



For a variety of reasons, our times are marked by a growth in population mobility. Refugees and migrants often form dynamic communities, including of religious practice, rendering multicultural the places in which they settle. Some maintain strong bonds with their country of origin, especially with the help of digital media, and thus can find it difficult to form connection in their new country; others find themselves living without roots. The impact of the phenomenon of migration on the life of the Church should not be overlooked. (FD 112)

The relation between place and space leads us also to reflect on the Church as “home”. When it is not thought of as a closed space, inaccessible, to be defended at all costs, the image of home evokes the possibility of welcome, hospitality, and inclusion. (FD 115)

Lectio Divina - reflecting on scripture:

Genesis 18:1-5

And the Lord appeared to him by the Oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men stood in front of him. When he saw them, he ran from the tent door to meet them, and bowed himself to the earth, and said, “My lord, if I have found favor in your sight, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves, and after that you may pass on since you have come to your servant.” So they said, “Do as you have said.” And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of fine meal, knead it, and make cakes.” And Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds, and milk, and the calf which he had prepared, and set it before them; and he stood by them under the tree while they ate.

Conversation in the Spirit, reflecting on these questions:

How do we hear God calling us to more deeply be a community of welcome, hospitality, and inclusion?

Whose voice is missing from our conversation if we are to follow the principle of “nothing about us without us”?

Further reading: *Final document Part IV - An Abundant Catch* (Paragraphs 109 - 123)

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