



**The Newsletter of the Catholic Commission for Social Justice Issue 28, May 2018**



*“It is important that all, civil institutions, educational, welfare and ecclesial bodies are committed to ensuring for refugees, migrants and everyone a future of peace. Migrants & Refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved”*(Pope Francis). The Holy Father urges us not to give up hope in the face of challenge.

### **3 Documents to support the Archdiocese’s *Ministry for Migrants and Refugees***

1. Message of Pope Francis for the celebration of the 51<sup>st</sup> World Day of Peace (1 Jan 2018), entitled: *Migrants and refugees: men and women in search of peace.*
- 2&3. *Responding to Refugees and Migrants: 20 Action Points and 20 Action Points for the Global Compacts* which provide concrete advice for welcoming, protecting, promoting and integrating Migrants and Refugees. These Action Points were produced by the Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development.

**INTRODUCTION by Leela Ramdeen, Chair, CCSJ:** Members of CCSJ encourage the Faithful and all people of goodwill to embrace the initiative of Archbishop Jason Gordon and members of the Vicars’ Council who agreed at a meeting at the beginning of May that a *Ministry for Migrants and Refugees* would be established **in each Parish and Ecclesial Community in the Archdiocese**. His Grace has asked that we entrust this Ministry to *Our Lady of the Wayside*.

On Friday May 11<sup>th</sup>, I sent an email to all Parish Priests, Religious Communities, and Members of the Archdiocesan Pastoral Council providing details of this proposed Ministry. In his column in Catholic News on May 5<sup>th</sup>, His Grace had followed up the decision regarding this Ministry asking for Parishes and Religious Communities to respond. The following is an extract from his Column entitled: **A Pastoral Challenge**

“We are facing an unprecedented number of migrants and refugees coming into Trinidad and Tobago and we need to be generous. And, I know the fear: ‘These people, are going to take our jobs and somehow impact our lifestyle.’ Here we need to hold the principle of the *common good which stems from the dignity, unity and equality of all people*—and of the whole person—the citizen and the refugee.

“The burning question is what quota of refugees can we reasonably accept and still maintain the common good. This depends on our capacity to welcome protect and integrate those who arrive. It also depends on being able to screen out those who will bring social disruption. This is the current debate.

“Insofar as migrants and refugees are here, we need to attend to them ensuring they are documented and receiving care. This cannot be left to one individual or group, we all must respond! We all have a responsibility to be hospitable and to share. I am asking you, religious congregations, communities, parishes and parishioners, to open your hearts to assist the strangers amongst us. I am asking, in every parish, for a few people to volunteer and be appointed to a migrant and refugee ministry for the welcoming, protecting, promoting and integration of migrants and refugees.

“The first task of this group is to read and reflect on Pope Francis’ message for the 104<sup>th</sup> World Day of Migrants and Refugees 2018. Then, we will arrange formation to assist you in your ministry. This is a sacred work that is dear to the heart of our Holy Father, to me and I dare say to Jesus Christ who was a refugee. If your parish has no migrants or refugees, you can support other parishes in your vicariate.”

His Grace has asked the Catholic Commission for Social Justice (CCSJ) to lead this Ministry in the Archdiocese, and to assist Parishes and Religious Communities in establishing and operationalising this important Ministry.

It is to be noted that while there is no legislation in TT dealing with Refugees, there is a National *Policy to Address Refugee and Asylum Matters in the Republic of Trinidad and Tobago*, adopted by Cabinet in June 2014 ([www.refworld.org/docid/571109654.html](http://www.refworld.org/docid/571109654.html)). The Archdiocesan Ministry for Migrants and Refugees will operate within the laws of TT and will draw on the aforementioned policy to support its work.

Here are the steps that His Grace envisages as we embark on this initiative:

**STEP ONE:** Each Parish and each Religious Community should:

a. study Pope Francis’s Message for the 104th World Day of Migrants and Refugees

(14 January 2018) on the theme: “*Welcoming, protecting, promoting and integrating migrants and refugees.*” See links below: ([https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco\\_20170815\\_world-migrants-day-2018.html](https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day-2018.html)).

b. identify a contact person for this Ministry and send, via email to me at CCSJ, ([socialjusticeadmin@rcpos.org](mailto:socialjusticeadmin@rcpos.org)), the name of this contact person. Please send this information by the end of June 2018.

**STEP TWO:** After studying the aforementioned document, each Parish and each Religious Community should engage in *The Pastoral Circle* (see attached). As John Gonzales says, this is “a tool for promoting social analysis on critical social issues...it aides us in making good social judgments on issues that impact a

community.”Engaging in this exercise will assist in initiating all involved into pastoral reflection, leading to action.

Also of use in this exercise is the set of 20 Pastoral Action Points and 20 Action Points for the Global Compacts which provide concrete advice for *welcoming, protecting, promoting and integrating* Migrants and Refugees. These Action Points were produced by the Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development.

<https://migrants-refugees.va/20-action-points/>

**STEP THREE:** From his studies in Rome and from his work with Migrants and Refugees, Fr. Simon Peter has a sound theological and practical knowledge relating to this Ministry. He will arrange Vicariate meetings to discuss the newly formed Migrant and Refugee Ministry. Also attending these meetings will be some members of the Refugee Ministry, run by Living Water Community, and CCSJ, all of whom will facilitate theological and pastoral reflections on the Ministry. They will seek to address concerns, answer questions and assist in understanding procedure and boundaries. They will also support the Ministry in other ways, as is necessary.

**STEP FOUR:** There will be on-going support for this Ministry and opportunities for periodic reflections at meetings that will be arranged by CCSJ.

His Grace noted the fear that some may have about opening our hearts to Migrants and Refugees (see the extract from his column above). However, I ask you to reflect on Pope Francis’ words uttered on Pentecost Sunday, 19 May 2013: "Are we open to ‘God’s surprises’? Or are we closed and fearful before the newness of the Holy Spirit? Do we have the courage to strike out along the new paths which God’s newness sets before us, or do we resist, barricaded in transient structures which have lost their capacity for openness to what is new?"

Our Lady of the Wayside, we pray for your intercession that this initiative will bear much fruit as we seek to build God’s Kingdom of love, justice, peace, truth, freedom and forgiveness in our land.

*Leela*

# MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE CELEBRATION OF THE 51st WORLD DAY OF PEACE 1 JANUARY 2018

## *Migrants and refugees: men and women in search of peace*

### **1. Heartfelt good wishes for peace**

Peace to all people and to all nations on earth! Peace, which the angels proclaimed to the shepherds on Christmas night,[1] is a profound aspiration for everyone, for each individual and all peoples, and especially for those who most keenly suffer its absence. Among these whom I constantly keep in my thoughts and prayers, I would once again mention the over 250 million migrants worldwide, of whom 22.5 million are refugees. Pope Benedict XVI, my beloved predecessor, spoke of them as “men and women, children, young and elderly people, who are searching for somewhere to live in peace.”[2] In order to find that peace, they are willing to risk their lives on a journey that is often long and perilous, to endure hardships and suffering, and to encounter fences and walls built to keep them far from their goal.

In a spirit of compassion, let us embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands.

We know that it is not enough to open our hearts to the suffering of others. Much more remains to be done before our brothers and sisters can once again live peacefully in a safe home. Welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practising the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, “within the limits allowed by a correct understanding of the common good, to permit [them] to become part of a new society.”[3] Leaders have a clear responsibility towards their own communities, whose legitimate rights and harmonious development they must ensure, lest they become like the rash builder who miscalculated and failed to complete the tower he had begun to construct.[4]

## ***2. Why so many refugees and migrants?***

As he looked to the Great Jubilee marking the passage of two thousand years since the proclamation of peace by the angels in Bethlehem, Saint John Paul II pointed to the increased numbers of displaced persons as one of the consequences of the “endless and horrifying sequence of wars, conflicts, genocides and ethnic cleansings”[5] that had characterized the twentieth century. To this date, the new century has registered no real breakthrough: armed conflicts and other forms of organized violence continue to trigger the movement of peoples within national borders and beyond.

Yet people migrate for other reasons as well, principally because they “desire a better life, and not infrequently try to leave behind the ‘hopelessness’ of an unpromising future.”[6] They set out to join their families or to seek professional or educational opportunities, for those who cannot enjoy these rights do not live in peace. Furthermore, as I noted in the Encyclical *Laudato Si’*, there has been “a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation”. [7]

Most people migrate through regular channels. Some, however, take different routes, mainly out of desperation, when their own countries offer neither safety nor opportunity, and every legal pathway appears impractical, blocked or too slow.

Many destination countries have seen the spread of rhetoric decrying the risks posed to national security or the high cost of welcoming new arrivals, and thus demeaning the human dignity due to all as sons and daughters of God. Those who, for what may be political reasons, foment fear of migrants instead of building peace are sowing violence, racial discrimination and xenophobia, which are matters of great concern for all those concerned for the safety of every human being.[8]

All indicators available to the international community suggest that global migration will continue for the future. Some consider this a threat. For my part, I ask you to view it with confidence as an opportunity to build peace.

### ***3. With a contemplative gaze***

The wisdom of faith fosters a contemplative gaze that recognizes that all of us “belong to one family, migrants and the local populations that welcome them, and all have the same right to enjoy the goods of the earth, whose destination is universal, as the social doctrine of the Church teaches. It is here that solidarity and sharing are founded.”<sup>[9]</sup> These words evoke the biblical image of the new Jerusalem. The book of the prophet Isaiah (chapter 60) and that of Revelation (chapter 21) describe the city with its gates always open to people of every nation, who marvel at it and fill it with riches. Peace is the sovereign that guides it and justice the principle that governs coexistence within it.

We must also turn this contemplative gaze to the cities where we live, “a gaze of faith which sees God dwelling in their houses, in their streets and squares, [...] fostering solidarity, fraternity, and the desire for goodness, truth and justice”<sup>[10]</sup> – in other words, fulfilling the promise of peace.

When we turn that gaze to migrants and refugees, we discover that they do not arrive empty-handed. They bring their courage, skills, energy and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them. We also come to see the creativity, tenacity and spirit of sacrifice of the countless individuals, families and communities around the world who open their doors and hearts to migrants and refugees, even where resources are scarce.

A contemplative gaze should also guide the discernment of those responsible for the public good, and encourage them to pursue policies of welcome, “within the limits allowed by a correct understanding of the common good”<sup>[11]</sup> – bearing in mind, that is, the needs of all members of the human family and the welfare of each.

Those who see things in this way will be able to recognize the seeds of peace that are already sprouting and nurture their growth. Our cities, often divided and polarized by conflicts regarding the presence of migrants and refugees, will thus turn into workshops of peace.

#### ***4. Four mileposts for action***

Offering asylum seekers, refugees, migrants and victims of human trafficking an opportunity to find the peace they seek requires a strategy combining four actions: welcoming, protecting, promoting and integrating.[12]

“Welcoming” calls for expanding legal pathways for entry and no longer pushing migrants and displaced people towards countries where they face persecution and violence. It also demands balancing our concerns about national security with concern for fundamental human rights. Scripture reminds us: “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.”[13]

“Protecting” has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent their being exploited. I think in particular of women and children who find themselves in situations that expose them to risks and abuses that can even amount to enslavement. God does not discriminate: “The Lord watches over the foreigner and sustains the orphan and the widow.”[14]

“Promoting” entails supporting the integral human development of migrants and refugees. Among many possible means of doing so, I would stress the importance of ensuring access to all levels of education for children and young people. This will enable them not only to cultivate and realize their potential, but also better equip them to encounter others and to foster a spirit of dialogue rather than rejection or confrontation. The Bible teaches that God “loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.”[15]

“Integrating”, lastly, means allowing refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community. Saint Paul expresses it in these words: “You are no longer foreigners and strangers, but fellow citizens with God’s people.”[16]



## ***5. A proposal for two international compacts***

It is my heartfelt hope this spirit will guide the process that in the course of 2018 will lead the United Nations to draft and approve two Global Compacts, one for safe, orderly and regular migration and the other for refugees. As shared agreements at a global level, these compacts will provide a framework for policy proposals and practical measures. For this reason, they need to be inspired by compassion, foresight and courage, so as to take advantage of every opportunity to advance the peace-building process. Only in this way can the realism required of international politics avoid surrendering to cynicism and to the globalization of indifference.

Dialogue and coordination are a necessity and a specific duty for the international community. Beyond national borders, higher numbers of refugees may be welcomed – or better welcomed – also by less wealthy countries, if international cooperation guarantees them the necessary funding.

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has published a set of twenty action points that provide concrete leads for implementing these four verbs in public policy and in the attitudes and activities of Christian communities.[17] The aim of this and other contributions is to express the interest of the Catholic Church in the process leading to the adoption of the two U.N. Global Compacts. This interest is the sign of a more general pastoral concern that goes back to the very origins of the Church and has continued in her many works up to the present time.

## ***6. For our common home***

Let us draw inspiration from the words of Saint John Paul II: “If the ‘dream’ of a peaceful world is shared by all, if the refugees’ and migrants’ contribution is properly evaluated, then humanity can become more and more a universal family and our earth a true ‘common home’.”[18] Throughout history, many have believed in this “dream”, and their achievements are a testament to the fact that it is no mere utopia.

Among these, we remember Saint Frances Xavier Cabrini in this year that marks the hundredth anniversary of her death. On this thirteenth day of November, many ecclesial communities celebrate her memory. This remarkable woman, who devoted her life to the service of migrants and became their patron saint, taught us to welcome, protect, promote and integrate our brothers and sisters. Through her intercession, may the Lord enable all of us to experience that “a harvest of righteousness is sown in peace by those who make peace.”[19]

*From the Vatican, 13 November 2017*

Memorial of Saint Frances Xavier Cabrini, Patroness of Migrants

## **FRANCIS**

[1] Luke 2:14.

[2] Angelus, 15 January 2012.

[3] JOHN XXIII, Encyclical Letter *Pacem in Terris*, 106.

[4] Luke 14:28-30.

[5] Message for the 2000 World Day of Peace, 3..

[6] BENEDICT XVI, Message for the 2013 World Day of Migrants and Refugees.

[7] No. 25.

[8] Cf. Address to the National Directors of Pastoral Care for Migrants of the Catholic Bishops' Conferences of Europe, 22 September 2017.

[9] BENEDICT XVI, Message for the 2011 World Day of Migrants and Refugees.

[10] Apostolic Exhortation *Evangelii Gaudium*, 71.

[11] JOHN XXIII, Encyclical Letter *Pacem in Terris*, 106.

[12] Message for the 2018 World Day of Migrants and Refugees.

[13] Hebrews 13:2.

[14] Psalm 146:9.

[15] Deuteronomy 10:18-19.

[16] Ephesians 2:19.

[17] “20 Pastoral Action Points” and “20 Action Points for the Global Compacts”, Migrants and Refugees Section, Rome, 2017. See also Document UN A/72/528.

[18] Message for the World Day of Migrants and Refugees 2004., 6.

[19] James 3:18.



RESPONDING TO REFUGEES AND MIGRANTS:  
TWENTY ACTION POINTS

The following 2 documents were produced by the Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development, which is headed by Cardinal Peter Turkson ([www.migrants-refugees.va](http://www.migrants-refugees.va)). These provide concrete advice for implementing the 4 actions proposed by Pope Francis: to welcome, to protect, to promote, to integrate Migrants and Refugees.

On 31 July 2017, Fr Michael Czerny, SJ, Under-Secretary, and Fr Fabio Baggio, CS, Under-Secretary, at the *Dicastery for promoting Integral Human Development*, wrote to the Rev. Msgr. Frank Leo, Jr., General Secretary of the Canadian Conference of Catholic Bishops, introducing the 2 documents, which they said: “are offered as pastoral priorities regarding migrants and refugees as well as elements that the Section would like to see included in the Global Compacts which the United Nations will agree in 2018.

“The Section has prepared the attached pastoral version of the 20 Points, entitled “20 Pastoral Action Points”, in a language accessible for clergy, religious and pastoralists to use.

“For dialogue with governments and international organizations, please refer to the more technical “20 Action Points for the Global Compacts”, also attached. The Migrants & Refugees Section invites everyone to join in this advocacy exercise, each according to their possibilities, and suggests the following actions:

1. To use the 20 Action Points, focusing on those you deem more relevant, for information and awareness campaigns and to guide practices so as better to welcome, protect, promote and integrate all migrants and refugees in your diocese.
2. To share the 20 Action Points with Catholic NGOs and other civil society groups in your country -- especially those concerned with migrants, refugees and victims of human trafficking -- inviting them to join this common advocacy effort.

3. To identify your country's government officials who are responsible for the negotiations towards the Global Compacts, and to enter into dialogue with them on the basis of the "20 Action Points for the Global Compacts". Feel free to focus on one or more points and add others based on the Social Teaching of the Church."

## **RESPONDING TO REFUGEES AND MIGRANTS**

### **TWENTY PASTORAL ACTION POINTS**

Global migration is a major challenge for much of today's world and a priority for the Catholic Church. In words and deeds, Pope Francis repeatedly shows his deep compassion for all who are displaced. Witness his encounters with migrants and refugees on the Islands of Lampedusa and Lesbos. Witness his call for their full embrace: to *welcome*, to *protect*, to *promote*, and to *integrate* migrants, refugees and victims of human trafficking<sup>1</sup>.

In addition, the Holy Father is guiding the Church to assist the world community in systematically improving its responses to the displaced. For the international political community has launched a multilateral process of consultations and negotiations with the goal of adopting two Global Compacts by the end of 2018, one on international migrants and the other on refugees.

The Church has already taken a stand on many of the issues which will be included in the Global Compacts and, drawing on its varied and longstanding pastoral experience, would like to contribute actively to this process. To support this contribution, the Vatican's Section on Migrants & Refugees (Dicastery for promoting Integral Human Development), consulting with various Bishops' Conferences and Catholic NGOs, has prepared the following **Twenty Action Points** on migrants and refugees. They do not exhaust the Church's teaching on migrants and refugees, but provide useful considerations which Catholic advocates can use, add to and develop in their dialogue with governments towards the Global Compacts. The 20 Points are grounded on migrants' and refugees' needs identified at the grassroots level and on the Church's best practices. The Points have been approved by the Holy Father.

The Migrants & Refugees Section, guided by the Holy Father, urges the Bishops' Conferences to explain the Compacts and the Points to their parishes and Church

organizations, with the hope of fostering more effective solidarity with migrants and refugees. Given the great range of issues covered in the Points, each Bishops' Conference should select the most relevant points for their national situation and bring them to their Government's attention, specifically the Ministers responsible for the country's negotiations on the Global Compacts. Each country has already begun to prepare its position, and the negotiations will take place during the first six or eight months of 2018. The same Points in more formal language, for use in advocacy, may be found in the document Twenty Action Points for the Global Compacts.

Though grounded in the Church's experience and reflection, the **20 Points** are offered as valuable considerations to all people of good will who might be willing to implement them and advocate their inclusion in their country's negotiations. Leaders and members of all faiths, and organizations of civil society, are welcome to join in this effort. Let us unite *to welcome, to protect, to promote, and to integrate* people obliged to leave their home and seeking a new one among us.

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<sup>1</sup> *Address to participants in the International Forum on "Migration and Peace"*, 21 February 2017.

### **Welcoming: Increasing Safe and Legal Routes for Migrants and Refugees**

The decision to emigrate should be made freely and voluntarily. Migration should be an orderly process which respects the laws of each country involved. To this end, the following points are to be considered:

1. The collective or arbitrary expulsion of migrants and refugees should be avoided. The principle of non-refoulement should always be respected: migrants and refugees must never be returned to a country which has been deemed unsafe. The application of this principle should be based on the level of safety effectively afforded to each individual, rather than on a summary evaluation of a country's general state of security. The routine application of a list of "safe countries" often fails to consider the real security needs of particular refugees; they must be treated on an individual basis.

2. Legal routes for safe and voluntary migration or relocation should be multiplied. This can be achieved by granting more humanitarian visas, visas for students and apprentices, family reunification visas (including siblings, grandparents and grandchildren), and temporary visas for people fleeing conflict in neighbouring countries; by creating humanitarian corridors for the most vulnerable; and by launching private and community sponsorship programmes, programmes for relocating refugees in communities rather than concentrating them in holding facilities.
3. The value of each person's safety – rooted in a profound respect for the inalienable rights of migrants, asylum seekers and refugees – should be correctly balanced with national security concerns. This can be achieved through appropriate training for border agents; by ensuring that migrants, asylum seekers and refugees have access to basic services, including legal services; by ensuring protection for anyone fleeing war and violence; and by seeking alternative solutions to detention for those who enter a country without authorisation.

### **Protecting: Defending the Rights and Dignity of Migrants and Refugees**

The Church has repeatedly underlined the need for an integral approach to the issue of migration, in profound respect for each person's dignity and rights and in consideration of the multiple dimensions of each individual. The right to life is the most fundamental of all rights, and cannot depend on a person's legal status. To this end, the following points are suggested:

4. Emigrants must be protected by their countries of origin. Authorities in these countries should offer reliable information before departure; should ensure that all channels of emigration are legalised and certified; should create a government department for the diaspora; and should offer consular assistance and protection abroad.
5. Immigrants must be protected by their countries of arrival, in order to prevent exploitation, forced labour and human trafficking. This can be achieved by prohibiting employers from withholding employees' documents; by ensuring access to justice for all migrants, independently of their legal status and without negative repercussions on their right to remain; by ensuring that all immigrants

can open a personal bank account; by establishing a minimum wage applicable to all workers; and by ensuring that wages are paid at least once a month.

6. Migrants, asylum seekers and refugees must be empowered to leverage their skills and competencies in order to improve their own wellbeing and the prosperity of their communities. This can be achieved by guaranteeing in-country freedom of movement and permission to return after work abroad; by providing ample access to the means of communication; by involving local communities in the integration of asylum seekers; and by developing programmes of professional and social reintegration for anyone who chooses to return to their home country.
7. The vulnerability of unaccompanied minors and minors separated from their families must be tackled in accordance with the international Convention on the Rights of the Child. This can be achieved by seeking alternative solutions to detention for legally underage migrants who enter a country without authorisation; by offering temporary custody or foster homes for unaccompanied or separated minors; and by setting up separate centres for the identification and processing of minors, adults and families.
8. All underage migrants must be protected in accordance with the international Convention on the Rights of the Child. This can be achieved through the compulsory registration of all births and by ensuring that underage migrants do not become irregular when they reach adulthood and that they can continue their education.
9. Access to education should be assured to all underage migrants, asylum seekers and refugees, so that they have access to primary and secondary schooling at the same standard as citizens and independently of their legal status.
10. Access to welfare should be assured to all migrants, asylum seekers and refugees, respecting their right to health and basic healthcare independently of legal status, and ensuring access to national pension schemes and the transferability of benefits in case of moving to another country.

11. Migrants should never become a-national or stateless, in accordance to the right to nationality stated by international conventions, and citizenship should be recognized at birth.

### **Promoting: Fostering the Integral Human Development of Migrants and Refugees**

The Church has repeatedly emphasised the need to promote integral human development for migrants, asylum seekers and refugees alongside local residents. Countries should include migrants, asylum seekers and refugees in their plan for national development. To this end, the following points are to be considered:

12. The competencies of migrants, asylum seekers and refugees should be valued and developed in countries of arrival by guaranteeing equal access to higher education, specialization courses, apprenticeships and internships, and by validating qualifications obtained elsewhere.

13. The social and professional inclusion of migrants, asylum seekers and refugees within local communities should be supported by recognising their freedom of movement and their right to choose where to live; by making information available in their languages of origin; by offering language classes and courses on local customs and culture; and by granting asylum seekers and refugees the right to work.

14. The integrity and well-being of the family should always be protected and promoted, independently of legal status. This can be achieved by embracing broader family reunification (grandparents, grandchildren and siblings) independently of financial requirements; by allowing reunified family members to work; by undertaking the search for lost family members; by combating the exploitation of minors; and by ensuring that, if employed, their work does not adversely affect their health or their right to education.

15. Migrants, asylum seekers and refugees with special needs are to be treated just like citizens with the same conditions, guaranteeing access to disability benefits independently of legal status, and enrolling unaccompanied or separated minors with disabilities in special education programmes.



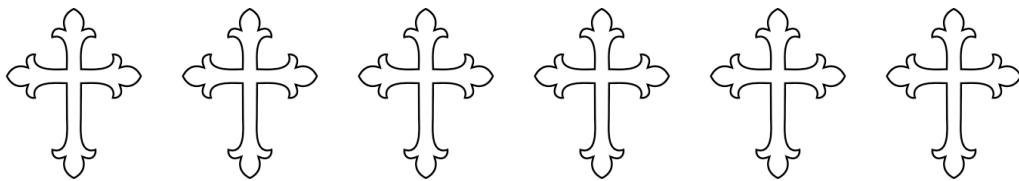
16. The funds for international development and humanitarian support, sent to countries which receive a significant influx of refugees and migrants fleeing from armed conflict, should be increased, ensuring that the needs of both newcomer and resident populations can be met. This can be achieved by funding the establishment and development of institutions for medical, educational and social care in countries of arrival, and by extending financial help and assistance programmes to local families in situations of vulnerability.
17. The right to religious freedom – in terms of both belief and practice – should be assured to all migrants, asylum seekers and refugees, independently of legal status.

### **Integrating: Greater Participation of Migrants and Refugees to Enrich Local Communities**

The arrival of migrants, asylum seekers and refugees represents an opportunity for growth as much for local communities as for the newcomers. The encounter of different cultures is a source of mutual enrichment, since inclusion and participation contribute to the development of societies. To this end the following points are to be implemented:

18. Integration, as a two-directional process which acknowledges and values the riches of both cultures, should be promoted. This can be achieved by recognising citizenship at birth; by rapidly extending nationality to all refugees, independently of financial requirements or linguistic knowledge (at least for over-50s); by promoting family reunification; and by declaring a one-off period of amnesty and legalisation for migrants who have lived in a country for a considerable amount of time.
19. A positive narrative of solidarity towards migrants, asylum seekers and refugees should be promoted. This can be achieved by funding intercultural exchange projects; by supporting integration programmes in local communities; by documenting and disseminating good practices in integration; and by ensuring that public announcements are translated into the languages spoken by larger numbers of migrants, asylum seekers and refugees.

20. Those who are forced to flee humanitarian crises and are subsequently evacuated or enrolled in assisted repatriation programmes must be ensured appropriate conditions for reintegration in their countries of origin. This can be achieved by increasing the funds assigned to temporary assistance for those affected by humanitarian crises and by developing infrastructure in countries of return, by validating educational and professional qualifications obtained abroad, and by encouraging the rapid reintegration of workers in their countries of origin.



**Liturgy notes Readings for the Day of Prayer for Refugees and Migrants (Caritas, New Zealand 2017)**

**First reading:** Deuteronomy 8:2-3, 14B-16A ...Do not forget the LORD, your God, who brought you out of the land of Egypt...

**Psalms:** Psalm 147:12-15, 19-20 ...He has granted peace in your borders; with the best of wheat he fills you...

**Second reading:** 1 Corinthians 10:16-17 ...Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

**Gospel:** John 6:51-58 ...Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me...

**Prayer of the Faithful:** For refugees who are separated from their families, keep them safe and guide them towards eventual reunification with their loved ones. Lord hear us, Lord hear our prayer. For children and young people who are forced to leave their homes, provide caring adults around them and unite the international community to work for the care and protection of these young ones. Lord hear us, Lord hear our prayer.

For the Church, give us strength and courage to continue to offer a dignified welcome to those new to our country and to recognise your face in those we welcome. Lord hear us, Lord hear our prayer.

## **PRAYER FOR MIGRANTS AND REFUGEES (US CONFERENCE OF CATHOLIC BISHOPS)**

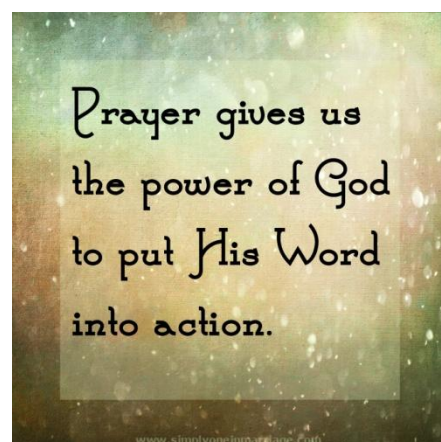
Lord Jesus, when you multiplied the loaves and fishes, you provided more than food for the body, you offered us the gift of yourself, the gift which satisfies every hunger and quenches every thirst! Your disciples were filled with fear and doubt, but you poured out your love and compassion on the migrant crowd, welcoming them as brothers and sisters.

Lord Jesus, today you call us to welcome the members of God's family who come to our land to escape oppression, poverty, persecution, violence, and war. Like your disciples, we too are filled with fear and doubt and even suspicion. We build barriers in our hearts and in our minds.

Lord Jesus, help us by your grace,

- To banish fear from our hearts, that we may embrace each of your children as our own brother and sister;
- To welcome migrants and refugees with joy and generosity, while responding to their many needs;
- To realize that you call all people to your holy mountain to learn the ways of peace and justice;
- To share of our abundance as you spread a banquet before us;
- To give witness to your love for all people, as we celebrate the many gifts they bring.

We praise you and give you thanks for the family you have called together from so many people. We see in this human family a reflection of the divine unity of the one Most Holy Trinity in whom we make our prayer: Father, Son, and Holy Spirit. Amen.



**“Jesus was a refugee. He had to flee to save his life, with Saint Joseph and Our Lady, he had to go to Egypt. ” (Pope Francis)**



Pope Francis continues to urge us to have respect for the life and dignity of Migrants and Refugees. In 2017 he reminded us that “every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age. The Lord entrusts to the church's motherly love every person forced to leave their homeland in search of a better future.” He said that to fulfill its duties toward Migrants and Refugees the church needs ALL of its members to act in solidarity with them. The Pope’s vision of holiness in his 2018 Apostolic Exhortation, Gaudete et Exsultate, explicitly highlights migrants. Let us learn to love the other as ourselves.



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