



LOVE THE STRANGER

**A CATHOLIC RESPONSE TO MIGRANTS
AND REFUGEES FOR YOUNG PEOPLE**

*A work of the Caritas Social Action Network (CSAN)
and Caritas Diocese of Brentwood*



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FOREWORD

Scripture tells us: "Love the stranger then, for you were strangers in the land of Egypt" (Deuteronomy 10:19). The word 'stranger' is variously translated as 'foreigner', 'immigrant', 'sojourner' or 'alien'. However, the message remains consistent: those arriving from other parts of the world are our sisters and brothers. We are called to see Christ in them, for all people are created in His image. And we are called to see ourselves in them, for we all share this common humanity.

Here, before you, is a wonderful resource designed especially for young people. It will help you to understand why we, as Catholics, are called to welcome migrants and refugees who come to our country. Jesus gave us the commandment 'Love God, and love your neighbour as yourself'. This booklet will enable us to recognise that those from overseas are our neighbours. Often, they are referred to not as 'neighbours' but by names which are unkind or hurtful. As Pope Francis says, 'no one will ever deny openly that they are human beings, yet, by our decisions and the way we treat them, we can show they are less worthy, less important, less human'.

A basic principle of Catholic social teaching is that everyone has the right to remain in their own country. Unfortunately, people do leave their own countries for various reasons: war, persecution, natural disasters and poverty. In some cases, impoverishment is caused by climate change. When life becomes unbearable, Catholic social teaching affirms that people have the right to seek safety and better opportunities for themselves and their families.

The question for us as Christians is: how do we respond when migrants and refugees come to our country? The Bible and Catholic social teaching give us a clear answer - we are called to Love the Stranger.

Welcoming migrants and refugees is not just about allowing them to stay. As Pope Francis reminds us, we must also help them to be "agents of their own redemption." This means not just tolerating their presence but enabling them to flourish, to grow in self-esteem, and become valued members of our communities.

May this publication guide us in our response to the presence of migrants and refugees in our country. I pray that it helps us to live out our Catholic faith by shaping how we think, speak, and act - whether in our schools, colleges or parishes - so that we truly welcome those who seek a new home among us.

Bishop Paul McAleenan

Lead Bishop for Migrants and Refugees



FOREWORD

Having worked in schools for many years, I know that young people have open and generous hearts. They have an instinct to welcome and support the stranger, the new boy or girl who arrives in their class from another country. This publication will give our teachers and pupils the teaching that arises from that human instinct.

We know also, sadly, that there are other influences at work on the hearts of our young people. In recent years, we've seen the rise of suspicion and even hatred of the stranger. We've heard the rhetoric of division, the call to build walls around our communities, our country. We've even seen violence on our streets, in the protests against those who have come to our country to seek asylum, which is a right enshrined in international law.

In the political realm in recent years, we've also heard the harsh rhetoric of suspicion and hatred of the stranger, with a deliberate policy of creating a hostile environment for those who come to our country, by whatever means, to escape poverty, war and persecution. Immigration has been framed as a security issue, not an issue of human rights. People coming to our country have been detained in prison-like conditions, their basic human dignity undermined.

It is more important than ever therefore, that we help to form our young people in their better instincts and give their teachers the resources they need to inform and inspire them to peaceful action for the common good. There are so many practical ways in which school communities can love the stranger, beginning with a warm welcome to a safe space. More than that, our young people are called to be agents of positive change, inspired by the Gospel and Catholic Social Teaching to build bridges, not walls, to challenge injustice and hatred wherever it is taking root.

In the production of this resource, the team at Caritas Social Action Network would like to thank the Bishops' Conference for their support and encouragement and Siân Thomas-Cullinan from Caritas Brentwood for her energy and creativity in bringing the resource to the light of day.

Raymond Friel

Chief Executive Officer
Caritas Social Action Network (CSAN)



INTRODUCTION



Love the Stranger is a document published by the Department for International Affairs as a Catholic response to the global reality of refugees and migrants. Endorsed by the Holy See, COMECE, CAFOD, CSAN, and Caritas Social Action Network members, the document sets out 24 guiding principles for how the Church and wider society can respond with compassion, justice, and dignity to those forced to leave their homes.

In a world marked by displacement through war, persecution, poverty, and climate change, the document shifts the focus from abstract statistics and political debate to the lived reality of people. It is both a call to conscience and a practical framework for building communities of welcome, solidarity, and hope.

Recognising that young people are not only deeply affected by these issues but are also key to shaping the future, a version of Love the Stranger for young people needed to be created. We wanted to provide a resource that enables young people to understand the Church's teaching and to engage them as active role models within their schools, parishes, and communities.

Humans have always wanted to move from one country and settle in another. We know from the Scriptures that God told Abraham to do as much (Genesis 12:1-3). Migration has always been an important issue for the Church, whether people have the freedom to choose to leave their homes or not. Here in the UK, experts from the Oxford Migration Observatory believe that at least 16% (10.7m) of us were born abroad.

People on the move remind us that our true home is in heaven (Philippians 3:20), and to varying degrees, we can all relate to the idea of never being perfectly settled in any one place here on earth. This deep desire for something more helps us to think about why people might want to move in the first place.



In this document, we will explore what the Church teaches about migrants and refugees. Before we go any further, we will use the definition of the term 'migrant' provided by the Oxford English Dictionary, meaning: a person moving 'from one country or a place of residence to settle in another'; also taking the definition of 'refugee' from the same place, meaning 'a person driven from his or her home to seek refuge, especially in a foreign country, from war, religious persecution, political troubles, natural disaster'.

Underlying each principle that we are about to explore are two very important truths: all life is precious and holy (also known as the 'sanctity of life'), and as humans, we all possess an inviolable dignity, which means we must all be treated with respect, simply because we are alive. Christian teaching comes in response to the love that God has for us, and this means we have certain non-negotiables about how we should live.

You may already be aware of how complex these issues are through personal experience or through following the news. One thing is clear: these issues are not just the Government's responsibility. We understand that this has to be discussed in Parliament, but it also matters how we interact with people on a day-to-day basis.

In England and Wales, we owe so much to those who have moved to our shores, and it is important that we can provide shelter to those who have had to flee desperate situations. We hope that this document is useful for you and your schools, youth groups, and local communities as we continue to seek common ground with those who have moved to this country for whatever reason.

There are Caritas groups all over England and Wales working to help migrants and those seeking safety in the UK after needing to flee their home country. If you are interested in finding out about the work of your local Caritas, please go to CSAN's website www.csan.org.uk/member/ or email admin@csan.org.uk and we can put you in touch.





1

A GLOBAL PERSPECTIVE

The papal letter *Fratelli Tutti* explores how we should treat migrants and refugees. It teaches that **everyone, regardless of their background, deserves respect and dignity**. Using the parable of the Good Samaritan, we are encouraged not to decide who is 'worthy' of help, but to care actively for all people. The letter also connects this attitude to how we approach environmental responsibility, and that local efforts benefit the global community and should come from the same spirit of solidarity.

This message continues a long tradition in Catholic social teaching, which stresses the unity of the human family. As stated by the Bishops of England and Wales in 1996, "Loving our neighbour has global dimensions." In other words, **we should think of all people as part of one big family, not separate groups based on nationality**.

Catholic social teaching includes the principle of the "universal destination of goods," which means that the earth's resources are meant for everyone. **People shouldn't be denied access to what they need simply because of where they were born**. Wealthier nations, therefore, have a responsibility not to prevent others from access to what is needed for a decent life. Pope John Paul II affirmed this idea, reminding us that the earth was given to all.

Over the years, there has been concern raised that nationalism and individualism are shrinking our sense of community. This mindset harms those seen as outsiders, such as migrants and refugees. Rather than starting with borders or national systems, we are called to begin with the belief that all people deserve dignity and a fair share of the world's resources, regardless of their birthplace.



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CHAPTER ONE

DISCUSSION QUESTIONS

- How does the parable of the Good Samaritan shape our understanding of who counts as our “neighbour”?
- Have you ever experienced or witnessed someone being treated as “the other”? How did it affect your view of belonging and community?
- If the earth’s resources belong to everyone, what responsibilities do richer nations (like the UK) have towards poorer nations?
- How can we balance the needs of people already living in a country with those of migrants and refugees who arrive seeking a better life?
- How might this vision of a “universal neighbour” reshape our approach to global challenges such as climate change, poverty, or conflict?

Quotation

Pope John Paul II, *Centesimus Annus* (1991) 31

“God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone”



**Charities
to take a
look at**



Scripture

St Paul’s Letter to the Romans 12:4-5

“For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another”





2

THE RIGHT TO FLOURISH IN ONE'S HOMELAND

Many people become migrants or refugees because they are unable to thrive in their home country; **everyone should have the right to flourish in their own country, and governments should work for peace, good leadership, and the end of poverty.** The lack of these rights is a tragedy because everyone is entitled to live with dignity where they were born. Pope Leo XIII mentioned this as far back as 1891, stating that no one would leave their home if they had what they needed to live well. Pope Francis echoed this in *Fratelli Tutti*, noting that migration should only occur when necessary and that countries should create conditions that enable people to live with dignity. The Church also states that while migrants should be welcomed, countries should strive to create better opportunities in people's home countries so that they don't have to leave.

This doesn't mean we should stop welcoming migrants or deny their right to migrate. Instead, it highlights the need for a world where everyone can live with dignity, regardless of their origin. Many people would rather stay in their home country if they had the chance; unfortunately, violence and poverty can make it impossible to stay. Pope John Paul II also emphasised that, with fair trade, good leadership, and global cooperation, every country could help its people meet their basic needs. Therefore, **we should ask our own government to help reduce the reasons people are forced to leave their countries, such as giving fair aid, controlling the arms trade, and tackling climate change.**

While each country is responsible for its own development, wealthier nations have a duty to help poorer ones. Pope Paul VI reminded us that richer nations must support others, not create barriers. War, violence, and insecurity often force people to flee, so it's everyone's responsibility to promote peace and human rights. This is why **the Church and charities should support people in their homelands through organisations such as CAFOD and Missio**, affirming the responsibility of the Church and our role as disciples.



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CHAPTER TWO

DISCUSSION QUESTIONS

- “Unnecessary migration ought to be avoided.” Do you agree that people should ideally be able to flourish in their homeland rather than move elsewhere?
- What responsibilities do more prosperous nations, like the UK, have towards helping poorer nations create the conditions where people can live in dignity?
- The text highlights war, violence, poverty, and climate change as reasons people leave their homelands. Which do you think is the most urgent to address?
- The text speaks of every nation having a duty to promote peace, good governance and tackle poverty. How realistic is this expectation in today’s world of competing national interests?
- Do you think UK policies on aid, trade, or the arms trade reflect the promotion of peace and human dignity outlined here?

Quotation

Pope Leo XIII, Rerum Novarum (1891) 47

“No one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life.”



CAFOD

missio
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Charities
to take a
look at



Scripture

1 Peter 4:10

“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”





3

THE RIGHT TO MIGRATE

The Church teaches that while everyone has the right to thrive in their home country, **people also have the right to migrate to escape danger or find better opportunities**, and to seek a place where they can meet their basic needs and live with dignity. Pope Paul VI emphasised that countries hosting migrants should facilitate their integration, help them find employment, and provide them with decent housing. Catholic social teaching asks us to welcome the stranger in solidarity, allowing the common good to guide our actions.

Countries can control borders, but must do so with compassion and dignity; this should not be based solely on economic factors. Border measures must be empathetic and prioritise the dignity of migrants, especially those fleeing violence or poverty. Pope Pius XII said, "The sovereignty of the State, although it must be respected, cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations"

Safe migration routes should be created, and migrants should be treated fairly. To achieve these objectives, governments should collaborate on developing resettlement programmes and humanitarian corridors, alongside migration policies that strike a balance between the rights of migrants and the protection of citizens. Fear of migration should never lead to hostility or violence.

Christians should lead with grace, **welcome migrants and learn from their experiences.** We have a responsibility to understand the stories of migrants and refugees and respond to their needs with love.



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CHAPTER THREE

DISCUSSION QUESTIONS

- Many people dream of studying, working, or building a life abroad. How does this personal aspiration compare with the moral right to migrate for survival or opportunity?
- Catholic teaching accepts that states can regulate migration, but only when “demonstrably necessary.” What do you think counts as justifiable for restriction?
- Can you think of examples where fear of migration has been exploited for political purposes, and how society should respond?
- The Church emphasises that migrants are not “statistics” but people with “faces, names and stories.” How might listening to individual experiences change the public debate in the UK?
- Safe routes such as humanitarian corridors and visa schemes are presented as vital. What would a fair and humane migration system look like in practice?

Quotation

Fratelli Tutti, 121

“No one can remain excluded because of his or her place of birth, much less because of privileges enjoyed by others who were born in lands of greater opportunity... It is unacceptable that some have fewer rights by virtue of being women; it is likewise unacceptable that the mere place of one’s birth or residence should result in his or her possessing fewer opportunities for a developed and dignified life.”



Charities to take a look at



Scripture

St Paul’s Letter to the Philippians 2:3-4

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.”



4



EQUALITY & HUMAN DIGNITY

Immigration systems often separate people into categories based on their legal status, but Catholic social teaching reminds us that **everyone, regardless of legal status, deserves respect and dignity**. Migrants and refugees face many challenges when they arrive in a new country, and we can help them through individual action, working with charities, or supporting efforts in our local parish and school communities.

Pope Francis states that respect is key, "...by our decisions and the way we treat them, we can show that we consider them less worthy, less important, less human. For Christians, this way of thinking and acting is unacceptable." This includes providing basic services and safe living conditions; **migrants should have access to housing, healthcare, and education**.

Governments should prioritise safety and not endanger lives; they must prioritise human dignity in their border policies, ensuring that people in danger are not turned away.

The Church calls on countries to refrain from actions that put people's lives at risk. Instead, **we should avoid harmful policies like detention and support family reunification**. There should be safe migration routes and efforts to reunite families. **International law and frameworks protect the rights of migrants and refugees**. The Church supports such protections that preserve migrant and refugee rights such as the Refugee Convention.



Video

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Quotation

Pope Leo XIV, Clementine Hall, May 2025

"All of us, in the course of our lives, can find ourselves healthy or sick, employed or unemployed, living in our native land or in a foreign country, yet our dignity always remains unchanged: it is the dignity of a creature willed and loved by God."



CHAPTER FOUR

DISCUSSION QUESTIONS

- If a person joined your community/school/parish having just arrived in the UK as a refugee or migrant, what practical things could you do to make them feel welcome and supported?
- The Refugee Convention recognises that asylum seekers may have to break immigration rules to reach safety. How should governments balance the enforcement of laws with the protection of human dignity?
- Border security is often framed in terms of national safety. What would it mean to design border policies that prioritise the sanctity of life above all else?
- The text highlights the importance of family reunification. Should keeping families together take precedence over strict immigration controls?



Aid to the
Church in Need

**Charities
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look at**



Scripture

Gospel of John 4: 11-12

The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"





5

HUMAN TRAFFICKING AND SLAVERY

Human trafficking and slavery are serious violations of human dignity, affecting about fifty million people worldwide, with migrants and refugees being especially vulnerable. **The Church opposes trafficking and slavery as violations of human dignity** and also emphasises that exploiting people for profit is a sin against their fundamental rights. **We support Catholic organisations working to address these issues, such as the Santa Marta Group**, which is encouraging international corporations to address the issue and support the victims, both physically and spiritually.

In the UK, businesses should ensure their supply chains are free from slavery, and consumers should be aware of how their purchases may be linked to exploitation. **Businesses and consumers must take responsibility to avoid supporting slave labour.** The Church, together with many charities, is working in countries where trafficking is most prevalent, striving to create safer and fairer opportunities so that vulnerable people are not forced into exploitative labour.

The Vatican highlights that restrictive immigration policies often push people into the hands of traffickers. **Tackling trafficking requires both stronger enforcement and creating better opportunities for migration and safer routes.** Only by addressing both the root causes of migration and the demand that fuels exploitation can we hope to bring an end to human trafficking.



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CHAPTER FIVE

DISCUSSION QUESTIONS

- Trafficking is driven by organised crime and consumer demand. How far do you think everyday choices, such as fast fashion, cheap services, or online purchases, contribute to the problem? Do we have a responsibility to check the origin of the products we buy?
- Human trafficking and slavery are described as “among the gravest violations of human dignity.” Why do you think migrants and refugees are especially vulnerable to these forms of exploitation?
- Unfortunately, modern slavery exists in the UK today. What signs should local communities look out for, and how could we all respond?
- Tackling trafficking requires international cooperation, but also changes in our personal choices and habits. Which do you think has the greater impact: government action or individual responsibility?

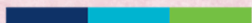
Quotation

Pope Francis, World Day of the Poor 2018

“The work of raising awareness must begin at home, with ourselves, because only in this way will we be able to then make our communities aware, motivating them to commit themselves so that no human being may ever again be a victim of trafficking.”



SJOG
Hospitaller Services



**Charities
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look at**



Scripture

Gospel of Matthew 25: 35-37

For I was hungry and you gave Me food;
I was thirsty and you gave Me drink;
I was a stranger and you took Me in;
I was naked and you clothed Me;
I was sick and you visited Me;
I was in prison and you came to Me.





6

THE GIFT OF MIGRATION

Migrants and refugees bring valuable contributions to their new communities. **Migration enriches our culture and communities, and welcoming migrants and refugees allows them to live fulfilling lives.** Pope Francis, during his papacy, repeatedly called us to recognise that these individuals need to be recognised and made "agents in their own redemption," and their arrival can be a gift. By welcoming them, we foster a sense of solidarity and strive to create a more inclusive society. Pope Pius XII also emphasised the importance of migrants contributing to the growth of both their home and host countries, and it's crucial to ensure that they can have the opportunity to flourish.

Welcoming migrants and refugees goes beyond policy. It means valuing the cultural, social, and economic gifts they bring. Pope John Paul II noted that integration makes our communities a better reflection of God's diverse creation, emphasising that migration promotes diversity, which aligns with God's plan for humanity. This means that **migrants and refugees contribute to the life of the Church and the economy, enriching society.**

In our parishes, migrants and refugees can bring new energy and ideas, enriching our spiritual lives and communities. This can revitalise parish life and bring enthusiasm to our faith communities. Moreover, migrants often make significant economic contributions by creating businesses and generating employment opportunities; therefore, **we must ensure that migrants have the right to work and are treated with dignity and respect.**

We must support easier paths to citizenship and the opportunity for people to regularise their status, ensuring their rights are protected and they can contribute fully to society, fostering inclusion, stability and a shared responsibility for the future.



Video

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Quotation

Pope Francis, *Fratelli Tutti* (2020) , 133

“The arrival of those who are different, coming from other ways of life and cultures, can be a gift, for the stories of migrants are always stories of an encounter”.



CHAPTER SIX

DISCUSSION QUESTIONS

- The text describes migration as a “gift” that enriches communities. In what ways have you seen cultural diversity enrich your community? Do you think diversity in society makes us stronger, and why?
- Should governments make it easier for migrants and refugees to gain citizenship or regularise their status? What benefits and challenges might this bring?
- How can churches, schools, and local organisations move beyond “accepting” migrants to actively celebrating the gifts they bring?
- Migration is often discussed in terms of economics, filling labour shortages or boosting growth and resources. Do you think this is the right way to frame the debate, or does it miss something deeper about human dignity?



**Charities
to take a
look at**



Scripture

Letter to the Hebrews 13:2

“Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels”.





REFLECTION

“So then you are no longer strangers and foreigners, but you are fellow citizens with God’s people and also members of his household” (St Paul’s letter to the Ephesians 2:19)

In other words, no one is an outsider in God’s family. Migrants and refugees are not just statistics or ‘issues’ in the news but people, sisters and brothers, who deserve to be welcomed, respected, and loved. Our lives are shaped by school, friends, family, and planning for the future. But it’s worth remembering that there are people the same age as us and younger who have had to leave their homes behind because of war, poverty, or danger. Take a moment to consider what it would be like to leave your school, your friends, your favourite places, your home and loved ones and start again in a country where you don’t know the language or the culture. Catholic Social Teaching calls us to see the dignity of every human person, to live in solidarity, and to work for the common good. It calls us to see the values that can guide how we respond when we encounter people who are different from us. Sometimes governments argue about immigration, but our faith tells us that before politics comes people. Yes, welcoming others can bring challenges, but the goods of the earth are meant for everyone, not just those born into wealth. If we see the world as God sees it, we realise that resources such as food, shelter, education, and opportunities are gifts meant to be shared.

In the UK today, thousands of refugees and migrants are being housed in temporary accommodation due to a shortage of other housing options. This situation was always meant to be a short-term measure, but the reality has not been this, and the long-term effects have stirred up anxiety and debate among many. Some communities worry about the strain on local resources or have security concerns. Unfortunately, these worries have sometimes flared into public anger, and people have gathered to protest outside where refugees are staying. These protests highlight the very real tensions in our society, and for the refugees inside, who have already fled war and persecution, this is a new nightmare. Such incidents are disheartening as they show how fear and misinformation can spread, turning our neighbours against some of the world’s most vulnerable people. Rumours and news headlines can make refugees seem like a danger, when in truth the vast majority are innocent people simply desperate for a safe place. Most refugees and migrants would rather be working and contributing to society than stuck in a hotel, but long legal processes can take weeks, months or even years.

Encouragingly, alongside the loud protests, there are also voices of welcome and support. Across the UK, countless ordinary people have stepped up to donate clothes and food, teach English classes, or befriend refugee families. Communities have shared prayers, messages of solidarity, and acts of kindness. They have been involved in community sponsorship, ESOL provision and support in schools. This contrast shows a crucial truth: while fear can be loud, compassion is stronger. Even in turbulent times, we can each be a voice and example of peace and welcome. In our communities and even online, we have chances to live out this call. A simple show of kindness, a smile or a welcome, standing up against prejudice, racist jokes or comments, putting our faith into action by having more difficult conversations with those around us, by myth-busting and sharing the truth beyond the stereotypes, join or support projects that assist refugees and migrants and learn from charitable organisations already doing great work.

So here's the challenge: don't just hear this message, live it. Notice the people around you who might feel left out. Offer friendship. Get involved with parish or school projects that support refugees and migrants. And most of all, remember that when we welcome others, we are welcoming Christ himself. You can be a beacon of hope in your own corner of the world, a glimpse of heaven on earth to others.





Jesuit Refugee Service

JRS accompanies refugees and forced migrants, our brothers and sisters, serving them as companions and advocating their cause in an uncaring world.

www.jrsuk.net



Medaille Trust

Medaille Trust's mission is to provide refuge and freedom from modern slavery. We are one of the leading providers of support for survivors of modern slavery in the UK.

www.medaille-trust.org.uk



CAFOD

Catholic Agency for Overseas Development and the official aid agency for the Catholic Church in England and Wales.

www.cafod.org.uk



Missio

Missio ignites God's love by helping local missionaries to work alongside global communities that are poor or in need, regardless of their background or belief.

www.missio.org.uk



Together with Refugees

A coalition of national and local organisations, refugees living in Britain, and people who believe in showing compassion to the people fleeing war, persecution or violence.

www.togetherwithrefugees.org.uk



St Vincent de Paul Society

SVP is an anti-poverty charity part of an international Christian voluntary network dedicated to tackling poverty in all forms by providing practical assistance to people in need

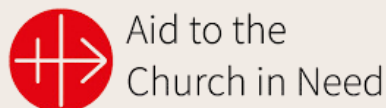
www.svp.org.uk



Pax Christi

Pax Christi is based on the Gospel and inspired by faith. Our vision is of a world where people can live in peace, without fear of violence in any form.

www.paxchristi.org.uk



Aid to the Church in Need

ACN is a Pontifical Foundation of the Catholic Church, supporting Christians where they are persecuted, oppressed or in pastoral need - operating in over 140 countries.

www.acnuk.org



St John of God

SJOG's Modern Slavery Services provide accommodation and outreach services to support victims of trafficking or modern-day slavery.

www.sjog.uk



Santa Marta Group

An alliance of police chiefs and bishops from around the world working together with civil society to eradicate human trafficking and modern-day slavery.

www.santamartagroup.org



Caritas Social Action Network

CSAN raises a prophetic Catholic voice in public life. Most dioceses have a Caritas agency or affiliate working with people on the move; please look up your local Caritas, who will be able to offer information and insights at a local level.

www.csan.org.uk



Caritas Internationalis

Caritas supports and protects migrants, combats trafficking and abuse, and advocates for the rights and legal protection of all people seeking work and security.

www.caritas.org



**EVERY MIGRANT HAS
A NAME, A FACE,
A STORY AND
A FUTURE**