



carmen^{ngo}

BULLETIN OF THE CARMELITE NGO

2017 - VOL 10, NUMBER 4

"We are asked to summon the courage and the intelligence for the common good."

-- Pope Francis
Speaking before a Joint Session
of the U.S. Congress,
September 24, 2015



stopthetaffik.org

A Crossroad for Migrants and Refugees: Human Trafficking

by Eduardo Agosta Scarel, O. Carm.

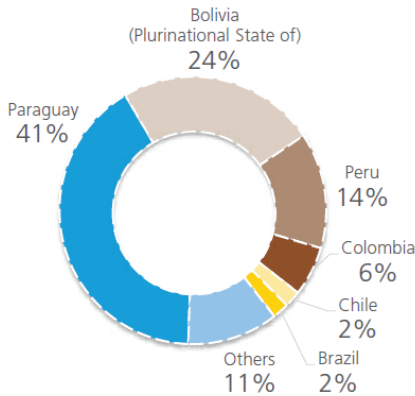
Pope Francis is determined to write a surpassing chapter for the Church's social work and the legislation of the nations in the world concerning human rights in a world full of conflicts. He is convinced that 2018 must be a starting-point year for "welcoming, protecting, promoting and integrating migrants and refugees" within our communal and individual options of response. For him, the lamentable situation of many migrants and refugees fleeing from war, persecution, natural disasters and poverty is "a sign of the times" that he tried to interpret, with the help of the Holy Spirit, ever since his visit to Lampedusa on 8 July 2013 (cf. 2018 Migrants and Refugees World Day Message).

In February 2017, when Francis established the new Dicastery for promoting Integral Human Development under the direction of Cardinal Peter Turkson, he wanted a section, "under my personal direction for the time being", to express the Church's concern for migrants, displaced people, refugees and victims of human trafficking: The Migrant and Refugees (M&R) Section. It is good for us to remember that it was in 1914 that Pope Pius X introduced the World Day of Migrants and Refugees as an occasion for the Church and people of faith to express our concern for and solidarity with those who are displaced by force.

The increasing numbers of displaced persons has as one consequence as identified by Saint John Paul II the "endless and horrifying sequence of wars, conflicts, genocides and ethnic cleansings" (Message for the 2000 World Day of Peace, 3) that had characterized the twentieth century. In his message for the 2018 World Day of Peace, Pope Francis points out that "to this date, the new century has registered no real breakthrough: armed conflicts and other forms of organized violence continue to trigger the movement of peoples within national borders and beyond", together with "a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation" (Laudato Si', 25).

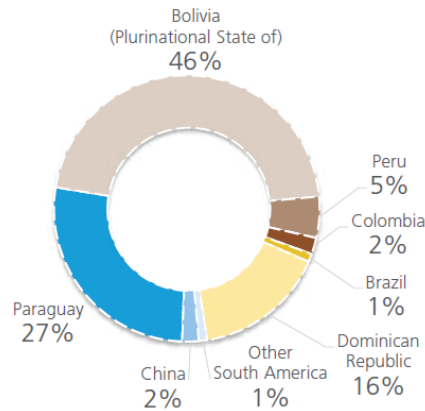
According to the 2016 Global Report on Trafficking in Persons released by the United Nations, most detected cases of trafficking in persons involve more than one country, and most (57 per cent) of the detected victims (2012-2014) moved across at least one international border. It means that victims of trafficking may be international migrants who, in some cases, may have been smuggled or may also be

Share of international migrants arriving in Argentina, by country of origin, 2011-2014



Source: UN DESA population data.

Share of foreign victims of trafficking detected in Argentina, by country of origin, 2011-2014



Source: UNODC.

refugees. The report suggests that refugees fleeing persecution or other dangers in their country are particularly vulnerable to traffickers. Similarly, migrants and refugees who have been smuggled are particularly vulnerable to being exploited because of lack of opportunity in the destination country and the costs associated with smuggling.¹

Furthermore, trafficking in persons mainly affects women and girls while the share of women among convicted trafficking offenders is much larger than for other crimes. After women, children remain the second largest category of detected victims of trafficking in persons across the world. The Global Report shows that the citizenships of detected victims of trafficking in persons broadly correspond to the citizenships of regular migrants that arrived during the same period.

This can be illustrated by using the example of Germany. The majority (65 per cent) of the victims of trafficking detected in Germany - as in the rest of Western and Southern Europe - come from the neighbouring subregion of Central and South-Eastern Europe. At the same time, migrants from the different countries in Central and South-Eastern Europe represent most of the recent migrant flows into Germany, as in most of Western and Southern Europe. Similar results to those found for Germany are also found for other Western European countries, including Italy, the Netherlands and Norway. In the United States of America, the citizenship profiles of foreign victims of trafficking in persons broadly reflect the newly arrived migrant groups. There, the largest share of the victims of trafficking detected over the 2012-2014 period were citizens of countries close-by to the south (Central America, the Caribbean and Mexico) as well as from East Asia. These trafficking flows to a certain extent reflect the major migration flows during the same period. Similar results are also found in destinations for cross-border trafficking in other parts of the world. As the richest area in South America, the Southern Cone is a regional destination for migration flows. Trafficking flows into Argentina broadly resemble the regular migration flows into this country.

Although the links between migration and trafficking in persons are not clear-cut, it appears that the vulnerability to being trafficked is greater among refugees and migrants in large movements, as recognized by United Nations Summit of Member States in the New York declaration for refugees and migrants of September 2016. Most world leading countries, with some exception (USA), are recognizing the need for migration and refugee policies that take into consideration the vulnerability of migrants and refugees to trafficking in persons and that attempt to ensure that programs for the identification of and support to victims of trafficking.

Regarding the overall issue of Migrants and Refugee status, at the UN Summit, world leaders agreed to developed two Global Compacts to address today's large movement of peoples: there will be a global compact regarding refugees, and a global compact for safe, orderly regular, and responsible migration, which should be agreed upon by the end of 2018.

1. Note that, however, not all trafficking victims are international migrants, refugees or smuggled migrants. Firstly, because they did not avail themselves of the services of smugglers; and/or secondly, because they were trafficked within the borders of their home country. While trafficking in persons is a crime that aims to exploit a person who may or may not be a migrant, smuggling of migrants is always cross-border and does not, by definition, involve the exploitation of the migrant.

CarmeNGO is published four times each year and is distributed to those interested in the mission of the NGO. For more information or to add your name and address to our mailing list, please visit our website (carmelitengo.org) or write to us by email (jremson@carmelitengo.org) or by regular post at 1725 General Taylor Street; New Orleans, LA 70115; USA)

Resources for this Issue:

STOP THE TRAFFIK: a rich resource for understanding the facts of "human trafficking" as well as its extend in human society today. The site also proposes actions that can be taken. stopthetraffik.org

The 1952 Refugee Convention: Ratified by 145 State parties, it defines the term 'refugee' and outlines the rights of the displaced, as well as the legal obligations of States to protect them.

unhcr.org/en-us/1951-refugee-convention.html

Homily of the Pope: First World Day of the Poor: November 19, 2017--

en.radiovaticana.va/news/2017/11/19/pope_francis_homily_for_world_day_of_the_poor_/1349912

The Carmelite NGO Facebook page. Please check it out and "like" us: www.facebook.org/TheCarmeliteNGO.



Christian or Hypocrite, The Choice is Ours

International law provides for people who are threatened and unable to receive protection in their own countries by the UN Convention Relating to the Status of Refugees of 1951 with its additional protocol of 1967 as an essential international safety net.

According to the Convention, a refugee is any person who has a well-founded fear of being persecuted in the country of his nationality for reasons of race, religion, nationality, membership of a particular social group or political opinion.

Many countries also provide protection to persons not covered by the Convention, including those who risk the death penalty, torture or other inhuman or degrading treatment or punishment in their home country.

A refugee has the right to safe asylum. However, international protection comprises more than physical safety. Refugees should receive at least the same rights and basic help as any other foreigner who is a legal resident, including freedom of thought, of movement, and freedom from torture and degrading treatment. Economic and social rights are equally applicable. Refugees should have access to medical care, schooling and the right to work.

This is a very brief description of what the international guidelines recommend and most nations follow. However, according to Pope Francis, the world needs Christians to witness God's mercy "through service to the poorest, the sick (and) those who have abandoned their homelands in search of a better future for themselves and their families." "You cannot be a Christian without living like a Christian," he said. "You cannot be a Christian without practicing the Beatitudes. You cannot be a Christian without doing what Jesus teaches us in Matthew 25."

Pope Francis is very clear on what is my responsibility toward my neighbor if I want to call myself a Christian. Pope Francis said, "the sickness or, you can say the sin, that Jesus condemns most is hypocrisy; It's hypocrisy to call yourself a Christian and chase away a refugee or someone seeking help, someone who is hungry or thirsty, toss out someone who is in need of my help. If I say I am Christian, but do these things, I'm a hypocrite."

Pope Francis points out that the "world is thirsting for God and his mercy." By caring for the neediest of our brothers and sisters, especially those who have fled their homeland in hope of finding a safe place to live and a better future for themselves and their families, Pope Francis said, "we will experience that we already are united; it is God's mercy that unites us."

At the "Sixth International Forum on Migration and Peace," Pope Francis called it a "moral imperative" to protect migrant workers "and among these particularly men and women in irregular situations" as well as those "exiled and seeking asylum" or "victims of trafficking."

Moreover, he said, "defending their inalienable rights, ensuring their fundamental freedoms and respecting their dignity are duties from which no one can be exempted." "We have a duty toward our brothers and sisters who, for various reasons, have been forced to leave their homeland: a duty of justice, of civility and of solidarity."

Our "duty of justice," he said, "we can no longer sustain unacceptable economic inequality, which prevents us from applying the principle of the universal destination of the earth's goods.... One group of individuals cannot control half of the world's resources. We cannot allow for persons and entire peoples to have a right only to gather the remaining crumbs. Nor can we be indifferent or think ourselves dispensed from the moral imperatives which flow from a joint responsibility to care for the planet."

The sacred value of hospitality, present in all religious traditions, is based on this. "For us Christians," the pope said, "hospitality offered to the weary traveler is offered to Jesus Christ himself, through the newcomer: 'I was a stranger and you welcomed me' (Mt 25:35). The duty of solidarity is to counter the throwaway culture and give greater attention to those who are weakest, poorest and most vulnerable."

Pope Francis said that contemporary human migration, "in terms of origin, transit or destination, involves nearly every part of the world, and in the majority of cases, this movement is forced, caused by conflict, natural disasters, persecution, climate change, violence, extreme poverty and inhumane living conditions."



1st World Day of the Poor

Pope Francis declared November 19 as the first "World Day of the Poor." Then he invited some 1,500 destitute people to join him for lunch in the Paul VI Hall of the Vatican. Another 2,500 were fed elsewhere.

In the morning, the Pope celebrated a Mass for approximately 7,000 people in St. Peter's Basilica. Representatives of the poor from Francie, Poland, Spain, Belgium, Luxembourg, as well as various parts of Italy served the altar, did the readings, brought forward the gifts, and were honored during the celebration.

During his homily he urged people not to ignore poverty by believing that "it's not my business, it's the fault of society."

He added that a lifetime of "doing nothing wrong is not enough. Because God is not an inspector looking for unstamped tickets."

The lunch followed Mass, with tables arranged in the hall: "Welcome everyone," the Pope said as people arrived.

"Let's get ready for this moment together. Each of us, with a heart full of goodwill and friendship towards others ... and wishing us the best for each other," he asked his guests.

A chef in charge of official Vatican meals prepared the gnocchi, veal bites with vegetables, and tiramisu.

The Pope blessed the meal: "bless this meal, bless those who have prepared it, bless all of us, bless our hearts, our families, our desires, our lives and our lives. that he gives us health and strength. Amen."

He also addressed a blessing "to all who are in the other food shelters around Rome; because Rome is full of that today. A greeting and an applause to them from here."

Thousands of poor people have indeed participated in a festive lunch in Catholic canteens, seminaries and colleges of the Eternal City. Similar initiatives were held in other dioceses across Italy and elsewhere in the world.

The pope has often spoken about social inclusion, indirectly criticizing governments that do not pay attention to those on the margins of society.



In turn, Pope Francis has envisioned two documents, to be resealed in January 2018, to contribute with the global process. In one hand the M&R Section will be launching “The 20 Pastoral Actions Points” to be used by the Church’s dioceses, parishes and religious congregations, by Catholic and other organizations of the civil society, by schools and groups concerned with all those who are “forced to flee.” The points are pastoral priorities for local programs and key points for families, education and media. We are all invited to reflect, pray and act upon them. On the other hand, the M&R Section will be launching “The 20 Action Points for the Global Compacts” to come into dialogue with governments and international organizations looking for that our concerns can be included in the Global Compacts.

In a nutshell, the advocacy Pope Francis is calling us for upon can be summarized in four mileposts for action to implement from 2018 onwards:

“Welcoming”: It means to provide and facilitate legal paths for entry, and no longer to push migrants and displaced people towards countries where they face persecution and violence. We need to balance our concerns about national security with concern for fundamental human rights.

“Protecting”: It means that we recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent them being exploited. We must think of those women and children exposed to risks and abuses that can even amount to enslavement.

“Promoting”: It entails that we support the integral human development of migrants and refugees by, for instance, ensuring access to all levels of education for children and young people.

“Integrating”: It means to allow refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community.

On the last 10 Dec, in the Day of Human Rights, our Sunday Liturgy invited us to speed and work for the Day of the Lord to come, since we “we look for new heavens and a new earth according to His promises, in which justice dwells” (2Pt 3, 11). I think that all of us, who work at different social, religious and political levels of capacity, should join in this advocacy exercise for a better and more just world to come.

continued from page 3

The pope advocated a “shared response” to this crisis that includes the political community, civil society and the church. He described this effort with four words: to welcome, to protect, to promote and to integrate.

In his “Apostolic Letter to all the Consecrated People on the Occasion of the Year of Consecrated Life,” Pope Francis challenged us, “I ask you to work concretely in welcoming refugees, drawing near to the poor, and finding creative ways to catechize, to proclaim the Gospel and to teach others how to pray.”

by Jane Remson, O. Carm.

Carmelite NGO Coordinating Team

Jane Remson, O. Carm.
Main Representative

Joseph Chalmers, O. Carm.
International Liaison

Mary Blaise Fernando, O. Carm.
North America

Hariawan Adji, O. Carm.
Asia Pacific Region

Conrad Mutizamhempo, O. Carm.
Carmelite General Council

Eduardo Agosto Scarel, O. Carm.
South American Region
UNFCCC Representative

Andrea Ventimiglia
European Region

William J. Harry, O. Carm.
Communications

Committees

North American Climate Change
Blaise Fernando, O. Carm.

Spirituality Reflection Team
Elizabeth Fitzpatrick, O. Carm.
Eduardo Agosto Scarel, O. Carm.
Joseph Chalmers, O. Carm.

Animating Committee

Gabrielle Fogarty, TOC
Australia

Esther Martin Lozano, TOC
Iberian Peninsula

Jorge Monterroso, O. Carm.
Central America

Annah Theresa Nyadombo, HOLMC
Africa

Renato Rallo
Europe

Mary Ellen Wheelahan, O. Carm.
Asia

Rolf Nepomuk Willemsen, O. Carm.
North America

New York Office

Dennis Kalob
Chief Administrative Officer

Carmelite NGO Main Office:

1725 General Taylor Street
New Orleans, LA 70115 USA
Tel: (+01) 504.458.3029
Fax: (+01) 504. 864.7438
jremson@carmelitengo.org
carmelitengo.org