

For: Bulletin inserts, Beginning a meeting, Small Faith Group Reflections, Faith Development, Seeds for sowing the Good News of Jesus Christ.

Even in the harsh stories of migration, God is present, revealing himself. Abraham stepped out in faith to respond to God's call (Gn 12:1). He and Sarah extended bounteous hospitality to three strangers who were actually a manifestation of the Lord, and this became a paradigm for the response to strangers of Abraham's descendants. The grace of God even broke through situations of sin in the forced migration of the children of Jacob: Joseph, sold into slavery, eventually became the savior of his family (Gn 37:45)—a type of Jesus, who, betrayed by a friend for thirty pieces of silver, saves the human family.

Strangers No Longer: Together on a Journey of Hope, Bishops of Mexico & the U.S., 2003

"For the Lord, your God, is the . . . Lord of lords, the great God, mighty and awesome, who has no favorites, accepts no bribes, who executes justice for the orphan and widow, and befriends the alien, feeding and clothing him. So you, too, must befriend the alien, for you were once aliens yourselves in the land of Egypt" (Dt 10:17-19). For the Israelites, these injunctions were not only personal exhortations: the welcome and care of the alien were structured into their gleaning and tithing laws (Lv 19:9-10; Dt 14:28-29)

Strangers No Longer: Together on a Journey of Hope, Bishops of Mexico & the U.S., 2003

All persons have the right to find in their own countries the economic, political, and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. In this context, work that provides a just, living wage is a basic human need. The Church recognizes that all the goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right.

Strangers No Longer: Together on a Journey of Hope, Bishops of Mexico & the U.S., 2003

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

Strangers No Longer: Together on a Journey of Hope, Bishops of Mexico & the U.S., 2003

While the sovereign state may impose reasonable limits on immigration, the common good is not served when the basic human rights of the individual are violated. In the current condition of the world, in which global poverty and persecution are rampant, the presumption is that persons must migrate in order to support and protect themselves and that nations who are able to receive them should do so whenever possible. It is through this lens that we assess the current migration reality between the United States and Mexico.

Strangers No Longer: Together on a Journey of Hope, Bishops of Mexico & the U.S., 2003

...by sharing in the sacrifice of the Cross, the Christian partakes of Christ's self-giving love and is equipped and committed to live this same charity in all his thoughts and deeds. In a word, "'worship' itself, Eucharistic communion includes the reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.

Sacramentum Caritatis, Pope Benedict XVI, 2007

What the world needs is God's love; it needs to encounter Christ and to believe in him. The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: "an authentically Eucharistic Church is a missionary Church." We cannot approach the Eucharistic table without being drawn into the mission which, beginning in the very heart of God, is meant to reach all people. The first and fundamental mission that we receive from the sacred mysteries we celebrate is that of bearing witness by our lives. Anyone who has not shared the truth of love with his brothers and sisters has not yet given enough.

Sacramentum Caritatis, Pope Benedict XVI, 2007

In the Eucharist Jesus also makes us witnesses of God's compassion towards all our brothers and sisters. The

Eucharistic mystery thus gives rise to a service of charity towards neighbor, which “consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them “to the end”. Our communities, when they celebrate the Eucharist thus compel all who believe in him to become “bread that is broken” for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged: “you yourselves, give them something to eat”. Each of us is truly called, together with Jesus, to be bread broken for the life of the world.

Sacramentum Caritatis, Pope Benedict XVI, 2007

In the memorial of his sacrifice, the Lord strengthens our fraternal communion, and in a particular way, urges those in conflict to hasten their reconciliation by opening themselves to dialogue and a commitment to justice. Certainly, the restoration of justice, reconciliation and forgiveness are the conditions for building true peace. The recognition of this fact leads to a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God’s image and likeness. I therefore urge all the faithful to be true promoters of peace and justice: “All who partake of the Eucharist must commit themselves to peacemaking in our world scarred by violence and war...

Sacramentum Caritatis, Pope Benedict XVI, 2007

We cannot remain passive before certain processes of globalization which not infrequently increase the gap between the rich and poor worldwide. We must denounce those who squander the earth’s riches, provoking inequalities that cry out to heaven. For example, it is impossible to remain silent before the “distressing images of huge camps throughout the world of displace persons and refugees, who are living in makeshift conditions in order to escape a worse fate, yet are still in dire need. Are these human beings not our brothers and sisters? Do their children not come into the world with the same legitimate expectations of happiness as other children? ...these are situations for which human beings bear a clear and disquieting responsibility. Indeed, “on the basis of available statistical data, it can be said that less than half of the huge sums spent worldwide on armaments would be more than sufficient to liberate the immense masses of the poor from destitution. This challenges humanity’s conscience.

Sacramentum Caritatis, Pope Benedict XVI, 2007

The prayer which we repeat at every Mass: “Give us this day our daily bread,” obliges us to do everything possible, in cooperation with international, state and private institutions to end or at least reduce the scandal of hunger and malnutrition afflicting so many millions of people in our world, especially in developing countries. In a particular way, the Christian laity, formed at the school of the Eucharist, are called to assume their specific political and social responsibilities. To do so, they need to be adequately prepared through practical education in charity and justice. To this end, the Synod considered it necessary for Dioceses and Christian communities to teach and promote the Church’s social doctrine. In this precious legacy handed down from the earliest ecclesial tradition, we find elements of great wisdom that guide Christians in their involvement in today’s burning social issues.

Sacramentum Caritatis, Pope Benedict XVI, 2007

...Christian people, in giving thanks to God through the Eucharist, should be conscious that they do so in the name of all creation, aspiring to the sanctification of the world and working intensely to that end. The Eucharist itself powerfully illuminates human history and the whole cosmos. The world is not something indifferent, raw material to be utilized simply as we see fit. The justified concern about threats to the environment present in so many parts of the world is reinforced by Christian hope, which commits us to working responsibly for the protection of creation.

Sacramentum Caritatis, Pope Benedict XVI, 2007