

Mass for the 108th World Day of Migrants & Refugees September 25, 2022

"BUILDING THE FUTURE WITH MIGRANTS AND REFUGEES"



LITURGICAL SETTING

We celebrate the 108th World Day of Migrants and Refugees. The theme, chosen by Pope Francis, is: "Building the future with migrants and refugees". On numerous occasions, the Holy Father invites us to be in solidarity with the migrants, the refugees, and the victims of human trafficking. In the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner, the one who knocks at our door is Jesus and begs to be found, helped, and included in the community, in our family, and our life. Let us join in prayer, asking God to help us build the future together.

INTRODUCTORY RITES

Greeting

Penitential Act

Glory



COLLECT

Be merciful to your children, O Lord, and multiply upon them the gifts of your grace, so that, enkindled with faith, hope, and charity, they may persevere faithfully in the fulfillment of your law.
Through our Lord Jesus Christ.

Amen.

LITURGY OF THE WORD



FIRST READING

The prophet Amos reminds the Jews of his time, in the name of the Lord, that compassion is more important than the well-being that luxuries and wealth can offer. He also warns them that ignoring the Lord's commands has consequences.

Reading from the book of the Prophet Amos (Am6:1a, 4-7)

Thus says the LORD the God of hosts:

Woe to the complacent in Zion!

Lying upon beds of ivory,

stretched comfortably on their couches,

they eat lambs taken from the flock,

and calves from the stall!

Improvising to the music of the harp,

like David, they devise their own accompaniment.

They drink wine from bowls

and anoint themselves with the best oils;

yet they are not made ill by the collapse of Joseph!

Therefore, now they shall be the first to go into exile,

and their wanton revelry shall be done away with.

The Word of the Lord



RESPONSORIAL PSALM

Psalm (PS 146:7, 8-9, 9-10)

R. Praise the Lord, my soul!

Blessed he who keeps faith forever,

secures justice for the oppressed,

gives food to the hungry.

The LORD sets captives free.

R. Praise the Lord, my soul!

The LORD gives sight to the blind;

the LORD raises up those who were bowed down.

*The LORD loves the just;
the LORD protects strangers.*

R. Praise the Lord, my soul!

*The fatherless and the widow he sustains,
but the way of the wicked he thwarts.
The LORD shall reign forever;
your God, O Zion, through all generations. Alleluia.*

R. Praise the Lord, my soul!



SECOND READING

St. Paul exhorts Timothy to fight the good fight of faith, seeking righteousness, godliness, faith, love, patience, and meekness. Two thousand years after this exhortation, it is also valid for us.

A reading from the first letter of St. Paul to Timothy (1 Tm 6:11-16)

But you, man of God, pursue righteousness,
devotion, faith, love, patience, and gentleness.

Compete well for the faith.

Lay hold of eternal life, to which you were called
when you made the noble confession in the presence of many
witnesses.

I charge you before God, who gives life to all things,
and before Christ Jesus,
who gave testimony under Pontius Pilate for the noble
confession,
to keep the commandment without stain or reproach

until the appearance of our Lord Jesus Christ
that the blessed and only ruler
will make manifest at the proper time,
the King of kings and Lord of lords,
who alone has immortality, who dwells in unapproachable light,
and whom no human being has seen or can see.
To him be honor and eternal power.

Amen.

The Word of the Lord.



GOSPEL

St. Luke reminds us of God's love for the poor and those who are treated with indifference. The parable that Jesus addresses to the Pharisees makes it clear that God does not agree with the unjust distribution of wealth or with contempt for the poor. Jesus warns, moreover, about the danger of wealth taking possession of our hearts and making us forget God, our brothers and sisters, and even neglect ourselves.

Alleluia (Cf. 2 Cor 8:9)

R. Alleluia, alleluia.

Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich.

R. Alleluia, alleluia

† Gospel St. Luke (Lk 16:19-31)

Jesus said to the Pharisees:

"There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day.

And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table.

Dogs even used to come and lick his sores.

When the poor man died, he was carried away by angels to the bosom of Abraham.

The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side.

And he cried out, 'Father Abraham, have pity on me.

Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.'

Abraham replied,

'My child, remember that you received

what was good during your lifetime

while Lazarus likewise received what was bad;

but now he is comforted here, whereas you are tormented.

Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.'

He said, 'Then I beg you, father,

send him to my father's house, for I have five brothers, so that he may warn them,

lest they too come to this place of torment.'

But Abraham replied, 'They have Moses and the prophets.

Let them listen to them.'

He said, 'Oh no, father Abraham,

but if someone from the dead goes to them, they will repent.'

Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'"

The Gospel of the Lord.

Homily

The profession of Faith



PRAYER OF THE FAITHFUL

Let us raise our prayer to God, our Merciful Father, who invites us to build the future with those who come from far away and are often excluded. We will respond to each prayer:

R. Help us, Lord, to open our hearts and our lives to migrants and refugees.

For all of us who form the Church, that we may be faithful to your will and strive each day to include our migrant and refugee brothers and sisters; that together we may build the Kingdom of justice, fraternity, and peace. Let us pray to the Lord

R. Help us, Lord, to open our hearts and our lives to migrants and refugees.

Those in power may encourage collaboration and solidarity among people, and they may strive to lay the foundations of welcome and inclusion so that no one is forced to seek security, harmony, and well-being outside their homeland. Let us pray to the Lord

R. Help us, Lord, to open our hearts and our lives to migrants and refugees.

Migrants, refugees, and victims of trafficking, that they may find in Guatemalan families and communities the friendly treatment and dignified life they deserve. Let us pray to the Lord

R. Help us, Lord, to open our hearts and our lives to migrants and refugees.

For each of us, that we may be just, compassionate, and in solidarity with those who are exploited and oppressed, the Lazarus of our time. Let us pray to the Lord

R. Help us, Lord, to open our hearts and our lives to migrants and refugees.

Father of goodness and mercy, hear the prayers we address to you and inspire in our gestures and words appropriate for our brothers and sisters. Through Jesus Christ, our Lord.

Amen.

EUCCHARISTIC LITURGY



OFFERTORY PROCESSION

FLAGS: All cultures are bearers of wealth and values. These flags represent the origin and destination of migrants; they are also symbols of our identity and our human values. We present them together, asking Almighty God to give us the ability to build a world without racism, exclusion, and borders.

THE VIRGIN OF GUADALUPE: Our mother Mary accompanies the migrant with tenderness and maternal love in all the trials of the journey. She assures him with the same words with which she addressed Juan Diego. "Am I not here, who is your mother?"

CROSS: We raise this cross towards heaven so that God may touch our hearts and consciences and move us to follow Christ by committing ourselves to justice, dignity, and the life of our migrant brothers and sisters.

BACKPACK AND TENIS: Inseparable friends of the migrant who, full of hope and faith, walk towards the desired

dream. In many cases the only trace that allows to recognize of the identity of the dead bodies and consumed by the climatic conditions. The backpack carrying sadness, suffering, and memories, is at the same time full of dreams and hopes to find a dignified and peaceful life. The migrant must travel light, with the essential things, without ties that prevent him from reaching his destination.

IMAGE OF BLESSED SCALABRINI: We present this image of Blessed John Baptist Scalabrini, father of migrants, who in two weeks will be canonized, as a sign of his continued intercession for his beloved migrant sons and daughters and his being a model and inspiration for so many men and women of goodwill who dedicate their lives and service for the good of migrants.

BREAD AND WINE: We offer the bread and wine as a sign of the life that migrants seek for themselves and their families, it is the work and effort that will be transformed into body and blood, the source of true Life.



PRAYER OVER THE OFFERINGS

O God, who has brought to the perfection of the one sacrifice the various sacrifices of the old covenant, receive and sanctify the offerings of your faithful, as you blessed that of Abel, so that the oblation offered by each one of us in honor of your name may serve for the salvation of all.

Through Jesus Christ our Lord.

Amen



Eucharistic Prayer

The Lord be with you

R/. ***And with your spirit***

Lift your hearts

R/. ***We lift them to the Lord***

Let us give thanks to the Lord our God.

R/. ***It is right and just***

It is truly right and just,
our duty and our salvation,
always and everywhere
to give you thanks,
Lord, holy Father, almighty
and eternal God,

You have made your dwelling among us
and have made us your people.
You are our God; we are your people.
A people made up of people
of every race, language, nation, and condition.
A people called to build fraternity,
an us as great as mankind.

And so,
with all the Angels and Saints,
we praise you, as without
end we acclaim:

Holy, Holy, Holy Lord God of hosts....

COMMUNION RITE

Lord's Prayer

Sign of Pace

Fraction of the Bread

Communion



PRAYER AFTER COMMUNION

Show yourself propitious to your people, O Lord, and grant that those whom you have initiated into the mysteries of your kingdom may abandon sin and pass over to a new life.

Through Jesus Christ our Lord.

Amen.

CONCLUDING RITE



Greeting and Blessing

May God the Father of goodness, who invites us to be one with Him and His Son, united in the Holy Spirit, accompany you each day as you strive to build a future with migrants and refugees.

R/ AMEN

May almighty God bless you, the Father †, and the Son, and the Holy Spirit.

R/ AMEN



Dismissal

In the joy of knowing that we are disciples of Jesus, called to live fraternity, let us go in peace.





PRAYER FOR MIGRANTS AND REFUGEES

Lord, make us bearers of hope,
so that where there is darkness, your light may reign,
and where there is resignation, may trust in the future be reborn.

Lord, make us instruments of your justice,
so that where there is exclusion, the fraternity may flourish,
and where there is greed, communion may flourish.

Lord, make us builders of your Kingdom
together with migrants and refugees
and with all the inhabitants of the peripheries.

Lord, grant that we may learn how beautiful it is
to live in a fraternity.

Amen.

Rome, St. John Lateran, 9 May 2022

Franciscus



In the parable of the Gospel, there is a rich man who, after dying, amidst torments, cries out, insists, and replies to God (in the figure of Abraham). The sufferings torture him, and he would long for any help or relief, no matter how small. Any gesture that takes away the desolation and punishment. Any gesture that allows him to approach and participate in what he sees "on the other side". However, the existing abyss between them is immense and cannot be crossed. Many people, families, and villages live the experience of Lazarus. They long to participate, to be recognized, to be considered, to be included in the construction of a different reality. That is why they go out, looking for a better future. Many men and women, more and more young people, lie "at the entrance of the house", wanting to be part of the party inside the house, of our house, of our community, of our country.

On the other side, inside the house, there are human beings who "feel secure" for what they have and for the reality they have built for themselves - as described by the prophet Amos, unconcerned about their brother's misfortune. The suffering and injustices suffered by those who come from outside are not a matter of concern to them, it is not their responsibility. They are at the entrance of their house, but they do not see them. There is a gulf between them. It is God himself who comes to that door, to our doors, in all the Lazarus who wish to be part of our life, who dream of an opportunity to participate in the construction of a better future for all, where everyone has a place.









This is at the root of the name Lazarus, which means "God helps". God does not help only those who beg in the face of need but

comes to the aid of those who feel secure and are blinded by their selfishness and well-being, becoming masters of themselves and insensitive to the presence or suffering of others. In every migrant, refugee, displaced person, and victim of trafficking who lives near me, who passes by and knocks at the door of my house, of my community, of my country, it is God who says to us: "May I participate in your life... I also bring history, culture, strengths, ideas, fears and many hopes... like you. If you want, we can build something together."

The complex reality that surrounds us today, the multiple voices that seek to manage and manipulate our minds and hearts, should not discourage us and be a reason to renounce the building of the Kingdom of God here. However, the Kingdom of God cannot become a reality while promoting ideologies and policies that increase inequalities and maintain abysmal divisions among the same population and peoples.

As Christians, as people of faith, we are called to follow the voice of God who through the migrants and the refugees comes to our rescue, to offer us the possibility for a future together. For as Pope Francis reminds us, "there will be no future without inclusion". Let us make the message of this Day our own, let us build the future with migrants and refugees. Let us recognize ourselves as one big family, "because the future begins today, and it begins with each one of us."

THE MIGRATION PHENOMENON IS NOT JUST ABOUT NUMBERS...

-  ...it is a call to personal conversion and transformation of reality so that it adapts itself more and more to the divine plan
- ...
-  ...it is a question of eliminating the inequalities and discriminations of the present world...
-  ...it is about our prejudices, about removing the distances between migrants, refugees, and displaced people, about maturing in humanity and walking together to build an ever greater 'us'...
-  ...it is about renewing our commitment to the construction of a future according to God's plan, a world where we can all live in dignity and peace...
-  ...it is about the process of building cultural and spiritual bridges that open our minds to new perspectives and diversity...
-  ...it is a matter of building a future today by fraternity and collaboration, as brothers and sisters...
-  ...it is a matter of building together our future of justice and peace, where the contribution of migrants and refugees is fundamental for the social and economic growth of our societies...
-  ... it is about learning to live together in harmony and union, as Christians we have no right to exclude others, to judge them, and to close the doors to them.

Matteo Luison, c.s. executive secretary of the Human Mobility Pastoral in Guatemala for sharing the homily clues.

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Building a future together with the migrants and the refugees...

...implies to recognize and value what each of them can contribute to the edification process...

...means that the foreigners do not appear as invaders and destroyers, but as well-disposed workers who rebuild the walls of the New Jerusalem...

...help us to understand that the arrival of foreigners is a source of enrichment...

...God's project is "essentially inclusive and places at the center the inhabitants of the existential peripheries since it is with them that God wants to build his Kingdom...

...the inclusion of the most vulnerable people so that they can enter with their gifts and obtain full citizenship...



Saint John B. Scalabrini, Father of the Migrants



MISSIONAIRES OF SAINT CHARLES
SCALABRINIANS
SAINT JOHN THE BAPTIST PROVINCE