

Share the
Journey ✱
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“WE MUST STRIVE
AND ASK FOR
THE **GRACE**
TO CREATE A CULTURE
OF **ENCOUNTER**
THAT RESTORES
TO EACH PERSON
HIS OR HER OWN
DIGNITY”

Pope Francis

“**PRAYER**
WITHOUT **ACTION**
IS NO PRAYER AT ALL”

St Theresa of Kolkata,
Caritas Internationalis
patron saint



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 **Caritas**
Internationalis





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WILL YOU SHARE THE JOURNEY?

Wednesday 27th September 2017 is the launch date for Caritas' global campaign – **Share the Journey**.

Our two years of campaigning will embrace Pope Francis' call to join the 'culture of encounter' – to make a positive difference to everyone with experience of migration.

As a worldwide family, Caritas will encourage people to rethink their preconceptions, by bringing migrants, refugees and communities closer together to change hearts and minds.

This Campaign Action Pack will help all Caritas Member Organisations successfully mount their campaigns at the community level. It is a tool to be used as a major opportunity for global solidarity with migrants and refugees and we really hope your Caritas organisations will join with us making a positive impact.

POPE FRANCIS IS SHOWING US THE ROUTE

"Migrants are our brothers and sisters in search of a better life, far away from poverty, hunger, exploitation and the unjust distribution of the planet's resources which are meant to be equitably shared by all."

Pope Francis sums up so much when he talks with deep humanity about migration. His words and actions have shown us the way.

Leading by example, the Pope washed the feet of 12 refugees – Muslim, Hindu, Coptic Christian and Catholic. "We are children of the same God," he said. Tears streamed down the refugees' cheeks. They had been welcomed.

Pope Francis went to Lampedusa soon after hundreds of migrants had drowned off its shore. He gave hope and comfort. He went to Greece, returning with three Syrian refugee families. Together, they have shared meals at his home. They too have been welcomed.

On Mexico's border with the United States, Pope Francis called forced migration a "human tragedy." He named people who help migrants, "the beating heart and the accompanying feet of the church that opens its arms and sustains."

Pope Francis is lighting up the path for us, illuminating our journey to creating his 'culture of encounter,' a culture of welcome.



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WHAT WE WILL DO AS THE GLOBAL CARITAS FAMILY

As we know, our goal is promoting Pope Francis' 'culture of encounter' by **increasing the spaces and opportunities for migrants and local communities to meet, talk and take action**. We must be welcoming and speak up for the rights of migrants.

We want everyone with a migration experience to share the story of their journey – from **migrants** themselves, to people who live in **communities** where migrants **leave from, pass through or arrive and settle**.

More people will hear and understand the reasons **why** people migrate and its **human** basis. Caritas firmly believes that positive encounters not only contribute to changing the debate around migration, but also counter fear, racism and xenophobia.

We will encourage everyone to **listen**, because migration has many causes. These can be **economic**, such as moving to find work, or **social**, like reuniting with family members. **Political** or **environmental** reasons - war, persecution or difficulties with the natural world - also prompt people to move.

Whatever the cause, migration has an impact on the **place and the people left behind**, the **place of transit** and the **place where people eventually settle**.

KEY CAMPAIGN DATES

July to September 2017 – we will create and share campaign resources and in August we will launch a dedicated campaign website.

Wednesday 27th September 2017 – we will launch the campaign with the support of Pope Francis.

February 2018 onwards – we will advocate at the intergovernmental negotiations preparing the UN Global Compacts.

The week of 20th June 2018 – we will take part in a Global Week of Action around World Refugee Day. **Have your campaign actions ready!**

September 2018 – we will be present at the UN, where the two Global Compacts on Migration and Refugees will be adopted.

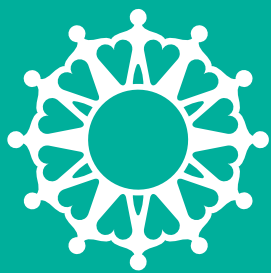
Late 2019 – we will close the Share the Journey campaign.



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OUR ADVOCACY JOURNEY TO THE UN GLOBAL COMPACTS

Caritas has started advocating for the best outcome possible in negotiations among national governments, which will agree on two new UN Global Compacts. They are non-binding but important formal agreements – one for migration and one for refugees – which governments will sign to bring about more humane and coordinated systems for legal and safe migration as a response to the flow of people.

The decision to create the two UN Global Compacts came out of the UN's first-ever summit on migrants and refugees, held in New York in September 2016. After a phase of consultation and negotiation, the two Compacts will be adopted in September 2018.

The Global Compact on Refugees is following a roadmap designed by the UNHCR – the UN's High Commissioner for Refugees. Civil society organisations (including Caritas) will be able to comment on the progress at specific meetings between February and July 2018.

The International Organisation of Migration (IOM) will lead the development of the Global Compact on Safe, Legal and Responsible Migration. Again, civil society organisations will be able to raise their concerns. The aim is to have no grey areas between the Compact on Refugees and the Compact on Migration.

It's going to be a challenge to find agreement between all the countries involved – and then there is of course the question of implementation, of holding countries accountable to what they have signed up for.

Caritas Internationalis has observer status at preparatory conferences at the global level and can make written and oral statements. National Caritas Member Organisations and Regional Secretariats can also participate from different angles and levels. Caritas, the Catholic Church and other faith-based organisations will do all they can to influence the shaping of these important new Compacts.

Crucially, the Compacts should be in line with the Sustainable Development Goals and what they say about migration. Caritas monitors progress towards the achievement of the SDGs and will bring this experience to the two new Global Compacts. Justice, fairness, compassion and legal protection for the poor and marginalised will remain Caritas' guiding principles.



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WHAT DOES SUCCESS LOOK LIKE?

Our campaign team will capture and track progress over time at an international, national and local level, using different types of measures.

An **activity** measure captures how much has been done by counting campaigning activities at the local, national and international levels.

An **output/outcome** measure captures how well campaigning efforts have worked by measuring changes in attitude or behaviour.

An **impact** measure captures achievement by demonstrating the long-term effect campaigning has had in relation to targets.

Caritas Members will agree themselves what success looks like and how to measure it. They are encouraged to decide on quantitative as well as qualitative metrics that meet their actual campaigning needs.

This may involve counting how many dinners with migrants have been eaten, how many community-level Caritas centres have given language lessons, or have written to their government about migration. As far as the UN Global Compact process is concerned, Caritas Internationalis will monitor national members' participation in the process (see Speaking Up Activity No. 2).

To measure attitude or behavioural changes, **positive feedback on engagement** will be used as an indicator. This feedback could include positive stories of encounters

involving migrants, results from a local Caritas centre that has set up a group in support of a migrant family or what happened at events held with migrant ambassadors and young people.

Caritas Internationalis can keep count of how many Caritas Member Organisations have taken part in activities. In turn, Member Organisations should record how many community-level organisations participated in what actions. At the grassroots, we would like community-level organisations to track activity numbers and their impact.

We really value how the campaign will make a difference in all kinds of settings. So, it would help us if records of changes and actions could be kept at the local, national, regional, national and international levels. This gives us a clear trail of activity. There's a Feedback Form in Annex C for you to use to send us your information about what you've been doing. Please send it to sharethejourney@caritas.va



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DECIDING WHAT YOU WILL DO

Having your own Campaign Action Plan – which works for you as an individual Caritas Member – is crucial. You know best what fits in your organisation and your community.

We have created activities for you to undertake, and given you a guide to coming up with your own activities. **Start thinking now - your campaign actions need to be ready for the Global Week of Action in June 2018!**

So, first decide how to draw up your own Campaign Action Plan:

What do you want to achieve?

Do you want to raise public awareness about the campaign or a specific issue? What resources can you draw on – good community outreach? How can you sign up and manage the expectations of volunteers?

What is your campaign action?

Does it fit with the target groups you have identified? Does it connect with trends in your community, such as the arrival of new migrants? Have you created a communications plan using the campaign toolbox?

What practical issues are important?

Are there people you can motivate, or organisations that can give you space or technical support? Are legal, security, health and safety issues covered? Can you record your actions?

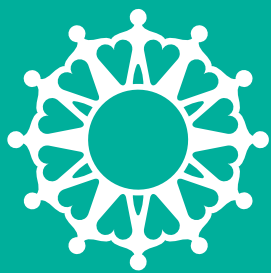
When should you start planning an event?

Have you decided on the date for your campaign event, working backwards to give yourself enough time? Have you created a communications plan, maximising the campaign logo and slogans?

Have you recruited a Migrant Ambassador to promote your plan?

Can you identify an influential person who has directly experienced migration? Will they share a story of how a positive encounter made an impact on their life? Can you grow your campaign with inspiring stories? There's more information on Migrant Ambassador actions in the [Activities section](#).

Once you've created your Campaign Action Plan, please send it to us at sharethejourney@caritas.va



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ACTIVITIES - UNLEASH YOUR CREATIVITY! MAKE YOUR OWN!

If you'd like to develop your own campaigning ideas and actions, why not organise a brainstorming session?

Who should you invite?

You should reach out into your community as widely as possible. It's what the 'culture of encounter' is all about. Different perspectives will help you understand how the wider public feels about migration, and how Caritas can help bring social cohesion and a positive welcome.

Getting started

Think about a new location for your meeting. A change of scene, such as a park, may help free and creative thinking. Begin by asking people to come up with campaign actions and to write them down – silently.

Some practical tips

When people describe their actions, don't say no. The wackiest idea may be the best – keep an open mind! Create a mood board, or ask people to draw what the Share the Journey campaign means to them.

Set a time limit to encourage focus – as little as 30 minutes. After you've produced as many ideas as possible, go back and spend more time thinking about what will work.

Choosing the best idea

Encourage open discussions and involvement. Think about:

- Impact - What do you want to achieve? Which ideas will work?
- Organisation - What do you need to put your idea into practice?
- Creativity - Can something unexpected have a big impact?
- Cooperation - Can you pool resources for more impact?
- Reach out - How can you get to the most people possible?
- Danger - Could any of your ideas go wrong? What are the risks?

Put it into action

It's time to draw up your Campaign Action Plan. Any good ideas you can't use now should be kept in a repository of ideas, for use another time. Good luck! **You need to carry out your actions by June 2018!**



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ACTION SHEETS FOR ACTIVITIES

We've divided activities for the Share the Journey campaign into three thematic areas – **speaking up for migrants, offering welcome and promoting a 'culture of encounter'**. We also have activities involving Migrant Ambassadors and suggestions to help you design your own activity. We also have tips on the best target audience for your Member Organisation to approach at community-level.

Our main week of action is in June 2018.

Please fill in the Feedback Form in Annex C to send us your actions at sharethejourney@caritas.va.

ACTIVITIES WITH MIGRANT AMBASSADORS

How to get started

A Migrant Ambassador is an especially notable or credible person who advocates for the Share the Journey campaign. They would advocate for respecting the law on child migrants, for treating migrants with dignity and so on. Migrant Ambassadors could be musicians, actors, athletes or other supporters who are willing to devote time to the campaign.

Some practical tips

Migrant Ambassadors can publicly promote the aims and messages of the Share the Journey campaign, while explaining their

involvement with Caritas. It's a double bonus. Migrant Ambassadors obviously must be properly briefed so as to be able to fully advocate about migration. It's important to consider if you need a waiver to be signed by the participants in your activity so that you comply with the law in your country.

What are the benefits?

Migrants will respond positively when they see a respected person standing up for them. People who are fearful of change in their community may open their minds to the 'culture of encounter.'

What is the best audience?

The best audience for activities with Migrant Ambassadors is adults and young people at a national level. However, Migrant Ambassadors can also do a lot of positive work in the parish or diocese.



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ACTIVITIES SPEAKING UP FOR MIGRANTS

SPEAKING UP ACTIVITY NO.1

Set up a group to write a mission statement to use in educating and raising consciousness about migration

How to get started

Gather a diverse group of people – from church officials to youth leaders to migrants – who have personal experience to contribute.

Look at what is being said about migration and its effect and list the needs of people in your community and of migrants. Use Scripture and Catholic Social Teaching for inspiration and write a mission statement.

Some practical tips

Expand any existing statements with new findings from your group. Invite your national Bishops' Conference to write one.

Having a vision could help drive people towards embracing and celebrating diversity and educate them on migration.

What are the benefits?

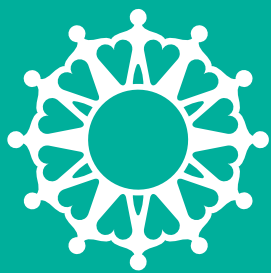
The focus of a mission statement will make it clearer how best you can make social cohesion a reality.

What is the best audience?

This activity is best for parish and diocese levels with adults and young people. National

Caritas Member Organisations are better placed to work with their respective Bishops' Conferences.





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ACTIVITIES SPEAKING UP FOR MIGRANTS

SPEAKING UP ACTIVITY NO.2

Creating forums to advocate for migrants' rights

How to get started

If your Caritas Member Organisation has an advocacy programme you can get involved in. If there isn't one, you can start one. You can analyse policies from the Caritas perspective of human dignity and aim to write to – and meet – members of your national legislature.

Some practical tips

You can set up spaces where people affected by policies can speak, or organise discussions with policymakers and government officials.

What are the benefits?

You can work with your national Caritas to advocate directly with your government to ensure it participates in the process creating the UN Global Compacts for Migrants and Refugees.

You can also contribute to the political advocacy work of Caritas Internationalis by contacting the CI Advocacy Officer for Migration, Maria Suelzu at suelzu@caritas.va.

What is the best audience?

This activity works best at the national and international levels with adults.





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ACTIVITIES SPEAKING UP FOR MIGRANTS

SPEAKING UP ACTIVITY NO.3

Use the power of prayer to sensitise other people to take action

How to get started

Following Pope Francis' call to go to the peripheries, you can collect stories from people who have experienced migration and create prayers or lead meditation groups.

Some practical tips

You can ask parish permission for a prayer group or liturgy team and research papal encyclicals, apostolic letters, reflections and pastoral resources on migrants for inspiration.

You can invite migrants to come and pray at Sunday Mass.

What are the benefits?

Jesus commanded, 'You shall love your neighbour as yourself.'

By praying like this at Sunday Mass, you rekindle an idea in people's hearts and minds that this invitation by Jesus is a concrete, viable future.

Pay special attention to listening.

What is the best audience?

This activity works best at the parish and diocese level with adults and young people.





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ACTIVITIES – OFFERING WELCOME

WELCOMING ACTIVITY NO.1

Invite a migrant to share a meal and conversation

How to get started

Many relationships can start over a meal, when the valuable time together builds bonds and understanding. You can ask the nearest migrant centre to put you in touch with people if there are no migrants in your community.

Some practical tips

Think about how to invite newcomers. Ideally, both you and your guests can prepare a dish each, or cook together, so the stories of diversity multiply!

What are the benefits?

Migrants may feel lonely or homesick, so sharing food will help them feel welcome. It will allow both the host and the guest to establish a firm relationship.

What is the best audience?

This activity works best at the parish or diocese level with adults.





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ACTIVITIES – OFFERING WELCOME

WELCOMING ACTIVITY NO.2

Volunteer at a community group interacting with newcomers

How to get started

If you wish to make your encounter with migrants a regular action, volunteering is a good route. It creates bridges of welcome and trust where migration and the language around it have previously produced fear and suspicion.

Some practical tips

Your church buildings should be welcoming, with clear signs, preferably in migrants' languages. Provide as much welcoming encouragement as possible by inviting migrants and members of minority ethnic groups to attend special services – around World Refugee Day during the Global Week of Action, for example. Think about if you could host a drop-in centre or toddler group.

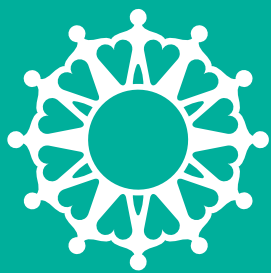
What are the benefits?

If your community has no group working with newcomers, this could be a very successful action for you. Offering adult literacy sessions or teaching computer skills will demonstrate your welcome.

What is the best audience?

This activity works best at the parish and diocese level with adults, young people and children.





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ACTIVITIES – OFFERING WELCOME

WELCOMING ACTIVITY NO.3

Develop formal structures to help in the settlement and integration process

How to get started

There are concrete ways to help migrants in your community, from providing them with their basic needs to giving a migrant family a private sponsorship.

Some practical tips

When migrants pass through or settle in your community, they need to know how to access education, how public transport works, where to look for a job and where hospitals with facilities open to migrants are.

What are the benefits?

Giving migrants easy access to this essential information will show them how much you are welcoming them by offering practical support. It helps build bridges too, and promotes the culture of encounter when one person gives to another, who gratefully receives.

What is the best audience?

This activity is best at the parish and diocese level with adults.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.1

**Bring migrants and local youth together to
make their voices heard**

How to get started

Young migrants’ use of social media to mobilise and make their views known can play a vital role in national migration policy debates.

It can also bring them together with local young people as you can encourage them to share their experiences and challenges. They can make a dynamic contribution to building inclusive and peaceful societies by helping them organise talks and debates in schools, colleges and youth groups.

Some practical tips

To harness young people’s understanding of new technology and media, you can invite them to share their experiences of migration through online photo-sharing tools. You can help them extend their skills into online organising and public speaking.

What are the benefits?

If you include young people in all stages of the activity, it will be more effective and relevant. You may be able to build on other activities and not have to create separate youth events. Their involvement is key.

Please remember that you must meet any legal requirements for working with young people.

What is the best audience?

This activity works best at the parish and diocese level with young people.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.2

Create “human libraries” and “living books”

How to get started

A “human library” is a wonderful way of connecting with migrants and refugees as “living books” to tell their stories. You can contact local agencies working with migrants and ask if they’re willing to participate. If language could be a barrier, you can use images to tell a story or find an interpreter.

Some practical tips

Migrants can share inspiring stories, ideas or pictures of their lives, which stir people’s imagination and emotions. Special “living books” days challenge stigma and discrimination.

What are the benefits?

Refugees and migrants can create vivid images of their migration journey and leave listeners with an impression that lasts long after their story is finished. The ‘culture of encounter’ will benefit hugely from bringing people together to speak about and listen to human experiences.

What is the best audience?

The activity works best at the parish, diocese and national levels with adults and young people.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.3

Organise language courses in your neighbourhood

How to get started

If you know migrants with little knowledge of your language and are willing to teach them some, this initiative is right for you. You can start voluntary language classes – important spaces to establish social participation and to promote the ‘culture of encounter.’

Some practical tips

Teaching migrants the basics of the language spoken in your country doesn’t necessarily require specific skills, just a desire to help and a smile. Give both teachers and students a big welcome to boost their confidence.

It can be really enjoyable – you can pick out local events or stories for lesson plans, creating a communal sense of belonging. And it’s fun to share knowledge, as well as to receive it.

An upcoming local fair could provide inspiration for a speaking lesson. The opening of a new shop could form the basis of a writing lesson.

What are the benefits?

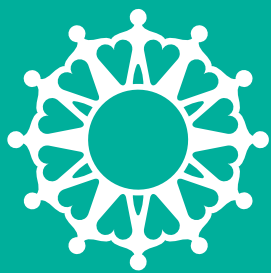
Being unable to communicate in the local language is a huge barrier to social inclusion,

in terms of interacting and also finding work. If you hold classes in a local parish property and recruit as many volunteer teachers and migrant students as possible, you will find your ‘culture of encounter’ spreads exponentially!

What is the best audience?

This activity works best at the parish and diocese level with adults.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.4

Initiate a community arts project

How to get started

You can set up your own arts project or use an existing one to help promote the Share the Journey campaign. You could put on a theatre play, start a music group or create a photography exhibition. Local schools could also be involved to help widen the migration debate. You will find a lot of excitement out there!

Some practical tips

Whatever art form you choose, make storytelling central and use it to steer conversations towards new perspectives on migration to promote the ‘culture of encounter’.

Writing, video, audio, comics, photography and drawing can all be powerful tools for migrants to share their stories.

What are the benefits?

This activity moves beyond any constraints imposed by language as you can use non-language based activities to help people come together, make sense of events and build their confidence in each other as creative citizens.

What is the best audience?

This activity works best at the parish and diocese levels with adults and young people.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.5

**Engage diaspora communities in
development and bringing change**

How to get started

If you’d like to work with diaspora groups, you could start off with identifying appropriate partners and exploring setting up small business enterprises in both the host and home countries. Then you can also advocate for fair trade agreements. Consider organising events around the Convention for Migrant Workers.

Some practical tips

Approach any existing diaspora organisations with an especially warm welcome. Explain to them what the ‘culture of encounter’ is and make it clear that you want to work with them in an inclusive manner, as their partners.

What are the benefits?

Diaspora organisations serve as bridges between home and host countries. Some already have structures in place, which you can harness to successfully promote the ‘culture of encounter’.

What is the best audience?

This activity works best at the diocese and national levels with adults and young people.





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ACTIVITIES – PROMOTING A ‘CULTURE OF ENCOUNTER’

ENCOUNTER ACTIVITY NO.6

**Reach people who are thinking of migrating
- or those who have returned – to create
change where they live**

How to get started

People who are contemplating migrating, and returnees with direct experience of the journey, can broaden the scope for positive change by bringing their voices to the discussion. They can highlight the problems and also the pitfalls.

So, if you'd like to work with them, one focus may be on making life and the land in rural communities more viable. Encounters with young people who feel there is nothing for them at home, or with returnees who can't find work, could benefit your campaign with the honesty they bring.

Some practical tips

Events around stewardship and caring for our common home may be a very good place to start – as may be actions around food security. These issues reach everyone very directly. You could set up a group looking at how to help communities thrive where they live now by managing the environment sustainably.

What are the benefits?

Actions around caring for and regenerating

our common natural resources can bring hands-on involvement and enthusiasm as well as direct results. National policies on the ownership and rehabilitation of degraded land often start locally – you can bring change at a variety of levels. Young people especially can be inspired by the direct benefits to them, which could help them stay at home.

What is the best audience?

This activity works best at the diocese and the national levels, with adults and young people.





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LANGUAGE GLOSSARY

Human is the most important word to remember when encountering or discussing people who migrate. Sometimes, however, you may come across legal or other terms, which it may be helpful for us to clarify.

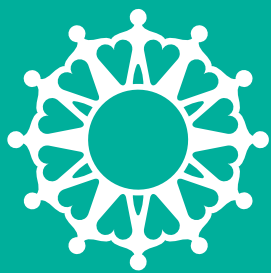
Migrants – To Caritas, a migrant is a person on the move, who needs accompaniment, support and protection. We use this broad term for migrants in our campaign. They may be refugees, or asylum seekers. They may be internally displaced within their own country by a conflict or a natural disaster, or may have moved to seek work. They may be adults or children, on their own or with their families. They may have been trafficked.

Forced migration - Migration where an element of coercion exists, such as threats to lives and livelihoods, either natural or human made.

Internally Displaced Person - Someone who has been made to leave where they live but has not crossed an internationally recognised border.

Refugee - According to the 1951 UN Convention, a refugee is an individual who “owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion” fled the country of nationality.

Human trafficking – The UN defines this as the recruitment, transportation, transfer,



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harbouring or receipt of people by force or deception, with the aim of enslaving and exploiting them for profit. It is a fast-growing global crime. Trafficked people are often abused.

Smuggling – This means getting money or other material benefits from the process of illegally entering a person into a country where they do not have the legal right to be.

Beneficiaries of subsidiary protection - People who do not qualify as refugees under the 1951 criteria but are nevertheless in need of protection.

Unaccompanied children - Children under 18 who are not being cared for by a parent or someone legally responsible for them along their migration journey.

Non-refoulement - A principle enshrined in the 1951 UN Refugee Convention and its 1967 Protocol. It states that “No Contracting State shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where their life or freedom would be threatened on account of race, religion, nationality, membership of a particular social group or political opinion”.

Safe and legal channels - These provide people in need of international protection with a safe and legal way to enter countries, such as humanitarian corridors and family reunification schemes.

Resettlement - The safe and legal travel of people in need of protection from a country

where they have sought asylum to a third country, which has agreed to grant them refugee status. Resettlement is one of the durable solutions envisaged by the United Nations High Commissioner for Refugees (UNHCR) when neither returning home nor settling in the initial arrival country are viable. Less than 1% of the global refugee population is resettled every year and only around 30 countries currently accept refugee resettlement.

Humanitarian Visas - Temporary visas, which allow access to a country for the purpose of seeking asylum. They allow their holders to travel safely, when countries are willing to welcome them.

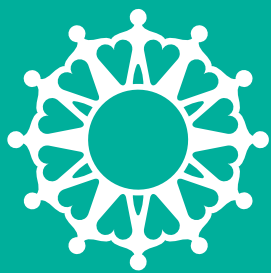
Family Reunification - Allows family members to safely and legally travel to join their relative, who has obtained protected status in a specific country.



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ANNEX A - THEOLOGICAL AND PASTORAL REFLECTIONS

FOR A NEW CULTURE OF ENCOUNTER AND SHARING

Every encounter is an experience of otherness. It begins with recognising that our humanity is made up of different faces, stories and cultures. We carry this diversity within ourselves, while being united by the same dignity.

The violation of human dignity, a founding value of the person, has unfortunately happened throughout the history of humankind. It is the most serious evil and the origin of many other evils - from poverty to exclusion, from hoarding of resources to the accumulation of enormous riches in the hands of a few, from violence to wars afflicting millions of human beings.

Otherness and dignity are integral elements of God and of the human person. God is not God and humanity is not really human without the experience of difference and relationship. And every person has got a dignity because they are part of the deep truth of God.

In the Bible, from the first tale of Genesis, God created humanity in his image, male and female. "God created Man (understood as humanity) in his own image, in the image of God he created him; male and female he

created them."¹ Here we see the encounter with God, the Other par excellence, with his creatures. God gives the same dignity of belonging to Him to all of humanity. He also gives the great gift of relationship in diversity.

In the story of Cain and Abel, the Holy Scripture reveals the origin of the fear of the other in the inability to understand and cherish differences.

All the Scripture calls on us to overcome this fear, learning to welcome difference as richness and opportunity. Fleeing from the other is like fleeing from oneself. Indeed, the relations between God, humanity and the earth are closely interconnected and determine our personal identity.

All human beings are children of God, and this ontological fact is at the basis of the conviction that the person does not exist in solitude. A human being needs help. They live in relation with the other. We are not only an "I" but also a "we" and fulfil ourselves as persons within a concrete community.

In the Bible, there are many faces of foreigners and strangers. They are not a homogenous group. They can be slaves or free people. Among the foreigners, there are poor people without land, people who do heavy work, slaves and even well-off people.

1 - Gen. 1, 27.



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The Bible is attentive to their fate and affirms continuously that the Law of God is equal for everyone. Both the people of Israel and foreigners are invited to put the word of God into practice. Being children of God is a gift and a responsibility. In many passages of the Old Testament, God empathises with the precarious condition, peril and oppression of the stranger, the orphan, and the widow. “[..] nor will you strip your vineyard bare, nor pick up the fallen grapes. You will leave them for the poor and the stranger”². The Scripture equates the condition of the needy brother to that of the stranger and the guest: “If your brother becomes impoverished and cannot support himself in the community, you will assist him as you would a stranger or guest, so that he can go on living with you. Do not charge him interest or loan, but fear your God, and let your brother live with you. You will not lend him money on interest or give him food to make a profit out of it.”³

The most important commandment in the Torah says: “You must not infringe the rights of the foreigners or the orphan, you must not take a widow’s clothes in pledge”⁴; do not oppress him⁵, but instead welcome him and love him as we love ourselves. “You will treat resident aliens as though they were

native-born and love them as yourself.”⁶ This love implies a relationship of equal dignity, that recognises the face of the other as familiar, which knows how to take on board the concerns, nostalgia, hopes and dreams typical of every human person.

Abraham welcomed three unknown men at the Oak of Mamre. He ran to them and looked after them. Only later did he realise that it was the Lord himself who had come to visit him. For this reason, Paul, in his letter to the Hebrews, says: “Continue to love each other like brothers, and remember always to welcome strangers, for by doing this, some people have entertained angels without knowing it”⁷.

This is not just about hospitality and temporary aid. The Word makes us understand that if we do not know how to welcome the migrant and love him like one of us, deep down we are not welcoming our own identity and belonging. God, who is at the basis of human relations, because “I am Yahweh your God”⁸ reminds the people of Israel continuously that they themselves were slaves of Egypt and that God freed them from that slavery: “Remember that you were once a slave in Egypt, and that Yahweh your God brought you out of there with mighty hand and outstretched arm.”⁹ Ignoring the tragedy of precariousness and the suffering

2 - Lv 19,10; 23,33; Dn 24,19-22 (The New Jerusalem Bible. Study Edition, London, Darton Longman & Todd Ltd, 1994).

3 - Lv 25, 35-37. And in Dt 15, 7: “There will be no poor among you. In any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother.”

4 - Dt 24,17.

5 - Ex 23, 9.

6 - Lv 19, 34.

7 - Heb, 13, 1.

8 - Lv 24,22.

9 - Dt 5,15; 15,15; 16,11-14.



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of migrants in foreign countries means for Israel not only ignoring its own past, but also God's action of salvation. Even today we have experiences of being foreigners, because everyone, even in their own country, has been a stranger at some point.

The stories of the Patriarchs, starting from Abraham, who left his house and went to the country of Egypt and then lived as a foreigner in Canaan and Gerar, and finally in the Philistine country, are stories of encounter and welcome, made up of respect, generosity and esteem. The Prophets and Psalms embrace the commandments of the Torah regarding strangers: "Yahweh says this: Act uprightly and justly; rescue from the hands of the oppressor anyone who has been wronged, do not exploit or ill-treat the stranger, the orphan, the widow; shed no innocent blood in this place."¹⁰ The spirituality of the Psalms underlines this love of God for strangers and leads the person praying to consider themselves always as a stranger in front of God, in need of help and of his hospitality. "Yahweh, hear my prayer, listen to my cry for help [...]. For I am a stranger in your house, a nomad, like all my ancestors."¹¹

This prayer from the Psalms becomes a choral prayer, of all people, with the birth of Jesus, son of God, and the announcement of the good news of God to all people.¹²

Jesus fulfilled the commandment of love for entire humanity with his life, death and resurrection.

Not by coincidence, Jesus was born at the "periphery" of the Empire. He had the experience of a humble family and was forced to migrate to Egypt to escape persecution. Even in his land, at the start of his mission, Jesus had to face hostility and incomprehension on the part of his people. In a real family, he learnt to earn his living with his own sweat, to make gestures of solidarity to help and heal the wounds of the people of his time. Jesus' path does not stop at the people of Israel, but goes towards poor people, those far away, strangers. Through them he announces and lives the Kingdom of God.

To create a true, deep culture of encounter we must ask ourselves above all – as human beings and ecclesiastical communities – how Jesus would relate to the major modern exoduses of refugees and migrants? How would he respond to the poor people who look for refuge in our communities?

In the Gospel, we see how Jesus meets with marginalised people without any fear. He enters into the concreteness of their lives, their anxieties and their concerns and he helps them come out of their anonymity. They are no longer numbers, but faces and

10 - Jer 22,3.

11 - Psalm 39,13.

12 - God's salvation is for everyone and together everyone will

rise on the holy mountain and will be able to pray in his house
"for my house will be called a house of prayer for all peoples"
(Is, 56, 7).



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real stories. It is enough to think of the beautiful evangelical passage of the healing of the Syrophenician woman's daughter¹³. Jesus is moved in the face of their suffering and oppression and take on their cause¹⁴. Any violence or injustice against them becomes violence against God. In this way, Jesus frees them from the weight that oppresses them and puts them back at the centre of attention and history. With them he builds a community, a fabric of affection and friendship. And he teaches us that it is "strangers" and "the last", who experience the greatest love, like in the parable of the Good Samaritan. He comes to identify himself with them: "I was hungry and you gave me food...I was a stranger and you welcomed me."¹⁵ When consoling and supporting a poor person, a migrant, a refugee, you are not hosting any ordinary man but you are hosting angels and Christ himself.

Jesus continues a Judaic tradition that teaches people to keep the door half-closed when celebrating the Easter festivities. The Messiah, passing along the street and seeing the door open, would enter to participate in Easter in that house. But if the Messiah does not pass, the Jew knows that there is always a poor person in the street and that, by welcoming him, it will be as if he welcomed the Messiah. This is the intimate spiritual

meaning of mercy.¹⁶

With Jesus, the humble, the strangers and the poor become protagonists, disciples and announcers of the good news of the Gospel. It is starting from them that Jesus changes the paradigms of the world of his and our time. It is with them that he revolutionises the way of thinking and human relations to realise a kingdom of justice and love. It is a truly human space of integral development from which no creature, not even the smallest and defenceless, is excluded. He himself, "the stone the builders rejected", "loves his own to the end" and by resurrecting he becomes "a cornerstone", a foundation of the life of all humanity.

For this reason, Christian communities will be "one heart and one soul" and the "fraternal communion" – living in what today we call "solidarity". This will be the distinctive character of their sequel to Jesus.¹⁷ The community constitutes a unique reality, which is the unique body, the body of Christ. As the apostle Paul recalls: "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female – for you are all one in Christ Jesus."¹⁸

The life of the Church, since its origins, is based on this certainty of the communion

13 - Mt 15, 21-28.

14 - Mk 7, 24-31.

15 - Mt 25,35.

16 - G. Ravasi, "Come lo vi ho amati", Bologna, Centro editoriale dehoniano, 2004, p. 67.

17 - Ac, 2 and 4.

18 - Gal 3,28.



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in Christ and of love as the last measure of belonging to God. Jesus proposes an attitude which is radical, total and absolute. It is an attitude of giving, that of love. His proposal is a fundamental option, a life choice that calls us to go beyond love for ourselves and for our own survival, and to plant our tents outside us to share it with our neighbour. “Love one another as I have loved you.”¹⁹ Christian love is therefore total love, extended to all without reservation. This is the goal to reach. The path of the Church goes towards the goal of this love. For this, Saint Ambrose said: “*nihil caritas dulcius*,” nothing is sweeter than love.

In the love that is respect, welcoming, mercy and communion, the main religions of the world and men and women of good will meet each other and walk together.²⁰

In the Torah, Jewish law, there are many references²¹ to respect and love for the “stranger” as highlighted in the first part of this text.

In the sacred texts of Hinduism, (Upanishads), the guest is like God and hospitality is sacred. Compassion, non-violence towards all and the will to serve the stranger and unknown guest are central to the Dharma, or Hindu

law.

Buddhism invites you to cultivate affectionate amiability, empathetic joy, equanimity and compassion (*karuna*). This fundamental value comprises tolerance, non-discrimination, inclusion and empathy for the suffering of others.

In Islam, the Prophet Muhammad himself goes through the experience of migration, having to flee persecution in Mecca to find refuge in Medina, where he is welcomed with hospitality. In the Koran and the oriental tradition, hospitality and the protection of the refugee and asylum seeker, Muslim or not, have a central value. A famous saying (hadith) of the Prophet goes: “Angels do not enter a house where guests do not enter,” and also “the guest is the person that brings you a blessing, also the multiplication of food: if you share it multiplies.” In Islamic mysticism, “the realised man is he who dresses in all the names of God”. God was generous and merciful (“Al Karim”, “Al Rahman”) with the human being. In this way, the human being in turn has to take on this name, showing himself to be generous towards his neighbour without distinction of race, language, nation and faith.

Today we are facing major challenges, due, among other things, to the unsustainable model of development, a source of growing inequalities, precariousness and forced exoduses of millions of people from their own lands. Many paradigms known up to

19 - Jn 15,12.

20 - Welcoming the stranger, in the name of the one God, document signed in Vienna on November 21, 2013, during the “Religions for peace” meeting, written by the main religious leaders on the theme of welcoming migrants, in particular those fleeing wars and famine. (See www.popoli.info).

21 - 36 references.



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today about human existence on the Earth have been thrown into crisis: the availability of food, water, energy and natural resources, climate change, migration, inviolability of borders, the different interpretations of democracy, the models of family life and relationships. Trying to face these challenges and overcome the crisis in a positive way is not simple. These changes are not only taking place quickly but they are also taking place at the same time, all over the world, and at the same time in the whole world.

Pope Francis described this new challenge like this:

“We can say that today we do not live an era of change, but rather in a change of era. The situations we live today, then, pose new challenges for us that are sometimes also difficult for us to understand. Our time calls for us to live the problems as challenges, not as obstacles: The Lord is active and at work in the world. You, therefore, go out in the streets and go to the crossroads: everyone that you find, call them, excluding no one (Mt 22,9). Above all, accompany those left at the roadside, “the lame, the crippled, the blind, the deaf” (Mt 15,30). Wherever you are, do not ever build walls or borders, but piazzas and field hospitals.”²²

Here is the change in paradigm, the Copernican revolution born from the experience of faith. Building happy societies

means creating communities that know how to educate, to live love and widespread mercy, who know how to see the suffering of many and take it on board. The Council Fathers at Vatican II understood it when they wrote in *Gaudium et Spes*: “The joys and hopes, sadness and anguish of men today, the poor and above all those who suffer, are also the joys and hopes, sadness and anguish of the disciples of Christ, and there is nothing that is genuinely human that does not find an echo in their heart.”²³

As the Baptist pastor Martin Luther King said on the Good Samaritan in the Gospels:

“I imagine that the first question the priest and the Levite asked was: ‘If I stop to help this man, what will happen to me?’ But by the very nature of his concern, the good Samaritan reversed the question: ‘If I do not stop to help this man, what will happen to him?’”²⁴

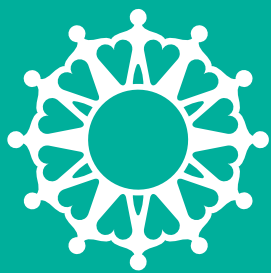
It is from the oldest experiences of mercy that the modern treaties of international relations are born. Just think of the first international agreements on the protection of the rights of the war wounded and the sick. From these, all the international humanitarian law treaties of our time are descended.

What does it mean therefore, to commit ourselves in this most complex time as individuals and communities, in a spirit

22 - Pope Francis, Speech to the Fifth National Convention of the Italian Church, Florence, November 10, 2015.

23 - *Gaudium et spes*, n. 1.

24 - M.L. King, *Strength to Love*, Turin, SET, 1963.



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of openness and of sharing with everyone including other faiths, to a culture of encounter and a new style of life and development?

From the pastoral experience of ecclesiastical communities and of Caritas all over the world we gather these and other challenges and make them our own in our campaign:

- 1.** How to become mother communities who know how to move towards the physical and existential peripheries, to be near to the new forms of poverty and fragility?
- 2.** How to educate people and communities about humanity, to recognise it as present in every person, above all if they are needy, respecting their human dignity and cultivating the culture of encounter and sharing?²⁵
- 3.** How to ensure that the poor, migrants, and refugees feel at home²⁶ in every Christian community and are truly protagonists and motors of integral human development?
- 4.** How to knock down the walls of fear, hostility towards those who are “different” and the walls of prejudices, in a time of crisis?
- 5.** How to promote a culture of deep values of justice and solidarity and paths of social and political commitment to remove the causes of underdevelopment and to fight the new

forms of slavery and marginalisation?

- 6.** How to introduce a deep cultural change, starting from the education of children and young people, so as to welcome cultural diversity as richness and opportunity?
- 7.** How to promote paths of citizenship and integration for refugees and migrants, and especially for minors, in countries of origin as well as host countries?
- 8.** How to coordinate aid and create protection nets for migrants and refugees who face difficult situations in their path towards various countries?
- 9.** How to walk together, in diversity and unity of faiths and religions, as children of the one God, growing in reciprocal knowledge and respect, in communion and in common commitment for a fairer and more human world? What new pastoral paths and sharing spaces can we try in our church communities, which are now “multi-ethnic”?

These are some of the challenges, a first small stimulus to make the Caritas Internationalis campaign an experience that truly touches the heart of each and every community and changes the lives of many for the better.

Pope Francis indicates the route in the speech held at the IV Forum on migration and peace:

“Contemporary movements of migration represent the largest movement of

²⁵ - See Pope Francis address on October 3, 2015.

²⁶ - See John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, 2001, N.50



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individuals, if not of peoples, in history. Our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate. I believe that conjugating these four verbs, in the first person singular and in the first person plural, is today a responsibility, a duty we have towards our brothers and sisters who, for various reasons, have been forced to leave their homeland: a duty of justice, of civility and of solidarity.”²⁷

By Msgr. Pierre Cibambo Ntakobajira

Ecclesiastical Assistant for the Caritas confederation
and International Liaison Officer for Africa

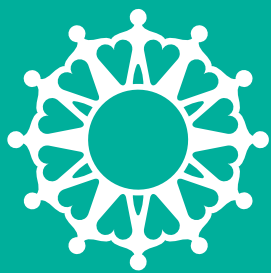
²⁷ - Pope Francis address at the Forum on “Migration and Peace” on February 21, 2017.



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HUMAN DIGNITY AT THE HEART OF THE 'CULTURE OF ENCOUNTER'

The key factor in any effort undertaken for furthering development is to realise that the saddest thing in the world is not poverty; it's loss of dignity. Dignity is perhaps the one thing that humans across the globe, in myriad different contexts, most instinctively recognise and long for.

Here we are promoting a global migration campaign as being dignity based.

Dignity is basic to what it is to be human. It is also a basic religious value arising from the very beginning of the Scriptures where the story of God's creating work is presented. There it reads: "On the sixth day of creation, God created man in the image of himself, in the image of God he created him, male and female he created them" (Gen 1:27).

This key story from Scripture bestows upon man and woman, every human person, a basic worth, a dignity that each person is to enjoy. It is this key premise on which Catholic Social Teaching is based.

From this one verse arise two guiding tenets that the human person is both sacred and social. We are all created by the one God and no one is created alone or in isolation. So we have the base for any Christian approach to life and the human individual who is the holder of all dignity from which arise the rights belonging to all persons. These Human Rights are named and assured by

the Universal Declaration of Human Rights (United Nations, 1948).

Any development work of worth is based on human rights with the aim of advancing human dignity. From a Christian perspective, human development is best taken one more step beyond or to the deeper level so as to base any development efforts on human dignity.

This is so as to place the value of all efforts in development where it belongs. Development is for the sake of the human person and all human persons. It needs no other purpose as the person has an innate value arising from the nature of human existence which is given to us as a gift of love by the one creating God.

In respecting human dignity, we are upholding the human rights of all. All people have the basic right to sharing this earth and its fruits on the basis of simply being human beings, members of the human race created by God. Through creation, God bestows a dignity belonging to each human being and shared by all persons. So development belongs to all humanity and is part of the plan for all to enjoy life.

Integral human development is then our primary aim, with the individual person being the basic concern in our pursuit of justice and building a better world. Any decision or action in life is based on the good and value of each and every person, not placing one person over another nor one group over another. This is never compromised. So our



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focus is a world that is both for all and for each individual person.

It is who we are that matters the most and not what we do. We cannot judge the worth and dignity of a person on the basis of what they do or own. Such criteria are false and misleading in judging any person's basic worth. To do so will lead to unwanted and unjust judgements of individuals and groups as 'being other than', 'not as good as' or simply as ones below others that can then take advantage of or use those so judged. The worth and dignity of each person is purely based on the nature of the human person and that alone.

There is then the truth that all persons are equal. This is because we are all created equal by the one God, being created in His image. No one person is worth any more than any other person in the sight of God. Here lies the basic sacred and human truth that, while all persons are different and unique, each person enjoys an equal worth.

Based on the dignity shared by all human persons, human rights belong to all humanity and to each human person as a part of the human race. Each person enjoys these rights simply because they are human. These rights are universal, inalienable and inviolable. They are what uphold the dignity of each person in the midst of a struggling and challenging world, a world that can be so unjust and act to oppress both individuals and groups of individuals.

This leads us to the social teachings of the Catholic Church. The basic building blocks of this body of teaching of the Church are the human person and the upholding of the human dignity belonging to every person. So the human person and their dignity are the foundation of justice which can never be reduced to mere material satisfaction. To do so is to compromise and limit the Church's social teachings and what they stand for. Rather the Church's agenda is wide and built upon a Gospel vision for humanity which seeks the fullness and development of all the dimensions of the human person and of all human persons. It is an agenda that promotes justice and peace for all, an agenda that gives flesh to the Reign of God here and now. Such a visionary agenda holds the equality of all as a basic tenet.

To this end of building up God's Reign here and now, Pope Francis presents the culture of encounter as his primary response to what is going wrong in our world, a world of indifference. Dignity lies at the base of any truly human encounter. For St Augustine, true justice is evidenced in right relationships. Augustine would say that the just person par excellence is one whose faith is demonstrated by caritas which is 'love of God and love of neighbour'.

A culture of encounter is based on a culture that upholds human dignity and as such right relationships. It is a truly person-to-person encounter that Pope Francis is holding up to



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the world, one which respects the dignity of every person. This is then giving each person their individual worth and so rightfully placing the person in relationship with God and the other so as to allow each person to flourish.

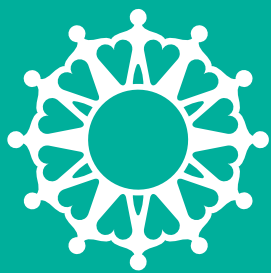
This approach and philosophy is in line with the Pope's call for a humble Church, a Church of the poor and for the poor, for no person is above any other person and all people have a place in society and in our world.

No one can be excluded. No person is a stranger as we are all human persons enjoying a basic human dignity.

By Fr John Murray, OSA

Team Coordinator for National Catholic Commission on Migration of Caritas Thailand and Member of the Share the Journey campaign working group





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ANNEX B

ADDITIONAL WEB RESOURCES FROM CARITAS PARTNERS

Caritas is not the only global network to campaign about and advocate for migration and a ‘culture of encounter’.

This section of the Guide to Action is meant to open up the possibilities of creating wider information sharing across different Church bodies and partners working on migration.

Major Church groups other than Caritas, such as the new Dicastery for Promoting Integral Human Development, the International Catholic Migration Commission (ICMC) and Jesuit Refugee Services (JRS), to name but a few, have been working and producing materials on migration, Catholic Social Teaching and human rights since their foundation.

This page contains web links to Church partners and bodies, which we think you might find helpful. However, the following list does not include all of the resources available online and is meant as a short repository of relevant, accessible materials on the migration issue.

We have tried to include materials in as many working languages of the Caritas confederation as possible. It may be possible, though, that a few documents are only available in one of our working languages.

Please remember – when you find a photo or a video that you would like to use for your work or embed in your website, ask the owner of the resource whether you may use it and describe how you intend to do that. We just need to remember that these resources are most probably protected by copyright and that you need permission to use them.

The Caritas campaign is called Sharing the Journey – sharing your stories of migration. However, the resources listed below touch upon the migration issue and the culture of encounter in a multitude of ways and in a multitude of contexts.

We are hopeful that, on top of the resources made available to you through this guide to action, you will also be able to draw on other resources to meet your information needs.

Thank you



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ONLINE RESOURCES FROM THE VATICAN AND THE DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT

<https://w2.vatican.va/content/francesco/en/messages/migration.index.html>

<https://migrants-refugees.va/>

<http://cmsny.org/wp-content/uploads/7th-WORLD-CONGRESS-MIGRANTS-DISCOURSE-OF-THE-HOLY-FATHER-ENGLISH.pdf>

https://cliniclegal.org/sites/default/files/papal_messages_for_the_world_day_of_migrants_and_refugees.pdf

<https://zenit.org/articles/pope-s-address-to-pontifical-council-for-migrants/>

https://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-oratorio-salesiano.html

ONLINE RESOURCES FROM THE INTERNATIONAL CATHOLIC MIGRATION COMMISSION (ICMC)

Hands of Mercy campaign

<https://www.icmc.net/hands-of-mercy>

Publications on migration

<https://www.icmc.net/resources/publications>

Photos

<https://www.icmc.net/resources/photos>

Videos

<https://www.icmc.net/resources/videos>

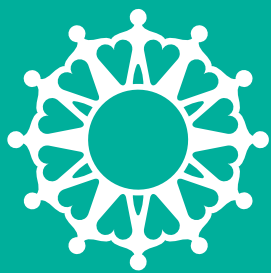
ONLINE RESOURCES FROM JESUIT REFUGEE SERVICES (JRS)

School resources for primary and secondary education

<https://www.educatemagis.org/blogs/jesuit-education-updates-august/>

<https://3eh4ot43gk9g3h1uu7edbbf1-wpengine.netdna-ssl.com/wp-content/uploads/2015/07/Hospitality-Handbook-for-Primary-Education.pdf>

<http://www.xn--campaaporlahospitalidad-whc.com/documentos/26.pdf>



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<https://3eh4ot43gk9g3h1uu7edbbf1-wpengine.netdna-ssl.com/wp-content/uploads/2015/07/Hospitality-Handbook-for-Secondary-Education.pdf>

<http://www.xn--campaaporlahospitalidad-whc.com/documentos/27.pdf>

FROM THE CARITAS CONFEDERATION

Caritas Aotearoa New Zealand

<http://www.caritas.org.nz/parishes/social-justice-week/social-justice-week-2016>

<http://www.caritas.org.nz/system/files/SJW2016%20Examen.pdf>

CAFOD

Refugee Solidarity Liturgy to organise a pilgrimage

http://cafod.org.uk/content/download/29185/333404/version/6/Prayer_refugees_pilgrimage-on-the-refugee-crisis.pdf

Catholic Relief Services' book on global migration

Action resources on migration

http://university.crs.org/blog/global-migration-education-action-resources?utm_source=crs-twitter.com&utm_medium=social&utm_campaign=university-migration-book

National Migration Week

<http://www.usccb.org/about/migration-and-refugee-services/national-migration-week/>

Secours Catholique / Caritas France

Human Trafficking

http://www.secours-catholique.org/sites/scinternet/files/publications/invisibles_fr_web.pdf



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Caritas Europa

Migration Report

http://www.secours-catholique.org/sites/scinternet/files/publications/welcome_2016_fr.pdf

http://www.caritas.eu/sites/default/files/160317_migration_report_migrants_have_rights.pdf

Myths around migration

<http://www.caritas.eu/news/10-myths-about-migration-and-development>

Caritas Belgium

<http://www.caritasinternational.be/fr/projects/education/umurima-www-umurima-coop/>

Caritas Spain

General information

http://www.caritas.es/ghacemos_programas_info.aspx?Id=25

<http://nadiesinfuturo.org/materiales/>

Caritas Partners

Scalabrini International Migration Institute

<http://www.migratheolibrary.com/site/Default.aspx?idlang=en>

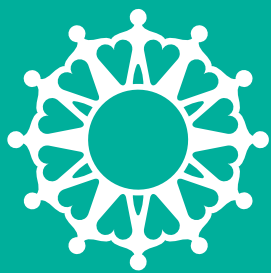
<http://www.csem.org.br/noticia/5918-surge-red-latinoamericana-y-caribena-en-apoyo-a-migrantes-y-victimas-de-trata>



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ANNEX C

FEEDBACK FORM

To be sent to sharethejourney@caritas.va

ABOUT YOU	
Your name:	
Organisation:	
Position/Title:	
Organisation type (tick all that apply):	<input type="checkbox"/> Faith-based organisation
	<input type="checkbox"/> Non-profit or NGO
	<input type="checkbox"/> Government
	<input type="checkbox"/> Business
	<input type="checkbox"/> Other:
Are you a CI member/partner?	<input type="checkbox"/> Yes
	<input type="checkbox"/> No
YOUR ACTION	
Tell us your proposed idea.	
What type of engagement activity is this (tick all that apply)?	<input type="checkbox"/> Meeting
	<input type="checkbox"/> Prayer/reflection
	<input type="checkbox"/> Storytelling
	<input type="checkbox"/> Event
	<input type="checkbox"/> Discussion/conversation
	<input type="checkbox"/> Other:



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Estimated number of people to be involved (organisers and audience)	
Estimated number of migrants to be engaged:	
POST-ACTION REFLECTION	
Tell us about your experience. Reflect on things you have learnt and your impression of the interaction.	
How might you share this experience with others?	
What was the engagement effort?	<input type="checkbox"/> Meeting
	<input type="checkbox"/> Prayer/reflection
	<input type="checkbox"/> Storytelling
	<input type="checkbox"/> Event
	<input type="checkbox"/> Discussion/conversation
	<input type="checkbox"/> Other:
Estimated number of people actually involved (organisers and audience):	
Estimated number of migrants actually engaged:	
How else might you Share the Journey?	



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