

**ADDRESS OF ARCHBISHOP CHRISTOPHE PIERRE,
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CATHOLIC LEGAL IMMIGRATION NETWORK – CONVENING 2019
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INTRODUCTION

Good evening! I am happy to be here as you address the theme of migration at the 2019 Convening of the Catholic Legal Immigration Network. I want to thank Anna Marie Gallagher, the Executive Director of CLINIC, as well as Bishop Vann, the Chairman of the Board, and Bishop Zubik for their kind invitation to be with you. As the Apostolic Nuncio, the representative of the Holy Father to the United States, I want to express the spiritual closeness and paternal affection of the Holy Father and to convey Pope Francis' gratitude for your efforts directed toward the care of migrants.

A theme close to the heart of the Holy Father is the subject of migration and refugees. On his recent trip to Morocco at the end of March, when meeting with refugees and seeing their woundedness, the Holy Father remarked that this is:

“A wound that cries out to heaven. We do not want our response to be one of indifference and silence (cf. Ex 3:7). This is all the more the case today, when we witness many millions of refugees and other forced migrants seeking international protection, to say nothing of the victims of human trafficking and the new forms of enslavement being perpetrated by criminal organizations. No one can be indifferent to this painful situation.” (POPE FRANCIS, ADDRESS DURING MEETING WITH MIGRANTS, 30 MARCH 2019)

From the beginning of his Pontificate, the Holy Father has made their situation one of his priorities, beginning with his visit to Lampedusa. In 2017, he invited all Catholics to be part of the “Share the Journey” Campaign, hoping to dispel fears of migrants by sharing our stories and listening to theirs. Through this mutual sharing, a culture of an encounter and solidarity is gradually built. The story helps us to understand and appreciate another person's humanity in his or her concrete situation, eliminating prejudices and caricatures, which are often exploited politically.

I have been here three years, and many people still ask, “Who is the Apostolic Nuncio?” In answering this question, I wanted to share my own journey - the story of my own people and a brief review of my missions, as a way of illustrating that migration and migrants are part of the history of many peoples and nations and will be. To that end, your work and advocacy will be ongoing, but it is part of the Lord's work in ensuring that every person's dignity is respected.

I shared my story with many people at the Catholic Charities USA Conference in Buffalo last September, but I wanted to share it with you as well. I am a priest of the Archdiocese of Rennes, hailing from Saint-Malo. I am from the heart of Brittany. The Bretons are a Celtic ethnic group and trace much of their heritage to groups who migrated to northern France, especially from Devon and Cornwall. According to historians, their migration happened in waves, following the gradual decline of the Roman Empire and later the Anglo-Saxon invasion of Britain. The culture and language of the Bretons flourished, and the people themselves developed their spiritual traditions, including religious pilgrimages. Migration is part

of the story of my people, just as it is part of the story of the people in this country. Frankly, it is part of the story of every people I have encountered in my diplomatic missions.

My first mission as a Vatican diplomat was in New Zealand, which, at the time, seemed to be the most distant outpost. Between 1800-1930, during a time of rapid industrialization, more than 48 million people left Europe for the New World or for Australia and New Zealand. The immigration to New Zealand was continuing, even when I arrived there in 1977! New people were arriving with struggles, hopes, and dreams.

After four years, I was sent to Mozambique and Zimbabwe, and from there to Cuba. You know that many were forced to flee from Cuba due to the political situation and that many families were separated from one another and from their homeland – a situation which continues. From Cuba, I went to Brazil, a former Portuguese colony with an immense Catholic population; people came from all over the world, and the effects of migration were evident. While there was great poverty, there was also a festive spirit and an authentic cultural synthesis that the encounter between peoples produced.

I left Brazil to work in Geneva at the Permanent Mission of the Holy See to the United Nations. There I became immersed in the political dimensions of the problem of migration. In 1995, I was appointed as Apostolic Nuncio to Haiti, a nation that has suffered from poverty, corruption, governmental instability, and a series of national disasters. Haitians began arriving in this country in large numbers following the collapse of the Duvalier government, and the trend of migration here continued following the earthquake there in 2010.

After four years in Haiti, I was transferred to Uganda, which experienced the displacement of many people during the Ugandan civil war, which ended in 1986. What should be clear by now is that many people are forced to flee their homes and their countries of origin to survive. They are looking for a better place, a safer place to live and to raise their families. They are not looking merely to flaunt the laws of others.

In March 2007, I began a new mission as Apostolic Nuncio to Mexico, where I served for nine years prior to my appointment to the United States in 2016. I have been able to see the issue of migration from both sides of the border, and more important than the “issue”, I have come to know the people who have dreams for a better life and yet who suffer from a broken system. Many come to the United States from Mexico or through Mexico fleeing extreme poverty and violence, due to drug and human trafficking and to ethnic and religious persecution. In addressing the Diplomatic Corps in 2015, the Holy Father noted that migrants “at times are not searching for a better future, but simply a future, since to remain in their own country would mean certain death.” (POPE FRANCIS, ADDRESS OF THE HOLY FATHER TO THE DIPLOMATIC CORPS, 12 JANUARY 2015)

I mention all this to make a simple point: throughout the whole world, migration is an issue that cannot be avoided. It must be addressed, not in a hostile, confrontational way, but in a prudent and just way that respects the dignity of each person and that allows for a mutual enrichment of peoples and cultures. This is the story of the people of the United States. People came to the new world, often fleeing poverty and religious persecution, in search of a better future, marked by the promise of freedom.

After the initial migration, in the middle of the nineteenth century, the Irish came to these shores, fleeing famine and religious persecution. They often faced discrimination for being both Irish and Catholic

and were often disillusioned by the signs that read, “NINA” – No Irish Need Apply. It was the Church that supported many of these newcomers, and it was the Church once more who supported waves of Eastern European and Italian immigrants at the time of the industrial revolution. The United States also generously welcomed so many displaced persons after the Second World War, and again, after Vietnam, receiving refugees from Vietnam, Cambodia and elsewhere.

Rightly, this nation is called a “melting pot”, with the Statue of Liberty standing as a symbol of the promise of freedom. The words of Emma Lazarus, author of the sonnet, the New Colossus, ought to speak to all gathered here: “Give me your tired, your huddled masses yearning to breathe free.”

Now once more, this country – and the Church with it – is confronted with new migrants, coming from the global South. What will our response be? Migration cannot be ignored as some sort of peripheral issue. Indeed, the Holy Father and the bishops in this country keep pointing our attention to this reality. Beginning with his trip to Lampedusa, Pope Francis has kept this issue in front of us. The Pope draws our attention to reality by frequently speaking about migrants. He does not want them to escape from our sight. He wants us to accept our responsibilities. I think the American bishops have recognized this responsibility in their pastoral responses, and you are looking for effective and constructive solutions to problems that are affecting the whole world. Your gathering here is a sign of solidarity with migrants and with each other. It also offers hope that your collective experience can be enriching and assist in the discernment of a path forward through the humanitarian crisis experienced at the border of this country and throughout the world.

WHAT IS GOD ASKING OF US?

I have shared my story with you, but you also have your stories. You have the story of your personal journeys, but there are the many stories which you have heard with your ears and seen with your eyes – stories that take on flesh in the person to whom you minister.

Pope Francis asks the Church: What is God asking of us? In other words, what type of Church should we be for migrants? At World Youth Day in Brazil, six years ago, he answered his own question:

“We need a Church unafraid of going forth into their night. We need a Church capable of meeting them on their way. We need a Church capable of entering into their conversation. We need a Church able to dialogue with those disciples who, having left Jerusalem behind, are wandering aimlessly, alone, with their own disappointment, disillusioned by a Christianity now considered barren, fruitless soil, incapable of generating meaning.” (POPE FRANCIS, ADDRESS TO THE BISHOPS OF BRAZIL, 28 JULY 2013)

Pope Francis recognizes that there has been a relentless process of globalization and urbanization, which, positively has created opportunities for some and, through advances in communications, has made new information and services available. Nevertheless, he notes that, “many are living the negative effects of these realities without realizing how they affect a proper vision of man and the world. This generates enormous confusion and emptiness which people are unable to explain, regarding the purpose of life, personal disintegration, the loss of experience of belonging to a ‘home’ and the absence of personal space and strong personal ties.” (POPE FRANCIS, ADDRESS TO THE BISHOPS OF BRAZIL, 28 JULY 2013)

What is God asking of us? Of His Church? In January 2019, with the support of the Holy See, the Intergovernmental Conference adopted the “Global Compact for Safe, Orderly and Regular Migration.” The Holy Father commented during his trip to Morocco that the Compact helps us to see that “it is not just about migrants”, as if their lives and experiences were completely unrelated to the rest of society, or their status as persons with rights was somehow “on hold” because of their current situation. “The side of the border on which a migrant stands does not make him or her more or less human.” (cf. POPE FRANCIS, ADDRESS DURING MEETING WITH MIGRANTS, 30 MARCH 2019; MESSAGE OF HIS MAJESTY KING MOHAMMED VI, MARRAKECH, 10 DECEMBER 2018)

WITNESSING TO THE DIGNITY OF THE HUMAN PERSON

What should be the response of the Church? She should witness to the dignity of the human person. The Holy Father states:

“The Church affirms the right to serve man in his wholeness, and to speak of what God has revealed about human beings and their fulfillment. The Church wants to make present that spiritual patrimony without which society falls apart and cities are overwhelmed by their own walls, pits, and barriers. The Church has a right and duty to keep alive the flame of human freedom and unity.” (POPE FRANCIS, ADDRESS TO THE BISHOPS OF BRAZIL, 28 JULY 2013)

When the Holy Father refers to speaking about “human beings and their fulfillment,” concretely he means proposing a clear vision of man and his destiny. Pope Benedict XVI in *Caritas in veritate* warned that migrants were particularly at risk, writing that they are often “considered as a commodity or mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.” (POPE BENEDICT XVI, ENCYCLICAL LETTER *CARITAS IN VERITATE*, 29 JUNE 2009, 62)

To that end, in his recent trip to Morocco, the Holy Father took up once more four words, which he wrote about in his 2018 Message for the World Day of Migrants – *to welcome* or *accept*; *to protect*; *to promote*; and *to integrate*.

What does he mean by this? In short, *to welcome* means to offer broader options for migrants and refugees to enter destination countries safely and legally. The implication here would be comprehensive immigration reform, without which the emergency of illegal immigration and the exploitation of migrants, especially through human trafficking, will continue.

To protect means defending the rights and dignity of migrants, regardless of their immigration status. Catholic teaching regarding respect for human life and Catholic Social Doctrine rest upon the dignity of the human person. Because of this and because of what has been revealed to us, Catholics have a special obligation to defend and protect the most vulnerable, from the unborn to the migrant.

In his exhortation, *Gaudete et Exsultate* (cf. nn. 101-103) Pope Francis writes:

“We often hear it said that, with respect to relativism and the flaws of our present world, the situation of migrants, for example, is a lesser issue. Some Catholics consider it a secondary issue compared to the ‘grave’ bioethical questions. That a politician looking for

votes might say such a thing is understandable, but not a Christian, for whom the only proper attitude, is to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children. Can we not realize that this is exactly what Jesus demands of us, when he tells us that in welcoming the stranger we welcome him (cf. Mt 25:35)? ..." (POPE FRANCIS, APOSTOLIC EXHORTATION *GAUDETE ET EXSULTATE*, 19 MARCH 2018, 102)

To protect the rights and dignity of the person also means giving special attention to unaccompanied minors and women, guaranteeing the right to adequate medical, psychological and social assistance demanded by their dignity as persons.

To promote means to work to ensure that everyone – both migrants and local residents – can enjoy a safe environment in which to develop their gifts. This necessary involves their security, but it goes beyond this to creating an environment that promotes authentic human flourishing and development of one's God-given gifts and talents so that all may make a positive contribution to the culture in which they find themselves. Promotion of the human person also means working toward eliminating forms of unjust discrimination, racism, and xenophobia.

Positively, it also means taking those steps toward learning new languages, developing friendships, and accepting one's social responsibilities; on the part of migrants, this would also involve showing respect for host countries and peoples, developing social bonds. At the same time, the Church must find its prophetic voice in promoting their dignity within their countries of origin, challenging the conditions which force people to flee their countries for reasons of war, violence, poverty and governmental corruption.

Welcoming, protecting, and promoting the human person and his or her dignity lead to a final step: *integration*. Integration means not being conditioned by fear and ignorance but working positively for mutual cultural enrichment.

Thus, the first response of the Church is to offer the world a coherent vision of the human person *and* to remind the public and those with authority that migrants are people too! It is also incumbent upon us to be *witnesses* to the God who is love by our own care of our brothers and sisters – even those who are strangers to us.

But in his 2019 Message for the 105th World Day of Migrants and Refugees, the Holy Father reminds us that these four verbs – welcome, protect, promote and integrate – do not apply only to migrants and refugees:

"Yet these verbs do not apply only to migrants and refugees. They describe the Church's mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted, and integrated. If we put those four verbs into practice, we will help build the city of God and man. We will promote the integral human development of all people. We will also help the world community to come closer to the goals of sustainable development that it has set for itself, and that, lacking such an approach will prove difficult to achieve" (POPE FRANCIS, MESSAGE FOR THE 105TH DAY OF MIGRANTS AND REFUGEES, 30 APRIL 2019)

This, we need to be in a permanent state of mission, putting into practice these four verbs, but the *method* for carrying out the mission lies in our *personal* witness:

“Concerning mission, we need to remember that its urgency derives from its inner motivation; in other words, it is about handing on a legacy. As for method, it is essential to realize that legacy is about witness; it is like a baton in a relay race: you don’t throw it up in the air for whoever is able to catch it, so that anyone who doesn’t catch it has to manage without. In order to transmit a legacy, one needs to hand it over personally, to touch the one to whom we give, to relay this inheritance.” (POPE FRANCIS, ADDRESS TO THE BISHOPS OF BRAZIL, 28 JULY 2013)

We can ask: Are we as Catholics giving effective and personal witness to the dignity of the human person and to the God in whose image and likeness the person is made? We are afforded during these days the opportunity to reflect on whether our work and ministry personally communicate, especially to the migrant, the love experienced from Jesus and the Church.

What are we to do? Give witness to the Risen Lord, journeying with others. We could think of the Lord’s accompaniment of the disciples on the Road to Emmaus or Philip’s accompaniment of the Ethiopian Eunuch; or even Barnabas’ accompaniment of Paul during the early stages of their mission to the Gentiles. The Apostolic Church consistently gave witness to the Risen Lord who transforms situations of sadness and frustration into one’s of joy and understanding.

A CHALLENGE TO HUMAN DIGNITY: AN UNHEALTHY NATIONALISM

The Acts of the Apostles states that it is necessary to undergo many hardships to enter into the Kingdom of God (cf. Acts 14:23) Indeed, many of the hardships migrants face and much of the opposition to the Church’s mission of defending the dignity of the person is rooted in an unhealthy nationalism, resulting from fear and insecurity – perceiving the other as a threat. Things are changing too quickly for some.

The modern period, impacted by globalization, rapid advances in technology and communication, the great movement or displacement of persons, and a loss of a Christian anthropology, has created a diminished sense of belonging. This is what alienates people, who suffer from insecurity. The noted philosopher Zygmunt Bauman wrote:

“The roots of insecurity are very deep. They are embedded in our way of living; they are marked by the weakness of bonds... by the crumbling of community, by the substitution of human solidarity with competition. The fear generated by this situation of insecurity ... is diffused throughout all the aspects of our life.” (ZYGMENT BAUMAN, “ALLE RADICI DELL’INSICUREZZA,” INTERVISTA A CURA DI D. CASATI, *CORRIERE DELLA SERA*, 26 JULY 2016, P. 7.)

In the face of this existential fear and fear of new people with different languages, customs, and even religions, one approach would simply be to build a wall around ourselves as a means of protection from the unknown, clinging to what is known like a security blanket. The call to build walls, as if we could insulate ourselves from the problem of migration, is not always motivated by prejudice; perhaps, underlying it is genuine fear or at least believing the Sartrean lie, “Hell is other people.”

A physical barrier with a “Keep Out!” sign is not a true solution. That is, it would never rid people of loneliness, interior fear, or fear of the unknown. To keep others out, especially by building walls, remaining closed in on oneself, seems not only to be an affront to human dignity but also suggests that dialogue is impossible. It reflects hopelessness. It is this attitude that the Pope rejects when he says: “Where there is a wall, there is a closed heart. We need bridges, not walls!” (POPE FRANCIS, ANGELUS ADDRESS, 9 NOVEMBER 2015)

Of course, each nation has its own distinctive characteristics and culture. The Church recognizes the importance of national sovereignty and culture, which constitutes the guarantee for the preservation of the identity of a people and expresses and promotes its *spiritual sovereignty*. Nevertheless, the Church distinguishes a healthy patriotism from an unhealthy nationalism. The fact that some perceive differences and the reality of the “other” as a threat can lead to cycles of violence, obscuring the fundamental commonality that we share as persons.

The antidote to an unhealthy nationalism is solidarity, which “entails the awareness of being part of a single body, while at the same time involving a capacity on the part of each member to ‘sympathize’ with others and with the whole.”

While the Church is supportive of patriotism and cultures, she rejects a type of nationalism which is closed to other peoples and cultures, based on racial, ethnic and religious difference. As a remedy, she proposes a culture of encounter and solidarity which can serve as the basis of mutual enrichment.

In September 2018, when being interviewed, the Holy Father said:

“Nowadays migrants represent a great challenge for everyone. Poor people that move frighten well-off communities especially. Yet a peaceful future for humanity does not exist if not in the welcoming of diversity, solidarity, in thinking of humanity like one unique family. It is natural for a Christian to recognize Jesus in every person. Christ Himself calls upon us to welcome our migrant and refugee brothers and sisters with arms wide open, perhaps taking part in the initiative that I launched in September last year: Share the Journey. The journey, in fact, is made of two: those who come to our land, and we who go toward their heart to understand them, understand their culture, their language, without ignoring the current context. This would be a clear sign of a world and a Church that try to be open, inclusive and welcoming; the Church becomes a mother who embraces everyone in the sharing of a common journey.” (POPE FRANCIS, INTERVIEW WITH IL SOLE 24 ORE, 7 SEPTEMBER 2018)

Implied here is that in addition to solidarity, we must be men and women of dialogue. At the heart of dialogue is the communication of one’s own life and faith to others. It is a sharing of the existence of others in one’s existence. It is about a mutual sharing of persons that deals with living. As Catholics, our dialogue should express the lived-Christian experience, not as a type of moralism, but as a grace received from our encounter with Christ.

A culture of solidarity and encounter requires an openness to the other manifested in dialogue. In his encyclical letter on ecumenical dialogue, Pope John Paul II wrote:

“Dialogue is an indispensable step along the path *towards human self-realization*, the self-realization both of *each individual* and of *every human community*. Although the concept

of dialogue might appear to give priority to the cognitive dimension, all dialogue implies a global, existential dimension. It involves the human subject in his or her entirety ...” (POPE JOHN PAUL II, ENCYCLICAL LETTER *UT UNUM SINT*, 25 MAY 1995, 28)

Dialogue is sometimes criticized as not yielding tangible results. People gather, talk, and listen, but in the end, things remain the same. It is important to keep in mind the goal of dialogue: to help shape and form a more just society – “to devise a means for building consensus and agreement while seeking the goal of a just, responsive, and inclusive society.”

Dialogue demands not compromising one’s essential convictions but having a fundamental openness to others. The Holy Father writes:

“True openness involves being steadfast in one’s deepest convictions, while at the same time being ‘open to understanding those of the other party’ and ‘knowing that dialogue can enrich each side.’” (*EVANGELII GAUDIUM*, 251; CF. JOHN PAUL II, *REDEMPTORIS MISSIO*, 7 DECEMBER 1990, 56)

The fruitfulness of the dialogue will be seen in the transformation of those engaged in dialogue. Therefore, we need a Church that *accompanies* migrants and others on their journey. During the process of accompaniment, there is time for dialogue, which is more than mere listening. It involves valuing the other, treating the other as a brother or sister, rather than an enemy.

Dialogue and accompaniment take time. I would add that in order to be fruitful, they also need the Holy Spirit, the Counselor, who prompts and guides us, who tells us what to say and how best to say it. It is the Spirit who also brings Comfort to those who are hurting. Who knows where the Spirit of God will lead, if we are open? Nevertheless, Jesus does give us some indication: “When the Spirit comes, who reveals the truth, he will lead you into all truth.” (John 16:13)

Through dialogue, we should discover some *meaningful* responses to the questions - What should we do? *and* What type of Church should we be?

CONCLUSION

In summary, I would answer by affirming human dignity and by witnessing concretely to the love that comes to us in Christ Jesus, specifically through the care and respect we show toward those to whom we minister. It is my sincere hope that during this 2019 Convening, you might all reflect on how we as a Church can respond to the Holy Father’s call to welcome, to protect, to promote, and to integrate our brothers and sisters. But as I said earlier, putting these four verbs into practice and seeking to defend human dignity through solidarity and personal witness helps us to realize that the issue of migration is an issue that involves all of humanity – not just migrants and refugees.

I must confess that I have had to revise my conclusion to this keynote address, because this past Monday, the Holy Father’s 2019 Message for the World Day of Migrants and Refugees, which is to be held on September 29th, was released. Its title is translated, “It’s not just about migrants and refugees.” While we have gathered at this Convening to discuss this theme, the Holy Father gives us seven ways to think about this problem to help us understand that what we are doing here is much broader and really

concerns humanity, and so I want to conclude by briefly describing what he says as food for thought as we reflect and share throughout the coming days.

First, he notes that this issue is also about our fears. The fears that many people have in the face of the challenges of migration are real, but we cannot allow fear to dictate our every action. In particular, we cannot allow our fears, even legitimate ones, to deprive us of the opportunity to meet others, to be enriched by them, and to encounter Christ in the stranger or even help them to encounter Christ in us.

Second, the issue is not just about migrants, it is about charity. Through works of charity, we demonstrate our faith, and perhaps, we do this in the greatest way, when we minister to those who are unable to reciprocate. Think of the tremendous witness of Mother Teresa of Calcutta and her sisters who ministered to the “poorest of the poor.”

Third, it is not just about migrants, it is about our humanity. Here the Holy Father reflects on the story of the Good Samaritan and the need to develop compassion, urging us to be a “neighbor” to another, recognizing their suffering and acting immediately to soothe, heal, and save. In doing so, not only do they benefit, but we ourselves grow in virtue, in our humanity.

Fourth, it is not just about migrants, it is also a question of seeing that no one is excluded. The Holy Father laments that today’s world, particularly economic practices, tend to be more elitist and exclusive, with rich getting richer and the poor become poorer. Wars are often responsible for the displacement of people, and the economic “benefits” of weapons productions and sales seldom trickle down to the poor and to the displaced persons. The Church, on the other hand, earnestly desires the integral growth of the person and economies that are inclusive rather than exclusive.

Fifth, it is not just about migrants, it is about putting the last in the first place. Here the Holy Father refers to Mark 10:43-44: *Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the last and slave of all.* Today, the rampant individualism in society fosters a “Me First” attitude, but this contrary to the Christian spirit and Christian way of life. Many of you, in fact, in your daily labors do put others, including migrants, first, ahead of yourselves, but it is our collective task to help our fellow Catholics and Christians to adopt this biblical attitude of service, placing ourselves last.

Sixth, it is not just about migrants, it is about the whole person, about all people. Here the Holy Father echoes what I said earlier about the dignity of the human person, writing, “In every political activity, in every program, in every pastoral action, we must always put the person at the center, in his or her many aspects, including the spiritual dimension.” Beyond economic development, our task is to work for the integral development of the whole person.

Seventh, it is not just about migrants, it is about building the city of God and man. Modern society is deluded in its thinking that technological and consumeristic “progress” can continue without limits. Migrants are not simply a problem to be solved, with money or technology, rather they are persons to be welcomed, respected, and loved. Therefore, when we work to help them, we are actually working to build a more just society, reflective of our “common home”, as we look forward to our collective journey toward the new and eternal Jerusalem.

In effect, the Holy Father invites us to share the journey with those who are in darkness and despair, warming their hearts with the Word of Life, so that those who are wandering in darkness, guided

by the light of truth and the fire of love. The Holy Father invites us to deepen our love! As he said in Bulgaria at a refugee center:

“In order to love someone, there is no need to ask for a curriculum vitae; love precedes, it always goes onward, it takes the first step. Why? Why is love gratuitous? ... God is not worried about labels but seeks out and awaits each person with a Father’s eyes!” (POPE FRANCIS, MEETING WITH THE CATHOLIC COMMUNITY, ST. MICHAEL CHURCH, RAKOVSKY, 6 MAY 2019)

Yes. We all know the merciful and loving gaze of the Father of Mercies and of His Beloved Son, and so are called not only to share the journey, but to share His love so that our brothers and sisters – from whatever nation - can recognize His Presence and find their true home – “Jerusalem” – where they can proclaim with us: “The Lord has risen indeed!” Yes, it is not just about migrants, it is about all of us!