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教宗方濟各第八十八屆

普世傳教節文告

親愛的兄弟姐妹們，

至今還是有眾多的兄弟姐妹們不認識耶穌基督。因此，向外邦人傳教的使命仍然是最迫切的。教會的全體成員都蒙受召喚參與這傳教使命，因為教會的本質就是傳教性的教會：教會天生就是為了要「走出去」。普世傳教節為各大洲的信徒們來說是一個特別恩寵的時刻——各大洲的信徒們以祈禱和精誠團結的行動來支持傳教區的新興教會。這是感恩和喜樂的慶典。感恩，是因為天父派遣聖神賜予智慧和力量給順服祂行動的人們。喜樂，是因為天主子——耶穌基督被派遣來向全世界福傳，祂支持且伴隨著我們傳教士們的努力。耶穌及傳揚福音的門徒們的這份喜樂，引導我提出我們在路加福音中所接觸到的那個圖像。（參路十21-23）

1· 聖史路加講述上主派遣了七十二位門徒，兩個兩個地到各城各鄉去宣講：天國臨近了，並幫助人們預備與耶穌相遇。在完成宣講福音的使命後，門徒們滿懷著喜悅地返回：喜樂是他們第一次的，以及難以忘懷的傳教經驗的主題。可是，那位神聖的師父對他們說：「你們不要因為魔鬼屈服於你們的這件事而喜歡，你們應當喜歡的，乃是因為你們的名字已經登記在天上了。就在那時刻，耶穌因聖神而歡欣說：『父啊！天地的主宰，我稱謝祢……』耶穌轉過身來私下對門徒說：『見你們所見之事的眼睛是有福的。』」

（路十20-21、23）

聖史路加的這段福音呈現了三個場景：首先基督向門徒們說話、其次祂轉向天父、最後基督再轉向門徒們說話。耶穌是要讓門徒們分享祂的喜樂——那份不同，而又超越他們曾經經驗過的喜樂。

2· 門徒們當時充滿了喜樂，也因獲有制伏邪魔的權柄而興奮。然而，耶穌提醒他們不要因為有制伏邪魔的權柄而喜樂，而是要因獲得了愛而喜樂：「因為你們的名字已經登記在天上了。」（路十20）事實上，他們得到了體驗天主的愛的經驗，也得以與人分享這份愛。門徒們的這種經驗，是耶穌心中充滿喜樂和感激的原因。路加在三位一體共融的透視中注意到了這種喜樂，「耶穌在聖神內歡躍」於上主，轉而讚美上主。這內心深層的喜樂，源自於耶穌作為子對父、天地萬物之主深厚的孝愛之情，祂把這些事向智慧及明達的人隱藏了，反而啟示了給小孩子（參路十21）。天主隱藏而又啟示了，但在這讚美的祈禱中要突顯的，首先是啟示。天主要啟示而又隱藏的是什麼？是祂天國的奧秘——耶穌內在神權的彰顯和戰勝魔鬼。

天主向那些自以為是、自以為無所不知的人隱藏了這一切。這些人被自己的傲慢蒙蔽了，心中已無天主的位置了。我們會容易地想到一些耶穌當代的人——耶穌曾經多次告誡他們，但這危險是始終存在的，與我們也有關連。那些「卑微的人」是：謙遜的、純樸的、貧窮的、受沒有聲音的、勞苦擔重擔的、被邊緣化的，也就是耶穌所說的「有福的人」。我們立即想到瑪利亞、若瑟、加里肋亞的漁夫們、以及那些在耶穌講道時被召喚的門徒們。

3· 「是的，父啊！祢原來喜歡這樣做！」（路十21）耶穌的這句話應該被理解為祂內在的歡躍。「喜歡這樣做」所形容的，是天父對人類的救贖和慈愛的計畫。天主神聖的恩寵令耶穌歡躍，因為天父決定愛人如同祂愛自己的獨生子一樣。此外，路加又暗示了瑪利亞相似的歡躍，「我的靈魂頌揚上主，我的心神歡躍於天主、我的救主。」（路一46-47）這是引領人獲得救

恩的喜訊。瑪利亞胎中懷著耶穌——最傑出的福傳者，與表姐依撒伯爾相遇時，在聖神內歡躍之際詠唱了《謝主曲》。耶穌看到門徒們的使命完成了，以及那隨之而來的喜樂之後，因而在聖神內歡躍，向天父祈禱。在這兩個事件中，都是由於救恩來臨的喜樂，因為天父愛聖子的那份愛傳到了我們身上，藉著聖神充滿我們，並使我們參與天主聖三的生命。

天父是喜樂的源泉，聖子是喜樂的體現，聖神是喜樂的賦予者。正如瑪竇福音所記載的，耶穌在讚美天父後立即對我們說：「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。你們背起我的軛，跟我學吧！因為我是良善心謙的：這樣你們必要找得你們靈魂的安息，因為我的軛是柔和的，我的擔子是輕鬆的。」（瑪十一28-30）「福音的喜樂填滿那些與耶穌相遇的人的整個心靈和整個生命。凡是接受祂救恩的人，就擺脫了罪惡、痛苦、內心的空虛、及孤獨。與耶穌基督在一起，喜樂就會不斷重生。」（《福音的喜樂》1）

童貞聖母瑪利亞曾有與耶穌相遇的獨特體驗，因此她成為「我們喜樂的緣由」（*causa nostrae laetitiae*）。至於門徒們，他們回應了耶穌的召叫為的是要跟隨祂，並又被派遣去傳揚福音（參馬三14），而門徒們因此充滿了喜樂。我們為什麼不能也進入這喜樂的湧流中呢？

4·「今日的世界在各式各樣、令人窒息的消費主義之下面臨巨大的危機，是一種個人主義的憂愁——來自於自滿和貪婪，狂熱追求短暫的享樂，以及自我封閉的心。」（《福音的喜樂》2）所以，人類極其需要握緊基督帶來的救贖。門徒們即是那些允許自己被基督的愛征服的人，並且被那股對天國及傳揚福音的喜樂的熱火所標記。上主的所有門徒都蒙受召喚去不斷地培養這種福傳的喜樂。主教們身為福傳的首要負責人，有責任在教會的傳教使命中促進地方教會的合一。主教們被揀選並要承認，傳揚耶穌基督時的那份喜樂，不只是在關心最遙遠的地方，在那裡宣揚祂時才表達出來，而也是不斷地接觸教區的邊陲地帶，在自己

的地方宣揚祂時表達出來，因為在那裡有許多窮人等待著福音的喜訊。

全球很多地區面臨缺乏司鐸聖召和度獻身生活者。通常，這是因為在教會團體中缺乏具有感染力的使徒熱忱，因缺乏熱情以致無法吸引他人。福音的喜樂來自與基督相遇及與窮人分享。所以，我鼓勵各堂區團體及各善會組織都要度一個強烈的友愛團體生活，並以耶穌的愛及關懷最貧困者的需要為基礎。那裡有喜樂、熱情和有人渴望將基督帶給他人，那裡就會出現真正的聖召。在這些聖召中，我們不應忽略平信徒的傳教聖召。平信徒的身分和傳教意識在教會裡已經加強了，一如他們的召喚——在傳播福音中承擔更加重要的角色，也受到肯定。為此，平信徒應當接受適當的訓練，為能展開有效的使徒行動。

5·「天主愛樂捐的人」（格後九7）。世界傳教節也是一個良機，去重新燃起渴望和喚醒道德義務，並充滿喜樂地參與傳揚福音的使命。個人的財務奉獻是自我給予的標記，先是獻給上主、然後獻給其他的弟兄姐妹；如此，物質的給予也是以愛為基礎的方式向他人傳揚福音。

親愛的兄弟姐妹們，值此世界傳教節之際，我的思維轉向所有的地方教會。讓我們不要被剝奪掉這份福傳的喜樂！我邀請你們沉浸在福音的喜樂中，並培育出能照耀你們的聖召和使命的愛。我敦促各位好像在作一個心靈之旅似地回想起那份「初愛」，主耶穌基督曾藉由它溫暖你們的心。這不是為了懷舊，而是為了堅持逗留在喜樂中。當上主的門徒們意識到祂的臨在，承行祂的旨意，並與其他人分享自己的信德、望德和福音之愛時，門徒們就堅持逗留在喜樂中。

願藉著童貞聖母瑪利亞的代禱——她是謙遜及喜樂的福傳模範——教會能成為一個歡迎全人類的家庭、各民族、慈母和全世界重生的依靠。

二〇一四年六月八日，聖神降臨瞻禮，發自梵蒂岡。

教宗方濟各

（台灣地區主教團祕書處恭譯）

2014年宗座國際聖體大會 全體代表會議出席報告

一、前言

第51屆國際聖體大會即將在2016年1月24日至1月31日於菲律賓宿霧舉行，宗座國際聖體大會委員會為籌備此次的國際盛事，特於2014年9月25日至27日在羅馬舉行第51屆國際聖體大會全體代表會議，邀請來自全球各國的聖體大會代表與會。會議開始由宗座國際聖體大會委員會主席Archbishop Piero Marini 簡述國際聖體大會的由來、國際聖體大會的主題起源，回顧第50屆國際聖體大會並介紹來自全球的各國代表。此次與會的代表有50位主教、48位神父、1位修女、5位平信徒（其中有兩對夫婦及1位女士）。

Marini總主教特別強調，第51屆國際聖體大會在亞洲的菲律賓宿霧舉行，為亞洲的教友參與國際聖體大會，提供

一個很好的機會。教會張開雙手，敞開大門，接納來自不同的文化、語言、膚色的每個人，按照他們的生活文化進到耶穌基督的教會；教會經由聖體聖事將基督傳給人，進入每個人的生命，讓信友接受耶穌成為生命的救主。

聖體聖事是耶穌福傳的奇蹟與根源。每次我們領聖體同時也領受了基督福傳的使命，教宗方濟各期待我們在聖體聖事中，可以奉獻每人的生活作為祭品。期待我們在宿霧融合在聖體聖事內，因著基督在我們內，成了得光榮的希望。

二、第51屆國際聖體大會主題

議程中第一個講題由Fr.Enzo Bianchi Priore del monastero di Bose 主講第51屆國際聖體大會主題：「基督在我們內，成了得光榮的希

望」（哥1:27）神父以鏗鏘有力的聲音指出：新一代期待希望；尋求真理才能找到希望；在這一世代先知的使命需要實現；不論是白天或黑夜，我們都能從中看見我們內在最深的期待與希望，是因為基督在我們內。

大會主題提醒我們要生活在希望中，這希望是：「耶穌是我們得光榮，得救的不二法門」。耶穌是我們的救主，是正義和平的主，復活的基督是愛與死亡的中間者，然而愛大於死亡；在基督身上，我們看見最大無私的愛、謙遜及「愛到死」。祂為我們而來，是我們的希望，當耶穌在我們中間，祂才能活現在我們的生活中，祂不只是在聖言內，在聖體內，而且活生生地活在我們中間。我們在喜悅中領受基督，更將祂活生生地活於生活中，讓人看見我們的面容時，看見主的面容在我們身上彰顯發光。對耶穌開放，你可看見自己的希望，更能看到他人的希望。

普世教會聚集一堂是我們期待的希望，彰顯了天國的意

象；我們在世上尋找天堂，卻忽略唯有在基督身上、在窮人中、在犧牲中、在耶穌的祭台上才能真正找到希望。只有耶穌能將我們融合在一起，我們尋找世間最大的愛，而最真實的愛存在聖體聖事中，最後的晚餐桌給了我們融合、愛和希望。因著耶穌的犧牲，留給我們的那份熱情，激起我們的意願，那一杯，賜給我們靈魂力量。當我們飲這杯，吃這餅，是多麼地喜悅，因為天國的聖宴就在我們中間。在這個世代中，我們都期待能因著耶穌在我們內，我們能看見希望。

三、第50屆國際聖體大會在都柏林

第二個主題由第50屆國際聖體大會主席都柏林總主教Diarmuid Martin 樞機主講，回顧愛爾蘭教會面臨神父性侵事件、世界青年日、經濟衰退等壓力，許多人認為不適合再次在愛爾蘭舉辦第50屆國際聖體大會，然而在這些負面壓力之下，愛爾蘭教會仍毅然決定承辦，並且相信在耶穌基督的聖體內，正是受傷的教會展



開治癒工程、更新教會的契機。在聖體大會會場中他們放置「寬恕之石」，謙敬地在耶穌前承認軟弱，請求寬恕與引導。在天主的眷顧中，他們親眼見證天主美妙的工程，意識到與地方福傳團體合作的重要，每個善會團體同心合意地為大會祈禱

與明供聖體，參加的人數一天比一天多。更值得慶幸的是二千多位志工的投入，其中有三分之一是年輕人。

為籌辦國際聖體大會，更在前一年〈2011年〉舉辦全國聖體大會，幫助愛爾蘭教會的信友更加融合在基督的聖體聖事內。在

聖體聖事內，與基督和他人的共融中，他們見證了教會的更新與成長；同時為提供國際聖體大會參與人員一個極靜默想的空間，在最後一天的彌撒中才邀請政治人物參與。

四、聖體大會對各國教會的

影響

接著由宗座國際聖體大會委員會邀請9個國家包括義大利、克羅埃西亞、臺灣、緬甸、奈及利亞、坦尚尼亞、哥斯大黎加、巴西等國國家代表，報告聖體大會對該國教會的影響。本人代表台灣教會在會中做17

分鐘的報告，分享台灣的經驗，獲得熱烈的迴響。

五、聖體聖事在亞洲的福傳角色

第三個主題由馬尼拉總主教**S.E. Card. Luis Antonio Tagle** 主講：「聖體聖事在亞洲的福傳角色」。要活出感恩聖事的生活，首先要從認識及參與感恩聖事開始。當我們在感恩聖事的氛圍中，我們不只是受邀來參加慶祝的盛宴，更需活出基督的苦難與復活的樣貌，我們應注意的是「對話」——與窮人對話、與宗教信仰對話、與文化對話。在對話中有愛，有天主，經由對話活出感恩聖事愛的生活。

在福傳中、在生活中、在慶祝中聚集一堂，如同家庭一樣聚集在天主內。當世界各地的人，因著不同的文化聚集時，我們的相聚不只是為吃飯，而是為分享天國的福樂，融合如同家人一般，成為「家人」，成為「合法的家人」。在亞洲，我們常常聚集人們分享，不

是為抓住他們，聚餐也不是只為吃飯，而是為融合、分享、對話。「經常在一起聚餐的家庭，家人就會凝聚在一起。」我們需要悔改，反問自己：「有多久我沒有與家人共融團聚了？」

我們必須體認自己是個罪人，承認我們的過失，我們的教會是罪人的教會。教友需要一起祈禱、聚餐、對話，藉著聖體聖事彼此分享，與基督共飲同一杯，除非經由聖體聖事我們無法體驗真實的信德。

這是個分享故事的時代，與別人分享耶穌的故事，耶穌不斷地向我們說天主愛的故事。在亞洲，人們相聚時總喜歡說故事，當我們說故事時，當我們一起回憶天主的愛時，我們是同一個團體，我們成為一家人，團體如果沒有共同回憶是危險的。在聖體聖事中，耶穌從沒有停止分享祂的故事，整個的信仰最美的呈現，就是分享給別人。聖體聖事是我們生活的泉源，在聖體聖事中我們看見希望，在聖體

聖事中我們看見耶穌的苦難與復活，在聖體聖事中我們體驗耶穌——真實的愛與犧牲，在聖體聖事中信德、愛與希望才能得到滿全。

在亞洲的某些國家中，有些婦女遭受不正義和不平等的對待，我們需要正視這些問題，因為在天主的眼中，每件事都是愛的禮物。麵餅提醒我們關注貧窮與財富，酒提醒我們關注因著酒精而受傷害的家庭，例如被酗酒的丈夫毆打、施虐的婦女及小孩。

教會常提醒我們：耶穌在被背叛的那一夜，祂自由地選擇交付。在亞洲，有很多背叛的經驗，許多的傷害依舊存在我們中間，只有在聖體聖事中，才能得到治癒。當我們想到「身體」時，我們想到多少兒童被販賣、婦女受虐，面對這些痛苦，在我們轉身面向耶穌時，看見在背叛中依舊懷有希望，在耶穌身上有正義、有希望，面向耶穌的這一刻，我們知道：「我們有希望！」

在感恩聖事中，我們被召叫成為天主的子女，享受天主的愛，被派遣到那些渴望教會的人群中分享天父的愛。如果跟隨耶穌，你就會更勇敢、更喜樂、更仁慈的話，你應該站起來，走出去，千萬別說累！

六、第51屆國際聖體大會主題的神學與牧靈反省

第四個主題由第51屆國際聖體大會主席**S.E.R.Mons. Jose S. Palma** 總主教主講：「第51屆國際聖體大會主題的神學與牧靈反省」，這份神學與牧靈反省文獻，經過菲律賓教會與宗座國際聖體委員會審慎的檢視、審核及討論下才大功告成。文獻中包含了十個部分：1.第51屆國際聖體大會的介紹；2.聖體聖事：基督的救贖工程；3.聖體聖事：教會的福傳泉源與標竿；4.亞洲教會的福傳——福傳中的對話；5.福傳中與人和文化的對話；6.福傳中信仰和信仰傳統的對話；7.福傳中與窮人的對話；

8. 福傳中與青年的對話；
9. 教會福傳中瑪麗亞與聖體聖事；10. 歸光榮於主。

這是一份充滿愛與祈禱的文件，閱讀的過程宛如「溫暖的觸動」（“Ladies’ touch”），我們要聆聽，聆聽勝於指導。今日福傳的途徑是福傳中的交談，交談中重要的是福傳。期待每位參加的朝聖者，都能細細閱讀體會這份文獻。

2013年10月菲律賓歷經百年來最強的颱風侵襲，全國感受到重大的打擊，甚至懷疑是否能再站起來。雖然外在看起來我們是貧窮的，但是在天主前，我們卻是富有的。盼望2016年國際聖體大會所結的果實遠遠超過想像與期待。

七、第51屆國際聖體大會籌備概況

第六個主題由第51屆國際聖體大會籌備會秘書長 Rev. Mons. Dennis Villarojo 介紹大會籌備概況：包括大會的標識（LOGO）、歌曲、祈禱文、大會期間使

用的場地、住宿、交通、報名方式、大會活動規劃等。大會活動規劃暫定如下：

第一天：開幕禮

第二天至第四天：要理講座與工作坊

第五天：青年徹夜祈禱

第六天：聖體遊行

第七天：特別為兒通的要理講座與工作坊

第八天：閉幕禮（在可容納50萬人的海邊舉行）

菲律賓宿霧特別為此次的大會興建一個可容納20,000人的多功能場地，現已破土動工。若是明（2015）年6月之前完成報名，報名費可享早鳥優惠。

八、結論

會議結束後，全體代表晉見教宗，教宗訓勉時指出，世界的希望立基於與耶穌聖體的相遇。聖體是基督徒的希望之糧，但世界上大部分的地方已失去了品嚐希望之糧滋味的能力，忘卻這希望的意義。教宗邀請大家藉著參與聖體大會的機會，反省基督信仰的核心聖事，

以及何以需要透過新福傳使命重新肯定其重要性。世界如今缺乏希望，為此人類必須聆聽耶穌基督內的希望訊息。教會懷著日新又新的熱情宣講這訊息，善用新管道與新的表達方式，秉持「新福傳」的精神把這訊息帶給人，尤其是那些領了洗卻遠離教會，不度基督信仰生活的人。教宗解釋說：「在聖體中與耶穌的相遇是世界希望的泉源。倘若我們因聖神德能而改變成尚似我們所遇見的那位，我們就能領受改變世界的使命，為那些有需要的人，尤其是窮人和受壓迫者帶來希望、寬恕、治癒和愛，與他們分享生活和渴望，與他們同行，一同尋找在耶穌基督內的真正人性生活。」

教宗方濟各強調，「第51屆在菲律賓宿霧舉行的國際聖體大會將提供體驗與理解聖體的良機。聖體是在主的聖言與在祂愛的犧牲中與主相遇。」「國際聖體大會激勵人重新發現信德是恩寵之源，在個人、家庭

和社會生活中帶來喜樂和希望」。期待2016年我們聚集在宿霧，融合於聖體聖體內。

九、建議事項

距離上次國際聖體大會在亞洲（韓國首爾）舉行，已經時隔四分之一世紀，第51屆國際聖體大會在我們鄰近的菲律賓宿霧舉行，為台灣教會實為難得的良機。菲律賓教會曾經在1937年舉辦第33屆國際聖體大會，當時日治時代台灣的台灣教友曾經組團參加，在歷史文化、路程、地緣上，本屆國際聖體大會對台灣教會有來自天主更有力的召喚。為回應普世教會的邀請，幫助信友對聖體聖事更加認識並燃起敬禮聖體聖事的薪火，真實體驗與普世信友共融於基督聖體聖事的喜悅，台灣教會允宜積極熱情響應。（圖/文 吳令芳）



WELCOME DELEGATES TO THE 2nd ASIA PACIFIC CONGRESS ON MIGRATION, FAMILY, AND MISSION 2014

Stella Matutina Girls High School
September 24 - 28, 2014

歡迎2014年第二屆泛亞地區移民，家庭和使命會議的代表蒞臨



2nd Asia Pacific Congress on Migration, Family, and Mission 2014 Introduction

The Chinese Regional Bishops' Conference Episcopal - Commission for the Pastoral Care of Migrants and Itinerant People convened the 2nd Asia Pacific Congress on Migration, Family, and Mission from September 25 - 28, 2014 held at the Stella Matutina Girls High School, Diocese of Taichung.

The congress was attended by 80 delegates from 19 Countries namely: 1 - Lebanon, 1 - Syria, 1 - Jordan/Jerusalem, 1 - Geneva, Switzerland, 1 -

Rome 1 - Sri Lanka, 2 - Thailand, 1 - Pakistan, 1 - Indonesia, 1 - Malaysia, 1 - Singapore, 2 - India, 1 - Cambodia, 2 - Vietnam, 1 - Australia, 9 - South Korea, 13 - Philippines, 39 - Taiwan, 2 - Hongkong.

The 3-day congress tackled the different faces of migration, which includes the land-based migration (migrants and immigrants), sea-based migration (seafarers and fishers), and the internally displaced people due to natural and man-made disasters. The objective of the congress was to respond to the Pontifical call for a deeper cooperation, collaboration, and a cohesive pastoral response between migrants' pastoral agents in Asia Pacific Region.

FINAL STATEMENT OF THE 2nd ASIA PACIFIC CONGRESS ON MIGRATION, FAMILY AND MISSION

Taiwan Sept 25-28, 2014
Stella Matutina Girls High School
Diocese of Taichung

Episcopal Commission for the Pastoral Care of Migrants and Itinerant
People

Preamble:

Coming together from 19 countries of the Asia Pacific Region, the 80 participants including His Beatitude Gregorios III, Bishops, Priests, Nuns and lay persons met in Taichung, Taiwan from Sept 25-28, 2014. Among us were representatives of the International Catholic Migration Commission - Asia Working Group, (ICMC-AWG); Office of Human Development of the Federation of Asian Bishops' Conferences & Caritas Internationales. Called together by the Chinese Regional Bishops conference - and organized by the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People we stand in solidarity with each other in our common concern for people on the move... We deliberated on the Theme: MIGRATION, FAMILY AND MISSION.

I. Our Inspiration to commit ourselves to the Mission of Migrants and their families comes from the Old Testament event of the Exodus where we read: - "When a stranger sojourns with you in your land, you shall do him no harm. You shall treat the stranger who sojourns with you as a brother among you, and you shall love him as yourself, for you (too) were strangers in the land of Egypt..." In the New Testament we are inspired by the Holy Family who are directly impacted with fleeing/moving/rushing away under conditions of a violent emergency..." Jesus' words are always with us. He teaches us to treat others like we would like them to treat us.

2014年第二屆亞太會議聲明 「人口遷移、家庭與使命」

於臺灣（臺中市）私立曉明女子高級中學

前言

2014年9月24-28日於臺灣（臺中市）舉行的第二屆亞太會議，由亞太地區19個國家的80名代表，包括敘利亞麥爾基希臘天主教教長國瑞三世(Gregorios III)、一些主教、神父，修女和平信徒共同參與。在我們當中有國際天主教人口遷移委員會(ICMI)、亞洲工作組(AWG)、亞洲主教團協會(FABC)人類發展辦公室(OHD)和國際明愛總會的代表。此次會議由台灣地區主教團召集，主教團移民觀光牧靈關懷委員會主辦，我們彼此團結地站在同一陣線以關心在遷移中的人們……我們的會議所反省的主題為「人口遷移，家庭與使命」——「人口遷移與家庭在傳教使命工作中，為邁向更美好的世界」。

1. 我們投身於遷移者和其家庭的使命，這感召是來自舊約聖經中以色列人出離埃及的事實，從中我們讀到：「若外方人在你們的地域內，與你住在一起，不可欺壓他；對與你們住在一起的外方人，應看作你們中的一個同鄉，愛他如愛你自己，因為你們在埃及地也做過外方人：我，上主是你們的天主。在審斷度、量、衡上，不可不公平……」（肋19：33-35）。此外，感召也來自新約聖經中聖家三口——他們在暴力的危急情況下直接受到影響，從猶大的白冷城退避到埃及，逃離／遷移／匆匆離去……（瑪2：13-15）。耶穌的話語永遠與我們同在。祂更教導我們，若希望別人如何對待我們，我們也應該同樣地對待別人。

當我們接觸外籍勞工時 我們牢記在心的是教會在過去百年來的社會訓導，以及如同《基督對遷移者的愛》

The social Teachings of the Church over the past 100 years and more; and such guidelines as “Migrantes Caritas Christi” are to be kept in mind as we reach out to Migrant workers. More specifically in this day and age the words of Pope Francis have urged ... that ...” together we can and we must try for their liberation; especially since they are bruised and hurt.

Amidst all this our inspiration to reach out to Migrants and their families come from the very fact of their plight itself.

II. We recognize how Migration impacts on the relation between nations and how governments insufficiently address the root causes and well-being of Migrants; how they remain ambivalent about the implementation of the rights and the search for the well-being of migrant workers.

We also see the worsening and adverse conditions endured by domestic workers, caregivers, seafarers, fish- workers; the growing number of foreign students in need of pastoral care; the increasing number of displaced people due to natural and man-made disasters and the increasing number of migrant workers becoming victims of human trafficking.

We further recognize that as Church we cannot but be witnesses to the conditions of Migrants and their families; that unless we collaborate across countries in our Region; (Arch) dioceses, parishes, and with church based NGO's; welfare agencies we may not be able to strategize and plan meaningfully.

It will be inevitable that we may be called upon to make sacrifices - personal, institutional or otherwise - to respond to a need from Migrant(s) and or any of their family members.

III. As Church we cannot stay silent/mute witnesses to the conditions of Migrants and their families and we are determined to make it our MISSION and plan of action to work towards a better world for them by promoting the Human Dignity of all Migrants; taking up issues of justice that affect families and make them critical in understanding their challenges; being a voice on behalf of those who unjustly suffer, are

(*Erga Migrantes Caritas Christi*) 裡的基準。在今日世代，我們特別記得的是教宗方濟各的囑咐，他敦促「我們團結一致，才能夠並努力地使他們解脫，特別是因為遷移者都有創傷，都受過傷害。」

我們接觸遷移者及其家庭的感召，都來自遷移者身處困境的事實。

2. 我們承認遷移者是如何地影響到國與國之間的關係，而且各國政府又是如何力所不及地處理遷移問題的來源及遷移者福祉的問題；各國政府又是如何地在落實遷移者的權利及尋求遷移者的福祉時，保持模稜兩可的態度。

我們也觀察到那些在日益惡化和有害環境中忍受的傭工、看護、船員及漁民；逐漸增多的外國學生需要牧靈關懷；越來越多由於天災和人禍而流離失所的遷移者，以及成為人口販賣受害者的外籍勞工，人數逐漸上昇。

我們更承認，我們身為教會不能不做遷移者及其家人的見證人；除非我們在亞太地區內跨國合作——[總]教區，堂區及根基於教會的非政府組織、福利機構，否則，我們是無法有意義地制定策略和訂定計畫。

為回應來自遷移者或任何其家庭成員的需求，我們都可能會被要求作出犧牲——個人的、機構的或其他的，這都是無可避免的。

3. 我們身為教會，不能對遷移者及其家庭狀況保持沉默，做無聲的見證人，我們決心要使遷移者及其家庭成為我們的使命，並訂定行動計畫，使他們得以邁向更美好的世界，並

internally displaced and /or have to take refuge in a country not their own. It is important to join hands and forces across countries in our Region (Arch) dioceses, parishes, and Church based NGO's/ Welfare Agencies to strategize and plan meaningfully.

We work towards making Migrants' children a keen focus of our attention, especially in the field of integral education and formation; and we urge Parents working abroad to avoid spoiling their children but to focus on essentials.

Supporting to our best capacity those that intend to leave for another country is not going to be easy,

We need to make efforts to orient returning migrants when jobs are available; to help them to organize & control their finances; and contribute to solutions for the issues they face mainly due to separation and cultural differences.

A great help in this field would be organizing religion based gatherings - such as Prayer groups, Bible classes, Migrant & Sea-Sunday Celebrations; organizing social activities in the parishes; encouraging connectivity between family members whenever possible. And in doing all this to Instill and proclaim HOPE in the lives of the people like a light house in a dark harbour .

Finally, we entrust this work to the care of the Holy Family of Nazareth, Jesus Mary and Joseph! Relying on their protection we hope to carry forward the task entrusted to us.

Taiwan, 28th Sept. 2014

FORMULATED AND SIGNED BY:

THE 80 DELEGATES OF THE 2ND ASIA PACIFIC CONGRESS ON
MIGRATION, FAMILY, AND MISSION 2014 - TAIWAN

提昇所有遷移者的人性尊嚴，解決會影響到他們家庭的正義問題，並在面臨了解挑戰時具有判斷能力；對於遭受不公義的受害者，國內流離失所者和／或需要投靠他國的難民，我們是他們的發聲管道。亞太地區各[總]教區之間的跨國攜手共進是很重要的，堂區及根基於非政府組織的教會／福利機構，需要有意義地制定策略和訂定計畫。

我們致力於使遷移者的子女們成為我們極度關注的焦點，尤其是在整合教育和陶成的領域中；我們敦促在國外工作的父母們，絕不要溺愛自己的孩子，但要專注於孩子的基本需要。

盡我們最大能力來支持那些打算離開本國遠赴他國的遷移者，這並非是容易的事。

若有就業機會，我們需要盡力引導遷移者返回母國；幫助他們管理及支配其財務；並幫助他們解決及面對一些主要是由於分離和文化差異而引起的困擾。

其他有益於遷移者的活動，包含幫助組成宗教性的聚會團體——如祈禱團體、讀經班、移民觀光主日及海員牧靈關懷主日慶祝活動；在各教區內成立社交性活動；鼓勵家庭成員們儘可能地彼此聯繫，在上述所有活動中，都要諄諄教誨及宣導希望，希望在遷移者的生命中，就如同暗夜港灣中的燈塔。

最後，我們將此任務託付於納匝肋的聖家——耶穌、瑪利亞和若瑟的護佑！我們因全心仰賴聖家的助佑而希望能承擔賦予我們的任務。

台灣，2014年9月28日。

第二屆亞太會議「人口遷移，家庭與使命」80位代表聯合頒布並簽署

Migration, in Asia Pacific perspective

Presentation by Johan Ketelers
Secretary General

In our times, divine Providence is leading us to a new order of human relations which, by human effort and even beyond all expectations, are directed to the fulfilment of God's superior and inscrutable designs, in which everything, even human setbacks, leads to the greater good of the Church," (Evangelii Gaudium 84)

Migration is part of human history; basically it is about leaving, travelling and arriving while crossing natural and/or political frontiers, but it is also - and in much more profound and affecting ways- about crossing and overcoming sociologic, political and even psychological frontiers and limits. It is a symptom of global transition and individual change connecting mankind's history and its future; about changing conditions of life and about the mix of peoples from all parts of the world gradually becoming one greater family. It is therefore about a journey of, with and to humanity.

Migration offers us an opportunity to better understand human diversity and the ultimate destination of humanity. As a social phenomenon migration reveals how much the Old Testament question "Where is your brother?" and the New Testament question "Who is my neighbour?" are pointing at still actual and further increasing responsibilities. As a herald of future societies migration strongly emphasises the need for global understanding in a deepened perspective of respect and search for human dignity, global unity and justice. Yet migration has also and more than once proved to be a divider and a generator of conflict. In a world marked by prevailing materialism and self-defence, it opposes in even more contrasting ways those who have and those who seek a future through migration. Pope Francis therefore reminds us about the Christian invitation to leave our search for comfort and to meet and welcome the stranger!

Migration is therefore also about a confrontation - not so much between the host and the migrant as this confrontation is in fact very often merely

incidental - but much more about an ethical choice for humanity which both individuals and communities have to make. It is about the fundamental option to love one's brother and sister, the outcome of which always has and will to a very large extent determine mankind's future. Even if the world and the Church have known periods of darkness and mistakes, Pope Francis confirms in *Evangelii Gaudium* (11) that "Whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world".

Moving from scattered perceptions to a holistic response

So much of the world's reactions to migration and migrants depend on the glasses with which we choose to look at the phenomenon. Migration is indeed too often looked upon through monocular glasses which contribute to picture the phenomenon as a movement bringing about those changes the world may well need but which in most cases it only wants when these changes are developed and proven valuable in terms of economic profit. Other single focus points tend to highlight the impact on longer standing habits and history as a threat for society and a mortgage on the stability and the balances global societies and nations have achieved throughout history. Another google eyed perspective pictures migration in a cause and effect relationship which leads to discussions on the 'failure of development' and on how to best respond to specific humanitarian issues including refugees, boat people, trafficked people, abused men and women....

Yet migration cannot be considered as a number of separate issues, as if it were just another societal or political issue: migration is an integral part of and to be considered in direct relation with many existing logics including ethical dimensions, politics, economic capacity, sociologic reactions and demographics. Migration has a deep and everlasting impact on humanity: it may in its impact well be analogue to the 16th century discovery that the earth was moving around the sun and not the inverse as had been thought up till then. The discovery did not change anything in the rotation and the movement of planets but it moved and revolutionized the minds opening perspectives and bringing about fundamental changes which were to further

determine the future of humanity. This compares well to what migration is bringing and telling us: human mobility will not be stopped no matter how much we try to conceal these movements and humanity will need a revolutionary change in mentality and societal understanding to enable and envisage further growth and development. The Holy Scriptures and the Christian message to love our neighbour and welcome the stranger are in this of catalysing value.

The world is indeed in an irreversible process of increasing human mobility and mixing: the question is not if we want to stop this but rather how we wish to look at these very clear and undeniable signs of the times: as a dangerous threat for our well-being? As a political hot potato? As a ticking time bomb or as a potential for further growth and humanity; as a development factor or, much more humbly, as a design of an inscrutable divine fulfilment?

Rather than trying to provide fuller answers to these questions, it may be helpful to just acknowledge the fact that migration is amongst the strongest social drivers of this century – “an epoch making phenomenon” as defined in Caritas in Veritate - which is changing patterns of behaviour in a world marked by fading traditions and the coming into existence of new benchmarks not always providing the same levels and feelings of security. The then emanating need fully confirms the ecclesial mission to accompany and guide humanity. Major questions today are therefore about the tools that truly serve mankind in making the right choices.

Asia, a region marked by fast changes

Before highlighting some possible paths and options, it may be useful to picture how much migration is already deeply impacting and fundamentally changing traditional society in Asia and how fast the ongoing changes will lead to new relations and new responsibilities at community, national and regional levels.

Asia is the continent where migration has become a structural, a social and an economic reality. Of the 235 million international migrants Asia displays the highest numbers in human mobility. Major reasons for this mobility can be found in the strong and very traditional craving for higher education, in the

search for self-development through labour and thirdly, not so surprisingly, in family reasons. The following three examples may indicate how much these three factors deeply modify societal structures and cultures and how deep they impact on the traditional social tissue and cohesion:

- In China there is an annual growth of around two million new Chinese university students. A simple calculation shows that it would take two new universities per week to be built for an average of 20,000 students over the coming five years to effectively respond to this need. This explains an outward bound movement of young Chinese to other countries offering a chance for their further education, even far beyond Asia. It is obvious that their training in a different cultural environment will contribute to modify traditional culture and society upon their return home or – in case of stay after the period of studies- contribute to further changes in the host society. It is obvious that at least all of these students and many of their family members are to be understood as catalysers for change.
- Some 11 million Philippino's are at work as international migrants in nearly all countries in the world. This is to say that the economic growth of countries is partly carried by strangers doing the jobs often for lesser money while gaining more than what they would at home. There is an economic time limit to such a situation. Furthermore, the impressive number of Philippino migrants (20% of the active population) indicates a double fragility: the dependence on the job overseas and the slow but steady breaking up of social cohesion. The total annual figure of remittances (435 billion US\$) constitute not only a considerable amount of money but the related human reality shows an ever growing number of migrants in all societies and therefore an intensifying weaving of what is to become a new and more global social tissue.
- During the last ICMC Asia Working Group meeting we were informed that 25% of the marriages in Taiwan are of international nature with a nominal increase of some 5,000 per year. This means that by 2020, 1 million people in Taiwan will be defined by the so-called ‘mixed blood’. While this may today still be negatively judged by the traditional community, reality is that these children will be growing up enriched by

two traditions (and the opposition against their present situation) thus gradually contributing to generate a new tissue and cultural references which will define the bench marks for future generations.

These three examples may sufficiently indicate how much migration impacts on present and future societies: migrants studying in other cultural environments bringing these experiences home while also facilitating further and future economic contacts and development; migrants leaving families behind affecting the cohesion of their own society while contributing to the building of some other nation's economy; marriages and children born out of these marriages who – through love and the opposition they at times face - have a clearly different view on traditional cultures and cultural differences. A new social tissue is being woven at global level. It is of the greater importance for the Church to interact and accompany this movement.

Migration has a social cost to be recognized and countered in new policies.

The political world tends to prioritize the debate on development through remittances rather than giving the fuller focus on the social costs of migration and the development that may be built on countering these costs. Both remittances and social costs are indeed part of the same reality. Remittances have become a code word, key to nation's development. But very close attention should be given to how these amounts create new forms of dependency and slavery whereby migrating family members are at times supposed to accept human unworthy conditions for a salary higher than what can be offered in the country of departure. But this process is also changing traditional gender roles and impacts on family relations 'functioning' mainly over modern communication means. These realities do already contribute to the new benchmarks and reference points of the generations growing up in the conviction that migration and separation are a necessity, that children can be raised by neighbors or grandparents distant from the immediate care and the love of parents. How deep will emotional marks anchor in the broader human relations? (... ask the Vietnamese and the boat people now scattered over the world, the Indians organizing commercial society to escape traditional society and the young Philippino who doesn't dream to become a doctor or pilot or policeman, but who wants to be a migrant)

Migration affects family relations within the family, within the traditional

picture of gender roles and in its economic sustainability through the vital support offered by a family member living overseas and considered to be the money maker for the material better being of the others. We have seen those money makers working in unacceptable conditions but doing it for family reasons. When asked if they would do it for themselves they decline, when asked how they see the start of their own family, they refer to their 'duty' to those left home, when asked for their vision on their own future they shrug the shoulders. How long will this last? What does this family responsibility do to their mental health, how deeply does it affect their own integral human development; what does it do to their own concept of family and human relations? One could also wonder how long these appointed 'slaves or heroes' of the family will continue to be of support. The material gain obtained is nearly a guarantee that this responsibility will no longer be carried by the next generations. How much will we then see the further tearing apart of families to seek material comfort and avoid the plunge into new forms of poverty?

We defend the family as a corner stone, "a fundamental cell of society, where we learn to live with others despite our differences and to belong to one another" (Evangeli Gaudium 66) but how does that link with the concept of family ties forcing some of the family members to accept labour in remote locations and accepting labour conditions that are inhuman? How does that ideal coincide with the concept of some of the family members to work for the family instead of thinking of starting their own family? How can a disrupted family still be fully considered as an active agent for society contributing to community?

Many of these trends and challenges have been identified during the last AWG meeting. I e.g. recall Bishop Pibul Visitnondachai (Thailand) pointing at the fact that schools are changing faces because of poorly performing immigrant children and therefore draining more resources from the educational system. Or Bishop Lewis (India) who indicated how much the family as a unit is undergoing constant pressures. "Families have become smaller" he said, "ties with relatives have become weaker, there are fewer contacts, social and vocational mobility have increased, recreation has shifted outside the home, there are increased instances of separation, divorce and remarriage, parents are more and more ambitious for their children, status

symbols have gained greater significance, information has increased manifold etc. All this takes a toll on the basic unit of the family leading to a host of social and economic problems such as drug addiction, suicide, alcoholism, child labour and abuse.”

There are plenty of reasons to further study this reality, to network with civil society and political partners, to develop the care for families left behind - those decomposed and those recomposed- for visionary advocating and ensuring the necessary protection levels, not only for the individuals but for humanity as a whole.

We all recall how “Ecclesia in Asia” mentioned the worries of the bishops of Asia on the external influences being brought to bear on Asian cultures through media. They then identified some of the new patterns of behaviour as a result of what was then considered “over-exposure to the mass media” and which the bishops considered to be a threat for the “traditional values and in particular the sacredness of marriage and the stability of the family”. Migration is impacting in even deeper ways on these social and cultural layers than media can; simply because - and unlike media- it cannot be ‘switched off’. The foreign element in migration is no longer only an alien introducing new and different perspectives, it is also carried by Asians leaving their traditional environment and returning with different perspectives and understanding.

National and more traditional references will inevitably further disappear to be integrated in different cultural environments. What we will witness in the coming years is a further increase of moving people making the social mix even more intrinsic. New reference points will be needed as much as the development of better practices in integration, labour, social rights, their respective values and their transferability. Migration will further modify the relations between states and nations; affect relations within intergovernmental institutions; set new mechanisms and standards in the labour and employment market and generate new migrant labour rights!

Fundamental for the Church is the question how to position; how to ‘translate’ the Christian message, how to be “permanently in a state of mission” (E.G.23) and face “the challenge of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of

solidarity, a sacred pilgrimage” (E.G 71)

Towards new relationships

1. A first answer to the question ‘how?’ may be found in the very Christian tradition to **encounter the other** beyond who and what we are: “*The Christian ideal will always be a summons to overcome suspicion, habitual mistrust, fear of losing our privacy, all the defensive attitudes which today’s world impose on us. ... The Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and pleas, with their joy which infects us in our close and continuous interaction*” (E.G. 88) The encounter of the stranger, the welcoming of the stranger and the love of our neighbour are core paths to improvement. Translated into modern society, it means that there is a need to **network beyond the converted and the well-known**, to carefully choose, mix and mingle with the many ongoing efforts to help forge the global discourse and the shaping of future communities.

As already mentioned above, this challenge is fundamentally human and part of every one’s genuine and just efforts to make the world a better place for their children and for the next generations. It is a simple reality and a very human ideal, part of human history. Yet this craving for a better life very often leads over material security and wealth which in fact has often proved to be a divider distinguishing those who have from those who have not. This may well explain why the poor will always be with us: not only as a reminder of our mission as Christians but also and equally important, as a reflection of our human condition and divisions. It furthermore explains the growing societal attitude which opposes to the presence of migrants from a self-defensive perspective. Finally it explains the migrant in his/her battle against poverty confirming a just craving for life improving conditions. This means that the very same ideal for development generates different and even contradictory behaviour and that the very human ideal to make the world a better place to live in is therefore also a ground for division and opposition. It may also help us understand that in our daily cravings, not so much the ideal is important but that the process is, which again reminds us of our mission as Church in the definition of Christ: “I am the way”. Even if there are some timid signs that the Western world is gradually waking up

from the illusion related to materialism, economic crisis and the further growing uncertainties and even fear are rapidly bringing populations and communities back to the self-defensive mode. What is true for the western world no doubt finds its reflection in the growing materialism in Asia and it will take major efforts to make the necessary changes in mentality.

2. Accompany the process of making liberating choices.

The many divisions and oppositions in this world raise important questions which will not only be answered by economic processes or by political parties but which call for a liberating message of a much higher and even spiritual level. The Church has therefore an important role in these tension areas to effectively accompany and guide all peoples to achieve a sea change in mentality and to contribute to renewed community building. Let me be clear: the Church is not to design the new society: that is not her work, but rather to accompany humanity in making the liberating choices.

The changing reference points and drivers in social cohesion including the modified family and community life are the heralds of a new type of community: a community less defined by proximity and stability and much more by opportunity and fluidity. The new forms of proximity are no longer measured in 'walking distances' but in long distance communications. There is much at stake here, sociologically, psychologically, politically and faith inspired community building. The quality of our future communities will largely depend on how much this change through migration can be anticipated and accompanied to guarantee morality and justice; much less by how much of the change can be countered. It therefore seems important to pick the right battles.

3. Making choices calls first for analysis and understanding.

All this invites to further study the issues of concern and subsequently to develop proper action. The well-known social cohesion references are under siege; family unity is no longer regarded as a continuity or security but rather as 'a temporary option', community building is becoming much more flexible and develops new bench marks and reference points different from what we are traditionally used to. Communities

are no longer living along traditional village rules and reference points. Even the frequently heard comparison of a 'global village' is only seemingly innocent as it leaves the impression that we know the global world through the village concept but a new kind of proximity, hardly comparable to the proximity that contributed to the village rules of earlier days has come into existence.

Statistics and analyses show that many migrants in the Asia region work in low skilled, low wage and low security jobs. Starting from these facts the Church traditionally acts in charity upon the many abuses, the need for care and protection of victims but the insufficient understanding of the many symptoms pointing at the profound changes in social cohesion calls for more and better analysis. While much of the analysis is developed by all kinds of actors including non-faith organizations and institutions, the Church has a specific dimension to be added: an indispensable moral viewpoint that helps configuring the new and changing social responsibilities.

4. The need to advocate

A fourth important answer to the question 'How?' is the need to be an advocate, to be a voice for the voiceless, but even more than this, to be a voice for the future, a voice of vision and wisdom. A Church which is poor and committed to the poor must not fail to make her voice heard, not only to defend the poor, but mostly to offer new perspectives. This is not just about lobbying to gain the one or the other point; it is about defending and advocating for a vision and an understanding of the value of life. Advocacy through networking and the many multipliers of the message is a strong tool yet insufficiently developed. It may e.g. be said that many of the recent efforts of civil society in Asia have provided a regional picture on the challenges related to migration and even enabled growing convergence between governments and other stakeholders in the Global Forum on Migration and Development (GFMD). This platform for policy makers and civil society is a round table of exchange to discuss practices and experiences; building new global partnerships and dynamics, questioning responsibilities and shaping global solutions. It seems essential for the Church to be present and intensely interact. The International Catholic Migration Commission has been the coordinator

for civil society of this platform which today includes a network of over 800 partner organizations worldwide. Yet, what we most need is incorporating regional identity and testimonial support in building a case on the still too much ignored social costs of migration. Here again the Church can play a major role.

These four tools or pathways (global networking, human guidance and accompaniment, developing sound analysis and engaging in visionary advocating) are not to be considered as separate entities or work volumes but as a dynamic and interactive unit. Allow me to end this introduction to the debate with some of the recommendations the ICMC Asia working group has made and which I have chosen to organize according to the pathways indicated above:

1) Families affected should be an ordinary concern for the Church.

- Help families prepare for immigration and follow up on the families left behind.
- Contribute to contacts to be maintained between the migrant worker and the family left home.
- Orient return migration when jobs are available;
- Organize various activities (religious activities, sport, social activities, summer camps for children, shelter, educational services) where families left behind can find some support for their needs and meet to find support in each other.
- Organize to assist the returning migrant workers: help find jobs; help reintegration in family roles.
- Prepare for welfare services and counseling centers in dioceses
- Accompany children of parents working abroad in their specific behavioral issues and educational needs.
- Strengthen cohesion of communities on other values than material wealth only

2) Empirical studies on migration related issues including reintegration are to be encouraged and integrated in the training curricula.

- There are so many Catholic universities yet very few departments or faculties dealing with the subject. Invite these institutions to study these societal challenges and to contribute as an integral part of

Church to develop useful societal answers.

- Help establishing data for empirical studies on reintegration
- Include the migration issues in the training of seminar students
- Educate migrant workers how to save money to start their own business in their own country

3) Advocate for legislation to protect migrant workers and better inform receivers of remittances of building ways to use this new income in escaping structural poverty.

- National legislation, worldwide frameworks and legal procedures that protect family unity in context of migration and mobility need to be supported through better relations with national governments and interaction in global processes.
- Advocate for the reunification and implementation of the Convention for the Protection of Migrant Workers and their Families
- Promote the human rights of the migrant worker
- Advocate for the recognition of the educational levels obtained in other countries
- Existing social security conventions between countries should be extended to include the transfer of benefits and recognition of years of work and advocate upon the retirement benefits not to be lost when returning.

4) Global networking

- Use the media of your country and make a choice to contribute to the other global networks.
- The FABC to promote and support the small Christian communities. Need to be working with families for the promotion of Family. “The whole issue about children left behind is not only about material poverty but also about moral poverty.”
- Support the International Catholic Migration Commission in its advocacy work

There is one line that came from that meeting which I wanted to keep for the last sentence; a line which has more to say than what I could bring to introduce the debate; a line of missionary value: a line of two words only: “Act prophetically”.

Message from the Holy See to the 2nd ASPAC on migration, family and mission

Vatican City, September 3rd, 2014
Prot. N. 7870/2014/M
Taichung, Taiwan (September 25th – 28th, 2014)

Dear brothers and sisters!

First and foremost, I would like to express my sincerest greetings to all of you present at the 2nd Asia Pacific Congress on Migration, Family and Mission. I wish to greet all of the participants gathered together, for you are those who share the important mission of ministering to the “people on the move” – a mission that is ever more present and requiring ever more attention in the modern-day world.

The Instruction of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People *Erga migrantes caritas Christi* begins with this paraphrase of the words of Saint Paul the Apostle from his second letter to the Corinthians (cfr. 5,14):

“The love of Christ towards migrants urges us to look afresh at their problems, which are to be met with today all over the world” (n.1).

The document is a reminder that migration is an important pastoral issue for the entire Church, and is a matter that must be continually re-addressed. Yes, the context and situation may differ from place to place and from decade to decade, but the Church continues to play an important role in assisting migrants in keeping their faith and their culture, while at the same time assisting the host countries in opening up to the culture of the migrants’ countries of origin by bringing together both migrant and local communities.

On the one hand, the migratory trend of the Asia Pacific region places into discussion the welcoming communities. The local Churches are obliged not only to review their own proposals of evangelization, but the faith of its members is also put “to the test”, in particular at the moment

of proclaiming the Gospel to others. It is a call to propose fresh pastoral initiatives that include the welcoming and meeting of the incoming migrants, so as to enter into positive interaction with them. It often must include the overcoming of preexistent prejudices and biases¹, as well as the need to see migration as an opportunity to discover new forms of presence and proclamation. It is a call for a supportive response from the Church who, meanwhile announcing Jesus Christ, is also an instrument of charity called to stand by those who are suffering and in need of solidarity.

On the other hand, the Asia Pacific migration phenomenon also places into discussion the migrants themselves, as well as those spiritually accompanying them. Obviously, it is not enough to be called Christian. There is a need to “reawaken (...) the enthusiasm and courage that motivated the first Christian communities to be undaunted heralds of the Gospel’s newness”² - as Pope Benedict XVI wrote in one of his last messages for the World Day of Migrants and Refugees. The vast potential of such a migratory movement requires the fervid zeal of faith of those who migrate. Here, the role of the pastoral agent among immigrants plays a key role: meanwhile safeguarding the migrants’ cultural and religious identity with respect and a profound sense of value, the pastoral agent should bring them to dialogue with the local Church so as to guide them on the process of authentic integration. In all of this, a missionary and evangelizing spirit is of utmost importance, done in an atmosphere of a clear testimony to authentic Christian life³.

The family undoubtedly plays a fundamental and basic role. As the centrepiece of society, founded on the marriage between a man and a woman, the family must be always considered and protected, and its stability never undermined. In his Apostolic Exhortation *Evangelii Gaudium*, Pope Francis notes that in the case of the family, “the weakening of these bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their

1 Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, INSTRUCTION *ERGA MIGRANTES CARITAS CHRISTI*, NO. 100.

2 BENEDICT XVI, MESSAGE FOR THE WORLD DAY OF MIGRANTS AND REFUGEES 2012.

3 Cf. PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, INSTRUCTION *ERGA MIGRANTES CARITAS CHRISTI*, NO. 78.

children”⁴.

In the case of human mobility, there exists a particular vulnerability of the family, and all those involved: not only for those who leave, but also for those who remain at home. At times, migration can even have devastating effect on the family. In addition to the negative effects of family separation, migrants have to face the consequences of laws and politics aimed at limiting their movement. The Church’s pastoral care of human mobility continues to underline Her genuine commitment “not only in favour of the individual (...), but also of his family, which is a place and resource of the culture of life and a factor for the integration of values”⁵. In order to promote the harmonious and integral development of the migrant family, the Church’s effort ensures a real possibility of inclusion and participation.

Therefore, I wish all of the participants of this 2nd Asia Pacific Congress the guidance of the Holy Spirit, so that this meeting may lead to new and fresh resolutions in the pastoral care of migrants. May the spirit of welcome and cooperation between you be reflected in the development of new initiatives and approaches.

To all those present, I invoke God’s blessing!

Antonio Maria Card. Vegliò

President

Fr. Gabriele Bentoglio, CS

Under-Secretary

⁴ FRANCIS, *EVANGELII GAUDIUM*, n. 66.

⁵ BENEDICT XVI, *MESSAGE FOR THE WORLD DAY OF MIGRANTS AND REFUGEES 2007*.

HOMILY

Mass of the Holy Spirit to Open the Congress

Bishop Martin Su Yao-Wen, D.D.
Bishop of Taichung

Your Beatitude, Gregorios III
Your Excellencies, Most Reverend Bishops
Reverend Fathers, Sisters, delegates of the 2nd Asia Pacific Congress on

Migration, Family, and Mission

Friends, GOOD MORNING!

It is a great blessing for me to celebrate this Mass of the Holy Spirit on the opening of your Congress today which is also the 7th Anniversary of my Episcopal Ordination. This was not planned, a coincidence perhaps but I believe God sends a message for all of us. The message of Communion in Missio. The Church in Asia, particularly in Taiwan, is in communion with the Universal Church in her Mission towards the people on the move and for the pastoral care of the Church in Diaspora.

I am happy that in this mass of the Holy Spirit, the presence of the Patriarch of the Eastern Catholic Church, His Beatitude Patriarch Gregorios III; the bishops, the Clergy, the religious, and Laity in the Asia Pacific Region are here as a symbol of Communion among churches in the Universal Church. We are all one, especially in our prayers and compassion particularly to those persecuted Christians and the minorities in the middle east and the world, those who are displaced by wars and natural disasters, those who are victims of human trafficking and abuses, those migrants who became human commodities for economic gains. We are one with our seafarers who, in their pursuit of happiness have to undergo the dangers and loneliness in the seven seas in order to connect continents and archipelagoes with the goods they are bringing.

Our readings today gave us the impetus from the Holy Spirit to bring

glad tidings. In this congress, we will gather in the same room, we will experience the presence of Jesus bringing peace and commissioning us to go in a mission, »as the Father has sent me, so I send you« Send, where? I believe, He is sending us to the fertile ground of migration.

We come from different places in the world, we speak different languages, we live in different cultures and traditions, but we gather here today to listen to the only one language, which is the THE LANGUAGE OF THE HEART, we are here to share one culture and tradition, which is THE CULTURE OF LIFE, LOVE, AND THE CULTURE OF WELCOME. To practice the same tradition which is being passed to us from the time of Pentecost. This is why the people of different languages in the past understood the disciples because they were speaking in unison the language of the heart and living in communion the culture of love. This is the Language, this is the Culture and Tradition of the CATHOLIC CHURCH as inspired by the Holy Spirit.

Once again, I am happy to welcome you all. You have chosen my Diocese as a room where the disciples gathered to see the wounds of Jesus in the wounds of the suffering migrants and displaced people and to receive a mission to heal their wounds.

GOD LOVES YOU!



Introduction of the Congress by Bishop Bosco Lin, President of ECMI

Your Beatitude,
Your Excellencies, Most Reverend Bishops
Reverend Fathers, Sisters, Delegates to the 2nd Asia Pacific Congress on Migration, Family and Mission

The migration phenomenon has challenged the world and made the world smaller everyday. In Asia Pacific Region, migration is one of the big issues that challenges humanity and awakens the people of goodwill in their responsibility towards one another. Taiwan, as a receiving country in South Asia, has more than 500,000 migrant workers and new immigrants who are helping shape Taiwan's economy but it has also its own policy and traditional practices on migration that sometimes build contempt and degrade human dignity in exchange for profits. Taiwan is also a destination of thousands of seafarers every year bringing goods from other continents and archipelagos. Catholic Migration also helps shape the local Church through sharing of faith and cultural traditions.

The 2nd Asia Pacific Congress on Migration, Family, and Mission will give us a holistic information on the phenomenon of migration in Asia Pacific Region and the world in relation to family and works of mission.

This Congress is also an initiative to advance the cause of the Holy Father, Pope Emeritus Benedict XVI as being drawn in his encyclical letter "Caritas in Veritate" and being affirmed by Pope Francis in his message for the World's Day of Migrants and Refugees about the importance of proper coordination and collaboration of the Catholic Churches in the region which have a number of emigrants and immigrants. In Asia Pacific region, labor migration is the main focus where migrant workers are oftentimes the victims of injustice, family disintegration, human trafficking, etc. On the issue of welcoming the people of the sea, the campaign should be broadened that will include the local people, government agencies, civic organizations and encourage them to take part in the promotion of acknowledging the sacrifices of the people of

the sea and their protection. To broaden the welfare assistance to those who are displaced internally through natural disasters, wars, and ethnic-religious-cultural-political conflict in the region.

Specifically, the goals of this congress are to establish a close collaboration of all pastoral agents doing the pastoral care of welcome to all migrants and itinerant people in Asia Pacific Region and to draw cohesive pastoral approaches between the sending and the receiving countries.

To conclude, I would like to reiterate the theme of this congress: "MIGRATION and FAMILY IN THE WORK OF MISSION TOWARDS A BETTER WORLD."

In the name of the Chinese Regional Bishops' Conference, I, Bishop Bosco Lin, the President of the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People, declares the 2nd ASIA PACIFIC CONGRESS ON MIGRATION, FAMILY, AND MISSION, OPEN.



ASIAN CHURCH'S CARE FOR THE MIGRANTS IN ASIA AND THE PACIFIC

By: Bishop Precioso D. Cantillas, SDB, DD

Introduction:

Some years back, I was one of those representing the sending Church in Asia whom the Church in Taiwan has invited for a Conference on the situation of the migrants here in Taiwan. It was a very concrete program for the receiving Church in Taiwan in giving appropriate pastoral care for the migrants. Then at a later date, this same Church hosted the meeting of the Asia Working Group (AWG) of the International Catholic Migration Commission (ICMC), which discussed relevant issues of migration in Asia and some possible measures to address some issues and gaps in this social and ecclesial phenomenon. And now, with this 2nd Asia Pacific Congress, the Church in Taiwan continues to proactively show her Pastoral Care of Migrants and their families not only in her jurisdiction but also for those in Asia and the Pacific. We therefore congratulate the Church in Taiwan for showing the Church in Asia that the migrants, or the people on the move, urgently need our attention and care; that we should come together to face the situation and find common ways of providing the love and care of our Mother, the Church.

1. MIGRANTS IN ASIA AND THE PACIFIC

What is the situation to which the Mother Church in Asia is addressing and should continue to respond to? This 2nd Asia Pacific Congress on Migration, Family and Mission must have refreshed and even repeated the scenario which several gatherings in the past may have already painted. The great importance and relevance of this matter deserves repetition and more committed discussions. Let us bring out some salient points, which show how human mobility impacts on the human person, the society and the Church. This section is sourced from the paper of Mr. Johan Ketelers, Secretary

General, ICMC presented at BISA VIII, FABC-OHD. 1

1.1 Continuous societal changes – composing and de-composing society

History records the fact of human mobility that brings a new society, de-composes a society and re-compose society. These social processes go through conflicts, cultural evolution and/or revolution, which at times contribute to human progress. In fact, progress involves adaption or renewal of social groupings. Migration clearly broadens and hastens these social changes and processes from small social units to larger ones and to the whole global society.

Technology and modern means of communication also bring rapid social changes. Our social and communitarian relationships also are affected, which in turn bring us to examine continuously our moral bearings, values and beliefs. These societal changes which will result in new community/society models which will integrate moral values is certainly a concern especially of the Church; the kind of societies that will emerge across generations and all over the globe is a great challenge for the Universal Church as well as the Particular and Local ones.

1.2 Negative impact on the family.

This Congress is a clear testimony to the fact that family is adversely affected by human mobility. The break-up of family of migrants was one of the topics discussed in one of the Plenary Session of the Pontifical Council for the Pastoral Care for Migrants and Itinerant Peoples. “The family, the natural community in which human social nature is experienced, makes a unique and irreplaceable contribution to the good of society” said, St. John Paul, II (Letter to Families, 1994). But, this cornerstone of our communities is continuously de-uniting because of migration and the lack of protective frameworks surrounding it.

Doctor Suarez-Orozco, Professor of Globalization and Education at the Steinhardt School New York University assessed the total number of families in the world left behind from both international and internal migration to be around 500 million.²



In the Philippines, UNICEF estimates that some 9 million Filipino youth – more than 1 out of every 4 - are children left behind. There are of course much more in reality than in the statistics.

Many families decide or are forced to decide to migrate for survival or for material future of the family and the education of the children. But, paradoxically and tragically, the separation between spouses and between parents and children often result in estrangements and/or divorce and children left to be brought up by grandparents or neighbors and who eventually miss essential elements for proper growth in maturity. Moreover, what kind of future societies will these children form when they themselves grow up?

The consultation meeting ICMC organized in Manila in 2009, uniting representatives of all Bishops Conferences in Asia, clearly identified six major gaps in this specific issue:

- A gap in respect for families and family unity as a first value:
- A gap in recognizing family unity as essential for social cohesion
- A gap in supports for fragile families

- Gaps in research on the trends, effects and alternatives regarding the de-uniting of families in countries both of origin and destination
- Gaps arising in the context of marriage migration.

It was understood that the fragilization of families is amongst the highest social costs of migration and that this cost is almost ignored in the international and national debates and decision-making processes. Pope Benedict XVI invited us to “look at the difficulties that every migrant family lives through, the hardship and humiliations, the deprivation and fragility of millions and millions of migrants and internally displaced peoples”.

Worldwide frameworks and legal procedures that protect family unity in contexts of migration and mobility are either lacking or not sufficiently implemented. The UN Convention for the protection of Migrant workers and their families, which merely suggests - not requires - state parties to provide for family reunification in their national immigration policies regarding migrant workers has been ratified by only 43 countries. Even in the case of refugees, re- unification of refugee families very often appears to be a cumbersome process. 3

Even remittances keep couples and families separated, because countries of origin have a vested interest in family members staying in the country of origin in order for that country to secure the steady inflow and multiple economic benefits of remittance income from their spouses or parents working abroad.

1.3 Migration invites existing societal structures and mentalities to adapt to new realities

Increasing human mobility makes most policy makers of societies defensive and inadequate in dealing with it. Existing policies in society and its structures need to adapt to the new realities. The attitude of extreme cultural or national identity could create mechanisms of excluding others even to the extent of aggressive denial of the human identity and dignity of others. This is no longer sustainable; policy decisions towards better integration of foreigners should be drawn up. However, a mentality of denial of the fact of increasing mobility and inadequate societal structures continue to be obstacles to integrating migrants into a receiving society.

The political and economic realities in one country affect the others. The economic crisis of one country affects economic and social realities of another. Some kind of global governance is needed; but political hesitation to building international governance structures or frameworks is well known. Likewise, for migration issues, which cannot be dealt with at national level only, the need to develop international mechanisms is the reasonable alternative.

1.4 Increasing mobility draws xenophobic and racist feelings and attitudes

Xenophobia and racism are clearly wrong understanding and responses to migration. Catholic social teaching upholds that “...the dignity of every person before God is the basis of the dignity of men before others.” “God shows no partiality” (Acts 10:32). Thus, policies in society may not exclude people, denying them of their dignity. The centrality of the human person must be the core of all forms of societal development. This pro-active focus on the positive value and dignity of every human person should prevail over simply corrective or even reactive measures against xenophobia and racism. This may not be easy, but the Church should be courageous to recognize all possible differences and respect religious freedom. But, at the same time Catholic Social Teachings promotes the search and strengthening of unity in diversity.

1.5 Increasing human mobility calls for greater vigilance in the defense of human dignity

In Day of Migrants, Pope Benedict XVI stated, “the migrant is a human person with inalienable fundamental rights always to be respected by all”. That is a clear appeal for all Christians to become aware of the social and pastoral challenges inviting each of us to act accordingly and in societal responsibility.

From the experience of Church workers/ministers in migration and development settings worldwide, human rights are a way of organizing justice and equity; they are a way forward in the protection of people, societies and global development. But migration response mechanisms in many countries

show a denial of this simple truth and reluctance in recognizing rights as possible solutions. Moreover, in some political debates bear a tendency “to corrupt some of the existing rights through new interpretations and definitions which raise huge questions on the quality of the implementation levels.” (Johan Ketelers)

The Church played a prominent role in the preparation of the 1951 Refugee Convention and has repeatedly taken up an advocacy role in the defense of human dignity and human rights. She needs to continue this work and contribute to filling the gaps and building new perspectives and effective policies at all policy-making levels: intergovernmental, regional and national. Caritas in Veritate calls for a rights-based approach and invites all to reconsider the link between justice, truth and charity. It also raises the need for political commitment to establish global order and global governance respectful of human rights.

1.6 Labor migration

In Asia, a consequence of uneven economic growth and distribution has been the increase in the scale and scope of cross border emigration and immigration. Approximately 50 million worldwide are migrants from Asia, sending about US \$114 billion home in remittances each year. Within Asia, there are some 22 million migrant workers (which the ILO suggests is a little over 1 of every 4 migrant workers in the world. 4

In recent years, both in Asia and more widely, there has been significant change in the extent and character of undocumented, cross border movement of women and children. From invisible and often reluctant dependents simply accompanying or joining male relatives in migration, women have increasingly become independent service workers, and many forms of low-skilled contractual arrangements involving irregular women migrant workers have appeared in recent years. This feminization of migration is a not just a change in net numbers, which is still roughly 50% worldwide, but also a change in the nature and circumstance of women migrating: now more for work, independent and not accompanied by men, a phenomenon that is increasingly evident in movement to and from the region.

The Holy Father Benedict XVI described in his Message on World Migration Day 2006: “Today... female emigration tends to become more and more autonomous. Women cross the border of their homeland alone in search of work in another country. Indeed it often happens that the migrant woman becomes the principal source of income for her family. It is a fact that the presence of women is especially prevalent in sectors that offer low salaries. If, then, migrant workers are particularly vulnerable, this is even more so in the case of women. “

Across the region (as well as globally), female migrants are even triply vulnerable - because they are (1) foreigners; (2) women in cultures that for the most part continue to be heavily male-oriented, and (3) often working in domestic or other jobs that are out of view. Many are exploited and abused.

Such vulnerabilities extend as well to the rising number of women in the region who migrate as brides.

These enormous movements of people within and from Asia in a time of increased global concern, commitment and support for maximizing economic benefits and minimizing social costs present opportunities and challenges to States, international organizations, and to civil society, including the Church in Asia. Given the ethnic, cultural, racial, religious, political and economic diversity of these movements, the structure of migration varies within Asian countries, often demanding country-specific solutions within the transnational phenomena of mobility and migration policy.

“Economic and social imbalances in the world must be addressed by restoring a just hierarchy of values and placing the human dignity of workers before all else” Economy is indeed to serve the person, not the person to serve economy.

There is enduring fear among migrant workers and their families throughout the region, especially where even a member of the family is in undocumented or irregular status, among those who were victims of trafficking, torture, trauma or violence while they migrate; fear indeed of being further exploited, of being caught, of once again facing forced separation from loved ones, of being imprisoned and deported under at best unpredictable conditions.⁵

2. RESPONSIBILITIES OF CHURCHES AND CHRISTIANS IN THE FIELD OF MIGRATION

The whole world, beyond any kind of division by nationality, convictions or faith, is invited to act and respond adequately to the “epoch making reality” of migration. The Church, in the midst of these pluralities is called to respond with the respected “brand” of its Catholic identity.

The whole of Catholic Social Teachings continued in the various documents define the Churches’ mission as an action defined by charity. “Charity is the heart of the Church’s social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity, which according to the teaching of Jesus is the synthesis of the entire law. (cf Mt 22:36) The Catholic Social Teaching is a proclamation of the truth of Christ’s love in society. “The doctrine is a service to charity but its locus is truth.” All we do in the social commitment needs truth. “Without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social fragmentation in a globalized society at difficult times like the present times”.⁶

These responsibilities in terms of commitment to migrants could include, according to Johan Ketelers, the following:

- a better preparation and valorization of the many Church actors (training and deployment of action),
- improved relations between Churches in the countries of departure and of arrival (unity),
- the need for a new approach to respond to the specific needs of the young (future oriented thinking),
- the reduction of the growing mutual mistrust between migrants and receiving communities (human dignity, development, justice and equity)
- the relations to be built with governments, civil society and local authorities (methodological approach).

Ketelers, continues to identify some very practical areas in which the Church can meaningfully contribute and commit:

- Deepen and better articulate the theology of migration. There is a need to develop and communicate on these issues from a Catholic perspective
- Continue to speak as a missionary Church with an evangelical message, to respond to migrants, their families and the societies they have left, they transit through and to which they migrate.
- Contribute to a correct analysis of the causes of increasing human mobility, also to better combat poverty and thus reduce the need to migrate
- Contribute to the protection and the human dignity of all people
- Promote policies of inclusion and not of exclusion
- Accompany policy making bodies in preparing effective integration procedures at national and global levels (migration is too important to be left to politicians only: it involves all societal actors including the Church and faith based organizations) -

Well beyond a strictly economic or utilitarian lens for migration, promote a relational view point in which the human dignity focus and the family focus remain prevalent (this is another way of highlighting the need for maintaining and further developing the longer term vision instead of the present short term political approach)

- Provide guidance in relational values at societal and community level to increase social cohesion, solidarity and the pursuit of the common good
- Advance the connection between family unity and social cohesion in countries of origin as well as in countries of destination
- Contribute to sustainable development and poverty reduction in countries of origin as a means to enforce the right not to migrate
- Contribute to counter the present xenophobic approaches and movements
- Contribute to the better interpretation of human mobility as a potential rather than as a sociologic phenomenon to be contained; a truth, including all people on the roads and those they meet.

3. THE FEDERATION OF ASIAN BISHOPS’ CONFERENCES (FABC) is a voluntary association of episcopal conferences in South, Southeast, East and Central Asia, established with the approval of the Holy See. Its purpose is to foster among its members solidarity and co-responsibility for the welfare of Church and society in Asia, and to promote and defend whatever is for the

greater good. The Federation is composed of all the bishops in Central Asia, South Asia, East Asia, and Southeast Asia – from Kazakhstan to East Timor. What does FABC do in response to migration?

The then Archbishop Orlando B. Quevedo, FABC Secretary General shared the following:

3.1 According to the 7th and 8th FABC Plenary Assemblies, the situation of itinerant and migrant workers is one of the major pastoral priorities in Asia

3.2 The themes that FABC uses to reflect on the pastoral situation include the following:

- in the light of the Asian pastoral situation the mission of announcing the Gospel of Jesus is by way of a triple dialogue: dialogue with the peoples of Asia especially the majority poor, dialogue with the various cultures of Asia, and dialogue with the different religions of Asia;
- for the common task of social transformation in the Asian situation of religious pluralism, a common basis for action is the universal Reign of God;
- the local church is the acting subject of mission;
- international collaboration is necessary to face the challenges in the common journey to God's Reign;

3.3 The pastoral response suggested may be summarized in the following way: In the light of the universal mission of the Church to announce the Gospel of Jesus, relevant family ministry should be set up in every local church with the task of building communion and solidarity among members of families, among families and local churches. Such ministry should have a perspective of the Reign of God. It should respond to the needs of families in special situations, such as the families of migrants and itinerant peoples.

3.4 Solidarity and Collaboration at the International Level. Beyond decent and humane working conditions is a mutuality and reciprocity of rights, especially of the fundamental freedom of religion, based on the universal golden rule – “Do unto others what you want them do unto you.” To promote this reciprocity of rights and to ensure that peoples of different faiths practice their religion freely and safely everywhere would be a paramount responsibility of international decision makers. It needs dialogue, solidarity, and collaboration

between States. It would also be necessary for the United Nations to act determinedly on this issue in accord with the Universal Declaration of Human Rights.

3.5 Dialogue towards recognizing and practicing reciprocity of the freedom of religion is a task needing the utmost mutual respect, openness, persistence and determination. For if States do not recognize such freedom for their own citizen-minorities, how much more difficult it would be for States to recognize the same freedom to migrants and itinerant workers.

Dialogue, solidarity and collaboration at the international level should also address another burning issue – the issue of reuniting the families of migrants and of recognizing their rights as families, according to them the same protection as other families (see the Holy See's Charter of the Rights of the Family, 1983, Article 12).

3.6 Granted that there are many obstacles that prevent effective resolution, including concerns about internal security, economics and demography, the obstacles are not insurmountable. The pastoral care of migrants and itinerant peoples would call for local and international advocacy on these issues regarding family unification and family rights. Advocacy is part and parcel of pastoral care and strives to press forward ethical decisions on migrants and their families in accord with the teachings of the Church.

The common basis of action for such solidarity and collaboration is the universal journey of all peoples towards the Reign of God, a journey towards justice and truth, peace, freedom and love.⁷

4. FABC, OFFICE ON HUMAN DEVELOPMENT (OHD)

The FABC has the Office on Human Development, which among other issues, migration is one given greater importance recently. According to H. E. Archbishop Charles Bo, this office has taken up the issue of migrants as part of the response of the Church in Asia, through various programs such as the Asian Institute of Social Advocacy (AISA VIII) and the Bishops Institute of Social Action (BISA VIII). The former, held in July 2011 in Thailand was meant for the Justice and Peace Commissions of the Episcopal

Conferences and for the Religious Congregations and laity groups involved in Social Issues focused on Socio Pastoral Advocacy of Indigenous Peoples and Migrants in Asia. While the latter, held in 2012 in Thailand was mainly for the Bishops on the themes on migrants, indigenous peoples, women and children, laborers and ecology.

The BISA VII participated by delegates of the Commissions for Migrants from the various Episcopal Conferences of Asia, with four Bishops of Asia, discussed the ways and means of social advocacy and pastoral ministries to the migrants of and from Asia by the Episcopal Conferences and Church Based Organizations and reliable NGOs.

In this particular program, labor migration has been specially chosen under priority for immediate attention with the following action plans:

Protecting migrant workers in the existing gaps (Human Rights and Rehabs, educations, health, social welfare), informing and alerting bishops' Conferences and providing them with guidelines on this protection

Bridging the socio/cultural/legal gaps between sending and receiving countries

Playing a mediating role and engaging in social advocacy

Developing pre-departure and post-arrival guidance/assistance

Becoming more pro-active in labor migration in terms of social analysis, strategies, planning and implementation

Preventing victimization of migrant workers in Asia by organizing some structures in deployment and employment

Promoting for the ratification of international conventions and other Human Rights instruments related to migrants

Through these actions and programs, OHD is focusing on concrete activities for Episcopal Commissions to materialize at the Asian level. Recognizing the importance of migrants in Asia, OHD is requesting the Bishops Conferences of Asia to pay special attention to migrants within the FABC.

Archbishop Bo highlighted the importance of the AWG and its role to take concrete actions in relation to the family issues of migrants. He believes that "the Church has the special duty of building, bridging and empowering migrants in equality, justice and social equity auditing in order to serve the

poorest, the least and the lost in the society."⁸

5. ICMC, AWG

Created in 1951 by the Holy See, the International Catholic Migration Commission (ICMC) is an international operating organization of the Catholic Church serving and protecting uprooted people - refugees, internally displaced persons and migrants - regardless of faith, race, ethnicity or nationality. It advocates for rights- based policies and durable solutions directly and through a worldwide network of member organizations.

ICMC is composed of representatives appointed by the Catholic Bishops Conferences and Episcopal assemblies of similar juridical status worldwide, particularly of those countries concerned with migration and refugee issues. In June 2008, the Vatican granted ICMC canonical public juridical status, testifying to the strengthened relationship between the Secretariat of State, the Pontifical Council for Migrants and Itinerant People, the Bishops Conferences and the organization.

In September 2001, Pope John Paul II in a message to ICMC said: "We live now in a globalizing world in which peoples and cultures are being drawn into ever closer and more complex interaction. Yet, paradoxically, we see greater ethnic, cultural, and religious tensions, which severely affect migrant peoples, who are especially vulnerable to the prejudice and injustice, which often accompany these tensions. That is why the Commission's advocacy with governments and international organizations and its promotion of laws and policies to protect the less powerful are important aspects of its mission."⁹

5.1 ICMC in ASIA

In order to exchange experiences and to better respond to these and the many other challenges, the International Catholic Migration Commission regularly consults its members, the Bishops Conferences worldwide. In August 2009, ICMC invited its members in Asia for a consultation meeting, which was considered by all participants to be an important step in exchanging useful information and achieving better analysis of identified focal points.

This consultation focused on a more regional reading of the current challenges related to labor migration, human trafficking and the need for protection, the well being of migrants and their families, migration and development and the modalities to enhance collaboration. The bird's eye view of these challenges raised a number of factual elements and challenging statements, which can be read in the ICMC publication, *Dignity Across Borders*.

Three main areas for intensified collaboration were discussed:

5.1.1. Increased information sharing and awareness rising activities. It was felt that a continued process of information sharing would greatly contribute to a better understanding of the challenges and solutions and to a better preparation of national, regional and international policy building activity. Better networking with relevant commissions or committees of bishops responsible for pastoral and policy areas of migration, as well as with other groups and individuals active in the field of migration and refugees, is of the essence. The Church in Asia will therefore consider organizing a process to look broadly and more systematically at migration in the region. Such a process would look at the movements of people from a sociologic viewpoint as well as with pastoral concern, to identify critical factors, characteristics and needs within migration where the various structures of the Church, from the national bishops and parishes to regional and international bodies, could play a greater part in offering assistance and protection to people already on the move, as well as to promote long-term solutions for those and others who may otherwise feel compelled to migrate.

5.1.2. More and intensified policy building and advocacy. It was agreed that well targeted advocacy was of growing importance in these matters and that the efforts should focus on emphasizing the fullness of human dignity within economic frameworks that tend to alienate the human person when they lack holistic approaches. A strong, united Asian Church voice to be heard in the international debates on migration and development would therefore focus on human dignity, the protection of family unity, the identification of the root causes of forced migration, irregular migration and human trafficking; and advocating for the right to stay home, for legal avenues of migration, and for genuine, targeted, sustainable development and co-development, especially as alternatives to forced migration of all kinds. It was understood that many

national, regional and international actors, including in Asia, recognize, welcome and even expect the very specific role of the Churches in these matters.

5.1.3. Capacity building. It was noted that the key to effective work in these areas is specialization and competence in both operational programming and policy-building. The need to build capacities to not only serve present and immediate needs but to cure to the greatest extent possible the situations that create need calls for developing the capacity of partners at all levels to think and collaborate pro-actively. Front-line capacity itself naturally resides and is most to be strengthened in national and regional structures of the Church and other actors. It was recognized that a broadening and deepening of relationships among those structures, with and/or within the ICMC network, would add concrete opportunities to increase that capacity.¹⁰

5.2 ASIA WORKING GROUP (AWG)

Among other things, the Consultation was an effort to raise the Asian voice on migration debate. It was also the start of the Asia Working Group (AWG), which organized regular meetings among the representatives of the Asian Bishop Conferences. The first AWG meeting was held in September 2010 in Bangkok uniting representatives from the various regions in Asia. The list of participants has been sent to all Conferences since. The second meeting was held again in Bangkok, followed by a third held in Taipei.

The fourth meeting of the AWG following the Consultation meeting, was held in Manila last June 2013, where most Asian Bishops Conferences were represented, and were reminded about the major purpose for the AWG to deepen the analysis, improve awareness on the many migration related issues in support of the bishops Conferences. This meeting focused on the "Social cost of Migration in terms of Families." In this very important issue, below are the concerns and recommendations reached:¹¹

5.2.1 Fragilization of families: The lack of respect for family unity constitutes in the longer term a menace to social cohesion of communities, nations and the global community. The social costs are almost ignored in the international and national debates and in the decision making process related to migration.

Recommendations:

- Efforts should be made to orient return migration when jobs are available;
 - Cultural agreements allowing recognition of studies and accreditation of degrees and diplomas should be promoted;
 - Social security conventions between countries should be extended to include the transfer of benefits and recognition of years of work
 - Priority should be given to educational problems faced by migrant children with a dual socio-cultural identity; and
 - Assistance should be given to countries in carrying out empirical studies on reintegration problems and measures to solve them.
 - Need for networking and implementation of laws as well as for a change in attitude.
 - Responsibility sharing is an essential step in building social cohesion.
 - Need to be working with families for the promotion of Family.
 - FABC to promote and support the small Christian communities.
- 5.2.2 National legislation, worldwide frameworks and legal procedures that protect family unity in context of migration and mobility are either lacking or not sufficiently implemented.

Recommendations:

- Build good relations with the Government to enable the promotion of social and pastoral work
- Better protect and accompany the process in human mobility and in migrant family life.
- Advocate for the reunification and implementation of the Convention for the Protection of Migrant Workers and their Families.
- The Church, rather than being mainly preventive or prescriptive, should focus on the accompaniment of humanity.

5.2.3 Children left behind and brought up by their grandparents or neighbors implicitly raises fundamental questions on the kind of social identity the grow-upon child with this kind of fundamental disconnection will develop.

Recommendations:

- The need to organize outreach and accompaniment, health services, education and training, family empowerment and pastoral care.
- The need for a transformative approach empowering poor families rather than for a charitable one only.
- Develop a prophetic voice and take moral stands
- Organize Gospel value based trainings for community workers and state officials
- Diocesan programs to include Child Protection Committees
- Challenge social evil
- Empower poor families
- Involve children in the family decision to migrate and if left behind in choosing the programs that are or can be offered.
- Kindergartens should organize on the basis of a mix in cultures
- Advocate for or create a 24 hour hotline service for children to get proper data
- Children left behind should obtain the support from the community, schools, CSO's, the Church and Governments

5.2.4 Remittances are a blessing but they also keep couples and families separated and in case of failure or abuse the stakes and the reimbursement of debt prove to further affect the family even beyond the period of migration

Recommendations:

- Work out multi-sectoral plans and present them as alternatives to be presented as alternatives to the dominant economic approach
- Advocate for legislation to protect migrant workers and better inform receivers of remittances of building ways to use this new income in escaping structural poverty.
- Educate migrant workers how to save money to start their own business in their own country
- Strengthen cohesion of communities on other values than material wealth only.

5.2.5 Migration is a family composing and a family decomposing reality

Recommendations:

- Help families prepare for immigration and follow up on the families left behind.
- Contribute to the contacts to be maintained between the migrant worker and the family in case this is not happening easily.
- Prepare for welfare services and counseling centers in dioceses.
- Organize various activities (religious activities, sport, social activities, summer camps for children, shelter, educational services) where families left behind can find some support for their needs and meet to find support in each other.
- Organize to assist the returning migrant workers: help find jobs; help reintegration in family roles.
- Advocate for the recognition of the educational levels obtained in other countries
- Help establishing data for empirical studies on reintegration.
- Advocate upon the retirement benefits not to be lost when returning.
- Accompany children of parents working abroad in their specific behavioral issues and educational needs.
- Promote the human rights of the migrant worker
- Use the media of your country and act prophetically.

6. CONCLUSION.

The Asian Church as a good and vigilant mother has exercised and continues to exercise her maternal care for a very special sector of her children and of humanity—the people on the move. The Church at all levels (local, particular, national regional and universal) is responding in varied manner and intensity to the ever-growing concerns of migrants in Asia and Pacific, and in the whole world. The Church response certainly needs continues renewal through sustained efforts of discernment, dialogue, collaboration and action. The various recommendations, both general and specific listed above from a number of initiatives meant to respond to the migrants' issues in Asia, need further deepening and eventual concerted actions by the Church in all levels and all other social agents for change and transformation.

This Conference will certainly come up with some action points, which would rally the Asian Church anew for the welfare of migrants from and within Asia. It would be inspiring for all of us to remind ourselves that the God of love and mercy continues to care for His creatures and children and that our efforts are our share and participation of such great love.

1 Ketelers, Johan, Church's Concern for Migrants and their Families of and from Asia in the Light of the Catholic Social Teachings, Paper presented in BISA VIII, FABC OHD

2 Ibid.

3 Ibid.

4 Dignity Across Borders, ICMC Publications

5 Ketelers, John op.cit.

6 Ibid

7 Quevedo, Orlando, www.fabc.org/offices

8 Bo, Charles, Message, Final Report, Asia Working Group Meeting June 2013, Manila

9 Dignity Across Borders, ICMC Publication

10 Ibid.

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MIGRANTS' SUNDAY

+ Gaudencio B. Cardinal Rosales
Archbishop-Emeritus of Manila

Today the Church celebrates Seafarers and Migrants' Sunday closest to the Feast day of San Lorenzo Ruiz, the first Pilipino Saint who was himself a migrant, seeking sanctuary in Formosa Island, now better known as Taiwan. But that is going ahead of the story, because he eventually had to move on to Japan where he was later asked to give up his life in loyal affirmation of his Christian faith. Celebrating Migration Sunday means that the Church recognizes a present day phenomenon of hundreds of millions of people transiting here and there, criss-crossing the globe thru the continents for reasons only the people on the move knows. There is a reason for every migrant daring to relocate in another country, among different people and culture.

Jesus Himself was a migrant. "The angel of the Lord appeared to Joseph in a dream and said, 'Get up, take the child and his mother with you, and escape into Egypt, and stay there until I tell you, because Herod intends to search for the child and do away with him. And so Joseph got up, and taking the child and his mother and left that night for Egypt'". (Matt. 2: 13-14). The Holy Family of Jesus, Mary and Joseph instantly became a family of migrants by Divine providence in order to save the life of the Child. Millions of people today join the exodus from their homeland seeking the secured future of more millions of families; and the reasons can be economic, social, political, ethnic or cultural.

Exciting changes await the migrants whether s/he is a transitional or permanent migrant; and the changes appear to be immediately rewarding especially when the pay check begins to enlarge the purse and add more food at the dinner table. New friends and environs add colour to the new life

and partnership. Moreover, the transfer to an adopted land, new work, to a different way of relaxation, all these exact a big cost to the old traditional values and customs of the new transferees. Unfortunately the ill prepared migrant will lose more of the treasured values of his/her native culture.

Many are the reasons why people move on to different locations even within their own country (internal migration) or to dare cross the seas (international migration) to discover a better future for their families. Some move on for social, political, ethnic or economic reasons. But basically people decide to change residences because of a need for closer friendly and brotherly ties found only in love. All people look for kindness, long for understanding, justice, union and sharing. In extreme cases what the immediate surroundings can offer is "failed fraternal ties". And this situation exists when closer friendship, trust and compassion are not available in the neighbourhood of work, home or society / community. Quoting from Paul VI's *Populorum Progression*, Pope Benedict XVI states that "the weakening of brotherly ties between individuals and nations is a profound cause of underdevelopment and has a major impact on the migration phenomenon". (Benedict XVI, Migration Sunday, September, 2010).

What Pope-Emeritus Benedict XVI was assuming to say was that what people could not enjoy or find in their homeland, they would hopefully discover among other people benefiting from the values of a different culture, surprisingly different from their own native breeding and tradition. And the risk for making such a decisive migratory step goes beyond the uncertain, the untraveled path and onward to a possible collision with much of the treasured homeland traditions and customs.

What are those yet uncalculated risks in such a drastic change for the person and the family? This could be explained by an experience I once had when an Irish American pastor in the West coast (USA) invited me to offer the Sunday Mass his Parish. The mid-morning Sunday Mass congregation was surprisingly attended by a congregation that was nearly half Pilipino

attendees. As the congregation made their way to the parking lot after Mass, the pastor pointed out the teenage youth minding the children and the elders were helped to the cars, while the glee mixed with humour resounded from the parked cars. The Pastor told me, “Bishop, send an elderly Pilipino priest who understands the preserved value of a well knit family to assist these Pilipino migrants. Or else, in less than a generation’s time, these beautiful family traditions could be lost”.

There are imperative tasks for the migrating people if they were forever to be linked with their motherland and traditions. Faith in and love for God as they have known Him in Jesus Christ, if they are Christians. A Christian migrant is not away from home only to make good money. He or she is already committed to Christ’s (the Christian way of life); wherever he is, he must shine before men, so that seeing his good works, others may give praise to the Father in heaven. (Matthew 5: 16). Evangelization is inevitably linked to witness. The way a person lives puts at stake what he believes.

“The person who has been evangelized goes on to evangelize others. Here lies the test of truth, the touchstone of evangelization. It is unthinkable that a person should accept the Word and give himself to the kingdom without becoming a person who bears witness to it and proclaims it in his turn”. (E.N., 24). All things considered equal, there must be a difference between work done by person who knows and is committed to Jesus Christ and a job that is done by someone who does not know Jesus: not perhaps in the job finished, but in the way the item was done: with love, with passion or spiritual motivation. Just remember this, even if the issue or matter is only between you and Him or between you and the rest, Jesus always makes the difference.

The Christian migrant does not forget to pray because in prayer s/he reaches out to God from the depths of heart where needs are expressed as desire, where good is spelled as love. In a very beautiful way, for the worker at the end of a very busy day, prayer becomes “a memory of God”. All the noise and the attention at the factory or shop encountered during the working day drains an individual of all consciousness about God. But when he prays at the

end of the day, the memory of God returns. What a beautiful ending of a busy day when God the Giver of all is remembered/recalled.

The family as the seat of drilled values accompanies the migrant worker as reason for his hard work, perseverance and more hard work. The deep seated reverence for elders, love for life and children, sharing at the level of generous giving, sacrifice for the future and the gift of joy and music underlined by hope are the values linked with the Pilipino Family that every Christian migrant stand for.

As in many Asian cultures it is in the Pilipino tradition that the family is held as a privileged community where different generations and ages meet to share shelter, food and above all the wisdom of the elders to give assurance and guidance to the young. (G. S., 52). And it was no surprise to many that the social gatherings and feast day celebrations even the celebration of national holidays converge on the family.

On the other hand there are the migrant worker’s obligations to the welcoming host country; they need to remember that they are only guests of the host country. Enjoy and be grateful for the welcome, but obey the laws and respect the traditions and customs of the hosts. “Immigrants have the duty to integrate into the host country, respecting the laws and its national identity”. (Migration Sunday, September, 2010). As a sign of friendship and unity, the migrants are not to build ghettos that symbolize class and division, but they should blend with the locals and residents as one of them appreciating what is offered and respecting native tradition, practices and customs. They know better what is good for them, respect them.

The wonderful gift of migration is that we wake up to find that we have new neighbours, eating the same food, working in same shops and singing the same songs. Migration heightens fraternity among humans. Thank God for people on the move among us.

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