Modern Catholic Social Teaching on Immigration:
Notable Quotes
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INTRODUCTION

Modern Catholic social teaching is the body of social principles and moral teaching that is articulated in the papal, conciliar, and other official documents issued since the late nineteenth century and dealing with the economic, political, and social order. This teaching is rooted in the Hebrew and Christian Scriptures as well as in traditional philosophical and theological teachings of the Church.

The following excerpts are from the encyclical and conciliar documents that are typically considered core texts, as well as some key teaching documents issued by national bishops conferences and Vatican congregations, which contribute to the ongoing development of Catholic social teaching. The excerpts in this document are instances where the documents touch on immigration issues. The depth and richness of Catholic social teaching is best understood through a direct reading of these documents.

This document will be updated periodically. Last updated June 18, 2015.
QUOTES FROM MAJOR DOCUMENTS

Pope Leo XIII, “Rerum Novarum” (1891)

Often considered the first great social encyclical, this seminal work addresses the plight of workers in the wake of the Industrial Revolution. In it, Leo XIII calls for the protection of the weak and the poor through the pursuit of justice while excluding socialism and class struggle as legitimate principles of change. It affirms the dignity of work, the right to private property, and the right to form and join professional associations.

“The following duties bind the wealthy owner and the employer: not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful, to a man, since it enables him to earn an honorable livelihood; not to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers – that is truly shameful and inhuman.” (#20)

“Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration.” (#37)

“...[N]o one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life.” (#47)

Pope Pius XII, Apostolic Constitution “Exsul Familia Nazarethana” (1952)

Considered a magisterial magna carta on migration, Exsul Familia lays out the challenges of and principles for providing spiritual assistance to migrants.

“The migrant 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 land, his beloved parents and relatives, his close friends, and to seek a foreign soil.” (Introduction)

Applying the teachings of his predecessors to modern problems and affirming the role of the Church as a teacher, John XXIII in Mater et Magistra calls for a greater awareness of the need for all peoples to live as one community and to address the imbalance between the rich and poor and the harsh conditions of workers in rural, agricultural economies.

“[I]f the whole structure and organization of an economic system is such as to compromise human dignity, to lessen a man’s sense of responsibility or rob him of opportunity for exercising personal initiative, then such a system, We maintain, is altogether unjust—no matter how much wealth it produces, or how justly and equitably such wealth is distributed.” (#83)

“The solidarity of the human race and Christian brotherhood demand the elimination as far as possible of these discrepancies. With this object in view, people all over the world must co-operate actively with one another in all sorts of ways, so as to facilitate the movement of goods, capital and men from one country to another” (#155)

Pope John XXIII, “Pacem in Terris” (1963)

Often considered the “rights” encyclical, John XXIII covers the spectrum of relations between individuals, public authorities, and the world community and affirms the inviolability of human rights.

“Every human being has the right to freedom of movement and of residence within the confines of his own state. When there are just reasons for it, he must be permitted to emigrate to other countries and to take up residence there. The fact that he is a citizen of a particular state does not deprive him of membership to the human family, nor of citizenship in that universal society, the common, world-wide fellowship of men.” (#25)

“... [O]f its very nature, civil authority exists, not to confine its people within the boundaries of their nation, but rather to protect, above all else, the common good of the entire human family.” (#98)

“Now among the rights of a human person there must be included that by which a man may enter a political community where he hopes he can more fittingly provide a future for himself and his dependents. Wherefore, as far as the common good rightly understood permits, it is the duty of that state to accept such immigrants and to help to integrate them into itself as new members.” (#106)

“[T]he public and universal authority, too, must have as its fundamental objective the recognition, respect, safeguarding, and promotion of the rights of the human person.” (#139)
Vatican Council II, Pastoral Constitution on the Church in the Modern World “Gaudium Et Spes” (1965)

This most authoritative document in Catholic social teaching presents an ethical framework for the Church’s commitment to pastoral work and service in a rapidly changing world.

“In our times a special obligation binds us to make ourselves the neighbor of every person without exception, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee,…or a hungry person who disturbs our conscience by recalling the voice of the Lord, ‘As long as you did it for one of these the least of my brethren, you did it for me’” (Matt. 25:40). (#27)

“...[W]hen workers come from another country or district and contribute by their labor to the economic advancement of a nation or region, all discrimination with respect to wages and working conditions must be carefully avoided. The local people, moreover, above all the public authorities, should all treat them not as mere tools of production but as persons, and must help them to arrange for their families to live with them and to provide themselves with decent living quarters. The native should also see that these workers are introduced into the social life of the country or region which receives them.” (#66)

Pope Paul VI, “Populorum Progressio” (1967)

Calling attention to the worsening marginalization of the poor, Paul VI presents the various dimensions of an integral human development and the necessary conditions for growth in the solidarity of peoples.

“We cannot insist too much on the duty of giving foreigners a hospitable reception. It is a duty imposed by human solidarity and by Christian charity, and it is incumbent upon families and education institutions in the host nations...[T]hey should be welcomed in the spirit of brotherly love” (#67)

“Emigrant workers should also be given a warm welcome. Their living conditions are often inhuman, and they must scrimp on their earnings in order to send help to their families who have remained behind in their native land in poverty.” (#69)
Pope Paul VI, “Octogesima Adveniens” (1971)

Realizing the need for a genuine renewal in domestic and international societal structures, in this apostolic letter Paul VI calls on Christians to live up to the duty of participation in social and political reform as a way of discovering the truth and living out the Gospel.

“Right to emigrate: We are thinking of the precarious situation of a great number of emigrant workers whose condition as foreigners makes it all the more difficult for them to make any sort of social vindication, in spite of their real participation in the economic effort of the country that receives them. It is urgently necessary for people to go beyond a narrowly nationalist attitude in their regard and to give them a charter which will assure them a right to emigrate, favor their integration, facilitate their professional advancement and give them access to decent housing where, if such is the case, their families can join them.

Linked to this category are the people who, to find work, or to escape a disaster or a hostile climate, leave their regions and find themselves without roots among other people.

It is everyone’s duty, but especially that of Christians, to work with energy for the establishment of universal brotherhood, the indispensable basis for authentic justice and the condition for enduring peace: “We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men, created to God’s image. A man’s relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: ‘He who does not love does not know God’ (I Jn. 4, 8)”. (#17)

Synod of Bishops, “Justicia in Mundo” (1971)

Calling attention to the structural roots of injustice afflicting human relations, the Bishops declare that action in the pursuit of justice and participation in the transformation of the world are constitutive elements in the Church’s mission of preaching the Gospel.

“Take, for example, the case of migrants. They are often forced to leave their own country to find work, but frequently find the doors closed in their faces because of discriminatory attitudes, or, if they can enter, they are often obliged to lead an insecure life or are treated in an inhuman manner. The same is true of groups that are less well off on the social ladder such as workers and especially farm workers who play a very great part in the process of development.

To be especially lamented is the condition of so many millions of refugees, and of every group or people suffering persecution—sometimes in institutionalized form—for racial or ethnic origin or on tribal grounds. This persecution on tribal grounds can at times take on the characteristics of genocide.” (#21-22)

The most systematic exposition on the nature of work by any pope, Laborem Exercens calls on Christians everywhere to be involved in the transformation of existing socio-economic systems. Saint John Paul II presents work as a fundamental dimension of human existence through which the “social question” must be viewed.

“Man has the right to leave his native land for various motives--and also the right to return--in order to seek better conditions of life in another country. 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. In this case, it is the loss of a subject of work, whose efforts of mind and body could contribute to the common good of his own country, but these efforts, this contribution, are instead offered to another society which in a sense has less right to them than the person’s country of origin...

Every possible effort should be made to ensure that it may bring benefit to the emigrant’s personal, family and social life, both for the country to which he goes and the country which he leaves. In this area much depends on just legislation, in particular with regard to the rights of workers. It is obvious that the question of just legislation enters into the context of the present considerations, especially from the point of view of these rights...

The most important thing is that the person working away from his native land, whether as a permanent emigrant or as a seasonal worker, should not be placed at a disadvantage in comparison with the other workers in that society in the matter of working rights. Emigration in search for work must in no way become an opportunity for financial or social exploitation.” (#23)

Saint Pope John Paul II, “Solicitudo Rei Socialis” (1987)

Expanding on the notion of development in Populorum Progressio, Saint John Paul II reviews the state of world development in the past two decades and urges authentic development.

“Solidarity... is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.” (#38)


Concluding the first century of modern social teaching, Centisimus Annus builds on the ideas of Leo XIII and engages the themes of worker rights, private property and the common good, the role of the state, and the preferential option for the poor.

“Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice. Justice will never be fully attained unless people see in the poor person, who is asking for help in order to survive, not an annoyance or a burden, but an opportunity for showing kindness and a chance for greater enrichment.” (#58)

Because the heart of social teaching is human dignity, Saint John Paul II lists the many forms of assault to human dignity and acts that violate life to disrupt social order.

“We cannot but think of today’s tendency for people to refuse to accept responsibility for their brothers and sisters. Symptoms of this trend include the lack of solidarity towards society’s weakest members-such as the elderly, the infirm, immigrants, children- and the indifference frequently found in relations between the world’s peoples even when basic values such as survival, freedom and peace are involved.” (#8)


In this encyclical, Pope Benedict XVI connects the mystery of God’s love for us to our love for one another, especially those who are poor.

“Anyone who needs me, and whom I can help, is my neighbor. The concept of ‘neighbor’ is now universalized, yet it remains concrete. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now. The Church has the duty to interpret ever anew this relationship between near and far with regard to the actual daily life of her members. Lastly, we should especially mention the great parable of the Last Judgment (cf. Mt 25:31-46), in which love becomes the criterion for the definitive decision about a human life’s worth or lack thereof. Jesus identifies himself with those in need, with the hungry, the thirsty, the stranger, the naked, the sick and those in prison. ‘As you did it to one of the least of these my brethren, you did it to me’ (Mt 25:40). Love of God and love of neighbor have become one: in the least of the brethren we find Jesus himself, and in Jesus we find God.” (#15)

“Charity workers need a “formation of the heart”: they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others. As a result, love of neighbor will no longer be for them a commandment imposed, so to speak, from without, but a consequence deriving from their faith, a faith which becomes active through love (cf. Gal 5:6).” (# 31a)


This apostolic exhortation expounds on the sacrament of the Eucharist as it is to be believed, to be celebrated, and to be lived.

“Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist Jesus also makes us witnesses of God’s compassion towards all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity towards neighbor...” (#88)

In this encyclical, Pope Benedict XVI turns to the theme of integral human development in the context of the worldwide financial crisis, reflecting on economic and social issues.

“No country can be expected to address today’s problems of migration by itself. We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants. The phenomenon, as everyone knows, is difficult to manage; but there is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labour, besides that which they make to their country of origin through the money they send home. Obviously, these labourers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.” (#62)

Pope Francis, “Evangelii Gaudium” (2013)

This apostolic exhortation by Pope Francis focuses on the Church’s mission of evangelization in the modern world, including obligations to the poor and the duty to establish just social orders.

“Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society.” (#186)

“Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. How beautiful are those cities which overcome paralysing mistrust, integrate those who are different and make this very integration a new factor of development! How attractive are those cities which, even in their architectural design, are full of spaces which connect, relate and favour the recognition of others!

I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God’s cry: “Where is your brother?” (Gen 4:9). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labour? Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity.” (#210-211)

A landmark social encyclical, Laudato Si calls for the radical conversion of hearts, minds, and lifestyles to care for our Earth and avert disaster on a global scale.

“For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever. Sadly, there is widespread indifference to such suffering, which is even now taking place throughout our world. Our lack of response to these tragedies involving our brothers and sisters points to the loss of that sense of responsibility for our fellow men and women upon which all civil society is founded.” (#25)

“A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. This compromises the very meaning of our struggle for the sake of the environment. It is no coincidence that, in the canticle in which Saint Francis praises God for his creatures, he goes on to say: “Praised be you my Lord, through those who give pardon for your love”. Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.” (#91)
OTHER PAPAL AND VATICAN STATEMENTS OF NOTE

Sacred Congregation for Bishops, “Instruction on the Pastoral Care of People Who Migrate” (1969)

“Migrations ... give witness to and promote the unity of the human family, and confirm that communion of brotherhood among peoples ‘in which each party is at the same time a giver and a receiver.’” (#2)

“... [W]here a State which suffers from poverty combined with great population cannot supply such use of goods to its inhabitants, or where the State places conditions which offend human dignity, people possess a right to emigrate, to select a new home in foreign lands, and to seek conditions of life worthy of man. This right pertains not only to individual persons, but to whole families as well .... Public authorities unjustly deny the rights of human persons if they block or impede emigration or immigration, except where grave requirements of the common good, considered objectively, demand it.” (#7)

Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples, “The Church and Peoples on the Move” (1978)

“Emigrants, on account of the peculiarly universal nature of the Church, are not outsiders.”

“The Church, ‘sign and instrument of communion with God and unity among men,’ (Gaudium et Spes) feels herself to be closely involved in the evolution of civilization of which mobility is a striking feature, and questions herself about the demands made on her presence in this new world, a world which in a certain sense, reflects her own personality as a pilgrim on the face of the earth.”


“[Refugees must be guaranteed] the right to establish a family or to be reunited with their families; to have a stable, dignified occupation and a just wage; to live in dwellings fit for human beings; to receive adequate education for their children and young people, as well as adequate health care.”
Speech of Saint Pope John Paul II to the General Assembly of the International Catholic Migration Commission (July 5, 1990)

“It is necessary to restate that, for migrants or refugees as for all other human beings, rights are not based primarily on juridical membership in a determined community, but, prior to that, on the dignity of the person ....”

“The Catholics who place themselves at the service of migrants and of refugees cannot forget that they are the disciples of Him who is recognized by the attributes of the Good Samaritan and who himself affirms to us that He identifies himself with the poor and the stranger.”

“Everyone must have a conversion of heart and there must be a conversion among communities as well. This conversion will be real when people understand that service to one’s brothers and sisters is not merely a secondary ‘good deed’, but that it is strictly tied to the personal relationship of the Christian with his or her Lord, the Good Sheperd who lays down His life that there may be one flock.”
Pontifical Council “Cor Unum” and Pontifical Council for the Pastoral Care of Migrants and Itinerant People, “Refugees: A Challenge to Solidarity” (1992)

“Joseph’s brothers went down into Egypt, driven by a devastating famine (Gn. 42:1-3); the people of Judah, defeated in war, were ‘taken into exile out of their land (2 K 25:21); Joseph took Jesus and his mother and fled by night to Egypt because King Herod was searching for the child to destroy him (Mt. 2:13-15); ‘That day a bitter persecution started against the church in Jerusalem, and everyone except the apostle fled to the country districts of Judea and Samaria (Ac 8:1.)” (#1)

“In the case of the so-called economic migrants, justice and equity demand that appropriate distinctions be made. Those who flee economic conditions that threaten their lives and physical safety must be treated differently from those who migrate to improve their position.” (#4)

“The problem of refugees must be confronted at its roots, that is, at the level of the very causes of exile. The first point of reference should not be the interests of the State or national security but the human person, so that the need to live in community, a basic requirement of the very nature of human beings, will be safeguarded.” (#9)

“All person in danger who appears at a frontier has a right to protection.” (#10)

“The exercise of the right to asylum ... should be recognized everywhere and not obstructed with deterrent and punitive measures.” (#13)

“No person must be sent back to a country where he or she fears discriminatory action or serious life-threatening situations.” (#14)

“Indifference constitutes a sin of omission. Solidarity helps to reverse the tendency to see the world solely from one’s point of view.” (#16)

“The tragedy of refugees is ‘a wound which typifies and reveals the imbalance and conflicts of the modern world.’ It shows a divided world that is far from that ideal according to which ‘if one member suffers, all suffer together’ (1 Cor. 12:26). The Church offers her love and assistance to all refugees without distinction as to religion or race, respecting in each of them the inalienable dignity of the human person created in the image of God (cf. Gn 1:27).” (#25)

“The task of proclaiming the word of God, entrusted by Jesus to the Church, has been interwoven with the history of Christian emigration from the very beginning. In the Encyclical Redemptoris missio, I recalled that ‘in the early centuries, Christianity spread because Christians, traveling to or settling in regions where Christ had not yet been proclaimed, bore courageous witness to their faith and founded the first communities there.’ This has also happened in recent times...Today the trend in migratory movement has been as it were inverted. It is non-Christians, increasingly numerous, who go to countries with a Christian tradition in search of work and better living conditions, and they frequently do so as illegal immigrants and refugees ... For her part, the Church, like the Good Samaritan, feels it her duty to be close to the illegal immigrant and refugee, contemporary icol of the despoiled traveler, beaten and abandoned on the side of the road to Jericho. (Lk 10:30).” (#2)

“This is the Church’s missionary path: to go to meet women and men of every race, tongue and nation with friendship and love, sharing their conditions in an evangelical spirit, to break the bread of truth and charity for them.... It is the apostolic style which shines through the missionary experience of the first Christian communities ... [Paul] active in the city of Corinth whose population was largely composed of immigrants working in the port, is urged by the Lord not to be afraid, to continue to ‘speak and not to be silent’ and to trust in the saving power of the wisdom of the Cross (1 Cor. 1:26-27).” (#4)

Statements for World Migration Day

The Church has celebrated the World Day of Migrants and Refugees each year since 1914. This is an occasion for the Church and people of faith to reflect upon the role migration has played in our tradition, express concern for migrants, refugees, and people on the move, and build awareness about the challenges and opportunities migration presents.

The Papal Messages of the World Day of Migrants and Refugees compiled by CLINIC cover the rich history of statements issued by the Holy Father from 1996 to the present.
POPE FRANCIS QUOTES ON IMMIGRATION

“Migrants trust that they will encounter acceptance, solidarity, and help, that they will meet people who will sympathize with the distress and tragedy experienced by others, recognize the values and resources the latter have to offer, and are open to sharing humanly and materially with the needy and disadvantaged.”


“Migrants and refugees can experience, along with difficulties, new, welcoming relationships which enable them to enrich their new countries with their professional skills, their social and cultural heritage, and not infrequently, their witness of faith, which can bring a new energy and life to communities of ancient and Christian tradition, and invite others to encounter Christ and to come to know the Church.”


“The Church is Mother, and her motherly attention is expressed with special tenderness and closeness to those who are obliged to flee their own country and exist between rootlessness and integration. This tension destroys people. Christian compassion – this ‘suffering with’ compassion – is expressed first of all in the commitment to obtain knowledge of the events that force people to leave their homeland, and where necessary, to give voice to those who cannot manage to make their cry of distress and oppression heard. They are all elements that dehumanize and must push every Christian and the whole community to concrete attention.”

Address to the Participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, May 24, 2013.

Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated!”

Homily at Lampedusa, July 8, 2013

“Where is your brother?” His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us. These brothers and sisters of ours were trying to escape difficult situations to find some serenity and peace; they were looking for a better place for themselves and their families, but instead they found death. How often do such people fail to find understanding, fail to find acceptance, fail to find solidarity. And their cry rises up to God! Once again I thank you, the people of Lampedusa, for your solidarity. I recently listened to one of these brothers of ours. Before arriving here, he and the others were at the mercy of traffickers, people who exploit the poverty of others, people who live off the misery of others. How much these people have suffered! Some of them never made it here.”

Homily at Lampedusa, July 8, 2013.

Despite the problems, risks, and difficulties to be faced, great numbers of migrants and refugees continue to be inspired by confidence and hope; in their hearts they long for a better future, not only for themselves but for their families and those closest to them.”

“Migrants and refugees are not pawns on the chessboard of humanity. They are children, women, and men who leave or are forced to leave their homes for various reasons, who share a legitimate desire for knowing and having, but above all for being more.”


“We ourselves need to see, and then to enable others to see, that migrants and refugees do not represent a problem to be solved, but they are brothers and sisters to be welcomed, respected, and loved. They are an occasion Providence gives us to help build a more just society, a more perfect democracy, a more unified country, a more fraternal works, and a more open and evangelical Christian community.”


“I will also pray in a special way for our brothers and sisters, men, women and children who have died of thirst, hunger or from the exhaustion on the journey to find a better life. In recent days we have seen those terrible images of the desert in the newspapers. Let us all pray in silence for these brothers and sisters of ours.”

Angelus, November 1, 2013.

“The Church without frontiers, Mother to all, spreads throughout the world a culture of acceptance and solidarity, in which no one is seen as useless, out of place, or disposable.”


“Often, however, such migration gives rise to suspicion and hostility, even in ecclesial communities, prior to any knowledge of the migrants’ lives or their stories of persecution and destitution. In such cases, suspicion and prejudice conflict with the biblical commandment of welcoming with respect and solidarity the stranger in need.”


“It is necessary to respond to the globalization of migration with the globalization of charity and cooperation, in such a way as to make the conditions for migrants more humane.”


“I would also like to draw attention to the tens of thousands of children who migrate alone, unaccompanied, to escape poverty and violence: This is a category of migrants from Central America and Mexico itself who cross the border with the United States under extreme conditions and in pursuit of a hope that in most cases turns out to be vain. They are increasing day by day. This humanitarian emergency requires, as a first urgent measure, these children be welcomed and protected.”

Papal Message on the occasion of Mexico Holy See colloquium on human migration and development, July 14, 2014.
ADDITIONAL RESOURCES

USCCB Catholic Social Teaching Webpage


Cornell, Deirdre. Jesus was a Migrant. Maryknoll: Orbis Books, 2014.


Justice for Immigrants Website
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Exsul Familia Nazarethana (Apostolic Constitution on the Spiritual Care to Migrants) – Pope Pius XII, 1952
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Pacem in Terris (Peace on Earth) – Saint Pope John XXIII, 1963
Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) Vatican Council II, 1965
Populorum Progressio (On the Development of Peoples) – Pope Paul VI, 1967
Octogesima Adveniens (A Call to Action) – Pope Paul VI, 1971
Justicia in Mundo (Justice in the World) – Synod of Bishops, 1971
Laborem Exercens (On Human Work) – Pope John Paul II, 1981
Solicitudo Rei Socialis (On Social Concern) – Saint Pope John Paul II, 1987
Centesimus Annus (The Hundredth Year) – Saint Pope John Paul II, 1991
Deus Caritas Est (God is Love) – Pope Benedict XVI, 2005
Sacramentum Caritatis (Apostolic Exhortation on the Eucharist) – Pope Benedict XVI, 2007
Caritas in Veritate (In Charity and Truth) – Pope Benedict XVI, 2009
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Other Papal And Vatican Statements Of Note

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The Church and Peoples on the Move – Pontifical Commission for the Pastoral Care of Migrants and Itinerant People, 1978
Refugees are Neighbors – Saint Pope John Paul II, Message for Lent, 1990
Speech of Saint Pope John Paul II to the General Assembly of the International Catholic Migration Commission, 1990
Refugees: A Challenge to Solidarity – Pontifical Council “Cor Unum” Pontifical Council for the Pastoral Care of Migrants and Itinerant People, 1992
Faith Works Through Charity – Saint Pope John Paul II Message for the 1997 World Day of Migrants