

97th WORLD DAY OF MIGRANTS & REFUGEES

ACU ACKNOWLEDGEMENT

This resource kit builds on the theme of one human family contained in Pope Benedict's message for Migrant and Refugee Week 2011. The kit's cover page and the posters inside were designed by the three graphic design students at the Australian Catholic University, Sydney. ACU is highly multicultural and many of the students have migrant backgrounds as well as many international students. These works were designed by Jacqueline Chan, Larissa Layanto and Phung Mai.

The Dove on the front cover symbolises peace and unity. As the theme for this year's Migrant and Refugee week is 'One Human Family', their goal was to illustrate and portray the diversity throughout our communities. Despite the language barriers that many people encounter, their faith in God is what brings them together as 'One Human Family'. This idea is further reinforced with the bible verse Acts 17:26 – "All peoples are one community and have one origin, because God caused the whole human race to dwell on the face of the earth".

We would like to thank Jacqueline, Larissa and Phung for their exceptional creativity and special thanks to Colleen Malone and Frank Stuart of ACU who displayed great enthusiasm and were instrumental to this project. Special thanks also goes to ACU for supporting the design work and project.

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GUIDE TO THE 2011 MIGRANT AND REFUGEE RESOURCE KIT

The Catholic Church in Australia is significantly impacted by the phenomenon of migration. It is a fact that our Catholic dioceses, parishes, schools, and organizations are becoming increasingly diverse. Some may feel excited about this – which is an inevitable reality – but others may struggle with all this diversity. From a pastoral point of view, one cannot avoid but ask the question: "How do we welcome all of this diversity in our midst so to grow even stronger as one and avoid the risk of becoming fragmented and each going its own way?"

Following the lead of Pope Benedict XVI, this year focus of attention is on "one human family". Parish Priests, Teachers, Directors of Religious Education and other educators are called to a greater awareness of solidarity with migrants and refugees in our midst. All are called to welcome them, to listen to their stories and to learn from their experiences.
In Australia, we are truly blessed, because of the presence of many priests, religious brothers and sisters, pastoral associates and helpers who themselves come from various countries and culture enabling them to respond effectively to an otherwise little understood culture. This resource might help to reflect in community, groups and organizations.

In recent time, the politics of immigration reform has become a burning issue on the Australian political scene and a prophetical opportunity for the Church. Australian society seems divided regarding the fate of migrants, refugees, asylum seekers coming to our country. Public concerns focus on the cultural and economic effect of their presence, the importance of controlling Australian borders and national security, and their influence on the shape of Australian identity. Immigration does not need to be looked upon negatively as a matter of national security, but rather as a possibility for "widening the space of our tent" (Is 54,2). The Catholic Church has been very involved in this issue and consistently offers pastoral care to immigrants and refugees.

The primary purpose of this annual resource kit is to educate the public about Church teaching on migration and immigrants and to create a culture of welcoming. For 97 consecutive years, the Church has called attention to the global phenomenon of migration. The Church's main effort is that of emphasizing the human face of migrants and refugees. Perhaps, what is not widely known is the extensive involvement of the Church in Australia on immigration related issues and on related pastoral care. Parish Priests, Teachers, Directors of Religious Education and other educators, Directors of Multicultural Pastoral Care and Episcopal Vicars for Migrants and Refugees can use this resource in their parishes and in their in their classrooms as a way to highlight this topic: one human family.
The 2011 Kit

In staying with the theme of one human family, this year's kit takes the form of an educational resource for all community members and schools. The first six days of the week (Monday to Saturday) are each assigned a theme related to migrants and refugees. The themes are: The Sacrament of Unity, Global Migration, Welcome and Solidarity, Church Migration Principles, Migrant Workers and their Families, and Migrants with Disabilities. Each theme is accompanied by a relevant scripture, educational information, activities or thoughts for reflection. The week concludes with the Sunday Homily prepared by Fr Gabriele F. Bentoglio. C.S.

MESSAGE OF HIS HOLINESS BENEDICT XVI



Message of His Holiness Benedict XVI for the 97th World Day of Migrants and Refugees 2011
"One Human Family"

Dear Brothers and Sisters,

The World Day of Migrants and Refugees offers the whole Church an opportunity to reflect on a theme linked to the growing phenomenon of migration, to pray that hearts may open to Christian welcome and to the effort to increase in the world justice and charity, pillars on which to build an authentic and lasting peace. "As I have loved you, so you also should love one another" (Jn 13:34), is the invitation that the Lord forcefully addresses to us and renews us constantly: if the Father calls us to be beloved children in his dearly beloved Son, he also calls us to recognize each other as brothers and sisters in Christ.

This profound link between all human beings is the origin of the theme that I have chosen for our reflection this year: "One human family", one family of brothers and sisters in societies that are becoming ever more multiethnic and intercultural, where also people of various religions are urged to take part in dialogue, so that a serene and fruitful coexistence with respect for legitimate differences may be found. The Second Vatican Council affirms that "All peoples are one community and have one origin, because God caused the whole human race to dwell on the face of the earth (cf. Acts 17:26); they also have one final end, God" (Message for the World Day of Peace, 2008, 1). "His providence, His manifestations of goodness, His saving design extend to all men" (Declaration Nostra aetate, 1). Thus, "We do not live alongside one another purely by chance; all of us are progressing along a common path as men and women, and thus as brothers and sisters" (Message for the World Day of Peace, 2008, 6).

The road is the same, that of life, but the situations that we pass through on this route are different: many people have to face the difficult experience of migration in its various forms: internal or international, permanent or seasonal, economic or political, voluntary or forced. In various cases the departure from their Country is motivated by different forms of persecution, so that escape becomes necessary. Moreover, the phenomenon of globalization itself, characteristic of our epoch, is not only a social and economic process, but also entails "humanity itself [that] is becoming increasingly interconnected", crossing geographical and cultural boundaries. In this regard, the Church does not cease to recall that the deep sense of this epochal process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good (cf. Benedict XVI, Encyclical Caritas in veritate, 42). All, therefore, 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.

Message of his holiness Benedict xvi for the 97th World Day of Migrants and Refugees (2011) "One human family"

"In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided city of God" (Benedict XVI, Encyclical Caritas in veritate, 7). This is also the perspective with which to look at the reality of migration. In fact, as the Servant of God Paul VI formerly noted, "the weakening of brotherly ties between individuals and nations" (Encyclical Populorum progressio, 66), is a profound cause of underdevelopment and – we may add – has a major impact on the migration phenomenon. Human brotherhood is the, at times surprising, experience of a relationship that unites, of a profound bond with the other, different from me, based on the simple fact of being human beings. Assumed and lived responsibly, it fosters a life of communion and sharing with all and in particular with migrants; it supports the gift of self to others, for their good, for the good of all, in the local, national and world political communities.

Venerable John Paul II, on the occasion of this same Day celebrated in 2001, emphasized that "[the universal common good] includes the whole family of peoples, beyond every nationalistic egoism. The right to emigrate must be considered in this context. The Church recognizes this right in every human person, in its dual aspect of the possibility to leave one's country and the possibility to enter another country to look for better conditions of life" (Message for World Day of Migration 2001, 3; cf. John XXIII, Encyclical Mater et Magistra, 30; Paul VI, Encyclical Octogesima adveniens, 17). At the same time, States have the right to regulate migration flows and to defend their own frontiers, always guaranteeing the respect due to the dignity of each and every human person. Immigrants, moreover, have the duty to integrate into the host Country, respecting its laws and its national identity. "The challenge is to combine the welcome due to every human being, especially when in need, with a reckoning of what is necessary for both the local inhabitants and the new arrivals to live a dignified and peaceful life" (World Day of Peace 2001, 13).

In this context, the presence of the Church, as the People of God journeying through history among all the other peoples, is a source of trust and hope. Indeed the Church is "in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race" (Second Vatican Ecumenical Council, Dogmatic Constitution Lumen gentium, 1); and through the action within her of the Holy Spirit, "the effort to establish a universal brotherhood is not a hopeless one" (Idem, Pastoral Constitution Gaudium et spes, 38). It is the Holy Eucharist in particular that constitutes, in the heart of the Church, an inexhaustible source of communion for the whole of humanity. It is thanks to this that the People of God includes "every nation, race, people, and tongue" (Rev 7:9), not with a sort of sacred power but with the superior service of charity. In fact the exercise of charity, especially for the poorest and weakest, is the criterion that proves the authenticity of the Eucharistic celebration (cf. John Paul II, Apostolic Letter Mane nobiscum Domine, 28).

The situation of refugees and of the other forced migrants, who are an important part of the migration phenomenon, should be specifically considered in the light of the theme "One human family". For these people who flee from violence and persecution the International Community has taken on precise commitments. Respect of their rights, as well as the legitimate concern for security and social coherence, foster a stable and harmonious coexistence.

Also in the case of those who are forced to migrate, solidarity is nourished by the "reserve" of love that is born from considering ourselves a single human family and, for the Catholic faithful, members of the Mystical Body of Christ: in fact we find ourselves depending on each other, all responsible for our brothers and sisters in humanity and,

for those who believe, in the faith. As I have already had the opportunity to say, "Welcoming refugees and giving them hospitality is for everyone an imperative gesture of human solidarity, so that they may not feel isolated because of intolerance and disinterest" (General Audience, 20 June 2007: Insegnamenti II, 1 [2007], 1158). This means that those who are forced to leave their homes or their country will be helped to find a place where they may live in peace and safety, where they may work and take on the rights and duties that exist in the Country that welcomes them, contributing to the common good and without forgetting the religious dimension of life.

Lastly, I would like to address a special thought, again accompanied by prayer, to the foreign and international students who are also a growing reality within the great migration phenomenon. This, as well, is a socially important category with a view to their return, as future leaders, to their Countries of origin. They constitute cultural and economic "bridges" between these Countries and the host Countries, and all this goes precisely in the direction of forming "one human family". This is the conviction that must support the commitment to foreign students and must accompany attention to their practical problems, such as financial difficulties or the hardship of feeling alone in facing a very different social and university context, as well as the difficulties of integration. In this regard, I would like to recall that "to belong to a university community… is to stand at the crossroads of the cultures that have formed the modern world" (John Paul II, To the Bishops of theUnited States of America of the Ecclesiastical Provinces of Chicago, Indianapolis and Milwaukee on their ad limina visit, 30 May 1998, 6: Insegnamenti XXI, 1 [1998] 1116). At school and at university the culture of the new generations is formed: their capacity to see humanity as a family called to be united in diversity largely depends on these institutions.

Dear brothers and sisters, the world of migrants is vast and diversified. It knows wonderful and promising experiences, as well as, unfortunately, so many others that are tragic and unworthy of the human being and of societies that claim to be civil. For the Church this reality constitutes an eloquent sign of our times which further highlights humanity's vocation to form one family, and, at the same time, the difficulties which, instead of uniting it, divide it and tear it apart. Let us not lose hope and let us together pray God, the Father of all, to help us – each in the first person – to be men and women capable of brotherly relationships and, at the social, political and institutional levels, so that understanding and reciprocal esteem among peoples and cultures may increase. With these hopes, as I invoke the intercession of Mary Most Holy, Stella Maris, I cordially impart the Apostolic Blessing to all and, especially, to migrants and refugees and to everyone who works in this important field.

From Castel Gandolfo, 27 September 2010

Benedictus PP.XVI

MESSAGE FROM BISHOP HANNA



Dear Friends,

Peace and blessings to all.

Once again the Church in Australia prepares to celebrate Migrant and Refugee Week as an expression of our multicultural richness. This is now the fourth year we have prepared a kit to help celebrate as a community, the diversified cultural experiences which are so much part and parcel of the Catholic Church in Australia. "One human family" is the theme of Pope Benedict XVI's message on the occasion of the 97th World Day of Migrants and Refugees that will be celebrated on Sunday the 28th August 2011.

The theme of one human family invites us to reflect on our sense of unity in the world. The global migration phenomenon today reflects the increasingly interconnected world we live in. Globalisation reveals many inconsistencies; open markets but not frontiers; no boundaries for information and capital, but restrictions on the circulation of people (EMCC, 4). Australia too reveals inconsistencies in our migration policy; free movement between Australia and New Zealand, essentially open boarders for the highly skilled and tourists, but enforced mandatory detention on a number of asylum seekers who are left with no other option than a boat in order to find a sustainable livelihood.

We also witness global inequality in the standards of living afforded to different nations and between people within nations. This element is a significant factor contributing to the flow of both voluntary and forced migrants. However, the phenomenon of migration in promoting labour market efficiencies and increasing remittances has a large role to play in creating more equality and unity in the world. In addition, through their abilities and experiences, migrants actively contribute positively to Australia's cultural riches and economic prosperity.

Every Sunday, Mass in Australia is celebrated in over 30 languages. Recent estimates find that 29% of Church attendees in Australia are from non-English speaking backgrounds.[1] This figure is testament to the success that Australian parishes are having in welcoming migrants into their community. Perhaps the success achieved in Australia can be attributed to a strong sense of mateship which the Australian people have always extended to those in need and those seeking a new life.

We can all be very proud of our nation and of how far it has come. From our traditional owners to the first fleet, to the multicultural society we see today. Those who have arrived first have always had to welcome others. The demographics of our Nation have changed very much and will continue to change in the future. By protecting values which uphold the dignity of human life for all, we will ensure Australia remains prosperous and peaceful for future generations who will visit and reside here. We are in the hands of God.

Our Holy Father Pope Benedict XVI reminds us of the "profound link between all human beings" whereby our Father in Heaven calls on us "to recognise each other as brothers and sisters in Christ".

This is the truth behind migration; when we welcome migrants, we welcome our brothers and sisters; when we lock up asylum seekers, we lock up our brothers and sisters; when we exclude foreigners, we tell our brothers and

[1] *Reid, Stephen, Dixon, R. & Connolly, N. (2010). See, I am doing a new thing! A report on the 2009 survey of Catholic Religious Institutes in Australia. Mulgrave: John Garratt Publishing.*

sisters we would rather they live out their lives in misery, than live among us. Would we respond to our own family members the same way if they were in the same precarious situation?

We cannot look upon the tragic circumstances which befall other members of the human race feeling sorrow and despair without doing anything. ... We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants" (CV, 5). To be part of one human family will sometimes require us to walk beside those who suffer and share our land and our wealth. As children of God we are called to ease the suffering of our brothers and sisters.

> *"Solidarity means taking responsibility for those in trouble. For Christians, the migrant is not merely an individual to be respected in accordance with the norms established by law, but a person whose presence challenges them and whose needs become an obligation for their responsibility. "What have you done to your brother?" (cf. Gn 4:9). The answer should not be limited to what is imposed by law, but should be made in the manner of solidarity."*[2]

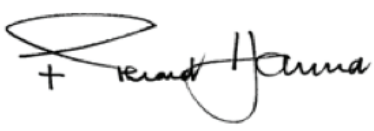
Much media attention is given to irregular maritime arrivals; the question we have to ask is why asylum seekers have become such a disruptive issue for Australians? Indeed, all this attention is on a very small number of people, but blown out of proportion due to common misconceptions and because they present a valuable arena for political parties to gain or lose votes.

Often these asylum seekers seem to have become the "ready to use" scapegoat to proclaim a sense of national security with the consequent duty to protect our borders from them. Let us reflect as a nation; where do we find our sense of national identity? Is it to be found in the protection of borders and at what cost? Or is it to be found by actively promoting justice and truth for those who cross our seas in search of refuge?

The United Nations report that where a person is born is the single most significant determinant of human development outcomes.[3] Yet we do not choose where we are born. We can thank God for the privilege to live in Australia. It is a blessing given by God that is not granted at the exclusion of all others, but rather one which can be used for the benefit of all.

By God's grace our nation has been blessed by the numerous people who have made Australia home. As we look at one another, we know that behind each one, there is a journey. A journey always begins with hope: of a better life, of a new land, of new possibilities, of new relationships. We Disciples of Christ have the mission to keep this hope alive in the heart of all those who seek new heavens and new earth (Rev 21:1). This migrant and refugee week is a celebration of a journey of people from the most varied and diverse countries, cultures, and life experiences, living in solidarity as one human family.

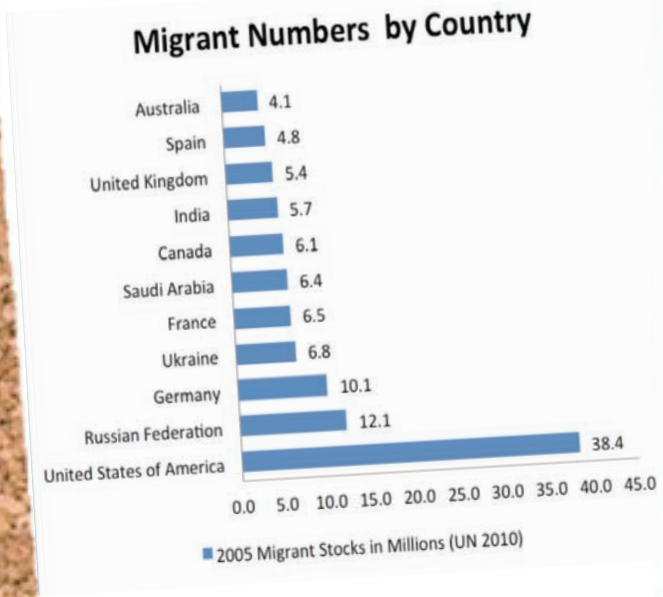
Yours sincerely in Christ



Most Rev Gerard Hanna DD
Delegate for Migrants and Refuges
Bishops Commission for Pastoral Life

[2] *UNDOCUMENTED MIGRANTS Message of Pope John Paul II for World Migration Day, 1996 (2010).*
[3] *United Nations Development Programme Human Development Report 2009.*

MIGRATION STATISTICS



World Migration

In 2010, the total number of international migrants worldwide was estimated to be 214 million persons. Of this, 72 percent of all international migrants are of working age (20 to 64). The majority (96 million) of working age international migrants live in developed countries.

The high proportion of working age migrants increases the support ratio. The support ratio refers to the ratio of persons of working age (20 to 64) to dependants (persons under 20 plus persons over 65). This is particularly evident in developed countries where the support ratio increases from 1.5 to 1.6 (UN Population Facts November 2010).

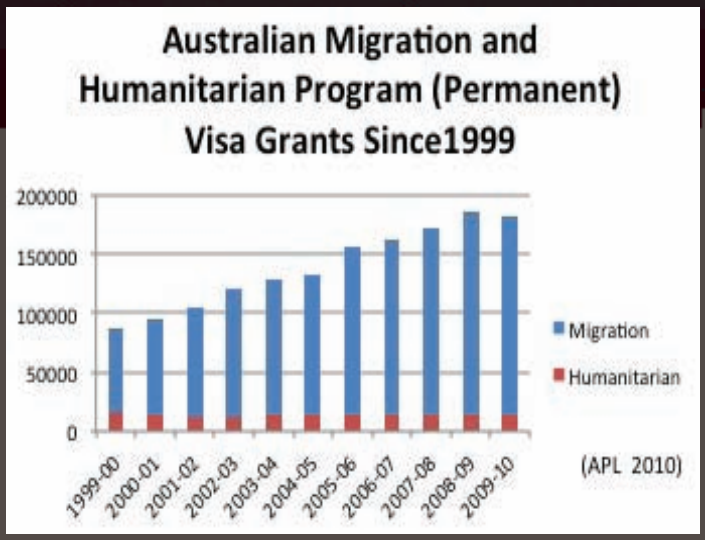
Over the last two decades the proportion of all migrants who live in high-income countries has increased from 43% in 1990 to 57% in 2009.

Fig 1 shows that by far the largest numbers of migrants are found in the United States. Australia has the 11th highest number of migrants which represents about 2% of the world total.

Australia Migration

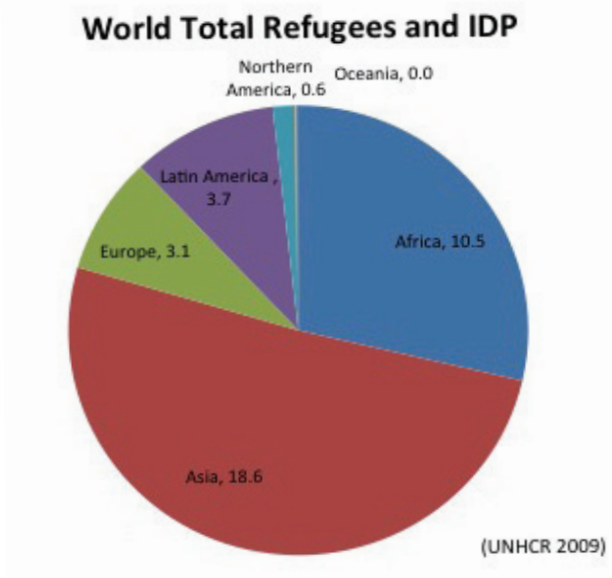
Australia's migrant population has increased consistently over the last decade from 4 million in 2000 to 4.7 million in 2010. Our migrant population currently accounts for 22 % of the total national population. Sydney and Melbourne host the highest number of migrants in Australia with 1,235,908 and 960,145 foreign-born residents, respectively.

Fig 2 shows the total migration program in Australia. As can be seen, Australia's humanitarian program has remained steady despite the significant increase in the rest of the migration program.



Sources: Department of Immigration and Citizenship, Annual Report 2009-10
Australian Parliamentary Library, Seeking Asylum: Australia's Humanitarian response to a global challenge, 9 December 2010.

World Humanitarian



At the end of 2009, UNHCR estimated that world wide there were about 15.2 million refugees; almost 1 million asylum seekers awaiting the outcome of their claim; about 27.1 million conflict generated internally displaced persons (IDPs) and some 12 million stateless people (UNHCR Statistical Yearbook 2009).

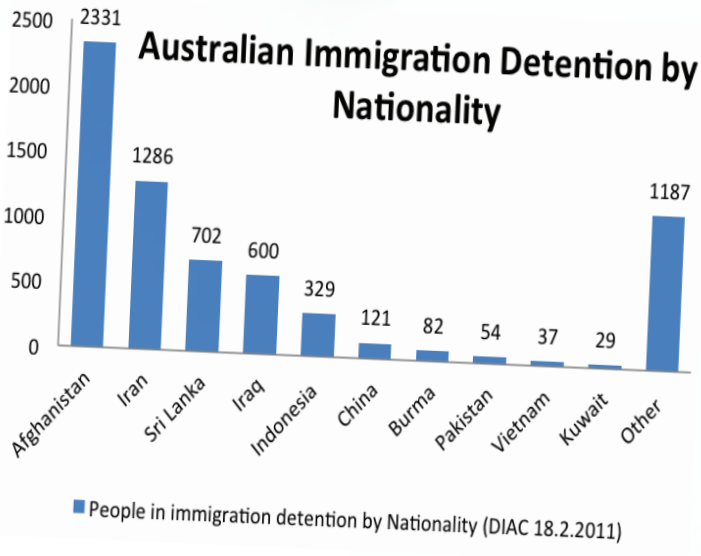
By the end of 2009, UNHCR estimated 47% of refugees globally were women and girls.The UNHCR is responsible for 36.5 million refugees, asylum seekers and IDP's. Fig 3 shows the number of people under their care by major regions. As can be seen, the largest number of refugees and those in refugee like circumstances are in Asia (18.6 million) and Africa (10.5 million).

The burden of hosting refugees is predominantly on developing countries which received 80 % of the total global refugee population which was 8.3 million refugees in 2009. In the same year 49 of the world's least developed countries provided asylum to 1.9 million refugees.

Australia Humanitarian

"Last year, Australia received 0.6 per cent of the world's asylum seekers. Refugees, including those referred for resettlement by the United Nations High Commission on Refugees, make up less than 8 per cent of migrants accepted in Australia. Even if all those who arrived in unauthorised boats were found to be refugees—which they will not—they would still be only 1.6 per cent of all migrants to Australia." Prime Minister Julia Gillard, Moving Australia forward, speech to the Lowy Institute, 6 July 2010.

On the 18th February 2011 there were 6758 people in immigration detention. Of this total, 6429 were irregular maritime arrivals. 5132 were men, 586 were women and 1040 were children (752 were boys).



UNHCR Statistical Yearbook 2009
IOM World Migration Report 2010
United Nations Department of Economics and Social Affairs, Population Division, Population Facts November

MONDAY: THE SACRAMENT OF UNITY

Acts 17:26-38.

"From one single stock God not only created the whole human race so that they could occupy the entire earth; but he decreed how long each nation should flourish and what boundaries of its territory should be. And God did this so that all nations might seek the deity and, by feeling their way towards Him, succeed in finding Him. Yet in fact He is not far from any of us, since it is in Him that we live, and move, and exist, as indeed some of your own writers have said:
"We are all His Children"

Church Teachings

The following two teachings reflect on how the Eucharist is the Sacrament which unites all Catholics around the world whom all receive one bread one body.

POPE JOHN PAUL II (ECCLESIA DE EUCHARISTIA)

1. The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church. In a variety of ways she joyfully experiences the constant fulfilment of the promise: "Lo, I am with you always, to the close of the age" (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she rejoices in this presence with unique intensity. Ever since Pentecost, when the Church, the People of the New Covenant, began her pilgrim journey towards her heavenly homeland, the Divine Sacrament has continued to mark the passing of her days, filling them with confident hope.

John Paul II (Homily, Karachi 19 February 1981)

"This great Sacrament which enables us to participate in the life of Christ, also unites us one with another, together with all the members of the Church, with all the baptized of every age and culture. Although we who belong to the Church are scattered throughout the world, although we speak different languages, have different cultural traditions and are citizens of different countries, because there is only one bread, we are many in a single body, precisely because we all partake of this one bread".

John Paul II (For a Commitment to Overcome All Racism, Xenophobia and Exaggerated Nationalism, For the 89th World Day of Migrants and Refugees 2003)

"Membership in the Catholic community is not determined by nationality, or by social or ethnic origin, but essentially by faith in Jesus Christ and Baptism in the name of the Holy Trinity. The "cosmopolitan" make-up of the People of God is visible today in practically every particular Church because migration has transformed even small and formerly isolated communities into pluralist and inter-cultural realities. Places

that until recently rarely saw an outsider are now home to people from different parts of the world. More and more, for example, the Sunday Eucharist involves hearing the Good News proclaimed in languages not heard before, thus giving new expression to the exhortation of the ancient psalm: "Praise the Lord, all you nations, glorify him all you peoples" (Ps. 116,1). These communities therefore have new opportunities of living the experience of catholicity, a mark of the Church expressing her essential openness to all that is the work of the Spirit in every people.

Reflection

The Catholic Church in her universal dimension is witness to a fundamental understanding of the Christian experience: that God's works of salvation is not exclusive to only one people, but extends even to the ends of the earth.

The poignant discourse of Paul in the public square of Athens describes the enthusiasm of the Apostle to make the Gospel available to all. We now know that through the ministry of Paul, Peter and all whose experience of conversion is mentioned in the Acts of the Apostles, Christ became the point of encounter between Jewish and Gentiles thus shaping the one community of the new Israel, the new People of God on the personal encounter with the crucified and risen Christ.

The Eucharist is "both the source of ecclesial unity and its greatest manifestation" (Mane Nobiscum, Domine, 21). We need to ask ourselves whether our Eucharist assemblies in our Churches are places where the ecclesial unity is manifested at its greatest.

The ecclesial unity is not the result of a mere human consensus where the majority rules, but rather the Spirit's gift of unity through our sharing in one Body of Christ.

The Eucharist challenges us to a reciprocal welcoming. This is a characteristic very much underlined through the Acts of the Apostles which abound in example of reciprocal hospitality, mostly at the table. This hospitality was to be a sign of the evangelizing mission of the Church carried about through the Koinonia, the communion with one another, especially the poor and the vulnerable. This is made unmistakably clear by Paul when he reproaches the Corinthians for abusing the Lord's Supper in excluding and dishonouring the poor.

Each time we celebrate the Eucharist we are called to evaluate ourselves against "the source of ecclesial unity and its greatest manifestation".

It is the Church gathered around the Apostles, called by the word of God, - attentive to the plight of the migrants, asylum seekers and refugees? - capable of sharing in spiritual goods but in material goods as well"? (Mane Nobiscum, Domine, 21; Acts 4:32).

TUESDAY: GLOBAL MIGRATION

Mark 4:35-41

With the coming of evening that same day, he said to his disciples, 'Let us cross over to the other side'. And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Than it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But he was in the stern, his head on the cushion, asleep. They woke him and said to him, 'Master, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then he said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey him.'

Church Teachings

Benedict XVI Caritas in Veritate Chapter 5 The Cooperation of the Human Family

"No country can be expected to address today's problems of migration by itself. We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants"

ERGA MIGRANTES CARITAS CHRISTI (The Love of Christ Towards Migrants) 2004, 4-5

The ever-increasing migration phenomenon today is an important component of that growing interdependence among nation states that goes to make up globalisation, which has flung markets wide open but not frontiers, has demolished boundaries for the free circulation of information and capital, but not to the same extent those for the free circulation of people. No state is any longer exempt from the consequences of some form of migration, which is often strongly linked to negative factors. These include the demographic changes that are taking place in countries that were industrialised first, the increase in inequality between north and south, the existence of protectionist barriers in international trade, which do not allow emerging countries to sell their products on competitive terms in the markets of western countries and, finally, the proliferation of civil wars and conflicts. All these factors will increase migration flows in the years to come (cf. EEu 87, 115 and PaG 67), even though the appearance of terrorism on the international scene will provoke reactions for security reasons. These reactions will inevitably obstruct the movement of migrants who dream of finding a job and security in the so-called wealthy countries which, for their part, require more manpower.

It is not surprising; therefore, that migration meant and still means enormous hardships and suffering for the migrants. Yet, especially in more recent times and in certain circumstances, it has often been encouraged and promoted to foster the economic development of both the migrants' host country and their country of origin (especially through their financial remittances). Many nations, in fact, would not be what they are today without the contribution made by millions of immigrants.

Reflection

At the end of 2009, UNHCR estimated that worldwide there was about 15.2 million refugees, almost 1 million asylum seekers awaiting the outcome of their claim, and about 27.1 million conflict generated internally displaced persons (IDPs) (UNHCR Statistical Yearbook 2009).

In 2009, almost 75% of refugees originated from just 10 countries. Most refugees flee to neighbouring countries, UNHCR estimates about 83% will remain within their region of origin. Most refugees remain in their home region because they did not want to leave in the first place and eventually want to return home.

The UNHCR also report that the responsibility of hosting almost half of the world's refugees is borne by ten developing countries. The economic burden is particularly high for Pakistan, which hosts 1.7 million refugees, equal to 745 refugees per 1 USD GDP (PPP) per capita. In comparison, Australia hosts 0.6 refugees per 1 USD GDP (PPP) per capita. (UNHCR Statistical Yearbook 2009)

In 2009, Australia's humanitarian program represented 7% of the total migration program. From figure 2 on our statistics page we can see that this percentage has steadily decreased from 22.6% in 1999-00.

Currently, Australia maintains one of the toughest humanitarian migration policies in the world. We are one of the few countries that impose mandatory detention on asylum seekers. This is despite the fact that Australia receives around 0.2% of the world total of refugees and those in refugee like situations. There are two main reasons why Australia receives low numbers of refugees and asylum seekers. First, because the majority of refugees and asylum seekers want to stay in their home regions so that they can return to their homes when it is safe to do so. Second, Australia is one of the hardest countries to get to due to our geographic location and fact that we are surrounded by ocean. The majority of those in immigration detention are from Afghanistan, Iran, Sri Lanka and Iraq. The problems afflicting these countries are well known and they present little opportunity for creating a sustainable life.

The scene in the Gospel (Mark 4:38) of Jesus and His disciples in a small boat at the mercy of stormy waters, is reminiscent of the many people who seek asylum in our nation as irregular maritime arrivals. It takes the reassuring words of Jesus to calm down the fears of the waters as much as the fears of those in the boat with Him.

In Mark 4:38, on the boat was the entire Church at that time, risking to drown in the waves of the storm. However, from precarious beginnings our Church has flourished into the universal, vibrant, multicultural and global community we see today. Still today, in the interconnected world we live in, Jesus remains with all humanity in the same boat, amidst the stormy waves.

WEDNESDAY: WELCOME AND SOLIDARITY

John 4:1-10

On the way he came to the Samaritan town called Sychar, near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink'. His disciples had gone into the town to buy food. The Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied: 'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water'.

Church Teachings

John Paul II 'On the Threshold of the New Millennium' World Migration Day 2000

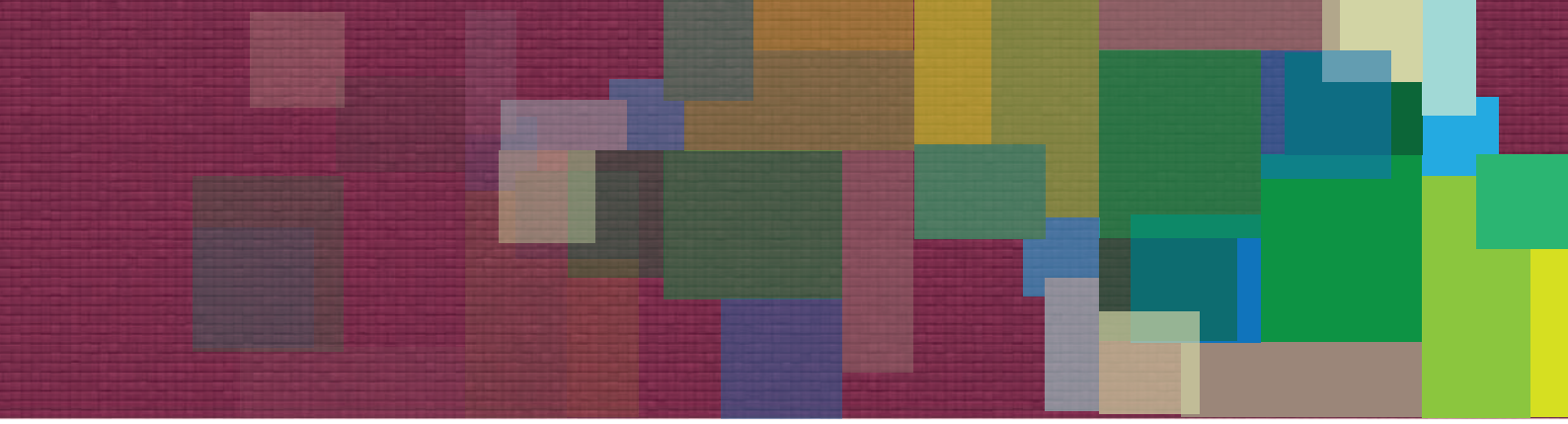
'the Church, Mother and Teacher, works so that every person's dignity is respected, the immigrant is welcomed as a brother or sister, and all humanity forms a united family which knows how to appreciate with discernment the different cultures which comprise it. In Jesus, God came seeking human hospitality. This is why he makes the willingness to welcome others in love a characteristic virtue of believers. He chose to be born into a family that found no lodging in Bethlehem (cf. Lk. 2:7) and experienced exile in Egypt (cf. Mt 2:14). Jesus, who "had nowhere to lay his head" (Mt 8:20), asked those he met for hospitality. To Zacchaeus he said: "I must stay at your house today" (Lk. 19:5). He even compared himself to a foreigner in need of shelter: "I was a stranger and you welcomed me" (Mt 25:35). In sending his disciples out on mission, Jesus makes the hospitality they will enjoy an act that concerns him personally: "He who receives you receives me, and he who receives me receives him who sent me" (Mt 10:40).'

2004 Erga Migrantes Caritas Christi (The Love of Christ Towards Migrants) 22, 39 - 43

Welcoming the stranger, a characteristic of the early Church, thus remains a permanent feature of the Church of God. It is practically marked by the vocation to be in exile, in diaspora, dispersed among cultures and ethnic groups without ever identifying itself completely with any of these. Otherwise it would cease to be the first-fruit and sign, the leaven and prophecy of the universal Kingdom and community that welcomes every human being without preference for persons or peoples. Welcoming the stranger is thus intrinsic to the nature of the Church itself and bears witness to its fidelity to the gospel

Migration touches' the religious dimension of man and offers Catholic migrants a privileged though often painful opportunity to reach a sense of belonging to the universal Church which goes beyond any local particularity. To this end it is important that communities do not think that they have completed their duty to migrants simply by performing acts of fraternal assistance or even by supporting legislation aimed at giving them their due place in society while respecting their identity as foreigners. Christians must in fact promote an authentic culture of welcome (cf. EEu 101 and 103) capable of accepting the truly human values of the immigrants over and above any difficulties caused by living together with persons who are different (cf. EEu 85, 112 and PaG 65).

Christians will accomplish all this by means of a truly fraternal welcome in the sense of St Paul's admonition, *"Welcome one another then, as Christ welcomed you, for the glory of God" (Rm 15:7).*



Certainly the appeal alone, however nobly inspired and heart-felt, does not provide an automatic and practical reply to the pressing issues of every day. It does not, for example, eliminate a widespread fear or feeling of insecurity in people, neither does it guarantee due respect for legality nor safeguard the integrity of the host community. But a genuinely Christian spirit will give the right approach and courage to face these problems and suggest the practical means by which we are called to resolve them in the day-to-day life of our Christian communities (cf. EEu 85 and 111).

For this reason the entire Church in the host country must feel concerned and engaged regarding immigrants. This means that local Churches must rethink pastoral care, programming it to help the faithful live their faith authentically in today's new multicultural and pluri-religious context. With the help of social and pastoral workers, the local population should be made aware of the complex problems of migration and the need to oppose baseless suspicions and offensive prejudices against foreigners.

In religious instruction and catechesis suitable means must be found to create in the Christian conscience a sense of welcome, especially for the poorest and outcasts as migrants often are. This welcome is fully based on love for Christ, in the certainty that good done out of love of God to one's neighbour, especially the most needy, is done to Him. This catechesis cannot avoid referring to the serious problems that precede and accompany migration, such as the demographic question, work and working conditions (illegal work), the care of the numerous elderly persons, criminality, the exploitation of migrants and trafficking and smuggling of human beings.

In welcoming migrants it is of course useful and correct to distinguish between assistance in a general sense (a first, short-term welcome), true welcome in the full sense (longer-term projects) and integration (an aim to be pursued constantly over a long period and in the true sense of the word).

Nevertheless assistance or "first welcome" are of the greatest importance (let us think, for example, of migrants' hospitality centres, especially in transit countries) in response to the emergencies that come with migrations: canteens, dormitories, clinics, economic aid, reception centres. But also important are acts of welcome in its full sense, which aim at the progressive integration and self-sufficiency of the immigrant. Let us remember in particular the commitment undertaken for family unification, education of children, housing, work, associations, promotion of civil rights and migrants' various ways of participation in their host society. Religious, social, charitable and cultural associations of Christian inspiration should also make efforts to involve immigrants themselves in their structures.

Reflection Questions

We see in today's Gospel quite clearly, Jesus travelling as a foreigner asking local inhabitants for care. We also see how the Samaritan woman failed to see Jesus by only seeing a foreigner. Furthermore, the Samaritan woman lets cultural norms get in the way of her service to Jesus. However we also get a sense that by giving we receive and that God is not only calling us to respond but to actively engage and seek out opportunities to welcome foreigners.

John Paul II asks us to reflect

'How can the baptized claim to welcome Christ if they close the door to the foreigner who comes knocking? "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 Jn 3:17).'

THURSDAY: CHURCH TEACHINGS ON MIGRATION

Leviticus 19:33-34

"When a foreigner resides with you in your land, do not molest him.
You shall treat the foreigner who resides with you no differently than the natives born among you;
have the same love for him as for yourself; for you too were once foreigners in the land of Egypt.
I, the LORD, am your God.

The Catholic Church Teachings on Migration

Pontifical Council for the Pastoral Care of Migrants and Itinerant People, The Solidarity of the Church with Migrants and Itinerant People, Jubilee for Migrants and Itinerant People June 2000.

The Church, "expert in humanity" (PP, 13), finds a further reason for being in solidarity with migrants in the fact that they, "in their variety of languages, races, cultures and customs, remind her of her condition as a pilgrim people from all parts of the earth towards the definite homeland" (John Paul II, 2.2.1999).

The Universal Declaration on Human Rights recognises the right of every person "to leave any country, including his own, and to return" (art. 13,2), without however saying anything about the right to entre another country different from one's own. The Church defends the human right to migrate (CCC, 2241), but she does not encourage its exercise. She knows, in fact, that migration has a very high cost, and that it is always the migrant that has to pay. On the other hand she also recognises that migration is at times the lesser evil.

In that case, the Church does everything she can to assure that the society of arrival considers migrants not as a means of production but as persons endowed with the dignity of the children of God with inalienable rights. This premise is the source of that climate of acceptance and understanding that leads to a recognition of migration as a factor of economic, social and cultural development.

Catholic Bishops of Mexico and the United States, Strangers No Longer: Together on the Journey of Hope, Pastoral Letter2003

I. Persons have the right to find opportunities in their homeland.

All persons have the right to find in their own countries the economic, political, and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. In this context, work that provides a just, living wage is a basic human need.

II. Persons have the right to migrate to support themselves and their families.
The Church recognizes that all the goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right.

III. Sovereign nations have the right to control their borders.
The Church recognizes the right of sovereign nations to control their territories but rejects such control when it is exerted merely for the purpose of acquiring additional wealth. More powerful economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows.

IV. Refugees and asylum seekers should be afforded protection.
Those who flee wars and persecution should be protected by the global community. This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority.

V. The human dignity and human rights of undocumented migrants should be respected.
Regardless of their legal status, migrants, like all persons, possess inherent human dignity that should be respected. Often they are subject to punitive laws and harsh treatment from enforcement officers from both receiving and transit countries. Government policies that respect the basic human rights of the undocumented are necessary.

Reflection

There is a common element to all five principles which is best explained by John Paul II in his homily for the JUBILEE OF MIGRANTS AND ITINERANT PEOPLE 2 June 2000 – *"always put man and respect for his rights at the centre of the phemonena of mobility."*

After reflecting on the five principles taught by the Catholic Church on migration, take some time to reflect on how Australia's migration policy in regards to irregular maritime arrivals is in line with fundamental human rights and Church teaching.

IIn the current debate on humanitarian migrants, many are concerned about the size and flow of compelled migrants who may not arrive according to regulations. The question to consider is how should Australia respond?

In light of that question, take some time to reflect on the words of David Hollenbach "The needs of the poor take priority over the wants of the rich. The freedom of the dominated takes priority over the liberty of the powerful. The participation of marginalised groups takes priority over the preservation of an order which excludes them." [1]

John Paul II reminds us

"Unfortunately, we still encounter in the world a closed-minded attitude and even one of rejection, due to unjustified fears and concern for one's own interests alone. These forms of discrimination are incompatible with belonging to Christ and to the Church."

[1] *David Hollenbach, Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition (New York: Paulist, 1979) 204.*

Friday: Migrant Workers and their Families

Matthew 2: 12-14

And having been warned [the magi] in a dream not to return to Herod,
they departed for their country by another way.
When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said,
"Rise, take the child and his mother, flee to Egypt, and stay there until I tell you.
Herod is going to search for the child to destroy him."
Joseph rose and took the child and his mother by night and departed for Egypt.

Teachings

Benedict XVI "The Migrant Family" 2006

The migrant's family meets many difficulties. The distance of its members from one another and unsuccessful reunification often result in breaking the original ties. New relationships are formed and new affections arise. Some migrants forget the past and their duties, as they are subjected to the hard trial of distance and solitude. If the immigrant family is not ensured of a real possibility of inclusion and participation, it is difficult to expect its harmonious development. The International Convention for the protection of the rights of all migrant workers and members of their families, which was enforced on July 1st, 2003, intends to defend men and women migrant workers and the members of their respective families. This means that the value of the family is recognized, also in the sphere of emigration, which is now a structural phenomenon of our societies. The Church encourages the ratification of the international legal instruments that aim to defend the rights of migrants, refugees and their families and, through its various Institutions and Associations, offers its advocacy that is becoming more and more necessary.

Regarding the integration of the families of immigrants, I feel it my duty to call your attention to the families of refugees, whose conditions seem to have gone worse in comparison with the past, also specifically regarding the reunification of family nuclei. In the camps assigned to them, in addition to logistic difficulties, and those of a personal character linked to the trauma and emotional stress caused by the tragic experiences they went through, sometimes there is also the risk of women and children being involved in sexual exploitation, as a survival mechanism. In these cases an attentive pastoral presence is necessary. Aside from giving assistance capable of healing the wounds of the heart, pastoral care should also offer the support of the Christian community, able to restore the culture of respect and have the true value of love found again. It is necessary to encourage those who are interiorly-wrecked to recover trust in themselves. Everything must also be done to guarantee the rights and dignity of the families and to assure them housing facilities according to their needs. Refugees are asked to cultivate an open and positive attitude towards their receiving society and maintain an active willingness to accept offers to participate in building together an integrated community that would be a "common household" for all.

Reflection

The message delivered by the Angel to Joseph is an urgent one. There is no time to waste. One must set out right away. No time to contact family members away from home, no time to collect documents, no time to say goodbyes to loved ones. The very life is at stake.

The Family of Jesus, Mary and Joseph from its earliest days, suffered exile, hardship and uncertainty as they became asylum seekers in Egypt. Like those seeking asylum in Australia, they had no choice, they had to find a way to escape. Separation from one's family is bearable only by hanging on the hope of finding a safer place, a place where life can become possible again. Wars and other life-threatening situations have given birth to refugees. Among these are persons persecuted because of race, religion, and membership in social or political groups.

In the Catholic tradition there are many statements of Popes calling on people to support and help refugees. Pope John XXIII referred to the plight of refugees in Pacem in Terris (Peace on Earth – 1963) where he expressed the 'bitter anguish of spirit' he felt about refugees: "There are countless thousands of such refugees at the present time, and many are the sufferings – the incredible sufferings – to which they are constantly exposed."

Affirming that "Human Rights are to be defended . . ." Catholic social teaching insists on "the right to 'live in' a united family" (Compendium of the Social Teaching of the Church # 154,155).

The reality for many migrants and people seeking asylum in Australia is that is continues to be an experience of living apart from family.

The Bishops of Australia continue to land their voice to migrants and asylum seekers "and ask the Government and all Australians to respond with urgency to their needs. We plead the cause of refugees and asylum seekers again because the Gospel compels us to do so. We remain hopeful that hearts and minds will change so that the treatment of refugees and asylum seekers in Australia may be more humane, more respectful of human dignity. The nation's response should be just, compassionate and consistent with our obligations under International Law and the 1951 United Nations Convention on Refugees and other Conventions to which Australia is a signatory". ACBC, Statement, 2004.

In the detention places in Australia there unaccompanied children, men and women: their experience resonates in many ways with that of Mary, Joseph and Jesus. Like them, they had no choice but to become strangers, to be displaced in exile, to experience hardship and uncertainty. To be forcibly separated from family members is very painful.

John Paul II – Problems of the Migrant Family 1993

"The families of migrants…, should be able to find a homeland everywhere in the Church. This is a task stemming from the nature of the Church, as being the sign of unity in diversity" (Familiaris consortio, n.77).

SATURDAY: MIGRANTS WITH DISABILITIES

Mrs Patricia Mowbray
Disability Projects Officer
Secretariat for Pastoral Life

3 John 1:5-6

My dear beloved, you have done loyal work in helping these brothers and sisters, even though they were strangers to you. They are a proof to the whole Church of your love and it would be a kindness if you could help them on their journey as God would approve.

On the 18 January 2003 Canberra was engulfed by bushfires and as night fell the fire was heading towards our home. We were advised to prepare for evacuation. There wasn't a lot of time to think about what we would take. Our three sons have Down syndrome so our priority was focussed on their supports. We needed to take enough medication for the evacuation and make room for Paul's wheelchair. Our other difficult task was to keep our sons calm and keep everything in perspective and not panic. If we started to worry then our sons would react making our departure more difficult and time consuming. We packed our important paperwork and a few precious items and then waited for the direction to move out.

During the wait, my husband Glenn and I discussed what else we could and should be taking, would it fit into the car and should we leave now rather than wait for direction. Pondering these questions led us to think about what it must be like for families, like us, to flee from their country during war or a natural disaster. How on earth did families living with disability flee? Where did they go? What challenges faced them in the camps and evacuation centres? How do we, as Australians, treat our refugees and migrants with disability?

Here are a few raw facts that I discovered-

It is estimated that there are 2.9-4.2 million[4] persons with disabilities among the world's 42 million displaced, which raises questions about the myth that there are few people with disability among displaced populations.

Some people with disability are left behind because they need assistance to move and they are unable to call out for help due to speech impairments.

Separation from a caregiver can have severe consequences for a person with disabilities for eating, moving or toileting.

When families are displaced, they often need to make hasty decisions about what to take with them. Wheelchairs are often left behind, making even simple tasks such as reaching toilets extremely difficult. Infrastructure and services in camps are generally temporary and rapidly installed and often are not accessible[5]

The story doesn't end here. Refugees escaping persecution, war and trauma often face significant difficulties. People with disability who seek refuge in Australia face additional barriers as a result of the health test. Families may often have to make the difficult choice to either stay in a country and face continuing war and terror, or choose a life in Australia on condition that they leave behind a family member within a precarious civil or social context.

[4] *UNHCR (June 2009), 2008 Global Trends, http://www.unhcr.org/4a375c426.htm*
[5] *Disability in Displacement Aleema Shiviji Forced Migration Review Disability and Displacement Issue 35 July 2010*

How many of our refugee and migrant families need to tell us their story? How are we responding to these stories?
Some refugees with disability and their families who reside in Australia may also face difficulties in accessing vital services, including early intervention and support, waiting years while numerous permanent residency applications are rejected as a result of Australia's health requirements.

Have we identified these families? How are we supporting them?
The most recent figures suggest that 24.5% of the disability population in Australia are people from Non English speaking background.

Do we offer disability support in different languages, including Sign language? Are we aware of cultural and disability barriers?
Glenn and I live the daily challenges and joys of raising sons with significant disability. Negotiating a way forward within the numerous government organisations can be difficult and draining at the best of times. It would be much more difficult and stressful for families from non-English backgrounds. It is our duty and call to identify and support families living with disability, especially families living within detention centres and families who are new to our country.

Are our chaplains and pastoral workers aware of disability resources within government and Church organisations? How are we supporting our chaplains and pastoral workers in their mission?
We are called to ensure all people are welcomed to our country and more importantly, welcomed to our faith communities. As faith communities, we are one body and through Baptism we are in solidarity as we journey together with our diverse personalities, struggles and gifts.

In that solidarity let us consider and act on these questions that invite us to re imagine our faith communities and be a sign of hope and love in our blessed and prosperous land.

How is our faith community liberating for all members?
How does everyone contribute?
How do we build relationships in our faith community?
How can we learn about the experience of people with disability?

Together we can join in prayer as we travel forward in solidarity in Jesus Christ

One Body in Christ

Jesus, you invite and welcome all to you.
We praise and thank you for inviting and welcoming us to be one with you.
Gently remind and encourage us that we are called to announce the Good News that you teach us;
that we are all made in God's image and we all have unique gifts.
Inspire us to actively invite and welcome all; for when we include everybody in the Body of Christ,
we will then be truly one.
Send us your Spirit so that we, the Church, can strive to be a people of compassion and relationship,
and a sacred place where our gifts are acknowledged, received and celebrated;
for then we can truly proclaim that we are 'one Body in Christ'.
Amen

SUNDAY: HOMILY

Readings for 97th World Day of Migrants and Refugees - Sunday 28th August 2011
Jeremiah 20: 7-9, Romans 12: 1-2, Matthew 16:21-27

Some years ago, I took part in the celebration of Confirmation. I remember the Bishops speaking about the identity of the Christian. As he was talking, he stopped and asked the candidates what sign identifies one to be Christian. As he was asking the question, he was also trying to help the candidates give the right answer by himself doing the sign of the Cross. The children, at unison, replied: "the sign of the cross". You could see the Bishop being very happy with the answer he got. Sitting in the front row, was one candidate who was in a wheelchair and could not possibly move either arms or legs. A friend raised his hand and asked the Bishop: 'and what about him? How can he show that he is a Christian since he cannot make the sign of the Cross?" The Bishop posed for a moment to reflect and then answered: "you are quite right: the sign that identifies one as a Christian is love!"

My dear friends, today's Gospel opens us to the mystery of Jesus' discipleship. This is what makes us Jesus' family; the intimate assembly of those who love him and want to follow him.

God has revealed himself within a family. He wants to dwell among us with that same intimacy that makes a family. This means we have the opportunity to experience the redemptive love of Christ through which he loved and saved us.

This becomes true only for those who are willing to deny themselves, take up their cross and follow Jesus "for anyone who wants to save his life will lose it, but anyone who loses his life for my sake, will gain it". Thus, the challenge is to love as Jesus loved and continues loving all humanity.

In our life, we experience something that creates and reveals itself eternally, and today's event celebrates this value that is contained in our daily actions. The Holy Father, in this year message for the world day of migrants and refugees, reminds us that we must work so that "the community of the people and the nations" may be one human family. This means that we must create a family and like any family we accept we cannot understand everything and we struggle to overcome conflicts and misunderstandings with the help of faith. In other words: we accept to always believe and to always love, notwithstanding delusions and sufferings.

No one denies how difficult it can be to accomplish all that we have been saying, more so for the migrant family exposed to so many perils and hardships. The problem of integration which becomes more and more difficult within a new society; the ever problematic relationship between parents and children; given the different cultural system within which children grow, the coexisting results in being more and more a cause for conflicts and a difficult one; the struggle for the transmission of family values within the education system and the insertion of the children in the schooling process.

Difficulties aside, the family remains the place where one grows through a time of apprentice as it were, and learns about true fraternal relationships, a place where, more than in any other place, one experiences the gratuity of love, not merely because of personal virtues and merits, but sustained by the strength of the divine Grace. Well planted in God, together with the prophet Jeremiah, we repeat our profession of faith: "there is like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it". These are necessary conditions for the migrant family to become active subject in building a world of peace and fraternity in today's societies. This is the auspice of the Pope who has chosen the theme of "One only Family" as the theme for the World Day of Migrant and Refugees 2011, clarifying that humanity is but ""One human family", one family of brothers and sisters in societies that are becoming ever more multiethnic and intercultural".

This is also to be attributed to the migration phenomena, generally a difficult one, albeit the various typologies proper to the phenomenon itself. We know, in fact, of "internal or international migrations, permanent or seasonal, economic or political, voluntary or forced". All these movements contribute to a mixing of ethnicities, cultures and religions making the dialogue a necessary tool towards achieving "so that a serene and fruitful coexistence with respect for legitimate differences may be found."

Today, we celebrate the Eucharist to ask for the gift of courage and generosity: in actual truth, we Christians are encouraged to announce and to put in practice the promise of reconciliation, the virtue of welcoming, the solidarity towards the poor, the calling to build of the many peoples one only family. This field of battle against racism certainly is, and probably largely so, the field on which Christian communities can evaluate their faithfulness to the gospel imperative to be "salt of the earth and light of the world".

Migrants, with their humility and simplicity of life, with the sacrifices of the daily work, with honesty and the journey to integrate in the Country of welcoming "respecting the laws and the national identities" become protagonists in the raising of a new world of peace, fraternity and solidarity.

In a world turned apart by the many problems which, in emigration, are often represented by the daily experience, it is important that each one feels somewhat responsible for the growth and the happiness of all, thus actualizing the exhortation by St. Paul: "Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect".

"Human brotherhood – the Pope says - is the, at times surprising, experience of a relationship that unites, of a profound bond with the other, different from me, based on the simple fact of being human beings. Assumed and lived responsibly, it fosters a life of communion and sharing with all and in particular with migrants; it supports the gift of self to others, for their good, for the good of all, in the local, national and world political communities".
There is the need to rediscover those values common to all people and cultures and that make the encounter amongst all people possible. The dialogue amongst cultures is the necessary path.

You, migrants, are carriers of a new way to dialogue: that is a dialogue among different people which crumbles daily through exchanging cordial greetings on the home door, through showing solidarity at the work place and through showing empathy for other people's problems. A dialogue which speaks, above all, of the capacity to live together with others, to listen to them, to understand them, to accept them in their understanding of life; a dialogue which intimately touches upon people's life, their anxieties and their preoccupations.

Following these suggestions, urged also by today's liturgy, makes us able to trace, within our societies, a true itinerary of peace, thus overcoming the arrogance of those who prefer the use of force instead of love, understanding and solidarity.

It is necessary, in this regard, learning a style, creating a place of dialogue in which positions can be manifested clearly and listened to with respect. The Holy Father indicates the way forward in the Eucharist, "inexhaustible source of communion for the whole of humanity" encouraging growth in a lived and concrete love, especially towards the poor and the vulnerable ones.

Fr. Gabriele F. Bentoglio. C.S.
Under-secretary
Pontifical Council for the Pastoral Care to Migrants and Itinerant People.

PRAYER FOR ONE HUMAN FAMILY

Tagalog
PANALANGIN PARA SA ISANG MAKATAONG PAMILYA

Mahal na Diyos, Amang nasa langit, lubos ang aming pasasalamat sa banal na kaloob ng Eukaristiya na nagbubuklod sa amin sa isang katawan. Salamat sa regalo ng pagkakaisa at para sa mga kayamana at kagandahang makikita sa pagkakaiba.
Mahal na Diyos, aming panginoon, nawa'y ilayo mo sa panganib ang lahat ng naglalakbay at gabayan sila tungo sa ligtas at payapa na paroroonan.
Nawa'y maging bukas palad naming tanggapin ang lahat nang naghahanap ng makakanlungan sa pamamagitan ng pagkaka-isa at pagkakawang-gawa upang makamit ang katarungan at ang pangmatagalang kapayapaan. Aming inang Maria, Ina ng mga migrante at refugee, aming panalangin sa pamamagitan ng iyong anak na si Jesus, kaisa ng Ama at banal na Espiritu Santo ngayon at magpasawalang hanggan. Amen

Portugues
Oração para uma família humana

Querido Deus, nosso Pai Celestial, nós Vos agradecemos pelo dom sagrado da Eucaristia que nos une em um único corpo. Nós vos agradecemos pelo dom da solidariedade e pela riqueza e beleza que encontramos na diversidade, Querido Deus, mostra-te misericordioso com aqueles que viajam em perigo e conduzi-los a um lugar de segurança e paz. Nós oramos pela graça da hospitalidade e coragem para acolher aqueles que vêm em busca de refúgio, através da unidade e da caridade, Ajuda-nos a alcançar a justiça e a paz duradoura no mundo.
Maria, Mãe dos Migrantes e dos Refugiado, apresenta nossas orações a teu Filho, nosso Senhor Jesus Cristo, que é um com o Pai e o Espírito Santo, nosso Deus, pelos séculos dos séculos. Amen.

Spanish
ORACION POR UNA FAMILIA MAS HUMANA

Querido Dios, Padre nuestro en el cielo,
te agradecemos por el sagrado regalo de la Eucaristíala cual nos une en un solo cuerpo.
Te agradecemos por el regalo de la solidaridad y por las riquezas y belleza encontradas en la diversidad.Querido Dios, muestra tu misericordia a quienes están en peligro Y condúcelos a un lugar seguro y en paz. Nosotros oramos por la gracia de la hospitalidad y la fuerza para acoger a quienes vienen buscando refugio.
A través de la unidad y la caridad, ayúdanos a conseguir justicia y una paz duradera en el mundo.
María Madre de los Migrantes y Refugiados, presenta nuestras oraciones a tu hijo, Nuestro Señor Jesucristo, quien es uno con el Padre y el Espíritu Santo, nuestro Dios por los siglos de los siglos. Amén.

Vietnamese

Lời nguyện cho gia đình nhân loại nên một
Lạy Chúa chúng con ở trên trời,chúng con cám ơn Chúa đã ban cho chúng con một món quà linh thánh, đó là bí tích Thánh Thể nối kết chúng con trong một nhiệm thể duy nhất.Chúng con cám ơn Chúa đã ban cho chúng con ơn đoàn kết, và sự sung mãn cũng như nét đẹp tìm được trong sự đa dạng.Lạy Chúa xin tỏ lòng thương xót đối với những người đang đi trong hiểm nguy. Xin dẫn họ tới một nơi an toàn và bình an. Xin Chúa cho chúng ơn hiếu khách và ơn can đảm để đón nhận những ai đến đây tìm nơi trú ẩn. Qua sự hiệp nhất và lòng bác ái, xin giúp chúng con đạt được sự công chính và an bình vĩnh viễn trên thế giới.
Lạy Mẹ Maria, mẹ của những người di dân và tỵ nạn, xin chuyển lời khẩn cầu của chúng con tới con mẹ, là Chúa Giêsu Kitô, Người luôn hiệp nhất với Chúa Cha và Chúa Thánh Thần, từ muôn đời và mãi mãi về sau
Amen

The Prayer for 'One Human Family' written by the Australian Catholic Migrant and Refugee Office.
Thank you to those who kindly provided the translations. Additional translations in Chinese available at www.acmro.org.au

Polish

Modlitwa za rodzinę ludzką Boże, nasz Ojcze w niebie, Dziękujemy Ci za święty dar Eucharystii, Która jednoczy nas w jedno ciało. Dziękujemy Ci, za dar solidarności Oraz za bogactwo i piękno, jakie możemy odnaleźć w różnorodności. Boże, okaż swoje miłosierdzie podróżującym w niebezpieczeństwie I prowadź ich do bezpiecznego i spokojnego celu.mProsimy Cię o łaskę gościnności i odwagi przyjęcia tych, którzy poszukują schronienia. Poprzez jedność i miłość pomóż nam wprowadzać sprawiedliwość oraz trwały pokój na świecie Maryjo, Matko Migrantów i Uchodźców, Przedstaw nasze prośby twojemu Synowi, naszemu Panu Jezusowi Chrystusowi, Który z Bogiem Ojcem i Duchem Świętym, Żyje i króluje na wieki wieków. Amen

Cook Island Maori

Te Atua mou, to matou Metua i runga i te rangi teitei, Te akameitaki nei matou ia Koe no te tika'anga tapu taau I oronga mai kia matou, koia oki ko te 'Kai Oroa' tei riro ei itiki ia matou ei kopapa okotai. Te akameitaki katoa nei matou ia Koe no tei akatū tiratiratu ia matou e pera toou au meitaki e manganui ta matou e kite nei, noatu te au tukeke ia matou. To matou Atua, tapoki i toou aroa ki runga ia ratou tei teretere na te au ngai mataku ia e matou. Arataki ia ratou ki te au ngai o te ora e te au. Te pure nei matou kia oronga mai Koe i te ngakau maoraora e te vaerua maroiroi kia rauka matou i te ariki atu ia ratou tei noo tuitarere e tei ngere i te ngutuare tinamou. Tauturu ia matou kia taokotai e kia maoraora te ngakau kia rauka te oraanga au i roto I teia nei Ao.Te pure katoa nei matou ki te Metuavaine ote materoiroi ko Maria, kia tuku atu i ta matou pure ki ta'au Tamaiti to matou Atu, ko Iesu Keresito, tei noo okotai ki roto i te Metua e te Vaerua Tapu to matou Atua mutukore, Amene.

Prayer for One Human Family

Dear God, our Father in heaven,
we thank you for the sacred gift of
the Eucharist which unites us in a single body.
We thank you for the gift of solidarity
and for the richness and beauty found in diversity,
Dear God, show mercy to those who travel in
danger and lead them to a place of safety and
peace.* We pray for the grace of hospitality
and the courage to welcome those who
come in search of refuge. Through unity and
charity, help us to attain justice and lasting
peace in the world. Mary, Mother of Migrants
and Refugees, present our prayers to your Son,
our Lord Jesus Christ, who is one with the Father
and Holy Spirit,our God forever and ever. Amen.

Tongan

'E 'Otua ko 'emau Tamai 'oku 'i Hevani,
'Oku mau fakamalo atu 'i ho'o fakakoloa 'aki mautolu ho'o me'a 'ofa Toputapu ko Sino mo ho Ta'ata'a kene fakatahataha'i 'akimautolu. 'I ho'o Ma'oni'oni 'oku lava ke mau fakatahataha mai 'I he'emau Tui kiate Koe, neongo 'a 'emau takitaha 'a e Tui mo e Tokateline. 'E 'Otua, 'alo'ofa kiate kinautolu 'oku fononga 'I he faingata'a'ia 'o foaki kiate kinautolu ha potu 'oku malu mo melino. 'Oku mau hufekina atu 'akimautolu ni ke mau ma'u ha loto 'ofa mo fiefia mo'oni ke talitali lelei 'akinautolu 'oku nau fekumi ha haofanga'anga. 'I he'emau fakatahataha 'i ho'o ngaue 'ofa 'oku mau kole atu keke faoki mai ha laumalie tau'ataina mo melino ke nofo'i ho mamani 'o ta'engata. 'E Malia ko e Fa'e 'a e kakai tukuhausia mo nofo hili 'i he ngaahi fonua kehe, tali 'a 'emau lotu 'o hapai hake ki ho 'Alo ko homau 'Eiki ko Sesu Kilisito, pea mo e Tamai mo e Laumalie Ma'oni'oni 'o Ta'engata pe a Ta'engata 'Ameni.

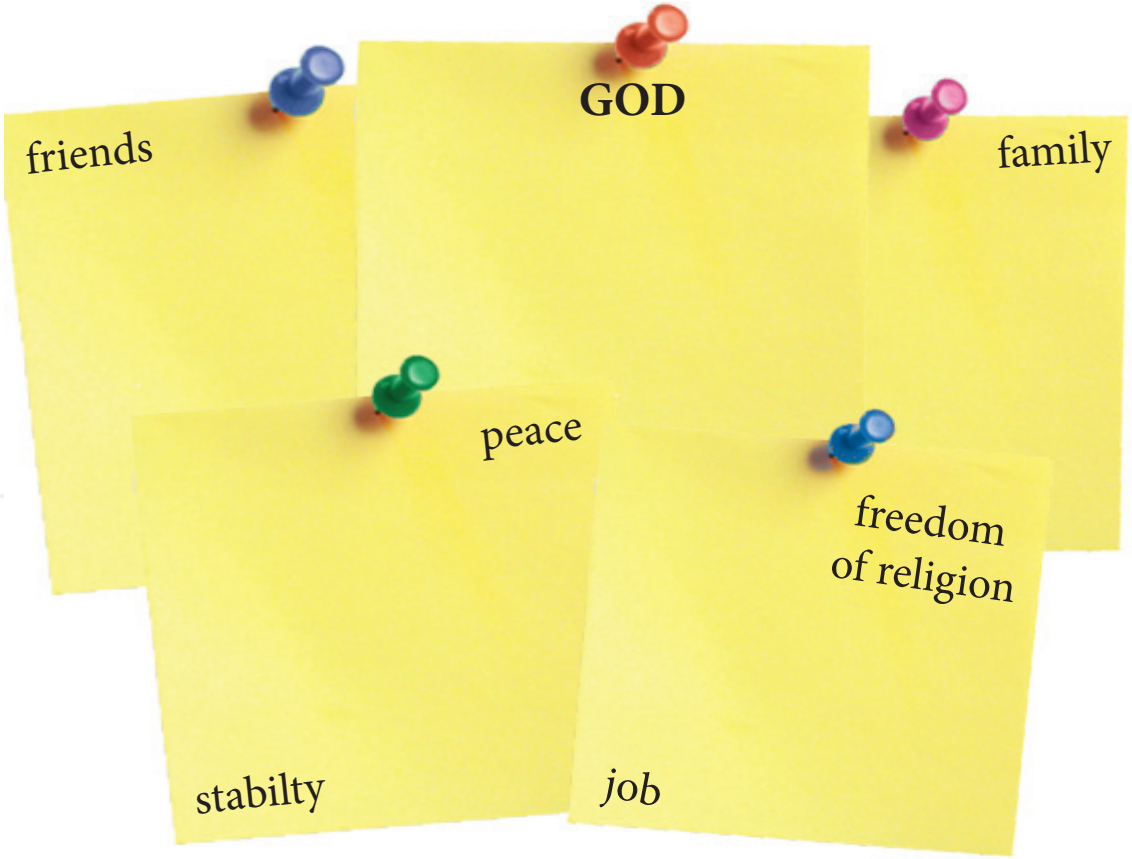
**Verse by US Bishops Conference.*

JOURNEY OF A REFUGEE

The Refugee Experience

In the post-it notes, write down all the things that are important to your life. Think of as many things as you can, you may like to reflect upon the following questions to help you fill in the post-its.

Who is important in your life?
How do you support yourself?
What do you like about the place where you live?
What are important features in our political landscape?
What could you not live without?
What do you like to do with your spare time?
What do you like about Australia?



Now read though the following story which is typical of many refugees in the world today.

You live in a major provincial city in a middle size country. You and your family have lived in the city for many years and most of your extended family also lives there. There has been considerable political unrest over the past six months and the government in power nationally has imposed martial law on the country. Your brother in law, who was an active member of a banned opposition party was arrested six weeks ago and is still detained without trial. You know that torture is common and that he will be suffering. Your sister believes that her neighbours informed authorities that he was carrying out illegal political activities. It is unclear who is acting as government informants and you and your family have become increasingly worried and distrustful of friends and neighbours.

Refer back to your post-its – is there anything that can be crossed off? (for example, since the government has imposed martial law, you can now cross stability off)

There have also been some outbreaks of violence between different ethnic groups over the last six months and one of your colleagues' who is from the same ethnic background as you suffered extensive injuries and is still away from work. Many others have been injured and some people murdered. Reprisal killings are common and neither you nor your family go out after dark anymore.

One day you have been at work several hours trying to meet a deadline when you hear gunfire in the distance. You and your colleagues start to ring family and friends and listen to the radio to find out what is happening. However there is only martial military music on the radio and an announcement to keep calm and that a curfew is in place. When you try and drive across the city to your children's school you cannot get through because the roads are blocked by tanks and army personnel. You can see that many people of your ethnic origin are being arrested and you see several people shot by soldiers in the street.

Refer back to your post-its – is there anything that can be crossed off?

You go to a close friend's house and she tells you that there has been a military coup and there are mass arrests and executions occurring. You stay with your friend for one night but in the morning you still cannot travel across the city to your home or family. Your friend and her family are worried about their safety, as they are high profile people from a minority religion, which is the target of the new government. They have decided to drive out of the city and to the nearest border to see if they can cross the border somewhere.

You decide to stay in the city to see if you can locate your family. After two days you manage to safely cross the city to your home. However your neighbourhood has been looted and burnt. There is no running water and food is becoming scarce. You cannot see anyone you know and cannot find any other family members and decide to leave the city.

Once again, refer back to your post-its – is there anything else that can be crossed off?

You drive your car as far as you can until the petrol runs out and then you start to walk. After eight days you reach the border. You are detained for a few hours by soldiers who taunt and beat you but you are able to bribe them to pass with the last of your money, and manage to cross into a neighbouring country.

There are thousands of refugees there. You do not find any family members there. There are food shortages in the camp and medical help has not yet arrived. There is a lack of law and order and high leve ls of violence amongst people.

After crossing off everything that has been lost in the story – what do you now have left?

After completing this exercise take some time to think about the things we often take for granted in Australia. We hope and assume that our loved ones will be able to pursue happiness and direct where they want their life to go. Very few refugees have this privilege. For many asylum seekers, education, a good job, a home, a sustainable life, are far from certain.

The reality is that most asylum seekers have very little time to prepare in order to escape conflict and persecution. The journey of a refugee is a humiliating one. It inherently always involves loss of some form whether it is loss of life, loss of loved ones, loss of security and certainty or economic loss. When we consider the debate on asylum seekers coming to Australia, do we consider that behind the politics and media are people just like you or me. If you where in a similar situation how would you like people or nations to respond to you?

This activity was developed by Companion House who are a community based organisation working in the ACT and region with survivors of torture and trauma who have sought refuge in Australia.
Contact Companion House on (02) 6251 4550 www.companionhouse.org.au

PRAYER PETITIONS

The following petitions were prayed in different languages at St Mary's Cathedral in Sydney as part of a celebration of the Holy Eucharist for the multi-cultural communities of Australia on Tuesday 10th May 2011.

For Pope Benedict, all our Bishops and for all those who minister in the Church, that they may be instruments of communion and favour effective pastoral plans to bring migrants and refugees from the many parts of the world into one holy offering to the Lord. Let us pray to the Lord.
All: Lord, hear our prayers.

For the Church, sacrament of communion, may she be a welcoming home where people from many nations and languages gather together and where diversity is contemplated in the unity of the Holy Trinity. Let us pray to the Lord.
All: Lord, hear our prayers.

For migrants, refugees, international students and all itinerant people that they may never feel they are strangers within our parishes and communities. Let us pray to the Lord.
All: Lord, hear our prayers.

For our political leaders, legislators and all those entrusted with public offices that they will uphold the human dignity of migrants and refugees above any other interest and that they may cooperate to legislate with truth and compassion. Let us pray to the Lord.
All: Lord, hear our prayers.

For all those who look on Australia as a place where they may find a home away from conflicts and injustices; for all those who seek to be reunited with their families in Australia that they may find in the Christian community true hope and peace. Let us pray to the Lord.
All: Lord, hear our prayers.

We pray that you help us to welcome one another with that love that breaks boundaries and builds your kingdom. We pray in a very special way for those who have recently immigrated to this country; help us all to become a welcoming family for your glory. Let us pray to the Lord.
All: Lord, hear our prayers.

Responses in different languages

English	Hear us, o Lord
Latin	Exaudi nos, Domine
Italian	Ascoltaci, o
Signore Maltese	Ismana nitolbuk, Mulej
Spanish	O Señor, escucha nuestra oración
Portuguese	O Senhor, escuta nossa oração
Indonesian	Tuhan dengar doa kami
Filipino (Tagalog)	Panginoon, dinggin mo kami
Vietnamese	Xin Chua lang nghe loi cau nguyen cua chung con
Samoan	Le Alli e faafofoga mai Swaili: Twa Kuomba utusikie

CONTACTS

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Australian Catholic Social Justice Council
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CatholicCare
PO Box 3167,
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LOCAL

Sydney
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Executive Director: Sr Anne Laidlaw DC
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Melbourne Catholic Migrant & Refugee Office
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