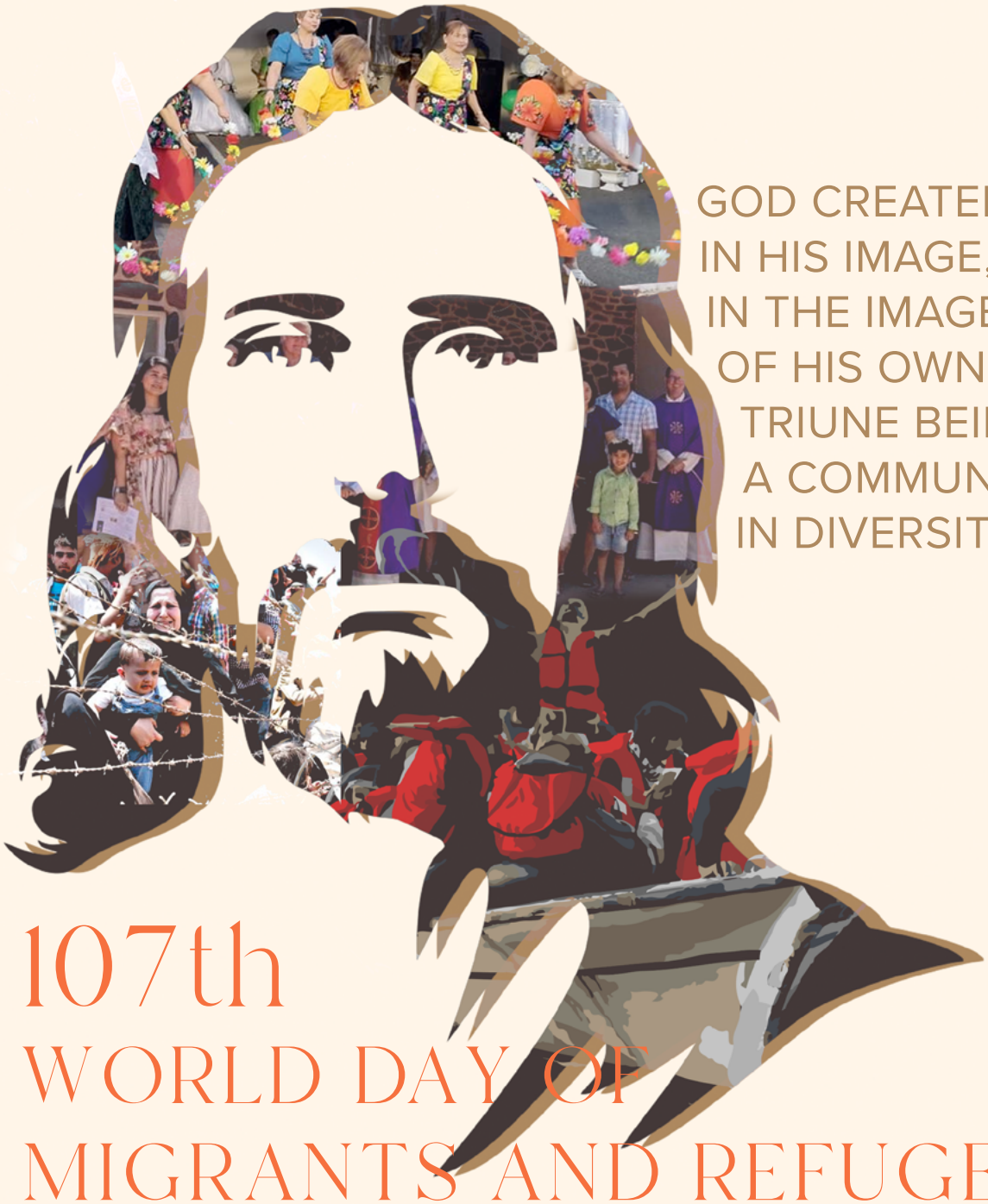
TOWARDS AN EVER WIDER "WE"



GOD CREATED US
IN HIS IMAGE,
IN THE IMAGE
OF HIS OWN
TRIUNE BEING,
A COMMUNION
IN DIVERSITY.

107th WORLD DAY OF MIGRANTS AND REFUGEES

SUNDAY, 26 SEPTEMBER 2021

A publication of the Australian Catholic Migrant and Refugee Office

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Message of His Holiness Pope Francis for the World Day of Migrants and Refugees

TOWARDS AN EVER WIDER "WE"

Dear Brothers and Sisters,

In the Encyclical *Fratelli Tutti*, I expressed a concern and a hope that remain uppermost in my thoughts: "Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of 'them' and 'those', but only 'us'" (No. 35).

For this reason, I have wished to devote the Message for this year's World Day of Migrants and Refugees to the theme, *Towards An Ever Wider "We"*, in order to indicate a clear horizon for our common journey in this world.

The history of this "we"

That horizon is already present in God's creative plan: "God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply'" (*Gen* 1:27-28). God created us male and female, different yet complementary, in order to form a "we" destined to become ever more numerous in the succession of generations. God created us in his image, in the image of his own triune being, a communion in diversity.

When, in disobedience we turned away from God, he in his mercy wished to offer us a path of reconciliation, not as individuals but as a people, a "we", meant to embrace the entire human family, without exception: "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them" (*Rev* 21:3).

Salvation history thus has a "we" in its beginning and a "we" at its end, and at its centre the mystery of Christ, who died and rose so "that they may all be one" (*Jn* 17:21). The present time, however, shows that this "we" willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our "we", both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. *Fratelli Tutti*, 11) and radical individualism (cf. ibid., 105). And the highest price is being paid by those who most easily become viewed as others: foreigners, migrants, the marginalized, those living on the existential peripheries.

The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single "we", encompassing all of humanity. Thus I would like to use this World Day to address a twofold appeal, first to the Catholic faithful and then all the men and women of our world, to advance together towards an ever wider "we".

A Church that is more and more "catholic"

For the members of the Catholic Church, this appeal entails a commitment to becoming ever more faithful to our being "catholic", as Saint Paul reminded the community in Ephesus: "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism" (*Eph* 4:4-5).

Indeed the Church's catholicity, her universality, must be embraced and expressed in every age, according to the will and grace of the Lord who promised to be with us always, until the end of the age (cf. *Mt* 28:20). The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalized uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another. All the baptized, wherever they find themselves, are by right members of both their local ecclesial community and the one Church, dwellers in one home and part of one family.

The Catholic faithful are called to work together, each in the midst of his or her own community, to make the Church become ever more inclusive as she carries out the mission entrusted to the Apostles by Jesus Christ: "As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment" (*Mt* 10:7-8).

In our day, the Church is called to go out into the streets of every existential periphery in order to heal wounds and to seek out the straying, without prejudice or fear, without proselytising, but ready to widen her tent to embrace everyone. Among those dwelling in those existential peripheries, we find many migrants and refugees, displaced persons and victims of trafficking, to whom the Lord wants his love to be manifested and his salvation preached. "The current influx of migrants can be seen as a new 'frontier' for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the Christian faith in a spirit of charity and profound esteem for other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue" (*Address to the National Directors of Pastoral Care for Migrants*, 22 September 2017).

An ever more inclusive world

I also make this appeal to journey together towards an ever wider "we" to all men and women, for the sake of renewing the human family, building together a future of justice and peace, and ensuring that no one is left behind.

Our societies will have a "colourful" future, enriched by diversity and by cultural exchanges. Consequently, we must even now learn to live together in harmony and peace. I am always touched by the scene in the *Acts of the Apostles* when, on the day of the Church's "baptism" at Pentecost, immediately after the descent of the Holy Spirit, the people of Jerusalem hear the proclamation of salvation: "We… Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power" (2:9-11).

This is the ideal of the new Jerusalem (cf. *Is* 60; *Rev* 21:3), where all peoples are united in peace and harmony, celebrating the goodness of God and the wonders of creation. To achieve this ideal, however, we must make every effort to break down the walls that separate us and, in acknowledging our profound interconnection, build bridges that foster a culture of encounter.

Today's migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person's gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider "we" can come about.

I invite all men and women in our world to make good use of the gifts that the Lord has entrusted to us to preserve and make his creation even more beautiful. "A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, 'Do business with these until I come back'" (*Lk* 19:12-13). The Lord will also demand of us an account of our work! In order to ensure the proper care of our common home, we must become a "we" that is ever wider and more co-responsible, in the profound conviction that whatever good is done in our world is done for present and future generations. Ours must be a personal and collective commitment that cares for all our brothers and sisters who continue to suffer, even as we work towards a more sustainable, balanced and inclusive development. A commitment that makes no distinction between natives and foreigners, between residents and guests, since it is a matter of a treasure we hold in common, from whose care and benefits no one should be excluded.

The dream begins

The prophet Joel predicted that the messianic future would be a time of dreams and visions inspired by the Spirit: "I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (*Joel* 2:28). We are called to dream together, fearlessly, as a single human family, as companions on the same journey, as sons and daughters of the same earth that is our common home, sisters and brothers all (cf. *Fratelli Tutti*, 8).

Prayer

Holy, beloved Father,
your Son Jesus taught us
that there is great rejoicing in heaven
whenever someone lost is found,
whenever someone excluded, rejected or discarded
is gathered into our "we",
which thus becomes ever wider.

We ask you to grant the followers of Jesus,
and all people of good will,
the grace to do your will on earth.
Bless each act of welcome and outreach
that draws those in exile
into the "we" of community and of the Church,
so that our earth may truly become
what you yourself created it to be:
the common home of all our brothers and sisters. Amen.

Rome, Saint John Lateran, 3 May 2021
Feast of Saints Philip and James, Apostles



ARCHBISHOP CHRISTOPHER PROWSE

Chairman
Bishops Commission for Evangelisation, Laity and Ministry

REFLECTION ON TOWARDS AN EVER WIDER "WE"

Pope Francis' Message for the 107th World Day of Migrants and Refugees 2021 is that we ought to work 'Towards an ever wider "WE"'.

He writes: 'We are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single "we", encompassing all of humanity.'

He goes on to say: "…we find many migrants and refugees, displaced persons and victims of trafficking, to whom the Lord wants his love to be manifested and his salvation preached."

Reflecting on this, I recall one of the initial shocks I received as a newly ordained priest. I started to visit parishioners extensively in their homes. The shock was to realise how many had not become real friends with their neighbours. It seemed that life for them was simply themselves and their

visiting families and friends. It did not really include in a significant way their neighbours. It was an "I" rather than a "we" mindset.

This fact became embarrassing when it became clear that one of the people on our parish social justice group was in this category. Yet the issues of this group included migrants and refugees policies in Australia.

We can take a national and international perspective on migrants and refugees. This is good. Yet, if our concerns do not start with our neighbours, so many of whom are migrants and refugees in Australia, then something is very wrong.

I have always appreciated the saying: "Think globally, act locally." Perhaps our contributions globally are limited. However, there is surely no limits to what we can do in our neighbourhoods. No doubt, the needs are great.

For example, the COVID-19 pandemic has necessitated a huge reduction on migrants and refugees intake into Australia. I hope that former levels will return and be increased as soon as it is safe to do so. At the same time, so many people residing in Australia whose families live overseas are worried about their loved ones too often living in very dangerous COVID hot spots.

Let us be encouraged by Pope Francis' message and show neighbourhood closeness to them in their vulnerabilities. Simple practical kindnesses can generate the "we" of our concern for them. May they not feel simply the "I" of facing their difficulties alone.

As Pope Francis prays in his Message: "Bless each act of welcome and outreach that draws those in exile into the 'we' of community and of the Church, so that our earth may truly become what you yourself created it to be: the common home of all our brothers and sisters. Amen."

Celebrating 500th Anniversary of Christianity in the Philippines & Santacruzan Festival

A yearlong celebration for the Filipino Catholic Community in the Archdiocese of Adelaide

On Saturday the 29th of May 2021 the Filipino Catholic Community came together to celebrate 500 years of Christianity in the Philippines combined with their annual celebration of *Santacruzan*. Approximately 2000 people participated in this combined celebration at different times during the day. The Filipino Honorary Consul, Mr Darryl Johnson, and Sr Nien Tran rsm, manager of the Catholic Multicultural Office, were among the invited guests. The celebration started around mid day with traditional food stalls, music, people sharing lunch, and welcoming each other in a very joyful atmosphere.

At 2pm two Scalabrinian priests, namely Fr Roger Manalo, parish priest of Mater Christi, and Fr Franco Lacanaria, Chaplain for the Filipino Catholic Community, concelebrated the Holy Mass with a Filipino priest from the Diocese of Port Pirie, Fr Harold Chicote Camonias, in a temporary built marquee at the parking space of Mater Christi Church. Fr Harold was invited to give an inspiring homily at the Mass. His main message was that our Christian Faith is a pure gift from God and not of our own merit. This God's precious gift is not for us to keep for ourselves but to share with others.



The Mass was celebrated in Tagalog and other dialects that serve as a medium of communication for the evangelisation of Christian Faith since the arrival of the Catholic missionaries from Spain and Portugal to the Philippines. The Mass attendees wore different national and native costumes from the different eras and times. The choir sang many hymns in different dialects of the Archipelago so beautifully.

After the Mass, Santacruzan festival began with dancing, singing, good cheers and the beauty pageant! Santacruzan is a religious beauty pageant held during the month of May, the month dedicated to the Virgin Mary in the Philippines. The festivity commemorates the search of the Holy Cross by Queen Helena and her son, the newly converted emperor Constantine the Great. After the Holy Cross was found in Jerusalem and brought back to Rome, there was joyful celebration for thanksgiving. Nine days of prayer (a Novena) in honour of the Holy Cross precedes the Santacruzan Festival. This festival has become







very much part of the Filipino tradition, where beautiful Belles are selected to participate in a colourful pageant, not for their looks alone, but for their embodiment of traditional feminine qualities, honouring their faith and their works for the common good.

2021 is a significant year in the spiritual lives of Filipino Catholics throughout the world.

Due to COVID-19 restrictions, the Catholic Bishops Conference was unable to arrange a synchronised celebration as originally planned. The Bishops finally decided that this Quincentenary Celebration of Christianity in the Philippines will occur on various dates, at various locations in different Catholic dioceses of Australia, celebrating wherever the community can gather.

A beautiful Jubilee Cross was blessed during the Mass in Adelaide, launching the year-long celebration. It will become a travelling Cross, symbolically linking the Filipino Catholics. This Jubilee Cross will travel to different Filipino community Mass locations at Salisbury, Noarlunga, Greenacres and Gawler over these next few weeks. Each of these Sundays there will be a celebration of Holy Mass followed by good food and festivities in true Filipino style! The 500th Anniversary will continue to be celebrated throughout the year culminating at Easter 2022.

By Fr Franco Lacanaria CS

Story by Yesy Sepulveda

Catholic Diocese of Armidale

When I moved to Australia, I was excited about all the beautiful things this country had to offer. However, everything was new to me. Nothing here reminded me of home. The food, the roads, the driving, the people, the language, the culture, even the sky seemed different to me and my new home was a completely different world.

I grow up in Medellin, the second largest city in Colombia and four years ago I left everything for love and moved to live with my husband in a rural area in NSW. I didn't speak English when I arrived and during my first two months I did not meet Latinos or people who spoke my language. In addition, I didn't drive a car and there is not any public transportation where I live, so when the excitement of the first few weeks passed, I began to feel the isolation.

However, one day I decided to tell my husband to take me to church. I was afraid because I did not know what mass would be like here, I did not understand English and I was nervous about not knowing the answer when someone spoke to me because my husband was not there to translate. Despite my fears, I decided to go in and when I opened the church door, something extraordinary happened, after several weeks I finally felt "AT HOME". When I talk about home, I mean that warm place that we go to when we are tired or happy, where we feel safe and loved. In that moment I felt God's presence and his welcome home.

My experience reflected in this story, made me think of the Message from His Holiness Pope Francis for this year's World Day of Migrants and Refugees and the theme, Towards An Ever Wider "We".

Many times, as humans we feel like we are separated by many differences. For example, when someone has a migrant or refugee background these differences can be more notable, and we even start to think of "them" as a separate body, (someone different from ourselves) but once you experience the love of God, these differences become an opportunity of learning and connection and we can realise that "We" are all children of God and "We" will always be welcome in his arms.

I have been very fortunate to have experienced this because that new world that I mentioned at the beginning of this story and all those walls that seemed to separate me from my new country disappeared and became an opportunity for me to grow and embrace others. This is why I now work with immigrant and refugee communities that constantly teach me that God's love comes in many ways and "We" are all in this journey together.





Story by Fr Paul Crotty

Catholic Diocese of Port Pirie



The theme chosen by Pope Francis for this year's Migrant and Refugee Day is "Towards An Ever Wider 'We'".

Here in the outback of Australia, in the opal town of Coober Pedy, the Catholic Community of Ss Peter and Paul was established in 1967. The remoteness of the place from law and bureaucrats, politicians and police, was an attraction for people who were looking for adventure and freedom. With the harsh beauty of the surrounds and the lure of quick riches many ventured to the opal fields of Coober Pedy.

The Parish has been and continues to be the face of many nations. From her earliest days, with peoples fleeing post war Europe in the 50s and the oppression of totalitarian states in the Eastern Europe, Coober Pedy attracted a fair share of people migrating to Australia.

The families coming from hardship were open to the challenges of life in Australia. In the outback, the challenges were somewhat magnified. With a strong streak of independence and resilience, the people made it work and continue to do so. They have shared a common experience which has galvanised them into a community. Their strength is that they have a great sense of the wider "We". Without the wide range opportunities of city life, eg education, sport, work, shopping, and the basic needs such as water and electricity and other services, the people have been very much hands on to make sure they, their families and their neighbours do not miss out. There is a healthy pride in who they are, where they have come from and where they are going.



Here Croatians, Serbians, Hungarians Greeks, Italians, Slovenians and others have been the foundation of the clubs,

associations and church life. In our Catholic parish, her peoples have been mainly Croatians and Italians. Filipinos, Indians and Sri Lankans have now been added to the mix.

As the Pope's message says, "The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer others, but only a single 'we', encompassing all of humanity."

The isolation and remoteness of Coober Pedy has helped people move from "aggressive forms of nationalism (cf. Fratelli Tutti, 11) and radical individualism" towards an Ever Wider We. Grievances and injustices in countries of origin, although real and painful, have been put to the side, in the challenges of a shared common experience in an isolated remote mining town. However, as with each of us, the journey Towards a Wider We requires a continual commitment and openness to the goodness of the other.

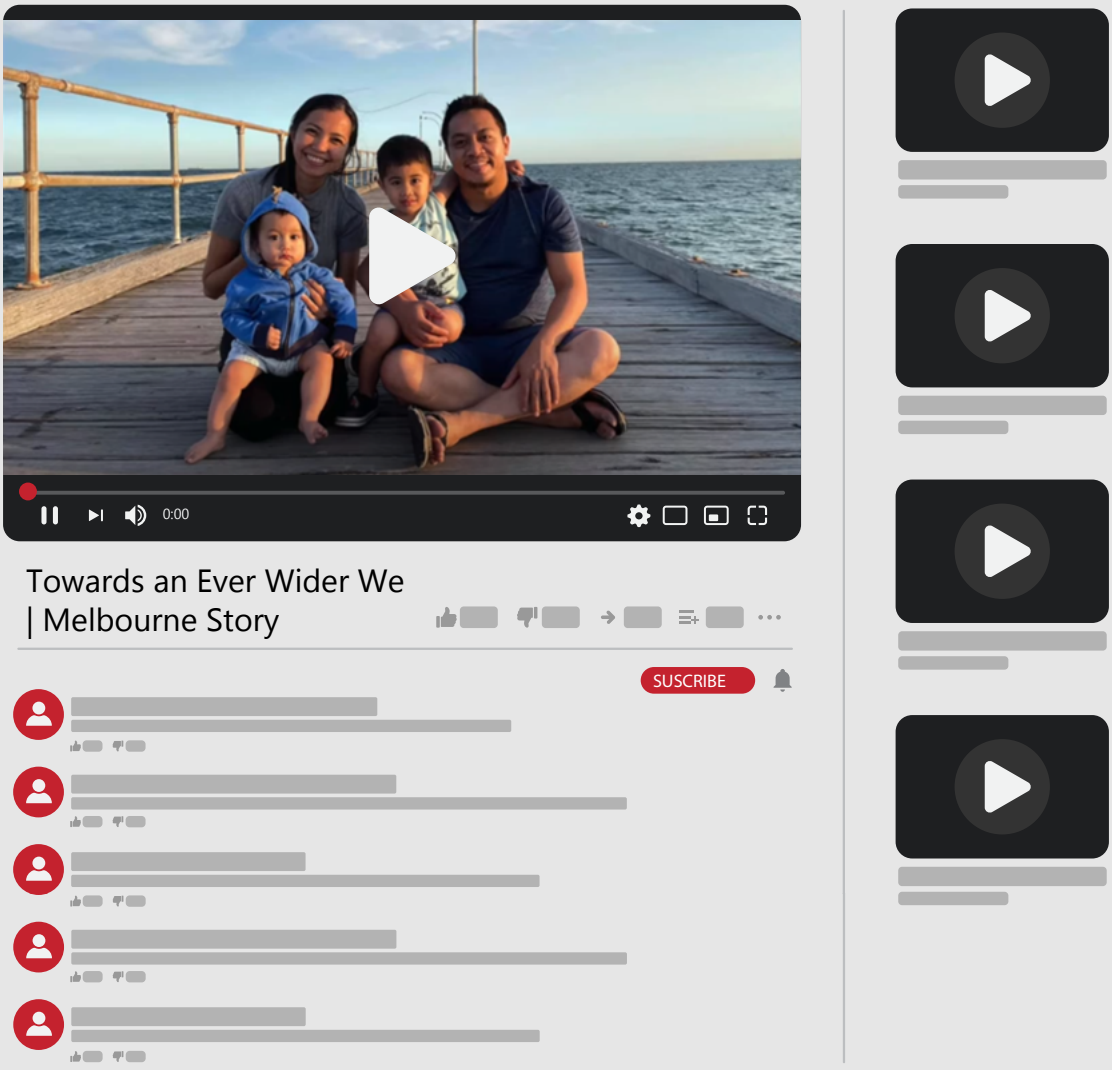
Our local parish has been enriched, over the years, with "the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter". Indeed, the underground church of Ss Peter and Paul was dugout in the 1960s by a host of volunteers from different nations and different religions. Its walls etched with the markings of manual labour, pick and shovel, are a testament in stone to the "Wider We" of the community.

The people of the nations have also embraced the outback Australian way of life, culture and language. It has made Coober Pedy a place full of characters, stories and legends – some of them true!

The parish life is not perfect nor is the community life. There have been times when ethnic and religious grievances have surfaced, and there has been regression to nationalism and individualism.

Also, in town there are many First Nation people. Some Aboriginal people are living and working in Coober Pedy and others wander in from the lands. At times, that mentality of "us" and "them" can easily be expressed in words and actions which fracture the community.

However, in a town in which we realise on a deeper level that we share a common humanity and very much need each other, there are healthy signs of "Towards a Wider We".


0:00
Towards an Ever Wider We
| Melbourne Story
SUSCRIBE

150 Days of Action for Refugees and People Seeking Asylum



In December last year Bishop Vincent Long, chair of the Catholic Bishops Commission for Social Justice, Mission and Service (who was himself a refugee) established *Catholics for Refugees*. This network brings together the many Catholic organisations and individuals supporting refugees and people seeking asylum in our country.

The network allows Catholic refugee supporters to inform and support each other and, in doing so, to help create a more compassionate and caring Australia for the vulnerable people who have come to our country seeking protection. https://catholicsforrefugees.org.au/

2021 is the year of Saint Joseph, who was also a refugee, and recently named by Pope Francis as Patron of Refugees. So, *Catholics for Refugees* is supporting a campaign, *150 Days of Action for refugees and people seeking asylum*, led by the Sisters of St Joseph and the Justice and Peace Office of the Archdiocese of Sydney. The campaign seeks to engage with Australians, advocating to change our attitude and policies towards those seeking our protection. The campaign includes a coalition of Catholic organisations and individuals supporting refugees in our community.

Bishop Terry Brady launched the campaign on 1 May, St Joseph's feast day. The campaign will conclude on the Church's World Day of Migrants and Refugees on Sunday 26 September.

For the past twenty years, many refugees and people seeking asylum in Australia have experienced inhumane and cruel treatment. After two decades, it is clear that Australia's treatment of those who come to us seeking protection needs to change. The campaign focuses on the tens of thousands of refugees and people seeking asylum who live in our community.

There are nearly 20,000 refugees who have been living in Australia for almost a decade, but who have only been given temporary visas. Many of these visas are expiring so these refugees are now being forced to re-apply for protection and will only receive another three-to-five-year visa. Under current policy they have no prospect of permanent re-settlement.

Since these people do not have permanent residency, they cannot apply to have their family members join them here. Such prolonged family separation impacts on people's physical and mental wellbeing. It affects their ability to integrate in Australia and, for many, it causes a breakdown in relationships with family members overseas. https://secureservercdn.net/198.71.233.72/9bn.ab6.myftpupload.com/wp-content/uploads/2021/07/Family-Reunion-Policy-Brief-June-2021.pdf

Finally, like the 'Biloela' family, there are about 10,000 people in Australia who are still struggling through a refugee application process, which has been condemned as unfair by the Australian Human Rights Commission. https://humanrights.gov.au/our-work/asylum-seekers-and-refugees/publications/lives-hold-refugees-and-asylum-seekers-legacy

Many of these individuals are unable to work and are left destitute without any Federal Government assistance other than a Medicare card. So, refugee support groups and charities must do what they can to help. But it is still insufficient and not sustainable.

Therefore the *150 Days* campaign is calling on the Federal Government to:

1. provide income support and a financial safety net for all people seeking asylum in Australia

2. end temporary protection visas and create a clear pathway to permanent residency, and

3. ensure access to family reunion for refugees and people seeking asylum in Australia

The campaign is raising awareness of the plight of these people in parishes, schools and social justice groups, holding vigils and writing to and visiting politicians seeking support for the campaign's proposed changes to Australia's policies.

The campaign has also launched a petition seeking wider support for its proposals and has prepared a video encouraging further action.

On 26 September, the campaign will take up Pope Francis' call for us to move "towards an ever wider we" by lamenting the exclusion of these vulnerable people from permanent protection in our country, from family reunion and from financial support when they are unable to work. And on this its last day, the campaign will issue a final call for action to re-dress this injustice.

Information on the key issues and other campaign resources are on the *Catholics for Refugees* website.

For more information please contact: Julie.Macken@sydneycatholic.org, Jan.Barnett@sosj.org.au or Susan.Connelly@sosj.org.au.



107th World Day of Migrants and Refugees
Sunday 26 September 2021
TOWARDS AN EVER WIDER "WE"

26th Sunday in Ordinary Time
Homily/Reflection
Num 11:25-29; James 5:1-6; Mk 9:38-43, 45, 47-48

Rev Stephen Hackett MSC
General Secretary
Australian Catholic Bishops Conference

One evening in late March last year, as the coronavirus pandemic took hold throughout our world, the Holy Father Francis stood in solitude in St Peter's Square in Rome. The scene was poignant. Though the normally crowded square was empty, its colonnade reached out as if to embrace the peoples of our suffering world and unite us all in prayer.

In a profound way, the Holy Father embodied all humanity as he prayed with us and for us that evening; though solitary, he represented us all, embracing in his person every woman and man. Reflecting afterwards on his experience of that moment, Pope Francis recalled, "I was in contact with the people. There was no moment in which I was alone …".

Eighteen months after that extraordinary moment of prayer in this time of pandemic, we are still struggling to control the spread of COVID-19 and we seem to be a long way finding a way out of its clutches, let alone a cure. Along with so much messaging in all sorts of media encouraging vaccination, mask-wearing, social distancing, and other safe practices, Ben Lee's song 'We're all in this together' has become a sort of anthem for these COVID-19 times.

The emphasis on our connection with each other, on the truth of 'we' that the pandemic has placed before us, stands in sharp contrast with the emphasis on the individual that has until now pervaded our times. Perhaps a grace of this time has been to remind us, to teach us anew, that each of us and all of us belong to a 'we' that is as wide as humanity.

This year, World Day of Migrants and Refugees urges us towards an ever wider 'we' in our attitude to the vast numbers of people who are at any one time traversing our world as migrants and refugees, towards an ever wider 'we' in our disposition to all people. It appears to be something of a human trait that we too often see differences that serve to exclude or divide rather than seeing what we share in common, which serves to include and unite.

Moses faces a situation of this kind in the first reading from the book of Numbers. Two men, Eldad and Medad, had not gone to the Tent of Meeting with Moses and seventy elders of the people. When the spirit came down on Eldad and Medad despite them not being enrolled with the seventy, they also began to prophesy. Some of the others took issue, but Moses responds by recognizing that Eldad and Medad have received the same spirit as the seventy elders; he doesn't accept the 'us' and 'them' distinction that is being put to him, but chooses a wider "we", stating, "If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all."

The first reading finds echoes in the gospel, where Mark recounts an exchange between Jesus and John. Some of the disciples of Jesus had seen a man who was not a disciple casting out devils in Jesus' name and they tried to stop him. Jesus corrects this response by seeking to expand the disciples' outlook to recognise that God's activity is not restricted to them and nor may they claim exclusive rights to it. Here is Jesus, like Moses who prefigured him, teaching the disciples to recognise an ever wider "we". Jesus isn't suggesting that being his disciple doesn't matter; his next words maker that clear: when anyone offers a disciple of Jesus something as simple as a cup of water to drink, it is being offered to Christ himself.

This will find a wider resonance near the end of Jesus' ministry where, in Matthew's gospel, "we" takes on its fullest meaning. There Jesus says to his disciples, "I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; …", and then explains to them that, "in so far as you did this to one of the least of these brothers [and sisters] of mine, you did it to me." Not for me; but to me. The ever wider "we" towards which we are called on this World Day of Migrants and Refugees, is a "we" which impels us to see Christ in every migrant and refugee, in every

person who is in need.
It is our failure to do so when we live self-centred lives that St James excoriates in the second reading. His words seem harsh and aren't easy to hear. Directed to Christians who have lost their way and are living only for themselves, St James points out bluntly that living for self alone – living for "me" rather than for "we" – is harmful personally and harmful to others. It is a way of living that stands in sharp contrast with Jesus, who has taught us and shown us the way of living God intended from the very beginning. And it applies to nations just as it applies to individuals, which is why Pope Francis has addressed his message for World Day of Migrants and Refugees this year, "first to the Catholic faithful and then to all the men and women of our world, to advance towards an ever wider "we"."

When the men and women of nations feel under threat from forces that seem beyond their control – pandemic, climate change, global economy, terrorism – it is easy to see why they retreat into a stance that is closed and defensive, and which excludes others – a sort of nationalist version of the individualism that makes people self-centred. Yet Jesus has shown us another way; the only way. It is a way that leads us towards an ever wider "we" by helping us see our world and its peoples as God sees us all and loves us all. It is a way that empowers us reach out and, in the words spoken by Pope Francis in the empty St Peter's Square all those months ago, "to create spaces where everyone can recognise that they are called, and to allow new forms of hospitality, fraternity and solidarity".

Prayers of the Faithful for Refugee and Migrant Sunday

For our Church.
Inspired by Pope Francis, may we be faithful to the catholic and inclusive vision of God's diverse family. Let us pray together in hope:
Gracious God, hear our prayer.

For the leaders of our world.
May they widen their tents to embrace all who are suffering, and all who seek a safe place of shelter. Let us pray together in hope:
Gracious God, hear our prayer.

For those who live on the peripheries of our societies. May we become real friends with our neighbours and mutually share our gifts with each other. Let us pray together in hope:
Gracious God, hear our prayer.

For our local communities.
May we discover an ever-wider 'we', as we think no longer in terms of 'them' and 'those', but only 'us'. Let us pray together in hope:
Gracious God, hear our prayer.

For the lost or excluded, the rejected or discarded. May they know the Good News of Jesus Christ through our efforts to encounter each other and to build communion in diversity. Let us pray together in hope:
Gracious God, hear our prayer.

For all who have died, especially while in transit or living far from their loved ones.
May they enter the new Jerusalem where all peoples are united in peace and harmony. Let us pray together in hope:
Gracious God, hear our prayer.

Catholic Organisations

Local

Archdiocese of Adelaide
Multicultural Office Archdiocese of Adelaide
Manager: Sr Nien Tran RSM
Catholic Diocesan Centre, 39 Wakefield
Street, Adelaide SA 5000
Tel: (08) 8210 8210
Fax: (08) 8223 2307
Email: multiculturaloffice-sec@adelaide.catholic.org.au
Web: adelaide.catholic.org.au

Archdiocese of Brisbane
Evangelisation Brisbane
Executive Director: Dcn Peter Pellicaan
GPO Box 282, Brisbane Qld 4001
Tel: (07) 3324 3440
Email: eb@bne.catholic.net.au
Web: evangelisationbrisbane.org.au

Archdiocese of Melbourne
Episcopal Vicar, Migrants and Refugees
Mons. Joselito Cerna Asis EV
486 Albert Street
East Melbourne VIC 3002
Tel: (03) 9926 5677
Email: info@cam.org.au

Archdiocese of Perth
West Australian Catholic Migrant and Refugee Office
Director: Dcn Greg Lowe
PO Box 3075, Perth WA 6832
Tel: (08) 9220 5950
Email: wacmro@perthcatholic.org.au
Web: wacmro.perthcatholic.org.au

Archdiocese of Sydney
Catholic Immigration Office
Episcopal Vicar for Migration:
Very Rev Roland Maurer EV
Manager: Kylie Cullen
Catholic Immigration Office,
Polding Centre Level 12,
133 Liverpool Street, Sydney NSW 2000
Tel: (02) 9390 5923
Fax: (02) 9264 6022
Email: immigration@sydneycatholic.org

Diocese of Armidale
Ministry to Migrants
Contact: Fr Paul Aguilar
PO Box 5002 South Tamworth NSW 2340
Tel: (02) 6765 9543

National

Australian Catholic Migrant and Refugee Office
National Director: Fr Khalid Marogi
GPO Box 2720, Canberra ACT 2601
Tel: (02) 6201 9848
Fax: (02) 9012 0866
Email: info@acmro.catholic.org.au
Web: acmro.catholic.org.au

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Diploma in the Pastoral Care of Human Mobility



Beneficiaries: pastoral agents and beneficiaries of the migrant ministry (migrants, refugees, desplaced people, victims of human trafficking, seafarers, and their families).

www.simieducation.org

diplomaonline@simieducation.org

Notes

WORLD DAY OF MIGRANTS AND REFUGEES

Produced By:
Fr Khalid Marogi
Louis Barcelona

Australian Catholic Bishops Conference
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Bishops Commission for Evangelisation, Laity and Ministry
GPO Box 2720, Canberra ACT 2601
www.acmro.catholic.org.au

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