

GUIDELINES FOR
A DIOCESAN /
NATIONAL OFFICE
FOR THE PASTORAL
CARE OF HUMAN
MOBILITY



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**MIGRANTS & REFUGEES SECTION
INTEGRAL HUMAN DEVELOPMENT**

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The image of a polyhedron can represent a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations. Each of us can learn something from others. No one is useless and no one is expendable. This also means finding ways to include those on the peripheries of life. For they have another way of looking at things; they see aspects of reality that are invisible to the centres of power where weighty decisions are made.

Francis, Encyclical Letter *Fratelli tutti*, (3 October 2020), 215

Giving priority to time means being concerned about initiating processes rather than possessing spaces. Time governs spaces, illumines them and makes them links in a constantly expanding chain, with no possibility of return.

Francis, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 223

PREFACE

These guidelines were commissioned by the Migrants and Refugees Section of the Dicastery for the Promotion of Integral Human Development and drafted by Professor Fr. Aldo Skoda C.S. and Professor Gioacchino Campese C.S. of the Scalabrini International Migration Institute (SIMI). They do not constitute a new magisterial document but faithfully draw from what has already been wisely codified by the universal Magisterium.

The document came about as a response to an explicit request from many bishops' conferences and dioceses interested in developing a pastoral care for migrants that is up to contemporary challenges. It is particularly nourished by the "Pastoral Orientations on Intercultural Migrant Ministry" published by the Migrants and Refugees Section in 2022.

We hope that these guidelines can serve the local Churches as a useful tool to organise the pastoral care of migrants, refugees, displaced persons and victims of trafficking, offering some general operational principles and a precise *modus operandi* to start and develop the specific apostolate in the migratory field.

As the Congregation for Catholic Education emphasises well in the document "The Pastoral Care of Human Mobility in the Formation of Future Priests" of 1986, the Pastoral Care of Migrants is not only the work of single missionaries, but is the work of the whole local Church, priests, religious and laity, and is of such importance that it must become the object of "a constant effort of study and deepening under the theological, pastoral and organisational aspects."

1. THE MIGRATION PHENOMENON AND THE IMPORTANCE OF SPECIFIC CATHOLIC PASTORAL ACTION

Migrations¹ in all their complexity are one of the phenomena that best represent and explain the identity and evolution of humanity and Christianity from their origins to our times. At a time when people with a migratory or uprooting experience², such as migrants and refugees, are often presented as foreign and dangerous elements in our societies, it is crucial to rediscover the mobility that has always characterised the lives of human beings. In this context, the pastoral care of human mobility must first of all lead the Church to recognise and deepen the essentially migratory nature of the human being, the believer and the Christian community.

Especially since the 20th century, the Church's Magisterium has made statements on this issue several times³, demonstrating the deep sensitivity of a Church that has become increasingly attentive and aware of the complexity of migratory phenomena and the specificity of different types of migrants⁴. In this way, the pastoral care of human mobility has been enriched in terms of methods, contents and strategies, taking the form of a dynamic process that aims to respond, starting from faith and in different contexts, to the challenges of a humanity in constant movement.

1 In this document, the terms migrations, migratory phenomena and human mobility will be used synonymously.

2 In this document, the terms "persons with migratory experience or of uprooting experience," and "migrants" will be used synonymously.

3 Consult Appendix 2 for the principle documents of the Magisterium on human migration. Besides those indicated, there are other important Church documents on migration, for example, the numerous messages of the popes for the World Day of Migrants and Refugees.

4 Demonstrating this progressive understanding, the most recent documents of the Magisterium are dedicated to refugees, victims of trafficking, internal migrations, movements induced by climatic changes and the transverse theme of intercultural pastoral care.

THE MIGRATION PHENOMENON AND THE IMPORTANCE OF SPECIFIC CATHOLIC PASTORAL ACTION

Precisely on the basis of this wealth, this document will offer a wide variety of actions, specifying, however, that not all of them are necessary for all national/diocesan offices for the pastoral care of human mobility. The discernment of what is a priority and necessary in operational terms must be carried out in each context and will depend on the actual conditions, possibilities and resources available in each local church.

2. GENERAL OPERATIONAL PRINCIPLES

In order for the process of establishing and operating a diocesan/national office to be possible, certain perspectives must be taken as a reference: overcoming resistance both within the Christian community itself and, in a broader sense, in the society and culture of reference; overcoming self-referentiality, putting people and real communities at the centre, thinking of challenges in terms of opportunities (not simply as problems). To be able to do this, there are some principles that can characterise the entire process of service and work of the office:

Co-responsibility and participation - The Office is characterised by its own structure and a precise role within the life of the Church, however, this is primarily from the perspective of service. In this perspective, it promotes overall pastoral care in the spirit of collaboration with other diocesan/national realities and structures (catechesis, youth pastoral care, family pastoral care, health, labour, social, ecumenical and interreligious dialogue, etc.) within a broader diocesan/national pastoral vision and plan. On the other hand, it promotes at the national, diocesan, parish, pastoral unit, chaplaincy, association or other types of ecclesial aggregation levels, active participation in all the various pastoral processes deemed important for community and ecclesial life, including through joint working groups.

Generative pastoral action - The socio-pastoral activity of the office, in terms of processes or elaborated models, must have a certain distinctiveness regarding the realities and contexts of reference. All pastoral action has as its main characteristic a transformative and generative thrust in the sense that it promotes not only the analysis of the reality, but also the design of what is desired and possible. In concrete terms, it means the transformation of perceptions, relations, communications, contexts, institutions, etc., from the perspective of the Gospel and the Magisterium, especially with reference to the Social

Doctrine of the Church on migration. The processes implemented by the Office, therefore, do not only have the task of implementing and finally consolidating or crystallising certain models or pastoral responses, but also of promoting a continuous tension in terms of generating new relationships and lived forms of catholicity.

Missionary perspective - Missionary tension must be a constant of every pastoral action or renewal. The objective is to narrate the joy of the Gospel in context and in relationship and to promote the face of the Church as an open and welcoming community. The missionary perspective emphasises that it is God who acts in history, that this action is embodied in Jesus and that, through the work of the Spirit, it is concretely expressed in the multifaceted experience of the Christian community. All are called to collaborate in building the Kingdom of God through concrete action in the historical, cultural and social context. In this missionary perspective, the Church discovers itself as a community on the way to the realisation of the Pentecost of humanity.

3. GUIDELINES FOR ORGANISATION AND STRUCTURE

The main implications of this magisterial reflection on human mobility for the migratory pastoral care of an "outgoing Church" are the following: it must be attentive to the specificities of people with a migratory or uprooting experience, which represents both vulnerability and opportunity. Vulnerability because the migrant is on a journey, often precarious and dangerous, and outside his or her context of origin. He or she must adapt to the context where they are in residence by learning its rules, customs and language. Opportunity, because the migrant is the bearer of a cultural and spiritual heritage that can only enrich those who meet him or her; it must be aware of the diversities and characteristics of the different categories of migrants that call for targeted actions.

In this sense, the pastoral care of human mobility must show a particular closeness to migrants in situations of great fragility, such as irregular migrants, victims of trafficking, wars, racism and xenophobia; it must mark the movement of the whole Church towards catholicity, of which migrants - with their diversity - are prophets, in most cases, unawares.

One of the central aspects of catholicity is interculturality, this concrete, creative and constant tension towards the harmonious coexistence of people belonging to different cultures. It is essential to remember that the Church is not Catholic only because she cares for Catholic migrants of all nationalities, cultures and rites, but because her outlook is catholic, inclusive, and therefore her 'maternal solicitude' extends to all humanity on the move in its complex plurality, regardless of membership in the Church itself. In other words, its pastoral action includes Catholics, Christians of other denominations, believers of other religions and people with no religious affiliation; it must be integrated, integral and inclusive. Integrated in the overall and ordinary pastoral action of the local Church; integral in the sense that it takes care of all the essential dimensions of the migrant person and human community, from the spiritual to the political; and inclusive, because it does not limit itself

only to welcoming migrants, but continues its action through protection, promotion and integration (i.e. the inclusion and active participation of people with a migratory or uprooting experience in the society and church that receives them).

Finally, it must be a pastoral care "with" and not only "for" migrants, as the pastoral care of human mobility must enhance the protagonism of the migrants themselves with whom the Church sets out. In other words, in line with the processes the Church is initiating all over the world, the pastoral care of human mobility must become a synodal pastoral care. In this sense, the pastoral care of human mobility with a synodal character is concretised and expressed in the following actions and structures:

3.1. ORGANISATION OF THE OFFICE

- The bishop/episcopal conference establishes a diocesan/national Office for the Pastoral Care of Human Mobility and appoints an executive director. It is essential that this person, chosen for his or her skills and experience in the field of migration, be dedicated full-time to this ministry. This role must not be entrusted to people who are already overburdened with other tasks at the diocesan/national level. This is certainly a pastoral area that calls for the involvement of competent and experienced women and men (lay, religious) in this leadership role in the Church at diocesan/national level.
- The Bishop/Episcopal Conference entrusts this office with structures and economic resources for the proper management of this pastoral sector. The executive director is responsible both for the ordinary administration of the structures and resources entrusted to his Office and for seeking additional funds to ensure its smooth functioning and development.
- In order for this office to be well run, it is necessary to facilitate synergies between its main areas: strategic and operational planning, which serve to define what the long-term mission of this Office is and what its medium- and short-term objectives are; administration; planning for financing activities; fundrais-

ing; advocacy; and communication. Each of these areas must have people (religious, clergy, laity) with roles of responsibility and coordination. These services can be carried out by the office independently or in collaboration with other diocesan/national offices.

- The executive director forms a working team of collaborators, operators and volunteers⁵ to support the office's initiatives in the diocesan/national territory. The contribution of this team is essential in the strategic and operational planning, implementation and evaluation of all activities. Just as the role of trained and experienced collaborators and operators is essential for the composition of the team, so also is the cultivation and motivation of volunteers willing to dedicate part of their time to the pastoral care of human mobility. Among the volunteers, special attention should be paid to involving young people so that they can approach controversial migration issues from a Christian perspective and meet and work personally with those who are experiencing migration or uprooting. The contribution that can be made by young people belonging to the so-called "second generations", who have natural skills to act as bridge-persons between migrants and the local population, is also emphasised.

- The executive director, assisted by his or her team, after a suitable period of analysis and study of the migratory realities present in the diocesan/national territory, prepares and presents the strategic and operational plan of the Office for the Pastoral Care of Human Mobility to the bishop and to the Church at the diocesan/national level.

5 Regarding collaborators, workers and volunteers, the terms are meant in the broad sense as lay women and men, religious and priests.

3.2. THE ROLE OF NETWORKING

- Networking is a crucial element in the work of an Office for the Pastoral Care of Human Mobility and this attitude, which is also a method, starts within the Church itself both at the diocesan and national levels. This office relates to and collaborates with:
 1. lay people, recognised and spontaneous lay groups and movements who already work in the field of migration pastoral ministry or are sensitive to its challenges;
 2. bishops and parish priests, cultivating and maintaining good working relationships and collaborations, participating in activities at the national, diocesan, deanery, pastoral unit and parish levels. Particularly important is the relationship with the bishops/parish priests of areas in the diocese where there is a higher concentration of migrants;
 3. other diocesan/national offices such as those for social pastoral care, labour pastoral care, school pastoral care, family pastoral care, youth pastoral care, pastoral care for ecumenical and interreligious dialogue, catechetical pastoral care, liturgical pastoral care, missionary pastoral care, etc. The office for the pastoral care of human mobility participates with these offices in drawing up the diocesan/national pastoral plan; it collaborates in the initiatives of these offices or works together to plan and implement joint initiatives; and it is specifically concerned with having people in mobility included in the planning of these offices and more generally in the diocesan/national pastoral plan;
 4. the pastors of personal Eastern-rite parishes in Latin-rite dioceses or Latin-rite parishes in Eastern-rite dioceses, with presbyters responsible for *missio cum cura animarum*, chaplains of ethnic groups of the faithful and chaplains of seafarers. Relations with these priests in charge of ministering to migrant groups of a different culture and sometimes also of a different rite must be undertaken with particular attention in view of the catholicity of the diocesan/national Church. Greater care must be taken to know and frequent the different rites present in the diocese because they express the richness of the liturgical patrimony of the Catholic Church;
 5. priests, religious men and women missionaries in the diocese/national territory who, even if they are not directly involved in pastoral care with migrants (such as territorial parish priests, religious who work in the field of pastoral care in health care, schools,

or homes for the elderly, etc..), can, especially if they have the same nationality as the migrants or know their language and culture, become valuable collaborators in developing relations with the different ethnic groups; 6. communities of consecrated women and men who are already involved in ministry with migrants or who show a certain sensitivity in this area. The involvement of women and men religious who have mission experience in migrants' countries of origin is particularly important; 7. Catholic schools and universities in the area; 8. the local Churches of origin and transit of migrants with the aim of promoting mutual acquaintance and joint initiatives of socio-pastoral accompaniment, training or other types of initiatives.

- In the case of a diocesan office, still within the ecclesial framework, but outside the diocesan territory, it is necessary to establish collaborative relationships with: 1. the national office for the pastoral care of human mobility, by participating in the initiatives promoted by it; 2. the directors of ethnic chaplains at the national level; 3. the directors of the offices for the pastoral care of human mobility of other dioceses, especially in the same region, in order to jointly promote and support actions at inter-diocesan, regional and national level; 4. the directors of the pastoral care of human mobility of female and male religious congregations. The commitment to seek channels of communication and cooperation with other local churches is an essential task in the journey towards the catholicity of the diocesan church.
- Outside the ecclesial sphere, the Office for the Pastoral Care of Human Mobility ought to network with: 1. the different ethnic groups present in the diocesan/national territory through chaplains and coordinators of migrants' associations; 2. representatives and pastors of Christian migrants belonging to other denominations; 3. religious leaders of migrants belonging to other religions; 4. associations and organised groups from civil society that deal with human mobility by offering various services: legal assistance, health care, reception centres, listening and job search centres, etc. 5. representatives of the media to promote a correct and humane image of migrants in public opinion; 6. institutions, promoting the development of laws and public strategies in line with the four cardinal verbs of the migration pastoral care (to welcome, to protect, to promote, to integrate), but al-

ways maintaining a critical distance from them; 7. representatives of businesses and the world of work to facilitate the acquisition of employment by people with a migration or uprooting experience; 8. the world of education and universities.

3.3. THE OFFICE'S ACTIVITIES

All the activities of the Office for the Pastoral Care of Human Mobility have as general guidelines the four cardinal verbs of the migration pastoral care indicated by Pope Francis: to welcome, to protect, to promote, to integrate. The office takes care to actively involve migrants present at the diocesan/national level in the planning and implementation of its activities. Among the essential actions of an Office for the Pastoral Care of Human Mobility are the following:

- Awareness-raising of the whole diocesan/national territory, and not only the ecclesial sphere, to the challenges, issues and even conflicts emerging from migration. Consequently, this office is committed to organising awareness-raising initiatives in the territory, especially in those areas where there are tensions between migrants and the local population. These initiatives range from World Day of Migrants and Refugees (an annual event with an accompanying message from the Pope that can serve as a guideline for diocesan/national pastoral work) and celebrations of the beauty and cultural richness of the various ethnic groups within and outside the Church (Feast of the Peoples, etc.) to information campaigns, collection campaigns, and the celebration of the migrants' rights and the rights of the people) to information campaigns, fundraising for people in distress, study days on migratory phenomena, etc.; the preparation of days of spirituality and prayer on a local and national level, reflecting the richness of the spiritual values of migrants' faith. All these moments also aim to build a sense of community and fraternity lived in diversity.

- Basic and ongoing training is first of all provided to the office's team to update the knowledge and skills of all its members on human mobility in the light of the Word of God, the Magisterium, especially the Social Doctrine of the Church and theologi-

cal-pastoral reflection. In addition, the office periodically organises, on request, days and training courses on the pastoral care of human mobility for dioceses, parishes, communities of consecrated life and other associations;

- The advancement and support of all concrete actions in favour of reception in diocesan ecclesial communities and in the diocesan territory in general, supporting parishes and reception centres that are already active and planning other centres, should the need arise. At the same time, the office makes sure that reception is done properly, respecting people's dignity;
- The protection of the most vulnerable migrants, especially newly arrived families, irregular migrants, people who have been traumatised and suffer any kind of discrimination, and victims of trafficking;
- The integral promotion of people with a migration or uprooting experience in both the socio-cultural and religious spheres. Intercultural, ecumenical and interreligious dialogue are indispensable channels for the recognition and enhancement of the rich cultural and spiritual heritage that migrants wish to share with society and the Church;
- The integration, that is, the integral inclusion of people with a migration or uprooting experience in society and the Church community as "active citizens" (i.e. protagonists of social and ecclesial life).
- The work and commitment of the Office for the Pastoral Care of Human Mobility necessarily has a political dimension and therefore the director and his team must be involved in the public arena, especially in promoting the dignity and rights of migrants, in drafting and implementing just and humane legislation, and possibly in facilitating the acquisition of citizenship for "second generations" (where this process is problematic) and for migrants who have been contributing to the social, cultural and religious life of their countries of residence for years. The aim must be not to consider people with a migration or uprooting experience as "outsiders," but to accompany them to be "active citizens," individuals who participate in society and the Church.

4. OPERATIONAL GUIDELINES

Faced with the challenges and opportunities posed by the various migration processes, it seems more appropriate to speak in terms of processes and not only of pastoral models. Models, in fact, while offering a certain generalisation, are nevertheless linked to the context and various contingencies. Processes, on the other hand, offer greater opportunities also in terms of building new models that are more responsive to the context. In this part of the document, more reference will be made to some themes and elements that help activate virtuous processes.

It is therefore appropriate to imagine the pastoral office not only as an entity that simply offers answers and solutions, but also as part of a broader diocesan/national community process in which the office itself actively participates through listening, dialogue, promotion, animation and coordination.

4.1. KNOWING THE REALITY

Socio-pastoral research is an area that is increasingly present in reflection and especially as an important element in the service of knowledge and decision-making. The complexity and intertwining of different histories, sensitivities, cultures, languages, traditions, values, communication codes, demands a specific competence, a completely new approach and a continuous focus on the person situated in a given culture and context. In order to engage and possibly induce change in one or more contexts, it is necessary to know the contexts in which one wants to act.

Concretely, we can find different research methodologies that have pastoral relevance. In this sense, it is appropriate for the office to set up its own specific team made up of researchers from different disciplines related to the social sciences or, alternatively, to involve other research institutions or local academic centres through specific agreements, asking them to develop and implement a research design. However, it is useful to recall some typical steps in the research process:

The analysis of the reality and challenges of migration: Quantitative and qualitative knowledge of the migratory phenomenon one wishes to address turns out to be the first and fundamental step for serious research for cognitive and subsequent decision-making purposes. Concretely, it is a matter of drawing up reliable profiles of the reference population and possibly focusing on certain parameters that are most relevant. In this sense, it is important to create and periodically update a database on the presence of people with a migration or uprooting experience.

To the quantitative dimension must be added the qualitative one, which is often not perceived by simple statistical surveys but is extremely important for the pastoral purposes of the research itself. For example, in order to implement a good pastoral project with the children of migrants, it is necessary to be able to reliably know how many of them there are, what cultural backgrounds their families have, but equally important is information about their social relations, religious dimensions, etc.

- *Being aware of the social and ecclesial reality of reference:* Complex phenomena, such as migrations, and the people who directly or indirectly experience the consequences of these phenomena, are embedded in a specific social and ecclesial context and reality. It is therefore very important to keep in mind and know the structural and relational characteristics of the context. This means paying attention, for example, to culture, forms of organisation or aggregation, communication models, values expressed and shared, different anthropological and ethical visions shared, the economic and political dimension, etc.
- Knowledge of the environment provides important elements for real and good contextualised pastoral planning. One need only think of the impact that certain contexts that are more or less open to welcoming can have on pastoral work or, as happens in some countries, how the incidence of religious composition can influence or limit pastoral work.
- *Defining an overall and missionary vision:* the mere presentation of data, although necessary, is not a sufficient condition to promote a real knowledge of the various dimensions of the migration phenomenon. The reading and analysis of reality need an interpretation paradigm. This concretely means fostering a process of awareness of reality in terms of challenges and opportunities and reading them in a theological key as a "sign of the times".

The rediscovery of migrations not only as a field of pastoral commitment, but also as an opportunity and a blessing for the Christian community, is a process that must be continuously promoted and must have the characteristics of synodality and missionarity. It must be synodal inasmuch as through specific initiatives promoted at the national, diocesan, parish, language-cultural mission, and various groups, everyone must be involved in a journey of evangelical discernment. At the same time, it must have the characteristics of missionary spirit insofar as the community is continually open to newness and Easter transformation.

- *Defining constraints and resources:* In the process of analysing and understanding reality, we often limit ourselves to problematic or emergency data, which are perhaps the situations that attract the most attention. The ability to read in these contexts also the conditions that can stimulate or support positive change is essential to making everyone a protagonist and participant in pastoral processes. This is also an exercise in a sapiential and evangelical reading of the context to the extent that one is able to see the signs of God's presence manifesting themselves even if in embryonic forms.

There is a vast literature proposing various methodologies, of which one in particular is not only appreciated, but also easily usable in the socio-pastoral field; it is the SWOT analysis. This methodology, which is particularly effective with regard to planning, consists of four phases or areas of analysis whose English initials constitute the acronym. A SWOT analysis can also be a good exercise in working together to activate potential and diversity as it requires defining and highlighting the most relevant and pertinent characteristics with respect to each area of analysis. The four areas are Strengths; Weaknesses; Opportunities; and Risks/Threats. The first two in particular concern internal characteristics of the institution or context under analysis, the other two concern external characteristics. Extensive reference information can also be found on specialised and easily accessible sites on this specific methodology and its use.

4.2. PASTORAL PLANNING

The analysis and research that constitute the tools for pastoral discernment must flow into a concrete action plan, capable of embodying in the context the necessary and desirable transformative elements or actions. The importance of pastoral planning becomes increasingly evident not only as a tool for intervention, but also as an opportunity for participation since it necessarily requires the involvement of several actors and factors. There is obviously a vast and easily accessible literature on planning dynamics in the pastoral field, just as it may be possible for the office to create an ad hoc group or to involve institutions or bodies with recognised expertise in the field. The following notes, therefore, are a suggestion and should be supplemented and further refined according to contextual needs.

From a structural point of view, in order to facilitate the work of developing projects and pastoral bodies, it is suggested that the main dimensions of intervention be divided into three macro-categories: *people, community, and institutions*. These are not intended to be exhaustive but rather representative of the different types of activities. Within the category "People/Families" we find interventions related to human promotion, whether it is related to migrants and refugees or to the younger generations and natives. In the "Community/Environment" dimension, on the other hand, we find the themes of involvement of groups, both formal and informal, as well as organisations and realities where we work. Finally, "Institutions/Context" encompasses study, advocacy and partnership actions with local administrations, the network of international organisations, universities and church bodies.

From the operational point of view, however, we can distinguish certain typical phases of pastoral planning. These phases are not to be understood simply in a consequential and linear manner, but rather as a "spiral" process, dynamic and recurring in the sense that, starting from a reality in continuous transformation, the process returns to it after having acted upon it, in order to address new challenges:

- *The listening and planning phase*: This is the phase in which relevant elements are highlighted, hypotheses, targets and possible actions are identified. This involves defining the problem, the difficulties *ad intra*, *ad extra*; defining the scope of inter-

vention; defining the purpose of the work and pastoral intervention that can be carried out; setting goals that are realistic. Evaluation and discussion of values and meanings, of needs and resources is important in this phase.

Negotiation is a central and permanent dynamic throughout the process. It seeks to regard any possible or real conflict not as something negative, but as an opportunity for knowledge, confrontation, novelty and thus a true generator of change. It also means taking into account the different needs and voices of the people/groups/realities involved, valuing even those that are weaker or unheard.

Special attention is paid to awareness-raising and training processes capable of activating the awareness (consciousness) of the subjects of the community(ies) with respect to the situation in terms of problems and possibilities.

It is necessary from the outset to promote participatory planning understood both as an educational and growth experience/pathway and as a place/dimension for change.

- *The action and observation phase:* The main purpose is to propose processes, models, actions, possible improvement initiatives and to observe the effects of the proposed change on the situation in order to be able to evaluate any necessary modifications or adjustments.

The action aims at changing practices, conditions, contexts. The basic assumption is that the current status quo (this is how it has always been done!), does not allow individuals and communities to live up to their full potential and overcome difficulties. Change represents a shift in the socio-pastoral terrain characterised by the fact that it is a joint action with the intention of achieving lasting results.

In this phase, leadership may also emerge for the promotion of a specific and representative group of pastoral workers necessary for mediation, sustainability and continuity of the process over time, and the promotion of participation.

- *The reflection and verification phase:* Proposals or changes cannot be perceived as an imposition or be in any way suffered by the recipients or stakeholders. In this sense, reflection and verification understood as active learning that allows both to grasp what has happened and to deepen knowledge, and to proceed with new planning hypotheses, is a necessary stage in the process of understanding, interpretation and evaluation.

Every action needs a corresponding process of feedback, accompaniment, checking and relaunching, establishing monitoring actions, priorities, sustainability, specific dynamics for process activation, stimulation of participation, responsibility and leadership, concrete steps and their verifiability.

The planned verification at the end of the process and, cyclically, at a distance, becomes an opportunity to concretely appreciate the transformations or results and assess the quality of the process itself, and at the same time it is a way of possibly launching new phases of the project.

4.3. PROMOTING INTERCULTURAL PASTORAL CARE

The multicultural dimension is a tangible quality of the catholicity of the Church and although it is a fundamental characteristic, it requires a continuous commitment so that diversity remains a generative source of communion and collaboration.

To make this process possible, it is necessary to keep in mind the needs of the various linguistic-cultural communities by offering them adequate places, times and resources to carry out pastoral activities. It is also necessary to activate processes of rapprochement and integration of the various groups as an integral part of the single ecclesial community at the diocesan or national level.

The faithful of different languages and cultures must have the possibility to express their faith communally, but at the same time constitute with the diocesan/national community the one Church, a community

of believers and pilgrims. The document *Erga Migrantes caritas Christi*, after calling for the overcoming of “a generically monoethnic pastoral care” makes a list of possible forms that can be implemented.

A privileged way to promote communion in/through/of diversity can be Intercultural Pastoral Care, a dynamic of Church that aims to realise the communion of the Christian community while respecting the diversity of origins, belonging, languages, rites and cultures. This communion is not to be understood as levelling uniformity or competitive unity, but as reconciled communion. Diversity, in fact, is often marked by domination or attempted domination over the other, where social, cultural or ethnic dividing lines are crossed by the dynamics of power and injustice, social inclusion or exclusion, problems and opportunities. For this reason, such pastoral care should be understood as a dynamic, open and participative process characterised by mediation and reconciliation actions.

The office will be able to activate certain processes at diocesan/national level with a view to intercultural pastoral care:

- Promoting a welcoming attitude and awareness of social justice issues and ecumenical and interreligious dialogue.
- A new articulation and responsibility in territorial pastoral structures that favour the involvement of people who have experienced migration or uprooting, as individuals and as a group.
- In order to achieve this reorientation, it is essential that pastoral structures (diocese, parish, mission, chaplaincy) correspond to the priorities identified, the real needs of communities, and the concrete skills of the operators.
- Promoting cooperation between communities/dioceses/eparchies of origin, transit and arrival by activating contacts and concrete collaborations in the socio-pastoral sphere.
- Taking into account the multicultural composition of the territory when making decisions regarding personnel (pastoral workers, pastors, chaplains, religious), organisation and finances.
- Promoting concrete actions in the area of liturgy, *diakonia*, proclamation and community life as concrete dimensions to make the Church tangible as a communion lived in multiplicity.

- Encouraging certain paths/moments that are important for the faith life of communities. The sacraments of Baptism, Reconciliation, Eucharist and Confirmation can be privileged moments of the experience of belonging to the manifold ecclesial community. In this sense, paths of preparation/celebration made together could be promoted. For this journey to be fruitful, it is necessary to provide those working in catechesis with basic and ongoing intercultural training.
- Promoting in local pastoral teams (pastoral councils, economic affairs councils, diocesan councils, etc.) the participation of representatives of the various linguistic-cultural groups (migrants, refugees, etc.). The same could be done in the pastoral participation bodies of the linguistic-cultural missions, promoting the participation of native members within them.
- Identifying some members (priests, deacons, religious, lay people), especially in the most critical situations, who would pay special attention to intercultural dynamics. These members would have the specific task of acting from within certain realities to raise awareness, promote, and support the processes necessary for an ecclesial life that respects multiculturalism. In this sense, the office could also form a specific group to coordinate and promote the various dimensions/processes of intercultural pastoral care at the diocesan/national level.
- Special attention needs to be given to access to structures and resources at the local level (diocese, parish). Access to structures and resources must be negotiated and mediated according to criteria in line with reality, concrete needs and equity.

Ongoing training of practitioners in intercultural pedagogy is necessary. Operators, collaborators and communities must be involved in this awareness of new challenges/opportunities for the Church so that modern migrations become a "theological place" where the "kingdom" is built, where peace, justice, and reconciliation become a reality with openness to the evangelical perspective. The providential vision of migrations for the ecclesial and social community is thus rediscovered in a renewed way.

4.4. PROMOTING NEW INTEGRATED NETWORKS AND STRUCTURES FOR SUPPORT AND STRATEGIES

In the multi-ethnic and multi-cultural contexts that characterise large metropolises in particular, the office can promote the creation of "integrated pastoral networks", that is, qualified presences that have all the tools for an integrated and integral approach to migration, which can consider pastoral actions for various linguistic-cultural groups, study and research, media, advocacy and development cooperation, youth and vocational animation and lay promotion. Such 'networks' can make greater use of skills, personnel, structures and resources, enabling more incisive action on the ground and encouraging dialogue and concrete cooperation at the diocesan/national level.

The pastoral action of the office is always to be understood as an organic and networked action and, although it is difficult to offer an exhaustive list of operational guidelines that can be generically adapted to all contexts and realities, it is nevertheless possible to indicate some areas that are particularly important today to support pastoral action. Through these activities, we wish to respond to the challenges of migration and enhance the richness that the encounter with the other generates.

- *Advocacy*: It is a matter of highlighting the relevance of the social and political dimension of pastoral care especially with reference to the Social Doctrine of the Church. Issues such as respect for the dignity and centrality of the human person, the protection of rights, denouncing injustices or abuses where people with a migration or uprooting experience are often involved or are victims, attention to local, national or international migration policies, the labour dimension, education, equal access to opportunities and resources, and employment, are just some of the topics where the voice and concrete action of the Church are needed. In this context, the office undertakes contacts with local or national institutions, with associations that promote the rights and duties of people who have experienced migration or uprooting, and encourages or launches special initiatives of study, awareness-raising, information campaigns, discussion and debate tables, etc. Contact and dialogue with

national and international networks and bodies is strategic, as is participation in important events, processes (social, political, cultural), forums concerning migration.

- *Communication and the new media:* The so-called "traditional" and "new" media are means that now predominantly inform public opinion. Their development, especially with regard to social networks, is contributing to the emergence of a new "agora", a public and open square where people share ideas, information, opinions, and where new relationships and forms of community can come into being.

However, the attitude of the media often recycles or encourages ideological and stereotypical language on migration and the people involved, and it is not surprising that attitudes of a certain distrust if not closure or hostility towards the other arise.

It is therefore necessary to promote communication that can offer a way out of the negative view of the other, filled with stereotypes and prejudices, capable of opening up spaces in existing or new communication media for a more articulate and richer narrative and for communication that respects different needs and affiliations. In this sense, the office, also through collaboration with other diocesan/national or local ecclesial communication bodies, supports and incentivises sources that propose data, stories, in-depth quality studies that contribute to offering a new narrative that is more respectful and proactive. The Office cultivates structured relationships with all journalists who can contribute to raising awareness, giving greater visibility to pastoral programmes and amplifying the voice of migrants. The office organises journalistic training activities on migration issues.

Moreover, initiatives and discussion spaces where the protagonists themselves, migrants, refugees, etc., take the floor and express their own history, culture, are to be encouraged in the various diocesan, parish or mission contexts, especially among the younger generations.

- *Fundraising:* Fundraising is a strategic activity of raising financial resources that serves to ensure the sustainability over time of a project, a social cause or the organisation that promotes them,

creating added value for the community, especially those who are beneficiaries of the various initiatives and projects, and for the donors themselves.

As can be guessed, it is not simply a matter of finding sources of funding to pursue initiatives or projects, but rather of creating collaborative alliances with people, organisations or institutions that, motivated by a particular vision and mission, decide to become part of it, also by supporting it with financial resources.

APPENDIX 1.

SMALL GLOSSARY OF REFERENCES

Asylum

A form of protection recognised by a State on its territory, based on the principle of *non-refoulement* (non-rejection) and the internationally and nationally recognised rights of the refugee. It is granted to a person who is unable to seek the protection of the State of which he/she is a national and/or in which he/she resides, in particular for fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

Asylum seeker

In general terms, a person seeking protection from persecution or serious harm in a country other than his/her own and awaiting a decision on an application for refugee status in accordance with international and national legal standards. In the context of the European Union, a person who has made an application for protection in accordance with the Geneva Convention as supplemented by the New York Protocol and in respect of whom a final decision has not yet been taken.

Citizenship

The specific legal bond between an individual and the State to which he/she belongs, acquired by birth or naturalisation, by declaration, choice, marriage or other means, depending on national legislation.

It gives rise to all the rights (civil, political and social) and duties that derive from the status of being a citizen. The concept is found in many historical eras, but has only been defined in modern terms with the rise of nation states. The granting of citizenship depends solely on the legislation of the state, which enjoys the widest freedom in this matter. State laws also lay down the rules for the preservation and loss of citizenship. Special situations may arise, such as when a person is not considered a citizen of any state (stateless person) or is simultaneously a citizen of two or more states (dual citizenship).

Climate displaced persons

These are people or groups of people who have been forced to leave their usual place of residence due to an acute climate crisis. Displacement can occur either due to fast-onset phenomena - mainly extreme weather phenomena such as floods, storms, droughts and fires - or due to slow-onset processes such as desertification, depletion of natural resources, water scarcity, rising temperatures and rising sea levels. In the event of natural hazards such as extreme weather events, displaced victims may be able to return to their homes. Displacement, however, will be permanent for most of them in the event of major natural disasters, as well as in the case of long-term processes such as sea-level rise. Displacement can take place either internally or across an international border.

Country of Destination

The country of destination of migratory flows (authorised or not).

Country of origin/birth

The country of residence (within current borders, if the information is available) of the mother at the time of birth or, failing that, the country (within current borders, if the information is available) where the birth took place.

Country of Return

A third country (country of origin or transit) to which a non-EU citizen returns. In many cases this is his or her country of origin, but this term is also used to indicate other possible destinations. However, there is no legal definition.

Country of Transit

The country through which migration flows (authorised or not) take place. This means the country (or countries), other than the country of origin, that a migrant passes through on his/her way to the country of destination

Cultural Pluralism

This means, in increasingly diverse societies, ensuring harmonious interactions between people and groups with multiple, varied and dynamic cultural identities as well as the will to live together. Policies that foster the inclusion and participation of all citizens are a guarantee of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism constitutes the political response to the reality of cultural diversity. Inseparable from a democratic framework, cultural pluralism fosters cultural exchanges and the development of creative capacities that nurture public life.

Culture

The set of distinctive features of a spiritual, material, intellectual and emotional nature of a society or social group. This includes, in addition to arts and literature, lifestyles, ways of being together, value system, traditions and beliefs. With reference to the phenomenon of human mobility, the concept of culture takes on very important meanings. The migration process confronts the individual, and with it the group to which he or she belongs, with the problem of integration (see definition) in relation to the cultural level he or she possesses and is the bearer. The encounter/clash with a culture other than the one to which one belongs can lead to the emergence of opposing behaviours and attitudes (acculturation, integration, disintegration).

Family Reunification

Internationally, family reunification finds its legal justification in Article 23(1) of the 1966 International Covenant for the Protection of Civil and Political Rights, which states that "the family is the natural and fundamental nucleus of society and is entitled to protection by society and the State".

The term, therefore, refers to the phenomenon that leads to the reconstruction in the host country of a family unit previously fragmented by the migration process. The form of reunification is conditioned not only by the legal norms of the receiving country and their interpretation, but also by the individual plans of the family, the living conditions and the context of both the applicant and those who complete the reunification.

Human Trafficking

The Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime (Palermo Protocol) provides the following internationally agreed legal definition of trafficking in persons. Article 3, paragraph (a) defines it as "the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs".

Integration

The concept of integration takes on different meanings depending on the general interpretation of culture and organised society. Integration relates to the time, space and morphology according to which the social system is constructed and evolves. Consequently, integration accompanies the very becoming of social realities and the rebalancing of new structures. Since it is a two-way process, there must be solidarity and openness on the part of the host community towards the foreigner who presents a different basic personality and culture. In general, the process of integration (in a broad sense) is the opposite of assimilation, understood as cultural conformity and loss of one's original identity. Indeed, the fundamental socio-cultural aspect of integration remains cultural pluralism, in which different value systems coexist positively.

Internally Displaced Persons

The United Nations' *Guiding Principles on Internally Displaced Persons* (1998) define IDPs as "persons or groups of persons who have been forced or obliged to flee or leave their homes or habitual places of residence, in particular as a consequence of armed conflict or to avoid its effects, situations of generalised violence, human rights violations or natural or man-made disasters, and who have not crossed an internationally recognised State border".

Migrant

A broader term than immigrant and emigrant referring to a person who leaves their country or region to settle in another, often in search of a better life. In the context of European asylum and immigration policies, the term refers to a third-country national entering (or already in) one of the EU states.

Migration

In the *international context*, it refers to the act of moving, either across an international border (international migration) or within a state (internal migration). It is a population movement that encompasses any type of displacement whatever its duration, composition and cause; the term includes the migration of refugees, displaced persons, uprooted people and economic migrants.

The reasons that drive people to migrate may come from free choice or from reasons of necessity. In addition to economic reasons, wars, political, religious and racial persecution have been and still are the cause of large-scale migration.

Migration flow

The number of migrants who cross a border within a given period of time in order to establish residence there. It includes international migration flows (when crossing national borders) and internal migration flows (within the same national border). UN statistics also refer to "inflows" (flows of migrants entering a given border), "outflows" (flows of migrants leaving a given border). In addition to this, there are "mixed flows", i.e. complex migratory movements that include refugees, asylum seekers, economic migrants and other types of migrants, which differ from migratory movements that consist of only one category of migrants.

Nationality

The legal link between a person and a state that does not necessarily indicate the person's ethnic origin. In some states, a distinction is made between citizenship and nationality.

Naturalisation

Any method of acquiring after birth a nationality not previously held by the person making the request in person or through a legal representative. It is always an act of granting nationality by a public authority. This definition does not include automatic acquisition that has not been undertaken by the individual concerned or his/her legal representative (even in cases where the individual has the option of refusing the granting of nationality) or the acquisition of nationality on the basis of a unilateral act performed by the individual concerned (e.g. acquisition by declaration or choice).

Protection

A concept that encompasses all activities aimed at obtaining full respect for the rights of the person in accordance with the text and spirit of human rights, refugee and international humanitarian law. Protection implies creating an environment conducive to the respect of persons, preventing and/or mitigating the immediate effects of a given abuse, restoring dignified living conditions through reparation, restitution and rehabilitation.

Pull factor

A condition or circumstance that attracts a migrant to another country. This occurs for a specific reason or a number of reasons (e.g. greater economic opportunities and possibilities for growth in the destination country).

Push factor

A condition or circumstance in a country of origin that drives or stimulates emigration. This may be stimulated by a specific reason or by a number of reasons such as a decrease in economic opportunities or political instability.

Push-pull factor

Migration is often analysed in terms of the push-pull model. In this framework, the factors that initiate and influence the decision to migrate are defined as follows: push factors are those that in countries of origin push people to leave their country of origin and pull factors are those that in destination countries attract them to destination countries.

Racial discrimination

In the context of international law, under Article 1 of the 1966 *United Nations International Convention on the Elimination of All Forms of Racial Discrimination*, the term racial discrimination is defined as "any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social and cultural fields or in any other field of public life". Racial discrimination is prohibited under international law.

Reception

Legally speaking, this is the set of measures recognised by member states in favour of asylum seekers in accordance with Directive 2003/9/EC (of the European Union). Reception conditions include accommodation, food and clothing, provided in kind or in the form of financial allowances or vouchers, or in the form of a subsidy for daily expenses.

In the context of pastoral care, welcoming migrants, as presented in the documents of the Church's Magisterium and as practised by Christians, encompasses a very wide range of activities, from the first reception of a foreigner to civil actions in defence of the fundamental rights of migrants. The Church reaffirms that welcoming those in difficulty in solidarity is a distinctive sign of faith. The Christian community is called, therefore, to spread in the world the ferment of fraternity and joyful celebration of differences through full respect for the fundamental rights of each person, banishing all forms of discrimination.

Refugee

According to the 1951 Geneva Convention and the subsequent 1967 New York Protocol, the term refers to a person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, political opinion or membership of a particular social group, is outside the State of which he/she is a national and is unable or, owing to such fear, is unwilling to avail him- or herself of the protection of that State; or who, being stateless and being outside his/her State of habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

Regularisation

With reference to migration, we speak of regularisation whenever a measure is adopted by which, in the manner indicated by law, the competent authority heals the irregular condition of the foreign citizen, giving that condition the effectiveness and validity of which it would otherwise lack. With regularisation, the administration renounces all those measures that the law requires to be taken against a foreign citizen who has entered or remained illegally on State territory. Regularisation measures are a widespread migration policy tool adopted by governments to manage irregular presences on their territory.

Reintegration

The reinsertion or reintegration of a person into a group or process (e.g. a migrant into the society of his or her country of return).

Remittances

The set of financial transfers made by migrants to recipients in their countries of origin. Remittances constitute, for the countries of departure, a not-negligible contribution to the balance of payments equilibrium, with which they are able to offset, at least partially, the deficit in the foreign trade balance. This is one of the reasons why some countries continue to encourage an active labour export policy.

Resettlement

In the international context, it is defined as the transfer of a refugee from the country in which he or she sought protection to another state that has agreed to accept him or her. Refugees will usually be granted asylum or other long-term resident rights and, in many cases, have the opportunity to become naturalised citizens. For this reason, resettlement is a durable solution as well as a tool for the protection of refugees, representing a practical example of international sharing of burdens and responsibilities.

Return / Repatriation

Generally, this term refers to the fact that a person returns to his or her country of origin, citizenship or habitual residence, usually after having spent a significant period of time in another country (generally, consid-

ered a period of time of more than three months, excluding holidays, business meetings). The return may be voluntary or involuntary. According to the definition of the International Organisation for Migration, return may occur within the borders of a country, as in the case of the return of internally displaced persons, or from the host country (transit or destination) to the country of origin, as in the case of refugees and asylum seekers. There are sub-categories of 'return' that can describe the way in which return is implemented, for example, voluntary return, forced return, assisted return and spontaneous return.

Stateless person

A person who is not considered to be a citizen of any state in accordance with applicable law or a person whose nationality is not proven.

Unaccompanied foreign minor

A minor of 18 years of age who does not reside in his or her country of origin and is separated from his or her parents or from whoever previously exercised parental authority under the law. Whether children are totally alone or living with extended family relatives, they are separated children and are entitled to protection that provides a wide range of instruments sanctioned at national and international level..

APPENDIX 2. THE PRINCIPAL DOCUMENTS OF THE MAGISTERIUM OF THE CHURCH ON HUMAN MOBILITY

Pius XII, Apostolic Constitution. *Exsul familia nazarethana.*, [The émigré Holy Family of Nazareth] Vatican City 1952.

Congregation for Bishops, Instruction *Nemo est (De pastoralis migratorum cura)*, [On the pastoral care of migrants], Vatican City 1969.

Pontifical Council for the Pastoral Care of Migrants and Tourism. Circular letter *Chiesa e mobilità umana*, [The Church and Human Mobility], Vatican City 1978.

Pontifical Council *Cor Unum* – Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Rifugiati: una sfida alla solidarietà, [Refugees: a challenge to solidarity]*, Vatican City 1992.

Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Instruction *Erga migrantes caritas Christi*, [The love of Christ towards migrants], Vatican City 2004.

Pontifical Council *Cor Unum* – Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction *Accogliere Cristo nei rifugiati e nelle persone forzatamente sradicate. Orientamenti pastorali*, [Meeting Christ in refugees and in forcibly displaced persons], Vatican City 2013.

Migrants and Refugees Section. Dicastery for Promoting Integral Human Development. *Responding to Refugees and Migrants. Twenty Action Points for Pastoral Action*, Vatican City 2018.

Migrants and Refugees Section. Dicastery for Promoting Integral Human Development. *Pastoral Orientations on Human Trafficking*, Vatican City 2019.

APPENDIX 2. THE PRINCIPAL DOCUMENTS OF THE
MAGISTERIUM OF THE CHURCH ON HUMAN MOBILITY

Migrants and Refugees Section. Dicastery for Promoting Integral Human Development. *Pastoral Orientations on Internally Displaced People*, Vatican City 2020.

Migrants and Refugees Section. Dicastery for Promoting Integral Human Development. *Pastoral Orientations on Climate Displaced People*, Vatican City 2021.

Migrants and Refugees Section. Dicastery for Promoting Integral Human Development. *Pastoral Orientations on Intercultural Migrant Ministry*, Vatican City 2022.

APPENDIX 3.

SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

1. CONVENTION FOR DIOCESAN PRESBYTERS ASSIGNED TO THE PASTORAL SERVICE OF MIGRANT/IMMIGRANT PEOPLE

Most Rev. [...] Bishop of the Diocese of [...] in the State of [...] and Most Rev. ... Bishop of the Diocese of [...] in the State of [...].

united in the bond of ecclesial communion, in accordance with the principles and criteria proposed by the Magisterium of the Church, pursuant to canon 271 of the Code of Law and in the Instruction *Erga migrantes caritas Christi* (May 3, 2004), hereby establish a relationship of cooperation and exchange between their respective Churches through the pastoral service of:

Rev. First name [...] Last name [...] born in [...] on [...] ordained on [...] incardinated in the diocese of [...] (or - member of the Institute of Consecrated Life/SVA [...] - in this case the ordinary is the Major Superior) sent for the service of pastoral care of migrant/immigrant persons of [...] nationality.

Art. 1 - Service

1. The Bishop of [...] having regard to the submitted declaration of the Bishop of [...] with the relevant attestation of good conduct (attach), and having had the consent of the person concerned (attach), welcomes the presbyter for pastoral service to migrant/immigrant persons [...] abroad in his own Church for a period of years [...] renewable by mutual agreement for an equal period of time; any further renewal shall be for [...] years. Altogether for a maximum period of [...] years.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

2. The presbyter in charge of the pastoral care service has undergone specific training.
3. The bishop of the receiving Church, according to the contents of the statement submitted by the bishop of the sending Church, entrusts the service of pastoral care of migrants to the presbyter [...], with the following specifications: [...].
4. This Convention is drawn up in [...] copies, intended for the Curia of the Church of origin, the Curia of the Church of destination, the presbyter concerned and [...] respectively.

Art. 2 - Modalities of the service

1. The presbyter is committed to carrying out the ministry entrusted to him in communion with the bishop who welcomes him, with the presbyterate and diaconate and with the community. He works in harmony with the pastoral plan of the diocese that welcomes him, participating in particular in the initiatives addressed to the clergy, and maintains ties with the Church of origin, to which he offers the fruits of his particular experience.
2. The presbyter, in a spirit of obedience and cooperation with the bishop of the receiving Church, also makes himself available for the performance of other ministries, agreed upon in advance with the bishop of the sending Church.

Art. 3 - Support of the minister

1. The presbyter will be assured the same economic and social security treatment as local clergy with similar responsibilities.

Art. 4 - Holidays and training periods

1. The presbyter has the right to take a period of vacation, determined by particular law, in order to ensure the necessary rest.
2. For theological formation, pastoral updating, spiritual exercises and retreats, the presbyter ordinarily avails himself of the opportunities offered by the particular Church in which he works and the initiatives promoted by the bishops' conference specific to this ministry.

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Art. 5 - Accompaniment

1. The Migrants Office follows the sent presbyter with special solicitude, maintaining direct relations with him or through its own delegate.
2. The Migrants Office takes care of the specific training in migration pastoral care of the presbyter and issues certificates.
3. The bishop of the receiving Church, in turn, acts as guarantor of the spiritual and material living conditions of the presbyter during his stay in his diocese.

Art. 6 - Return to the Diocese of Origin.

1. The sent presbyter shall return to the home diocese upon the expiration of this Convention, unless renewed as provided in Article 1, § 1.
2. The bishop of the sending Church, after hearing the bishop of the receiving Church, for just cause, may recall the presbyter sent back to the diocese of origin, resolving this Convention in advance (can. 271,§ 3).
3. The bishop of the receiving Church, after hearing the bishop of the sending Church, for just cause, may terminate this Convention in advance (can. 271,§ 3).
4. In the presence of serious causes, each bishop, after hearing the other bishop, may order, if deemed appropriate, the immediate return of the presbyter.

2. CONVENTION BETWEEN DIOCESE AND RELIGIOUS INSTITUTE FOR THE ENTRUSTMENT OF A PERSONAL PARISH

WHEREAS, by decree of [...] the Bishop of [...] constituted the personal parish of the faithful of the [...] language; the Religious Province [...], declared itself willing to accept the pastoral care of the said personal parish; having regard to can. 520 of the CIC,

between

The Diocese of [...], represented by the bishop,

and

the Province [...], represented by the Provincial Superior *pro tempore*,

the following is agreed upon

Art. 1

The Diocese of [...] entrusts to the Province [...], which accepts, the pastoral care of the ethnic-linguistic personal parish [...].

Art. 2

The Province [...] undertakes to present a religious as parish pastor and possibly others as parochial vicars, indicating them, as far as possible, from among presbyters of nationality [...]. They will be appointed and remain in the Office in accordance with canon 682 of the CIC.

Art. 3

The [...] ethnic/language parish is located at the territorial parish of [...], already entrusted to the same Province [...] by agreement on [...]. Religious assigned to both the territorial parish and the personal parish form a religious community with a single local superior, according to their own rule of life.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 4

The parish, a determined community of the faithful within the particular church, has a legal personality distinct from that of the religious congregation.

Art. 5

The parish pastor and parochial vicars have the same obligations and rights as the diocesan presbyterate, both in the conduct of the parish and in the administration of property, in accordance with canonical norms and those of proper law.

Art. 6

The administration of the parish will be done in accordance with canonical regulations and those of the Diocese.

It will be totally distinct from the administration of the goods of the religious community. In particular, budgets and final accounts of the administration of the parish will be submitted to the competent offices of the Curia, subject to the right of supervision of the religious superior, in accordance with can. 678.

Art. 7

The administration of the parish is entitled to the offerings of the faithful, unless the donor's intentions state otherwise, and the proceeds of parish property, as determined by the Diocese.

Art. 8

The relationship between the personal parish and the territorial parish will be regulated by a special agreement between the two parties, to be approved by the competent diocesan authority.

Art. 9

This Convention may be amended and supplemented at any time with the consent of the parties.

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It shall take effect immediately and have a term of [...] years. It shall be tacitly renewed from triennium to triennium unless terminated by either party [...] year/months in advance of its expiration.

Place and date

The Diocesan Ordinary

The Provincial Superior

3. CONVENTION BETWEEN DIOCESE AND RELIGIOUS INSTITUTE FOR THE ENTRUSTMENT OF A PARISH CHURCH WITH ATTACHED *MISSIO CUM CURA ANIMARUM*

Foreword

In the Diocese of [...] dwell several thousand faithful migrants who, due to diversity of language, culture, and traditions, need specific pastoral care. The Religious Province [...] of the Missionaries [...] has declared itself willing to accept the pastoral care of the said migrants in the Mission with care of souls at the territorial parish church [...].

Between the Diocese of [...], in the person of the bishop, and the Religious Province [...] of the Congregation of Missionaries [...], in the person of the provincial superior *pro tempore*, the following agreement is signed for the entrustment of the parish [...].

Art. 1

The diocesan bishop entrusts to the Province [...] of the Congregation of Missionaries [...] which, in the person of the provincial superior *pro tempore*, accepts the pastoral care of the parish [...].

Art. 2

The competent religious superior undertakes to assign the pastor to the parish. Religious assigned to the parish are considered in a full sense to belong to the religious institute: their placement and transfer are regulated by the Constitutions of the Institute, except as stated in Article 3. They enjoy a certain stability; in the case of transfer, the actual pastoral needs inherent in the care of souls will be taken into account.

Art. 3

The appointment and removal of the parish pastor and parochial vicars take place in accordance with can. 682.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 4

The parish, a determined community of the faithful, stably constituted within the framework of the particular Church, is an entity with a legal personality distinct from the Institute.

§ 1. When the religious who animate the parish live united in community, the community may be canonically erected, according to the norms of law; it will have its own Superior appointed according to the Constitutions of the Institute and, as far as the sacred ministry is concerned, it will be regulated according to can. 678.

§ 2. If the religious who animate the parish belong to a community engaged in other pastoral activities, they maintain the community bond, obey according to the Constitutions of the Institute to their Superior, and, for the sacred ministry, regulate themselves according to can. 678.

Art. 5

The parish is governed and animated by the pastor who coordinates all parish activities according to the directives of the diocesan Ordinary, to whom he is personally accountable for pastoral care, subject to can. 678.

Art. 6

The Institute's presence in the diocese constitutes an enrichment for it. Religious assigned to pastoral care exercise their ministry in harmony with diocesan pastoral care, in the spirit and style proper to the Congregation, in fraternal collaboration with one another, with the diocesan clergy, with other apostolically committed religious and laity, particularly promoting the care of the migrant faithful [...] and caring for vocations for the benefit of the whole Church and of their own Institute. Religious express their charismatic identity while remaining faithful to the spirit of their Institute.

Art. 7

Religious working in the parish be attentive to communion with the diocesan presbyterate and diaconate; in particular, participate in inter-parish and supra-parish communion bodies.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 8

The parish pastor and parochial vicars have the same obligations and rights as diocesan presbyters, both in the pastoral conduct of the parish and in the administration of property, in accordance with canonical norms and proper law.

Art. 9

The parties mutually acknowledge that the Church and parish premises, its furnishings are the property of the parish as indicated in the diocesan inventory. The furnishings of the rectory are the property of the Institute as indicated in the diocesan inventory.

Art. 10

The administration of the parish will take place in accordance with canonical legislation and diocesan regulations. This administration will be totally distinct from the administration of the goods of the religious community. According to diocesan regulations, budgets and final accounts of the parish administration will be submitted to the appropriate Curia office, subject to the right of supervision of the religious superior (can. 678).

Art. 11

The administration of the parish is responsible for the offerings of the faithful, unless otherwise stated by statements of the donor. All expenses for routine maintenance of the church and parish premises, expenses related to utilities (water, electricity, gas, telephone) and personnel in charge of parish premises, expenses related to parish activities, as well as contributions from its own Institute are the responsibility of the parish administration. The administration of the parish be conducted in a style of sobriety and poverty, according to the proper charism of the Institute.

Art. 12

The parties agree that the remuneration of full-time religious attached to the parish will be in accordance with the provisions of the norms for the sustenance of the clergy, resolved by the Bishops' Conference [...]. For religious assigned part-time, provision will be made by agreement between the parties.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

The administration of the religious house is responsible for the personal expenses of the priests/deacons, the expenses of food, lodging and communal living, that is, those related to the services of the religious house.

Art. 13

Since the church and buildings do not belong to the religious institute, the pastor should not do extraordinary administration activities without the written permission of the diocesan Ordinary.

The religious community will enjoy the use of the rectory house; expenses for routine operation maintenance will be borne by the religious community; expenses for extraordinary maintenance will be borne by the parish.

Art. 14

The entrustment of the parish to the Province [...] of the Congregation of the Missionaries [...], under the aforementioned conditions, is agreed to be effective as of [...] and for an indefinite period: it may be terminated by the religious with notice of [...] and by the Diocese with notice of [...].

This Convention may be amended at any time with the consent of both parties.

Place and date

The Diocesan Ordinary

The Provincial Superior

4. CONVENTION BETWEEN DIOCESE AND RELIGIOUS INSTITUTE FOR THE ENTRUSTMENT OF A NON-PARISH CHURCH WITH ATTACHED *MISSIO CUM CURA ANIMARUM*

Art. 1

The Diocesan Bishop of [...] entrusts to the Religious Province ... of the Congregation [...] which in accordance with its own Constitutions accepts, in the person of the competent Superior - the pastoral care of the Church[...], located in [...], in the legal and factual situation in which it finds itself today.

Art. 2

§ 1. The Superior undertakes to assign to the Church a full-time priest as Rector, in the person of the religious member of the Congregation who will be conferred at the same time the Office of Chaplain in charge of the Mission with care of souls of migrants [...] of language [...], presenting him for establishment to the diocesan Ordinary. This is without prejudice to the possibility of the competent Superior to freely assign other religious priests and deacons to the service of the Church, even on a part-time basis, without inclusion in the system of clergy subsistence, simply by giving notice to the diocesan Ordinary.

§ 2. The religious destined for the pastoral care of the Church shall be considered in a full sense to belong to the Religious Institute and shall reside at the Missionary Community [...] constituted in an autonomous house, with its seat in the appurtenances attached to the Church.

§ 3. Religious assigned to the pastoral care of the Church exercise their ministry in harmony with the diocesan pastoral care, in fraternal collaboration with the territorial parish, with their own religious community and with the diocesan clergy, in the spirit and style proper to the charism of their Institute. Their admission and transfer are regulated by the Constitutions of the Institute, except as stipulated in the following article.

§ 4. Religious assigned to the pastoral care of the Church, without prejudice to what their special condition requires, have the same obligations and the same rights as diocesan presbyters, both in the conduct of the pastoral care of the Church and in the administration of goods, in accordance with canonical norms and proper law.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 3

§ 1. The establishment and removal of the rector of the Church shall take place in accordance with canon 682 of the CIC, in compliance with the principles set forth in article 2 § 1 of this convention.

§ 2. The exercise of the ministry of religious is regulated in accordance with can. 678 of the CIC.

§ 3. The turnover of religious in the Office of Rector shall take place by administrative delivery, in the presence of a delegate of the bishop, according to the procedures in force in the Diocese of [...]

§ 4. The parties agree that the remuneration of the rector, assigned full-time to the care of the Church, shall be in accordance with the provisions of the norms for the sustenance of the clergy deliberated by the Bishops' Conference [...].

Art. 4

§ 1. The Church, placed under the supervision of the diocesan Ordinary, is a juridical person distinct from the house of the religious institute to which it is entrusted.

§ 2. The same church is the seat of the Mission with care of souls of migrants [...], established by decree of the diocesan bishop, dated [...] as amended.

Art. 5

§ 1. The Church is governed by the Rector who is responsible for the sacred building and the attached premises. of worship and the pastoral care of the reception of all the faithful, to be harmonised with the specific service for which the Church is intended, in compliance with the diocesan pastoral program, according to the directives of the diocesan Ordinary, to whom he is personally accountable without prejudice to the provisions of can. 678 of the CIC.

§ 2. Any eventual use of the Church and adjoining premises for activities not immediately attributable to the purposes of religion or worship - but nevertheless consonant with the function and dignity of the place - must also take place in compliance with the particular law of the Diocese of [...] or - as the case may be - must be specifically authorised by the diocesan Ordinary.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 6

The presence of the Religious Institute in the diocesan structure constitutes an enrichment for the Diocese of [...] The religious express their charismatic identity by the witness of their lives, remaining faithful to the spirit of the Institute and giving privileged attention to spiritual and material charity, as well as to the offer of adequate welcome and formative opportunities to migrants [...] of language [...], according to the purposes proper to the Mission.

Art. 7

§ 1. The church is administered by the Rector.

§ 2. The administration of the Church is clearly distinct from the administration of the Religious House and also, as far as possible, from that of the Mission with care of souls of which it is the seat. And held in accordance with CIC 1284 § 3 and 1278, as well as according to the norms of the Diocese of [...] concerning the administration of non-parochial Churches, with the corresponding obligation to present an annual account (budget), and always without prejudice to the supervisory power of the Major Superior in accordance with law.

Art. 8

§ 1. The parties mutually acknowledge that the church and the rectory complex are the property of the [...]

§ 2. The movable property pertaining thereto, except those imputed to different parties in the inventory of historical-artistic property attached to this Convention, shall be the property of the [...]

§ 3. The acquisition of any future movable property shall be subject to con-corded verification between the Religious Province [...] of the Congregation of the Missionaries [...] and Diocese of [...], with integration of the above inventory.

Art. 9

§1. All offerings collected in the Church on the occasion of ordinary pastoral activity for the benefit of the migrant community [...] pertain to the Mission, unless a different intention of the donor is also apparent from the simple circumstances. It is the duty of the Rector, when circumstances require it, to verify the intention of the donor.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

§ 2. It shall be the responsibility of the administration of the Mission and of the Church body to pay the costs of the ordinary maintenance of the Church itself and of the attached premises, as provided for in the regulations and practice in force for the Churches of the [...], as well as any contributions to the Diocese.

Art. 10

Acts of extraordinary administration concerning the Church entity, according to the provisions of universal law (cf. can. 1281 of the CIC), the regulations of the Bishops' Conference [...] and the decree of the diocesan bishop of [...] and subsequent amendments, must be authorised in advance by the competent ecclesiastical authority.

Art. 11

The entrustment of the pastoral care of the Church, made to the Religious Institute and not to the Rector as a natural person, is agreed upon for an indefinite period of time, effective as of [...], and is bound to the destination of the same Church as the seat of the Mission with care of souls of the migrants [...] of [...] language.

Place and date

The Diocesan Ordinary

The Provincial Superior

5. DECREE OF ESTABLISHMENT OF DIOCESAN VICARIATE FOR THE EVANGELIZATION OF PEOPLES, COOPERATION BETWEEN THE CHURCHES AND MIGRATION / DIOCESAN VICARIATE FOR EVANGELIZATION, MISSION, AND MIGRATION

Decree

Taking into account that:

the Church of [...] has always expressed a great commitment to evangelization through the sending of numerous diocesan priest, deacons, and lay missionaries and the rich presence of missionary institutes that have sprung up in the diocese;

the phenomenon of immigration to our diocese from every continent of people of Christian faith and other religions is becoming more and more urgent and extensive;

Pursuant to canon 476 et seq. of the CIC,

I constitute

Diocesan Vicariate/Office for the Evangelization of Peoples, Cooperation among Churches and Migration / Diocesan Vicariate/Office for Evangelization, Mission and Migration

The aims and purposes of the said Vicariate/Office are:

Follow and animate the activities of the Diocesan Mission Center with the coordination of the various mission initiatives in the diocese;

follow the ministry of diocesan priests, deacons, and lay people engaged in missionary cooperation among the Churches;

To bring migrants/refugees/displaced Catholics present in the diocese closer and offer them reference points to find themselves and live the life of faith; to make them feel welcomed by our Church, to make them feel a living part of it; to welcome and enhance the different charisms and cultures of Catholic migrants of the various nationalities, in communion with the People of God; to propose opportunities to get to know and dialogue with migrants from an ecumenical and interreligious perspective.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

6. DECREE OF ESTABLISHMENT OF PERSONAL PARISH

In the Diocese of [...] dwell several thousand faithful who speak [...]. By archiepiscopal decree of [...], provision was made to give them a community structure, constituting the mission with care of souls for [...] Catholics, in accordance with the Instruction *Erga migrantes caritas Christi*, art. 6 § 1.

As the Code of Canon Law, which provides, in canon 518, for the constitution of personal parishes by reason of the one language, it seems appropriate to give more complete configuration to the community of the faithful of the language [...] by constituting it into a personal parish.

Therefore, having regard to canons 515 and 518 of the CIC; having consulted the Presbyteral Council,

we decree

there is established the personal parish composed of the [...] speaking faithful dwelling in the territory of the Diocese of [...].

The personal language parish [...], which is named [...], is located at the Church of [...].

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

7. DECREE OF ESTABLISHMENT OF *MISSIO CUM CURA ANIMARUM*

Given the continuing influx of migrant/refugee/displaced persons and families into our Diocese, in particular, of the [...], which presents itself as a challenge to the Church of [...], "called to proclaim the Word of God and bear witness to the Gospel" in an ever-changing world; also carefully considering the pastoral situation that has arisen and desiring to encourage both the reception in the Diocese and the gradual integration and insertion into the various parish communities of the aforementioned faithful, without obviously diminishing the original particularities of each people, but rather making them a reason for mutual enrichment,

Having regard to the dictate of the Legal-Pastoral Ordinance at the bottom of the instruction *Erga Migrantes Caritas Christi*, Art. 7

hereby

1. We establish the mission with care of souls [...] for the faithful [...], present in the territory of the Diocese, at the Church of [...] in [...]; and at the same time we approve and publish its Statute;
2. We appoint Rev. [...] as Chaplain of the said Mission;
3. We confer on the Chaplain for the benefit of all the faithful [...] present in the Diocese, the faculty to celebrate in the aforesaid the sacraments of baptism, of marriage, provided that one of the spouses belongs to the Mission, as well as of the Eucharist and Reconciliation, and to prepare for the reception of the sacrament of Confirmation those who - for just and reasoned cause - request it;
4. We order that the Registers of Sacraments (baptism, marriages, etc.) that will be celebrated in the Church of [...] be prepared and kept by the Mission.
5. Annually, the Mission Chaplain will submit to the Ordinary an account of the pastoral activity carried out and the administrative management of the Mission.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

8. DECREE OF ESTABLISHMENT OF *MISSIO CUM CURA ANIMARUM* ATTACHED TO A NON-PARISH CHURCH

"The pastoral care of migrants has always drawn the maternal attention and solicitude of the Church; in fact, throughout the centuries she has never ceased to help in every way those who, like Christ exiled in Egypt with the Family of Narareth, were forced to emigrate to lands far from their homeland" (Apostolic Letter *Pastoralis migratorum cura* of August 15, 1968).

In the city/nation of [...] the Church has always promoted the pastoral care of migrant persons and families in order to respond in this way to the challenges and new situations that have come about as a result of migration processes.

Therefore, having regard to the Instruction *Erga migrantes caritas Christi* on [...],

decree

1. The Mission with care of souls for migrants [...] residing in the Diocese of [...], attached to the Church of [...], is hereby established, in accordance with the Instruction *Erga migrantes caritas Christi*, art. 7 § 1.

2. The mission is entrusted to the Rector *pro tempore* of the Church of [...], to whom the title and faculties of Chaplain of Migrants are confirmed in accordance with the aforementioned Instruction, Art. 7 §§ 2-5.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

9. DECREE OF ESTABLISHMENT OF MIGRANT CHAPLAINCY

The growing presence within our diocese of faithful from other nations prompts the need to provide for their pastoral care in specific ways, in no way detracting from the commitment that parishes and ordinary pastoral initiatives have and must have toward them.

Structures already exist in the diocese dedicated to the pastoral care of migrants from certain nations or belonging to a specific linguistic area (personal parishes, missions with care of souls, chaplaincies): these will be listed in a special document by the diocesan chancery.

However, it is also necessary to provide for the benefit of numerous faithful of other nations and languages with special pastoral care. Therefore, given the provisions of the Code of Canon Law (CIC 564-572) and those of the Juridical-Pastoral Ordinance attached to the instruction *Erga migrantes caritas Christi*, art. 7 § 1,

we decree

1. The Migrant Chaplaincy is established. All the faithful belong to it:
 - a. Of foreign nations and corresponding languages;
 - b. arriving in the territory of the Diocese;
 - c. if parishes, missions with care of souls, chaplaincies for faithful of that nation or language do not already exist.

The Migrants' Chaplaincy also has the task of providing initial orientation to the foreign faithful who have arrived in the territory of the Diocese of [...]: it must direct them to the pastoral reality corresponding to their own language or nation or, in the absence of these, invite them to refer to the Chaplaincy.

2. The pastoral care of the chaplaincy is entrusted to a chaplain, appointed by the diocesan Ordinary, possibly assisted by one or more vicar chaplains. The chaplain, with respect to the faithful belonging to the Chaplaincy, has faculties similar to those of a parish pastor (cf. can. 566 and the Juridical-Pastoral Ordinance attached to the Instruction *Erga migrantes caritas Christi*, art. 7 § 2-4). In particular:

- a. the power to hear confessions, preach the Word of God, administer viaticum and anointing of the sick, and confer the sacrament of confirmation;
- b. the faculty to witness marriages in which at least one of the bride and groom is a member of the Chaplaincy;

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

c. the faculty to absolve in the sacramental forum from *latae sententiae* censures not declared and not reserved to the Apostolic See.

Regarding the Christian initiation of adults, the chaplain will follow the regulations of the Office for the Discipline of the Sacraments.

The faithful who refer to the Chaplaincy remain free to refer to the competent parish pastor, who has faculties competing with those of the Chaplain.

3. The specific functions of vicar chaplains, if any, are determined by the decree of appointment and are defined in more detail by the provisions of the chaplain, who is responsible for coordinating the pastoral care of the faithful belonging to the chaplaincy.

4. The seat of the Chaplaincy is in [...], at the Church of [...]. The Chaplain is, in accordance with CIC 570, rector of the Church and of any other churches entrusted to the Chaplaincy by bishop's decree. For pastoral and organisational reasons, however, it is possible for a Chaplain Vicar to be appointed rector of one of the Churches attached to the Chaplaincy. This may occur when a Church is reserved for a particular group of the faithful, not yet constituted into a Chaplaincy, entrusted to the specific pastoral care of a Chaplain Vicar. Special agreements will regulate the relationship between the Chaplaincy and the parishes or entities that own the buildings of worship.

5. Books and records prescribed for parishes will be kept at the headquarters of the Chaplaincy. Annually, the Chaplain will submit to the appropriate offices of the Curia an account of the administrative management of the Chaplaincy. All legal relationships put in place by the Chaplaincy will have as their subject The Diocesan Body and will refer to the Diocesan Bursar.

6. It is the responsibility of the Vicar General to foster coordination between the chaplaincy head and the heads of personal parishes, missions with care of souls and other chaplaincies in order to ensure common pastoral action on behalf of the foreign faithful.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

10. DECREE OF ESTABLISHMENT OF MIGRANT CHAPLAINCY

Wishing to provide conveniently for the pastoral care of the Catholic faithful [...] present in the diocesan territory;

Having regard to the letter of Bishop [...], dated [...];

Having regard to the directions of Article 7 of the attached Legal-Pastoral Ordinance to education *Erga migrantes caritas Christi*;

Having regard to canons 564-572, in the spirit of canon 383 § 1;

we erect

the Chaplaincy for the [...] speaking faithful who are in the territory of the Diocese of. [...]

The Chaplaincy is located in [...] at the Church of [...], the use of which is to be agreed upon with the parish to which it belongs.

This decree shall take effect on [...].

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

11. DECREE OF APPOINTMENT OF PASTORAL COORDINATOR FOR MIGRANTS IN THE TERRITORY OF AN EPISCOPAL CONFERENCE

The Bishops' Conference / The Permanent Episcopal Council

Given the fact that an increasing number of the faithful, who come from other countries, require proper pastoral care;

Noting the presence in our Churches of numerous Catholic communities [...];

Taking into account that incisive pastoral action requires practitioners of the same linguistic and cultural background;

Given the need for coordination to reach out to the various communities residing throughout the country;

on the proposal of the President of the Bishops' Conference of [...]; having regard to the favourable opinion of the Bishops' Commission for Migration; in accordance with the Statute of the Bishops' Conference [...], at its session of [...] confirmed the appointment of

[...]

a Pastoral coordinator of Catholic communities [...] in [...].

The mandate has the value of *missio canonica* and lasts for five years.

Place and date

Most Rev. [...]

President Episcopal Conference [...]

12. DECREE APPOINTING CHAPLAIN OF A *MISSIO CUM CURA ANIMARUM* ATTACHED TO A NON-PARISH CHURCH

To the Reverend [...].

Cheers in the Lord

By the decree of [...] the Mission with care of souls was erected for migrants [...] residing in the Diocese of [...], with headquarters at the Church of [...]. Having completed the mandate of [...], accepting your willingness, I am pleased to entrust you with the pastoral care of this important ethnic community, in accordance with can. 568 of the CIC and art. 7 § 1 of the Juridical-Pastoral Ordinance annexed to the instruction *Erga migrantes caritas Christi*,

naming it

Chaplain to migrants [...] residing in the Diocese of [...]

with all the faculties necessary to carry out His ministry, according to the above instruction.

The office is conferred upon you *ad tempus*, until the next [...]. Throughout this period you will be joined in your service [...], of the diocesan/religious clergy of [...], invested *in solidum* with the same Office, in the certainty that in this way a fruitful experience of communion in ministry will be realised, made all the more opportune by the present circumstances. I also determine that it is you who will perform the functions of moderator of pastoral care, with responsibility for the direction of common action and representation of the Mission in all juridical negotiations.

I urge all the faithful [...] to cooperate actively with you for the promotion of goodness and growth in the life of faith of the entire community residing in the Diocese of [...].

May the Lord accompany you in your new pastoral service, grant you a fruitful ministry for the spiritual good of the faithful entrusted to your pastoral care, and bless you.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

13. DECREE OF APPOINTMENT OF APPOINTEE FOR THE PASTORAL CARE OF MIGRANTS WITHIN A TERRITORIAL PARISH

Rev. [...]

Given CIC 564, 568 and 545-552 and the agreements made with His Excellency Bishop [...], Bishop of the Diocese of [...] from which you come, Having regard to the instruction of the Congregation for the Evangelization of Peoples dated April 25, 2001 (*Norms for Residence Abroad*, Art. 8),

In order to meet the pastoral needs of the Catholic Faithful [...], we hereby

I nominate you

Charged for the pastoral care of migrants [...] Catholics

and

parochial vicar for the parish of [...] in [...]

This appointment is valid for three years.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

14. DECREE OF APPOINTMENT OF APPOINTEE FOR THE PASTORAL CARE OF MIGRANTS

Reverend [...],

Accepting the proposal presented by Most Rev. [...] Bishop of the Diocese of [...], and by Most Rev. [...], President of the Episcopal Conference [...], I am pleased to appoint you as the Commissioner for the pastoral care of the faithful [...] in [...].

I grant you at the same time the faculties necessary for the performance of this pastoral ministry for which you may be received into the Church of [...].

Any baptisms may be celebrated only in parish churches. For weddings, he will receive a proxy from the pastor of the aforementioned Parish of [...].

It will be His care to make contact with the Pastor of the Parish of San/ta [...] present himself Vicar [...] and keep in touch with the offices of the Curia.

May the Lord bless you together with the faithful entrusted to your pastoral care.

Place and date

The Diocesan Ordinary

15. DECREE OF APPOINTMENT OF MIGRANT CHAPLAIN

Given Our Decree of the erection of the chaplaincy of migrants on [...]; Pursuant to CIC 565 and Art. 7 of the Legal-Pastoral Ordinance attached to the instruction *Erga migrantes caritas Christi*;

we appoint Chaplain

Of the Chaplaincy for the faithful of [...] language in [...]

the Reverend [...]

with the faculties, with regard to the faithful of the Chaplaincy, provided for in can. 566 of the CIC; in particular: hearing the confessions of the faithful, preaching the word of God, administering the viaticum and the anointing of the sick. We also confer on the aforementioned Chaplain the general delegation (can. 1111) to assist in marriages in which at least one of the spouses is a faithful of the chaplaincy. In the concrete exercise of the pastoral ministry the Chaplain shall be subject to the jurisdiction of the local Ordinary and shall comply with the prescriptions of universal and particular law in force in the territory of the Diocese of [...]. Pursuant to the current organisational chart of the Diocesan Curia, the Chaplain will make constant reference to the Vicar/Director for [...], Rev. [...] and may avail himself, for coordination with other workers in the field of the pastoral care of migrants.

Regarding the practice for the administration of the sacraments, the chaplain will follow the guidelines provided by the diocesan Office for the Discipline of the Sacraments.

This appointment shall take effect from [...]

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

16. DECREE GRANTING SPECIAL FACULTIES FOR THE PASTORAL CARE OF MIGRANTS

WHEREAS, in the territory of the Diocese of [...] there is a substantial presence of faithful from the [...];

carefully considered the concrete pastoral situation that has arisen and wishing to enhance the work of priests and other ministers specifically designated because of their preparation as well as knowledge of languages and traditions of the aforementioned faithful;

After hearing the advice of close associates,

by this decree

I grant

ad experimentum for [...] year from [...] to the priests/deacons [...] and [...]. certain special faculties concerning the preparation and celebration of the sacraments of marriage and baptism of the faithful coming from the [...] dwelling in the territory of the Diocese.

To Rev. [...], are entrusted the faithful from the [...] who gather in the church of [...] in [...], in the territory of the parish of [...].

1. The aforementioned is granted:

a. to carry out the premarital investigation, according to the current regulations, when at least one of the spouses belongs to the language community entrusted to his/ her/their care, and to take care of the preparation of both. In the current experimental phase-before the marriage can be celebrated-each file must be vetted by the diocesan Office for the Discipline of the Sacraments;

b. to witness the wedding, by general delegation of the Ordinary of the place, when the rite is celebrated in the church where the community entrusted to them usually gathers;

c. to administer in that church - if requested by parents - the baptism of their children, after taking care of the prescribed preparation, according to diocesan regulations.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

2. The minister in charge of the faithful [...] shall see to the drawing up of the acts of marriage and baptism, which shall constitute a special register, with its own numbering, assigned to the territorial parish of [...]. The parish pastor of [...] will, in accordance with the law, request the publications from the Registrar of Civil Status and submit to him the request for the transcription of concordat marriages. The minister will send a photostatic copy of the baptismal record to the parish pastor of the parents' territorial parish for the prescribed entry in the register of baptisms celebrated outside the parish

At the end of the calendar year the individual registers of baptism and marriage (together with the relevant processes) shall be forwarded to the parish of [...], to be kept there attached to the corresponding year, also with a view to the prescribed deposit in the Diocesan Archives.

3. All paperwork pertaining to marriages subject to dispensation or licence must be screened by the diocesan Office for the Discipline of the Sacraments, according to current regulations.

4. It is understood that the aforementioned faithful retain the right to turn to the territorially competent parish pastor for the preparation and celebration of the aforementioned sacraments.

5. The minister(s) shall have an appropriate stamp to be placed on documents and any correspondence.

The specific pastoral care of the faithful belonging to the aforementioned language groups should progressively foster their inclusion in the life of the respective parish communities to which they belong, for a journey that does not diminish the original particularities of each people but makes them become a gift for mutual enrichment.

Place and date

The Diocesan Ordinary

The Episcopal Chancellor

17. BYLAWS OF PASTORAL CENTRE FOR MIGRANTS

Diocese of [...]

Bylaws

Art. 1

Nature of the Center

The Pastoral Center [...] based in [...] locates a gathering and meeting space for the formation, prayer and human and spiritual growth of migrants/refugees/displaced persons from [...].

The Pastoral Center [...] works in connection with the Curia Office in charge of the pastoral care of migrants.

Art.2

Responsible

The first person in charge of the pastoral centre is the minister duly appointed by the Bishop as Chaplain of the [...] present in the Diocese of [...] for whom the mission with care of souls is constituted [...] (cf. Instruction *Erga migrantes caritas Christi*, Juridical-pastoral Ordinance, Art. 7), with headquarters at the same Pastoral Center [...].

Art. 3

Mission purpose with soul care

The Purpose of the Mission with Care of Souls for the [...] is to ensure religious assistance to Christians from [...] and to promote in the Christian community attitudes and works of fraternal welcome in their regard, to stimulate in the civil community itself the understanding and appreciation of their identity in an atmosphere, of peaceful coexistence respectful of the rights of the human person and gradually take place their integration into our parish communities.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 4 Chaplain's Faculty

The Chaplain at the head of the Mission with care of souls, with due distinctions made, is legally equated with the parish pastor, and exercises his function cumulatively with the local parish pastor, with the power to celebrate, in accordance with canon law and liturgical provisions. The sacraments of Baptism, Eucharist, Penance, and the Anointing of the sick; Marriage of spouses one of whom is a migrant, belonging to the Mission (in which case the competent parish pastor will provide to delegate, if requested, to the Chaplain, the licence to instruct the marriage practice and/or celebrate the marriage).

He is obliged to compile the parish books, which by law are prescribed for the sacraments that are celebrated throughout the year in the Church of [...] and to send the extracts in use in our Diocese at the end of each year to the Diocesan Archives.

He will take care of forming the archives, preserving documentation related to the life of the Mission.

Art. 5 Mission tasks

The main tasks of the mission for the [...] are:

1. to identify migrants/refugees/displaced [...] Catholics present in the diocese and to establish contact with individuals and families, in order to foster their religious life by offering the sacramental and worship means necessary for their free and original insertion into the local Church;
2. organise with the cooperation of the migrants themselves periodic liturgical celebrations in the language and ritual expression suitable for them;
3. develop paths of evangelization and catechesis as organic itineraries of faith, also with a view to explicit catechumenal paths for adults;
4. identify and train some animators who demonstrate recognized leadership on a human and Christian level;
5. forge relationships with the various [...] associations already in the area;
6. maintain contact with existing ecclesial and civil migration offices and agencies in [...] with a readiness to implement particular initiatives and services that may be requested;
7. to promote the integral growth of migrants because, in respect and development of their specific cultural and religious values, and integration into the society of which they are part.

APPENDIX 3. SOME CONVENTIONS FOR THE ERECTION OF ENTITIES AND SERVICES FOR MIGRATION PASTORAL CARE

Art. 6
Collaborations

The mission makes use of the collaboration of Religious whose economic treatment is determined by a due agreement between the Diocese and the Religious Institute to which they belong and other consecrated volunteer persons.

Art. 7
Economic resources

Covering the operating expenses of the Pastoral Center [...] is the responsibility of the Diocese, the Community itself [...] will also contribute to covering the operating expenses of the pastoral care offered by the Mission, with a view to progressive independence.

Art. 8
Regulations of the Center

For proper use of the facility by different groups, the Center will have its own Rules and Regulations.

Art. 9
Temporary validity

These Bylaws shall be valid *ad experimentum* for [...] years.

Place and date

