration of Jubilee is a call for change of lifestyle* (2000); XVI. *The pastoral care of migrants, a way of accomplishing the mission of the Church today* (2001); XVII. *Migration and inter-religious dialogue* (2002); XVIII. *For a commitment to overcome all racism, xenophobia and exaggerated nationalism* (2003); XIX. *Migration with a view to peace* (2004); XX. *Respect for their identity and recognition of others* (2005).

In each Message for the World Day of Migrants and Refugees, the Polish Pope emphasised the dignity of human beings, especially the needy²⁰, reminding that migrants belong to this category. John Paul II also put evangelisational and ecumenical hope into migration, especially in countries where Catholics are a minority and exhorted: “In our society, characterised by the global phenomenon of migration,

¹⁸ *Message for the World Day of Migrants and Refugees of 1993* addressing the problem of the local Church's responsibility for newcomers was also a message for year 1994.

¹⁹ W. Necel, *Introduction*, in: John Paul II, *Oređzia na Światowy Dzień Migranta i Uchodźcy 1985-2005 [Messages for the World Day of Migrants and Refugees 1985-2005]*, Poznań 2009, p. 7.

²⁰ John Paul II. *To respect the cultural identity of each person*, *Message for the World Day of Migrants of 1991*, no. 5; John Paul II, *The celebration of Jubilee is a call for change of lifestyle*, *Message for the World Day of Migrants of 2000*, no. 5.

individuals must seek the proper balance between respect for their identity and recognition of that of others”²¹.

The Code of Canon Law of 1983 and the Code of Canons of the Eastern Churches promulgated in 1990 were significant documents for the issue of emigration. As W. Necel notes, it is difficult to find in the Code of Canon Law a direct record of the right of migrants to receive special pastoral care; however, “the right of a migrant to a particular pastoral activity that has gradually evolved throughout the history of the Gospel is written in many canons, which directly or indirectly point to the right of the faithful migrant, but also to the duty of pastors of the Church to provide the pastoral care of the newcomers”²². The situation related to the Code of Canon Laws of the Eastern Churches appears to be similar.

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Deriving the reflection from the teaching of Vatican Council II, the codes of law emphasise the fact that migrants are members of the People of God and therefore have the same right as other believers to “receive help from their shepherds from the spiritual goods of the Church, especially the Word of God and the sacraments” (CCL canon 213, CCEC canon 16).

The Catechism of the Catholic Church, which speaks of the right to emigrate (CCC 2211), is also an important document addressing the migration issues during the pontificate of John Paul II. In this context, it refers to the conciliar constitution of *Gaudium et spes* (26), and states that the common good of all mankind requires “alleviating the miseries of refugees dispersed throughout the world, and assisting migrants and their families “(CCC 1911).

In 1988 John Paul II with the apostolic constitution *Pastor bonus* instituted the *Pontifical Council for the Spiritual Care of Migrants and Itinerants* independent from any Vatican Congregation. However, with regard to migration Pope John Paul II’s pontificate was of historical importance primarily due to the publication of the instruction entitled *Erga Migrantes Caritas Christi* by the Pontifical Council for Migrants and Itinerant People on 3 May 2004, which constitutes a synthesis of the Church’s previous doctrine on migration and migrants and thus the most current reference point for any ecclesial action in this field²³.

²¹ John Paul II, *Respect for their identity and recognition of others, Message for the World Day of Migrants and Refugees of 2005*, no. 2.

²² W. Necel, *Prawo migranta do specjalnego duszpasterstwa*, Warsaw 2012, p. 63.

²³ Cf. T. Pieronek, *Stolica Apostolska wobec migracji i migrantów*, p. 30.

Undoubtedly, the instruction opens a new chapter in the history of the Church's commitment to migrants²⁴.

This instruction consists of four sections entitled: *Migration, the sign of the times and the care of the Church*; *Migrants and pastoral ministers*; *Persons involved in pastoral ministry of Communion*; and *Structure of missionary ministry*. The first two parts contain theological premises concerning migration and reception of migrants, the third one refers to the subjects of the pastoral care of migrants, while the fourth one primarily relates to human dignity²⁵.

The instruction is accompanied by legal-pastoral rules. On the one hand, this document emphasises the need to care about the identity of migrants and, on the other hand, it speaks about integration with the host country society (EMCC 78).

Pope Benedict XVI developed the Church's teaching on emigration. In the encyclical *Caritas in Veritate* of 2009, he wrote about the immense scale of modern migration and how great challenge migration is for the individual countries and the international community as a whole. The Pope reminded about the dignity of every human being and thought that immigrants "make a significant contribution to the economic development of their host country through their work, and in the development of the country of origin through the transfer of funds"²⁶ (CV 62). Like his predecessor, Benedict XVI reminded about the Church's teaching on migration law and emphasised that "in the current socio-political context, the right not to emigrate must be exercised before the right to emigrate, that is, to be able to remain on one's own land"²⁷.

Messages for World Day of Migrants and Refugees are an important part of Benedict XVI's teaching on migration. Already in his first message in 2006 he writes about the large scale of migration and the globalisation processes that stimulate them. He also notices the process of feminisation of migration and correlative exploitation of women.

²⁴ W. Necel, *Prawo migranta do specjalnego duszpasterstwa*, p. 71.

²⁵ Ibidem.

²⁶ Cf. Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Instruction of Erga migrantes caritas Christi*, Vatican 2004.

²⁷ Benedict XVI, *Migrations: a sign of the times, Message for the World Day of Migrants and Refugees of 2006*; Benedict XVI, *Migrations: pilgrimage of faith and hope, Message for the World Day of Migrants and Refugees of 2013*.

He also talks about refugees and calls for humanitarian attitudes²⁸. Benedict XVI's great concern encompasses migrant families, pointing to many dangers of migration to the functioning of the family. Much attention and several messages are also devoted to a specific category of migrants, i.e. students²⁹.

In 2013 the Pontifical Council for Migrants and Itinerant People and the *Cor Unum* Pontifical Council issued a document entitled *Welcoming Christ in Refugees and forcibly displaced persons. Pastoral Guidelines*. This document "broadly describes the present situation and future prospects of refugees and other forcibly displaced persons in order to offer a pastoral response to their needs, their dreams and their hopes"³⁰. It instructs every Episcopal Conference to appoint a Migrant Pastoral Commission or at least a special delegate. It is also proposed to provide pastoral care to refugees and migrants in their own language and to undertake ecumenical activities and interreligious dialogue, including the care of people of different denominations and religions³¹.

Following his predecessors, Pope Francis proclaims the Messages for the World Day of Migrants and Refugees, in which he underlines the escalating phenomenon of migration. Right in every message, and even in every statement, Francis calls to care for those most in need: "Jesus Christ is always waiting to be recognized in the migrants and refugees, in displaced persons and in exiles, and through them he calls us to share our resources, and occasionally to give up something of our acquired riches"³².

²⁸ Benedict XVI, *Young Migrants, Message for the World Day of Migrants and Refugees of 2008*; Benedict XVI, *One human family, Message for the World Day of Migrants and Refugees of 2011*.

²⁹ Benedict XVI, *The migrant family, Message for the World Day of Migrants and Refugees of 2007*; Benedict XVI, *Young Migrants, Message for the World Day of Migrants and Refugees of 2008*; Benedict XVI, *One human family, Message for the World Day of Migrants and Refugees of 2011*; Benedict XVI, *Migration and the New Evangelization, Message for the World Day of Migrants and Refugees of 2012*.

³⁰ Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Pontifical Council *Cor Unum*, *Welcoming Christ in Refugees and forcibly displaced persons. Pastoral Guidelines*. Vatican 2013 no. 37. This publication constitutes an update of the following document: Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Pontifical Council *Cor Unum*, *Refugees: A challenge to solidarity*, Vatican 1992.

³¹ *Ibidem*, no. 94; 98; 110-112.

³² Francis, *Church without frontiers, Mother to all, Message for the World Day of Migrants and Refugees of 2015*.

Pope Francis also appeals to the countries that are the source of migration to create “better economic and social conditions at home, so that emigration will not be the only option left for those who seek peace, justice, security and full respect for their human dignity”³³. Francis repeatedly points to the dangers of migration, and in his Message of 2017 he addressed underage migrants calling them threefold defenceless because “they are children, they are foreigners, and they have no means to protect themselves. I ask everyone to help those who, for various reasons, are forced to live from their homeland and are separated from their families”³⁴. At the same time, however, he also discerned the opportunity to conduct a new evangelisation in migration³⁵.

Francis’ concern for migrants is also manifested in the new Dicastery of the “Integral Human Development”, established on 1 January 2017, with a special department dedicated to migration directly subordinated to the Pope (instead of The Pontifical Council for the Pastoral Care of Migrants and Itinerants)³⁶.

Synthesis of the Church’s teaching on migration

While summarising the content of the teaching of the Catholic Church on migration, a clear position concerning the right to leave homeland and to settle in another country is worth emphasising. Among the positive effects of migration, the Church enumerates, above all, the freedom from persecution, misery and the ability to lead a dignified life³⁷. In addition, other advantages of migration include mutual cultural enrichment through the exchange of values³⁸ and, consequently, the development of social bonds, the strengthening of solidarity between people and international co-operation³⁹.

³³ Francis, *Migrants and Refugees: Towards a Better World, Message for the World Day of Migrants and Refugees of 2014*; Cf. Francis, *Church without frontiers, Mother to all, Message for the World Day of Migrants and Refugees of 2015*.

³⁴ Francis, *Child Migrants, the Vulnerable and the Voiceless, Message for the World Day of Migrants and Refugees of 2017*.

³⁵ Francis, *Migrants and Refugees: Towards a Better World,, Message for the World Day of Migrants and Refugees of 2014*.

³⁶ Francis, Apostolic Letter *Humanam progressionem*, Vatican 2016.

³⁷ Paul VI, Encyclical *Populorum progressio*, Vatican 1967, no. 6.

³⁸ John Paul II, *To respect the cultural identity of each person, Message for the World Day of Migrants of 1991*, no. 3.

³⁹ *Ibidem*, no. 2.

At the same time, however, the Church points to a number of dangers associated with migration. The identity crisis is one of the most fundamental ones⁴⁰. It results primarily from the eradication from emigrants' own environment and the simultaneous lack of integration with the new environment. Many migrants, especially young people, experience the so-called "dual identity". "On the one hand, they have a profound need to preserve their native culture, and on the other, they develop an understandable desire for organic association with the society that has embraced them"⁴¹. However, they often encounter mistrust, closure, and rejection⁴², which in extreme cases leads to a sense of temporality and alienation and consequently to loneliness and confusion. In many cases, it can be defined as 'cultural and social alienation'⁴³.

Among the dangers of migration, the Church also mentions trafficking and exploitation of human beings. This primarily concerns young people, especially women and children, who are exposed to deprivation of liberty, forced prostitution or pornography⁴⁴. In addition to these problems, the Church also talks about drug trafficking and the various forms of crime in which migrants become involved⁴⁵.

Special attention in the documents of the Church has been devoted to economic exploitation and discrimination. They are most often connected with the fact that migrants undertake the heaviest and worst-paid jobs. Another serious danger associated with migration signalled in the Church documents concerns family life. The Popes emphasised that the distance between family members negatively

⁴⁰ Benedict XVI, *The migrant family, Message for the World Day of Migrants and Refugees of 2007*.

⁴¹ Benedict XVI, *Young Migrants, Message for the World Day of Migrants and Refugees of 2008*; Benedict XVI, *Migrations: a sign of the times; Message for the World Day of Migrants and Refugees of 2006* Benedict XVI, *Minor migrants and refugees, Message for the World Day of Migrants and Refugees of 2010*.

⁴² Francis, *Migrants and Refugees: Towards a Better World, Message for the World Day of Migrants and Refugees of 2014*.

⁴³ John Paul II, *The Pastoral Care of Migrants, a Way of Accomplishing the Mission of the Church Today, Message for the World Day of Migrants of 2001*, no. 2.

⁴⁴ Cf. Benedict XVI, *The migrant family. Message for the World Day of Migrants and Refugees of 2007*. Benedict XVI, *Migrations: pilgrimage of faith and hope, Message for the World Day of Migrants and Refugees of 2013*.

⁴⁵ Francis, *Welcoming, protecting, promoting and integrating migrants and refugees, Message for the World Day of Migrants and Refugees of 2017*.

affects their relationships and often results in their breakdown⁴⁶. This primarily applies to spouses, but also to the separation of parents and children⁴⁷. The biggest risk to the family from migration is therefore the breakdown of mutual relations. However, the problem of “the pursuit of purely material and consumer values and negligence of the necessary cultural and spiritual needs”⁴⁸ is also discussed.

In the religious context, the Church’s Magisterium observes the greatest danger in doubtfulness, scepticism, and indifference to the faith matters. This is caused by both the personal situation as well as the social situation of the countries in which migrants settle⁴⁹. Very often these are countries in which Christianity and certainly the Catholic Church are in minority. In addition, religious and philosophical pluralism, which also manifests itself in the functioning of many sects and religious movements, entails the risk of losing or at least weakening the previous beliefs and religious faith⁵⁰.

Conclusions

Since the beginning of the Church’s existence, caring for people in need, including refugees and migrants, has been one of the basic principles of its teaching and operation. For these reasons, the Church has taught about the right to migrate, its advantages and dangers, and about the caring attention that should be paid to people leaving their homeland and settling in another country. This article contains a synthesis of the teaching of the Catholic Church on this subject. The official teaching of the Magisterium of the Church, which is a commitment for all its members, is presented in chronological order.

⁴⁶ John Paul II, *Woman on emigration, Message for the World Day of Migrants and Refugees of 1995*; Benedict XVI, *The migrant family, Message for the World Day of Migrants and Refugees of 2007*.

⁴⁷ John Paul II, *Marriage and family, Message for the World Day of Migrants and Refugees of 1986*, no. 2.

⁴⁸ Ibidem.

⁴⁹ Benedict XVI, *Migration and the New Evangelization, Message for the World Day of Migrants and Refugees of 2012*.

⁵⁰ John Paul II, *The danger of proselytism of religious sects, Message for the World Day of Migrants of 1990*, no.1; 5.

EKLEZJALNE PODSTAWY TROSKI O MIGRANTÓW I UCHODŹCÓW

Wspólnoty chrześcijańskie już w starożytności otaczały troską uchodźców i migrantów. W kolejnych wiekach Kościół wielokrotnie wzywał do udzielania pomocy cudzoziemcom, kładąc szczególny nacisk na zaspokojenie ich potrzeb duchowych. Z tego względu wydawano zalecenia, aby zapewnić im duszpasterstwo w języku ojczystym na nawet tworzyć dla nich parafie personalne. Intensyfikacja nauczania Kościoła na temat migracji nastąpiła w drugiej połowie XX wieku i trwa do dnia dzisiejszego. Dokumenty Stolicy Apostolskiej i wypowiedzi papieży koncentrują się na ukazaniu walorów i niebezpieczeństw związanych z migracją oraz wskazują różne sposoby troski o migrantów.

Słowa kluczowe: migracje, Kościół katolicki o migracjach; duszpasterstwo migrantów.

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