

MIGRATIONS

WITHOUT BORDERS

“My spirit is for the whole world”

St. Anthony Mary Claret



CLARETIAN MISSION DAY 2026

OUR MISSION IN THE
WORLD



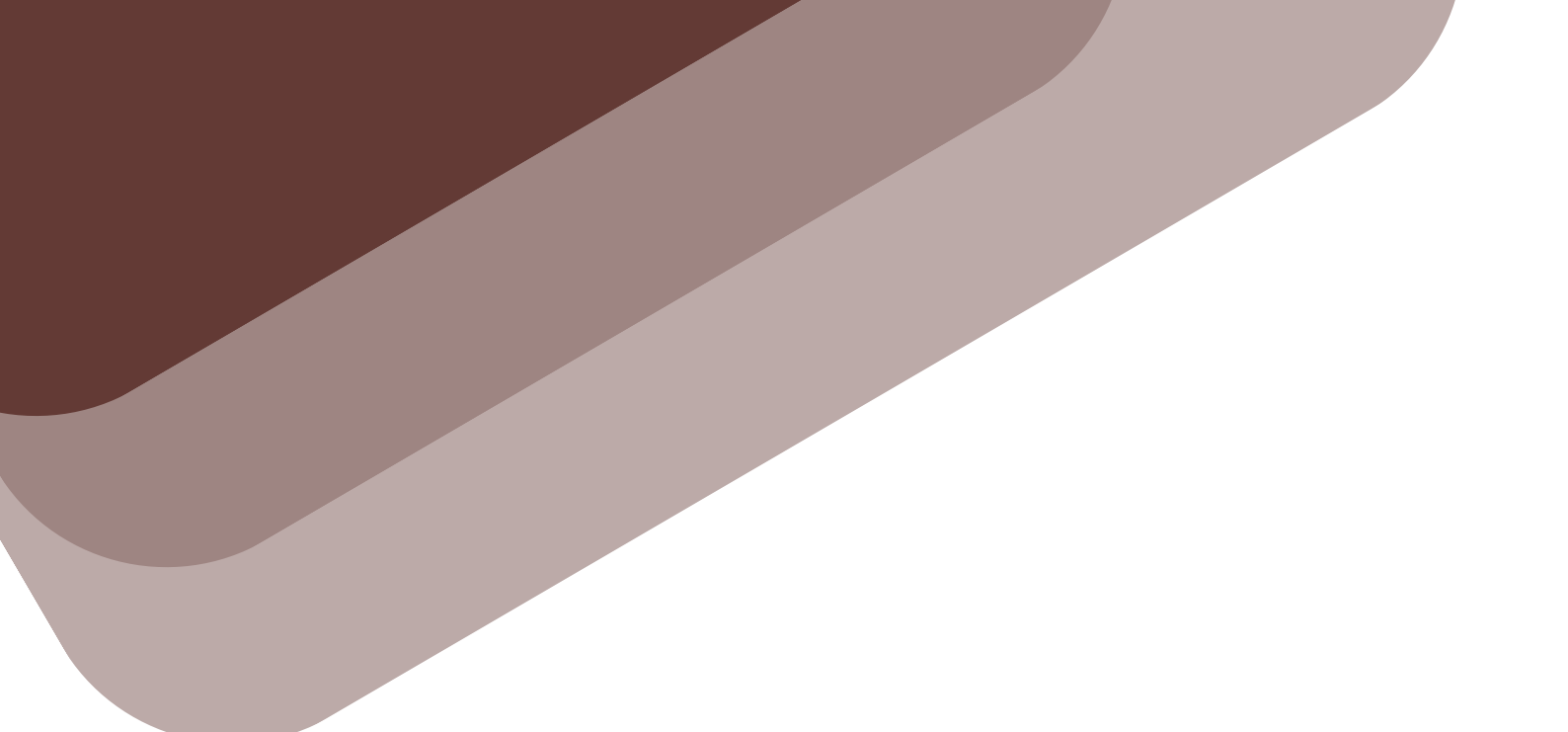
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CLARETIAN
MISSIONARIES

SONS OF THE IMMACULATE HEART OF MARY
GENERAL MISSION PROCURE



OUR MISSION IN THE WORLD - Claretian Mission Day 2026

January 2026

Drafted by the General Mission Procure - Claretian Missionaries in collaboration with
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PART I – WHY MIGRATION

We have chosen the theme of migration for the Claretian Mission Day 2026 because it is not a marginal reality nor a problem limited to a few specific countries. **Migration is part of the history of humanity and today it manifests itself as a global phenomenon that spans all continents**, with diverse causes such as war, poverty, violence, climate change, and the search for a more dignified future. To speak about migration, therefore, is to speak about the world in which we live and about many of the human realities that directly challenge our mission today.

The way we position ourselves in relation to migrants is not a secondary or merely social issue; it touches the very core of our faith. Our response to those who are forced to leave their homeland reflects the extent to which we truly believe and live out that God calls us sons and daughters without distinction, and that this shared filiation makes us brothers and sisters. **Welcome, rejection, indifference, or closeness are not only human attitudes; they are also places where our capacity to live the Gospel in a concrete way is put to the test.**

Moreover, this theme is deeply connected with the Claretian charism. **Our Congregation was born from the desire to proclaim the Gospel without borders, to break cultural, social, and religious barriers, and to go out to meet people wherever they are.** Living the mission in contexts of migration reminds us that we are called to build intercultural communities, to allow ourselves to be transformed by diversity, and to live life and mission in a truly universal key. Choosing this theme is therefore an invitation to return to our charismatic roots and to ask ourselves how we can continue today to be a Congregation with a heart open to the world.

PART II – CLARETIAN EXPERIENCES

This manual was conceived as a simple aid to live the Claretian Mission Day 2026 from the concrete reality of our Congregation and of the world in which we are called to proclaim the Gospel. **It does not intend to offer theoretical reflections or present finished models of mission, but rather to bring us closer to real experiences that help us better understand the contexts in which mission unfolds today and the questions these contexts raise.**

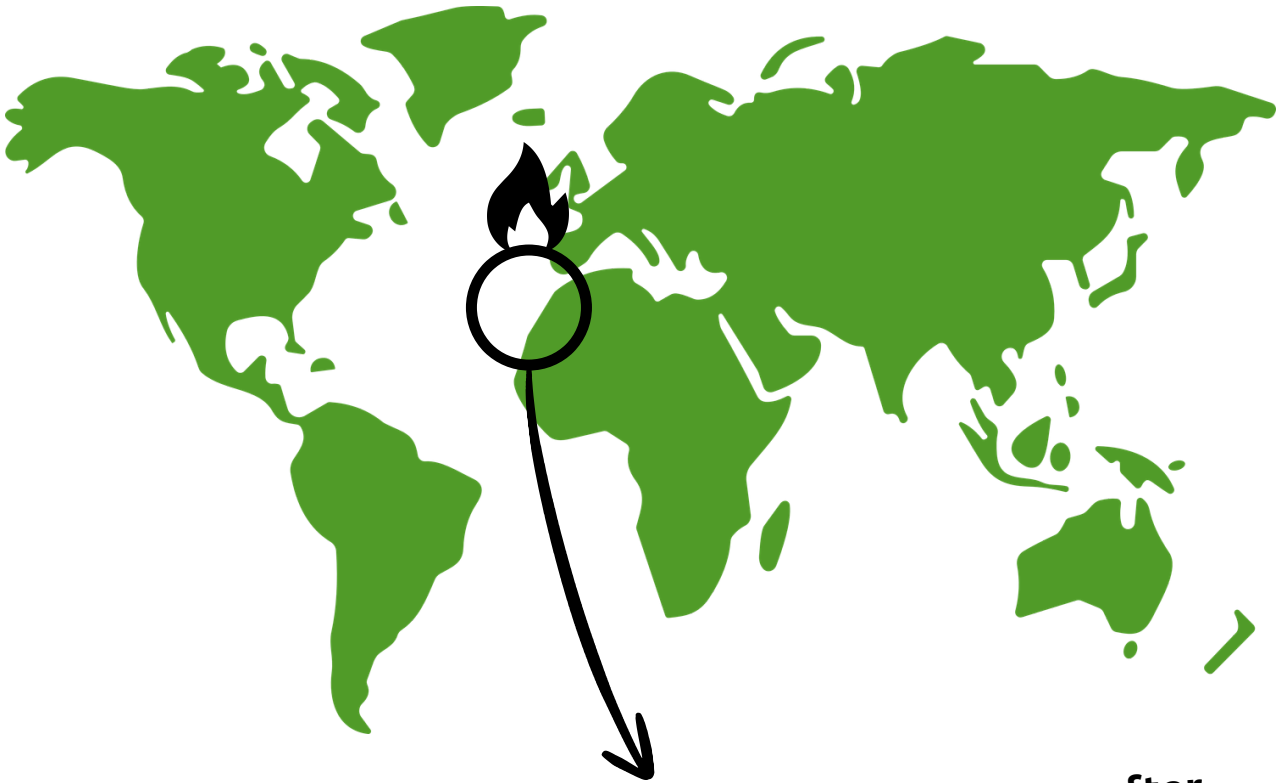
Throughout the manual, various missionary situations and processes are presented, lived out in very diverse places marked by poverty, violence, forced displacement, exclusion, or social fragility. These are complex realities, shaped by limits and difficulties, where mission is built little by little—often amid uncertainty, listening, and constant learning. The experiences shared here are not presented as models to be imitated, but as stories that invite us to reflect, to allow ourselves to be challenged, and to learn together.

The purpose of this material is to offer a space for reflection and dialogue, helping us to look at mission with greater depth and responsibility. Claretian mission is not understood here as a mere sum of activities or projects, but as a shared process built in relationship with people, communities, and specific contexts. This manual seeks to accompany prayer and community reflection, presenting the Claretian Mission Day as an opportunity to review how we are living the mission today, what we are learning from reality, and where we feel we are being called to move forward.

1

CANARY ISLANDS (Spain)

SOUTHERN BORDER OF EUROPE: WHERE LIFE KNOCKS AT THE DOOR



Thousands of people arrive each year by sea, after extremely dangerous journeys, fleeing poverty, violence, armed conflict, and the lack of opportunities in their countries of origin.

The Canary Islands occupy a unique geographical position: they are European territory, yet they lie just a few kilometers from the African continent. This location has made them one of the main migratory borders of Europe.

THE CLARETIAN

PRESENCE:

A MISSION EMBODIED IN SITUATIONS OF EXCLUSION



WHAT IS OUR MISSION LIKE?

TO BE PRESENT TO SHARE LIFE

The Claretian community of Las Rehoyas was founded in 1998 in response to a Chapter call to be present in a reality marked by exclusion and marginalization. From the very beginning, the community understood mission not as a specific activity, but as a sustained, close, and shared presence among the most vulnerable people in the area.



Over time, this intuition gradually took shape in increasingly structured initiatives. Together with a group of committed lay people, the **Rehoyando Association** was founded as a means of organizing stable responses to situations of social exclusion.



WHAT IS OUR MISSION LIKE?

LIVING IN THE NEIGHBORHOOD BUILDING A PARISH AS COMMUNITY NETWORKING



THE BOZA PROJECT:

ACCOMPANYING LIVES WHEN ALL SEEMS LOST

The BOZA Project began in 2021 as an integral response to the situation of migrants and refugees who are or have been deprived of their freedom. **Its starting point is a deeply Gospel-rooted conviction: no one definitively loses the capacity to rebuild their life,** but for this to be possible, patient, close, and sustained accompaniment over time is necessary.



WHAT IS OUR MISSION
LIKE?

NO ONE EVER LOSES THE
ABILITY TO START AGAIN



The migratory reality, increasingly present and complex, gradually challenged the community. Direct contact with migrants deprived of their freedom, as well as with those leaving prison without support or resources, made evident the need for a specific response— one capable of accompanying long, fragile, and deeply human processes. From this listening, the BOZA Project was born, as a concrete expression of a mission embodied in one of the harshest frontiers of southern Europe.

The project accompanies individuals—mostly young men—without family support, with very limited financial resources, and in complex administrative situations. Many of them arrive after having lived through experiences of violence, forced migration, imprisonment, and profound uprooting. In many cases, the accompaniment begins inside the prisons of Gran Canaria, where the project team offers training workshops, spaces for personal growth, and individual mentoring aimed at preparing them for their release and reintegration into society.

El proyecto incluye:

- apoyo psicológico,
- espacios grupales,
- acompañamiento comunitario,
- actividades de ocio saludable y formación,
- defensa jurídica,
- dimensión sociolaboral, con especial atención a la formación y al acceso al empleo.

The entire process is sustained by an intense network of collaboration: the Claretian community, the Rehojando Association, the parish of Our Lady of Peace, a team of professionals and volunteers, and cooperation with public authorities, Church entities, and social organizations. This network is an essential part of the project and a concrete sign of shared mission.

WHAT IS OUR MISSION LIKE?



SHARED MISSION



CLARETIAN MOTIVATIONS:

A FAITH THAT REFUSES TO LOOK THE OTHER WAY

Despite the harshness of the border, the experience in the Canary Islands is full of signs of hope. The consolidation of networking efforts, the involvement of civil society, the creativity in community-based responses, and the processes of personal transformation experienced by many of those accompanied show that another way of responding to migration is possible.

FROM THIS SOUTHERN BORDER OF EUROPE, THE CLARETIAN EXPERIENCE IN THE CANARY ISLANDS SEEKS TO REMIND US THAT MISSION HAS NO BORDERS WHEN IT ALLOWS ITSELF TO BE GUIDED BY THE GOSPEL. WHERE LIFE IS MOST FRAGILE, THERE THE MISSIONARY PRESENCE BECOMES MOST URGENT.



2 San José (Costa Rica)

ACCOMPANYING LIFE IN TRANSIT: A CLARETIAN MISSION AMID FORCED DISPLACEMENT



Central America is one of the regions in the world most affected by forced human mobility. Structural and criminal violence, persistent poverty, political instability, the climate crisis, and the lack of dignified opportunities compel thousands of people each year to leave their homes in order to protect their lives and those of their families. In most cases, these are not chosen migrations, but forced displacements marked by fear, uprooting, and urgency.

MIGRATION CONTEXT

The reality of migration in Costa Rica is diverse and complex: people in transit toward the United States, asylum seekers, refugees, individuals in the process of regularization, victims of forced return with no real possibility of going back to their countries, as well as Indigenous communities displaced from their ancestral lands.

In a particularly painful way, there is also the presence of migrant families living on the streets, exposed to hunger, illness, violence, and social invisibility.



People in transit toward the United States from other Latin American countries

Victims of forced return with no real possibility of going back to their countries

The Miskito and Mayangna Indigenous peoples, forced to flee due to land dispossession, structural violence, and the assassination of community leaders.

Added to this reality is the political and religious persecution in Nicaragua, which has led to the forced displacement of farmers, pastoral agents, religious men and women, and priests, compelled to leave the country to save their lives.

LA RESPUESTA CLARETIANA:

THE CLARETIAN CENTER FOR MIGRANT ASSISTANCE (CECAM)

In the midst of this complex and painful reality, the Claretian Center for Migrant Assistance (CECAM) was established in San José, Costa Rica, within the JPIC facilities of the Spiritual Retreat House. CECAM was born as a pastoral, humanitarian, and prophetic response of the Claretian mission to the drama of human mobility in the region.

The purpose of CECAM is to provide integral care to migrants, asylum seekers, refugees, people in transit, victims of forced return, persecuted Indigenous communities, and families living on the streets. This care embraces humanitarian, emotional, spiritual, legal, and socio-economic integration dimensions, always grounded in a clear commitment to human dignity, justice, peace, and solidarity.



**COLLABORATORS AT
CECAM**

ITS MAIN AREAS OF WORK INCLUDE:

- **Humanitarian assistance**, which includes temporary shelter, food, clothing, hygiene support, and, when necessary, access to medication and medical care.
- **Emotional and spiritual accompaniment**, recognizing the deep traumas and wounds caused by forced displacement, violence, and uprooting.
- **Social awareness-raising**, through activities aimed at combating xenophobia, aporophobia, and indifference, while promoting a culture of welcome and encounter.
- **Training in migration legislation**, providing key information so that individuals can find guidance and defend their rights in the host country.
- **The promotion of economic integration**, through entrepreneurship fairs and spaces where migrants can showcase their skills and generate income.
- **Advocacy efforts**, maintaining ongoing dialogue with governmental authorities to improve the living conditions and protection of the migrant population.



WHAT IS OUR MISSION LIKE?

RAISES SOCIAL AWARENESS
INFLUENCES POLITICAL LIFE

All this work is sustained by strong networking, carried out together with the **Claretian community, committed lay men and women, volunteers, parishes, Church organizations, NGOs, public institutions, and human rights bodies.**

This coordinated effort has made it possible to consolidate CECAM as a point of reference for welcome, trust, and accompaniment in the region.



CLARETIAN MOTIVATIONS:

A SAMARITAN MISSION WITHOUT BORDERS

Daily contact with migrant families in extreme vulnerability, displaced Indigenous communities, and people persecuted for defending life and faith profoundly transforms those who accompany them.

Through them, one learns that faith helps people endure, and that hope continues to spring forth even in the most adverse contexts. For this reason, **accompanying migrants is not just another pastoral task, but an indispensable Gospel option for the Claretian mission today.**

From the Claretian charism, this experience embodies missionary itinerancy, evangelical boldness, and the preferential option for the poor.

Going out to meet migrants where life is most threatened is a contemporary way of making real the dream of Saint Anthony Mary Claret: to be missionaries without borders, with a truly universal spirit.



WHAT IS OUR MISSION LIKE?

ACCOMPANIES PEOPLE
BREAKS DOWN BORDERS



3

São Paulo (Brasil)

DIGNITY AND RIGHTS IN URBAN CONTEXTS



In recent decades, Brazil has become established as a host country for migrants, immigrants, and refugees, mainly from Latin America, the Caribbean, and Africa.

In cities such as São Paulo, migrants face language barriers, difficulties in obtaining legal documentation, limited access to public policies, and situations of discrimination and xenophobia.

THE CLARETIAN RESPONSE: ***ACOMPANIAMIENTO INTEGRAL E INTERCULTURAL***

For nearly four decades, the **Instituto Claret – Solidarity and Human Development**, founded in 1985 in the city of São Paulo, has carried out ongoing work with populations in situations of social vulnerability. Throughout this journey, attention to migrants, immigrants, and refugees has become a transversal and essential dimension of its mission.



The Claret Institute accompanies people in situations of human mobility through various social assistance programs, always from a perspective of comprehensive and intercultural welcome. Its work is grounded in qualified listening, respect for cultural diversity, and recognition of the uniqueness of each migratory journey.



AMONG ITS MAIN LINES OF ACTION ARE:

- **The accompaniment of children and adolescents**, fostering their educational integration, the strengthening of bonds, and the overcoming of linguistic and cultural barriers.
- **Support for migrant families** through social accompaniment, mediation with public services, and guidance in accessing basic rights such as healthcare, education, and social assistance.
- **Assistance to individuals experiencing violence**, especially in cases of xenophobia, racism, labor exploitation, gender-based violence, and human trafficking, articulating responses with protection networks and human rights defense mechanisms.
- **Accompaniment of people experiencing homelessness**, many of them recently arrived migrants, offering listening, guidance, access to documentation, and support in building life projects.
- **Training for the world of work**, promoting professional qualification, access to decent employment, and the strengthening of economic autonomy.
- **Specialized support for LGBTI+ migrants**, who often face multiple forms of vulnerability and exclusion.



WHAT IS OUR MISSION LIKE?

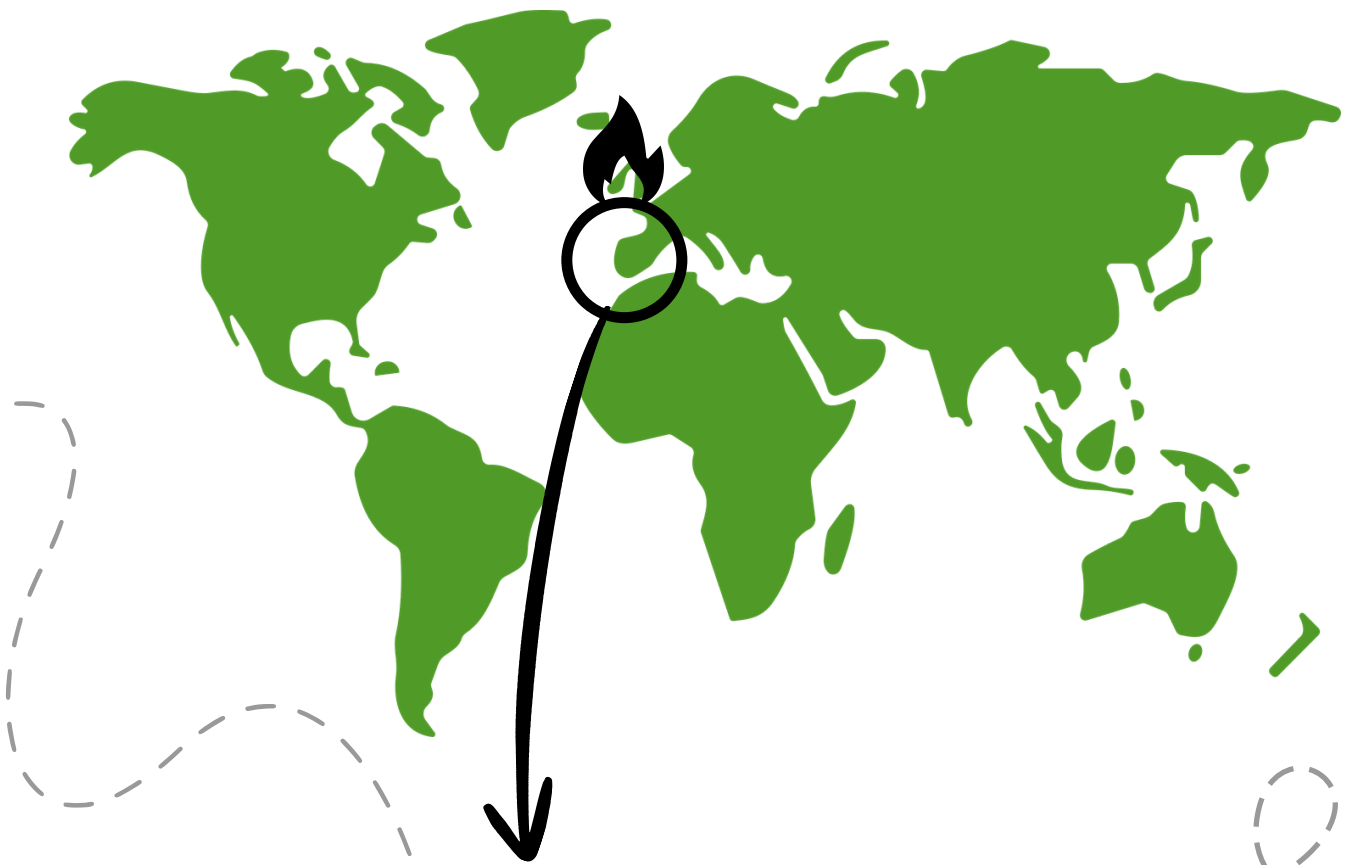
LEARN FROM PEOPLE LIVING IN SITUATIONS OF VULNERABILITY



4

Madrid, Valencia, Puertollano (Spain)

CREATING SPACES OF CARE



In the current European context, marked by the rise of hate speech, the tightening of migration policies, and the growing criminalization of migration, the vulnerability of migrants has become even more severe. Legal insecurity is compounded by discrimination, xenophobia, labor exploitation, and unwanted loneliness.

THE CLARETIAN RESPONSE

THE SPACES OF CARE PROJECT

The **Spaces of Care project**, launched in 2019, was born as a Claretian response to this reality of exclusion. Its aim is to provide both personal and community-based support to migrants and people in vulnerable situations, offering comprehensive accompaniment and facilitating processes of referral, guidance, and assistance.



“SPACES OF CARE”
MADRID



“SPACES OF CARE”
PUERTOLLANO

The project is carried out in different territories and has a clear vocation for continuity and organic development. **It is not conceived as a one-time initiative or dependent on specific individuals, but as a stable Claretian presence, articulated through the PROCLADE Foundation**, which ensures processes sustained over time, even in contexts where Claretian communities may be more fragile.

THE CLARETIAN RESPONSE:

THE SPACES OF CARE PROJECT

In the area of personal support, the project offers:

- legal advice and assistance (in labor matters, housing, and regularization),
- health support and emotional care,
- accompaniment in job searching,
- guidance regarding housing, food, and administrative procedures,
- training and access to community resources,
- strengthening of neighborhood, family, and social networks.

In the group and community sphere, spaces of accompaniment are developed around:

- migratory grief and the rebuilding of life in a new place,
- the promotion of healthy relationships and the care of affective bonds,
- the fight against loneliness and daily “hardships,” fostering mutual support and the building of community.



“SPACES OF CARE”
VALENCIA

THE CLARETIAN RESPONSE:

THE SPACES OF CARE PROJECT

The impact of the project is reflected in the number of people accompanied and, above all, in the quality of the processes generated. In recent years, approximately the following have been served:

- 700 PEOPLE IN PUERTOLLANO,
- 2,300 PEOPLE IN MADRID,
- 1,656 PEOPLE IN VALENCIA.



**WHAT IS OUR MISSION
LIKE?**

**WORKING WITH OTHERS
LEARNING FROM OTHERS
BELIEVING IN PEOPLE**

The project is supported by strong networking with local and regional authorities, social organizations, NGOs, Caritas, and protection networks. This collaboration is understood as an essential condition for responding effectively to the complexity of the needs of the people accompanied.



PROCLADE

FUNDACIÓN
ONG PROMOVIDA POR LOS MISIONEROS CLARETIANOS

We are the PROCLADE Foundation, a Non-Governmental Organization promoted by the Claretian Missionaries of the current Claretian Province of Santiago. Since 1996, we have been working to eradicate situations of inequality worldwide and to contribute to improving the lives of the most vulnerable people on the planet.

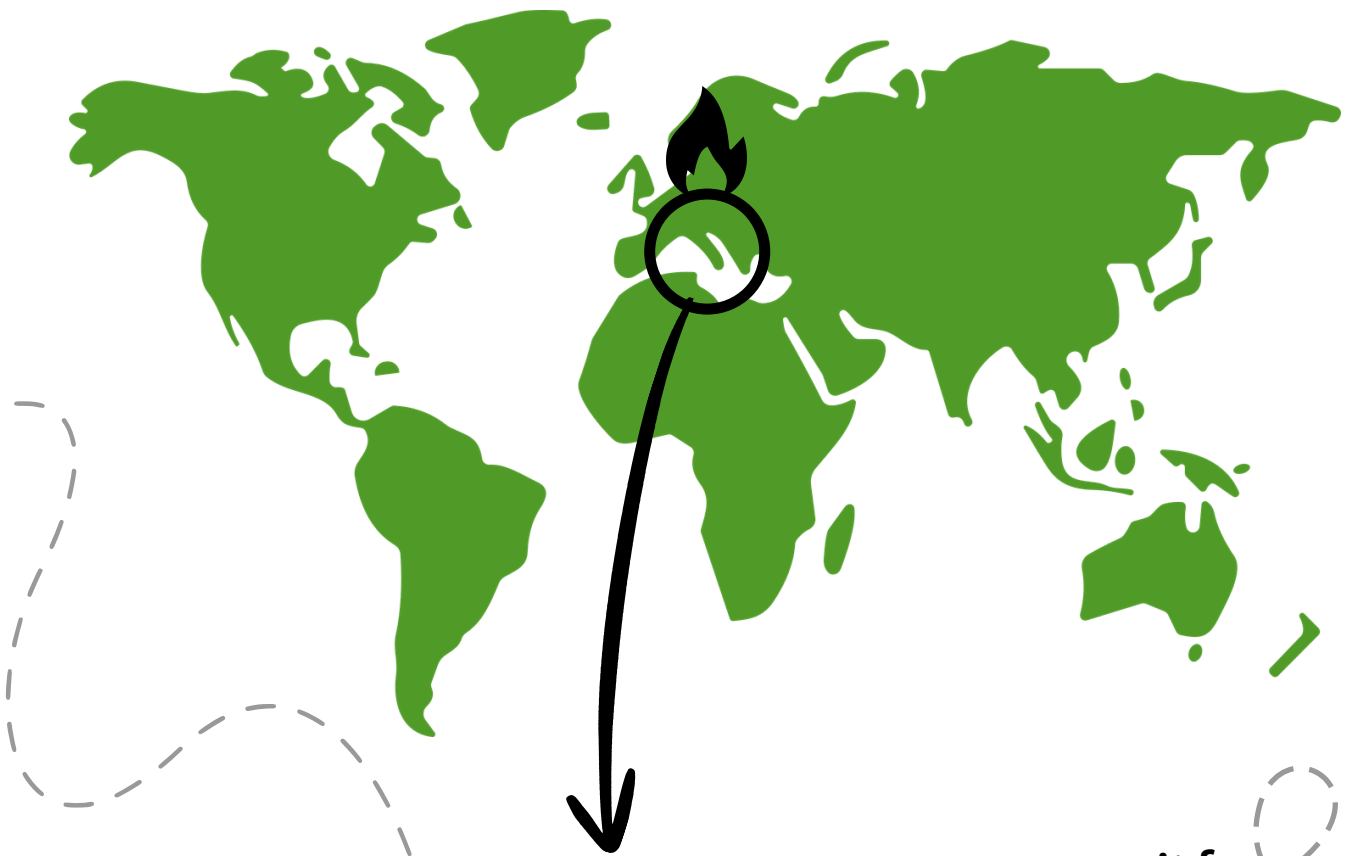
What sustains this mission is the conviction that we cannot remain indifferent in the face of suffering and exclusion. Daily contact with people made invisible by the system, accompanying them in their struggles and hopes, generates deep human, spiritual, and communal learning, and reaffirms that caring for life today is an indispensable Gospel choice.

From the Claretian charism, this action is rooted in the call to be close to those who suffer most, without renouncing the denunciation of unjust structures. For this reason, the project is also committed to **political advocacy**, in collaboration with networks such as REDES and Enlázate por la Justicia, taking an active part in platforms of Catholic NGOs.

5

Lecco and Roma (Italy)

LISTENING, INCLUDING, AND BUILDING COEXISTENCE



Italy is one of the main countries of arrival and transit for migrants and refugees in Europe. In addition to the Mediterranean maritime routes, there are internal and urban migration processes that generate complex situations of vulnerability, especially among young people, people experiencing homelessness, and recently arrived migrants. In many cities, migration intersects with realities of social exclusion, uprootedness, loneliness, and cultural conflict, which require stable and sustained community-based responses over time.

In Lecco, the experience of **Casa sul Pozzo**, linked to the community of Via Gaggio, has for decades carried out educational and social work focused especially on young people and individuals in difficult situations. Its action is oriented toward promoting processes of social inclusion, intercultural coexistence, and the nonviolent management of conflicts. Through educational spaces, peace education, community experiences, and networking with schools, associations, and parishes, Casa sul Pozzo accompanies paths of personal and social growth, helping to reinterpret life stories marked by migration and uprootedness as places from which to build new possibilities.



A simple initiative of the Church of Santa Lucia del Gonfalone that seeks to respond, according to our possibilities, to some of the most urgent needs of people in the surrounding area, especially those experiencing homelessness. Around 70% of the people who come to the center are immigrants, from very diverse backgrounds: Peru, Romania, Egypt, Morocco, Poland, Ukraine, Tunisia, Afghanistan...

There are several programs:

- Welcoming service, two days a week, to listen to and understand people's realities and to offer them support.
- Sunday lunch, with 88 places available.
- Breakfast, one day a week.
- Clothing distribution, one day a week.
- Mediation for financial assistance through the Vatican Apostolic Almoner's Office.

All of this is carried out entirely thanks to the collaboration of a large number of volunteers.

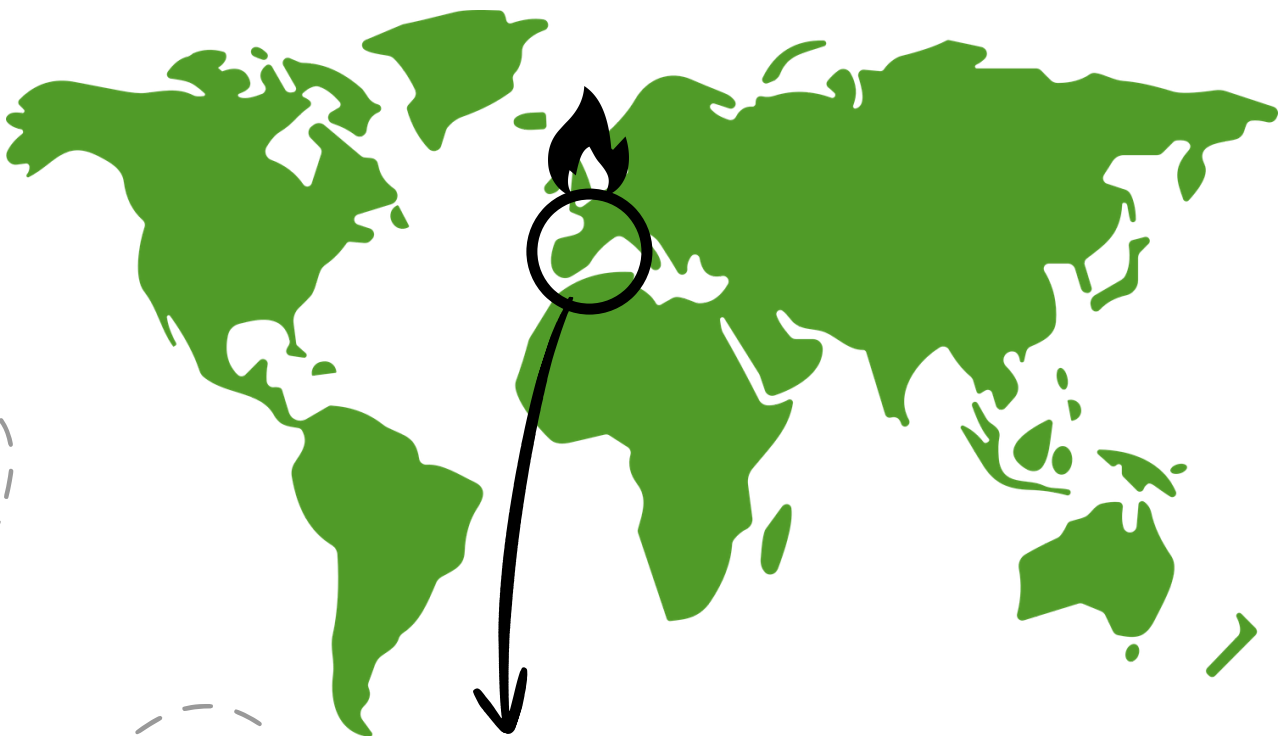


These initiatives are inspired by a Gospel reading that places listening, closeness, and the patient building of community at the center. "I was a stranger and you did not reject me" (cf. Job 31:32) expresses a hospitality that springs from justice, not only from compassion. Likewise, the account of the disciples on the road to Emmaus (Lk 24:13-35) sheds light on these experiences: walking alongside the other, listening to their story, helping them reinterpret their life, and breaking bread together are profoundly missionary gestures.

6

Bilbao (Paesi Baschi, Spagna)

CREATING NETWORKS WITHIN THE CLARETIAN FAMILY



In the Basque Country (Euskadi), immigration is a significant demographic factor: more than 316,000 people born abroad reside in the region, representing approximately 14% of the total population. This positive migration balance has helped to offset demographic aging.

Furthermore, surveys conducted by the Basque Immigration Observatory show that the majority of the population maintains a favorable and welcoming attitude toward migrants, valuing diversity as an opportunity for Basque society.

THE CLARETIAN RESPONSE:



The **Claret Sozial Fondoa Foundation** was established as a non-profit organization on January 15, 2004, promoted by five entities linked to the Claretian Family of Euskal Herria. Later, in 2015, the Comprehensive Social Inclusion Center was launched – a support center focused on personal improvement and dignity, the achievement of a better quality of life, personal and professional empowerment, the development of potential and skills, and the coverage of basic needs for people who, for personal, social, and/or economic reasons, find themselves in situations of poverty and social exclusion.



Target groups:

- People experiencing homelessness
- Families at risk of social exclusion
- Migrants and asylum seekers
- Unemployed individuals

Programs of the Claret Enea Foundation:

- Welcoming Service: Initial reception for people in situations of vulnerability
- Supported Housing
- Training and Employment
- Social Shelter
- Housing for Asylum Seekers



SUPPORTED HOUSING PROGRAM

**THE CLARETIAN
ANSWER:**



The Sortarazi Association emerged from the Claretian Lay Communities and was created to promote and contribute to the integral development of men and women at risk of, or experiencing, social exclusion. Its area of activity is Bizkaia, preferably in areas or neighborhoods characterized by socio-economic disadvantage.

The Association began its activity in 1991 in the San Francisco neighborhood of Bilbao, where several Claretian religious communities are also present. In 1996, its activity expanded to the Lamiako area in Leioa, where Askartza Claret School is located, along with another community of Claretian religious and the Claretian Lay Communities of Leioa.



SORTARAZI ACTIVITIES:

- Social and residential accompaniment for immigrants without a support network (3 shared apartments housing 13 people, as well as rental assistance for others).
- Social accompaniment through a day center for immigrants experiencing homelessness in both Bilbao and Leioa (including visits to a nursing home).
- Distribution of food to immigrant individuals and families in Leioa.
- Basic socio-educational pathways in the Uribe Kosta region for young immigrants without a support network.
- Empowerment of immigrant women through a mixed women's group, Lamyá.
- Job placement support and advisory services for companies regarding the regularization of immigrants through training-based residence permits and social-rootedness permits (recognition seal awarded to 14 companies in 2025).



Lay
CLARETIANS

We, the Claretian Lay People, are Christians who seek to make Jesus' mission in the world our own. We live out the demands of the Kingdom and offer, within the Church, a service of evangelization according to the charism and spirit of St. Anthony Mary Claret, always within our lay identity.

7

La Quiaca (Argentina)

NETWORKS OF LIFE: BEING MIGRANTS IN COMMUNITY



In La Quiaca, a diverse and constant human mobility can be observed, with numbers that may change from month to month—something characteristic of a border territory. Migrants from different countries come to our office, such as Bolivia, Venezuela, Peru, Colombia, and Haiti, many of them in situations of vulnerability, forced to migrate due to socio-economic problems, climate change, or political situations in their countries of origin, as is the case with refugees.

GENERAL CONTEXT:

The mission is located in the town of **La Quiaca, Department of Yavi, Province of Jujuy (Argentina)**. It is the northernmost city in Argentina, on the border with Bolivia.

In general terms, we can highlight the following characteristics:

- **Social:** The population is predominantly humble, with a strong sense of community and solidarity. Many families maintain cross-border ties with Bolivia and preserve traditional forms of community organization from the Puna region of Jujuy.
- **Economic:** The economy is based on cross-border trade, public sector employment, small enterprises, livestock farming (sheep and llamas), and, to a lesser extent, agriculture.
- **Cultural:** There is a strong presence of Andean culture (Quechua and Aymara), expressed through music, festivities, respect for Pachamama, and community celebrations.
- **Religious:** Catholicism plays a central role in local life, with highly participatory celebrations such as patronal feasts, processions, and popular devotions. The Church fulfills a key pastoral and social role, accompanying communities often marked by poverty, migration, and extreme climate conditions.



In the second half of 2024, the poverty rate stood at 40%, while extreme poverty was around 13.3%.

Multidimensional poverty increased year-on-year from 39.8% to 41.6%.

National measures such as the suspension of public works, currency devaluation, the tightening of security policies, and various initiatives aimed at reducing state intervention have directly impacted the most vulnerable sectors of the population.

MIGRATION CONTEXT:

CONSTANT AND DIVERSE MOBILITY

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MARCH AGAINST HUMAN TRAFFICKING

DISTRIBUTION OF BASIC FOOD ITEMS

HUMAN TRAFFICKING

In the territory, alleged cases of human trafficking and smuggling are reported, and although there is often no confirmation of the facts, they generate great concern and prompt requests for institutional support and accompaniment.

INTERNALLY DISPLACED PERSONS

In addition, internally displaced persons can be observed within Argentina, particularly linked to economic and social reasons. Seasonal migration is also significant, associated with labor activities such as harvest work in the south of the country, mining, and the sugarcane harvest, which drive temporary and recurring displacement.



REFUGEES

Finally, we must refer to some cases of asylum applications (individuals and/or families, mostly from Colombia).

MIGRATION CONTEXT:

WHO ARE THE MOST VULNERABLE PEOPLE?

The most vulnerable people are **migrant women, children and adolescents, undocumented individuals, and those working in precarious conditions**, within a context marked by poverty, inequality, and fragile family ties. Many of these people face discrimination, xenophobia, difficulties in accessing basic rights, labor exploitation, and, in some cases, situations of human trafficking.

Migrants face specific challenges that deepen their situation of vulnerability. One of the main issues is the lack or irregularity of documentation, which makes it difficult to enter our country legally and, consequently, to access formal employment, healthcare (a particularly sensitive issue in our province, where medical care must be paid for even in non-serious cases), education, and social assistance programs. Added to this are discrimination and xenophobia, which generate social exclusion and limit opportunities for community integration.

Many migrants face precarious working conditions and risks of exploitation, especially in informal and temporary jobs. They are particularly exposed to situations of violence, abuse, and alleged cases of human trafficking, aggravated by a lack of knowledge about their rights and the absence of support networks.



ASSISTANCE TO TRANSIT MIGRANTS

CLARETIAN RESPONSE:

MIGRANT PASTORAL MINISTRY OF LA QUIAGA

The Migrant Pastoral Ministry was established in 2003. Beginning in 2022, a more coordinated partnership was initiated with other Claretian support organizations, and the project was systematized.

The project is aimed at sustaining pastoral actions directed toward the migrant population in the particular context of the Argentine-Bolivian border. In harmony with what Pope Francis has repeatedly expressed, we seek to welcome, promote, and integrate migrants through various actions:

- Support for the regularization of family documentation.
- Information and accompaniment in procedures and rights.
- Access to basic rights and assistance actions.
- Provision of a space for listening and fraternal support.
- Coordination with public defenders' offices, public agencies, and protection networks.
- Attention to and referral of situations of special vulnerability.
- Pastoral presence at the border crossing as a sign of a Church that is close to the people.
- Community awareness actions on hospitality, fraternity, and non-discrimination.
- Joint work with Caritas and other social organizations.
- Specific accompaniment of women, girls, boys, and adolescents.
- Management of sanitary facilities for migrants in transit.
- Literacy initiative (DALE program).
- Training and capacity-building of socio-community leaders.
- Development of a productive project within the framework of a "migrant solidarity economy."
- Training of those responsible for the office.



MOTIVATIONS:

FROM THE GOSPEL

“I was a stranger and you welcomed me” (Mt 25:35)

This text deeply illuminates our mission and invites us to recognize Christ present in every migrant person. Hospitality, lived as a Gospel gesture, becomes for us a path of encounter, conversion, and proclamation of the Kingdom.



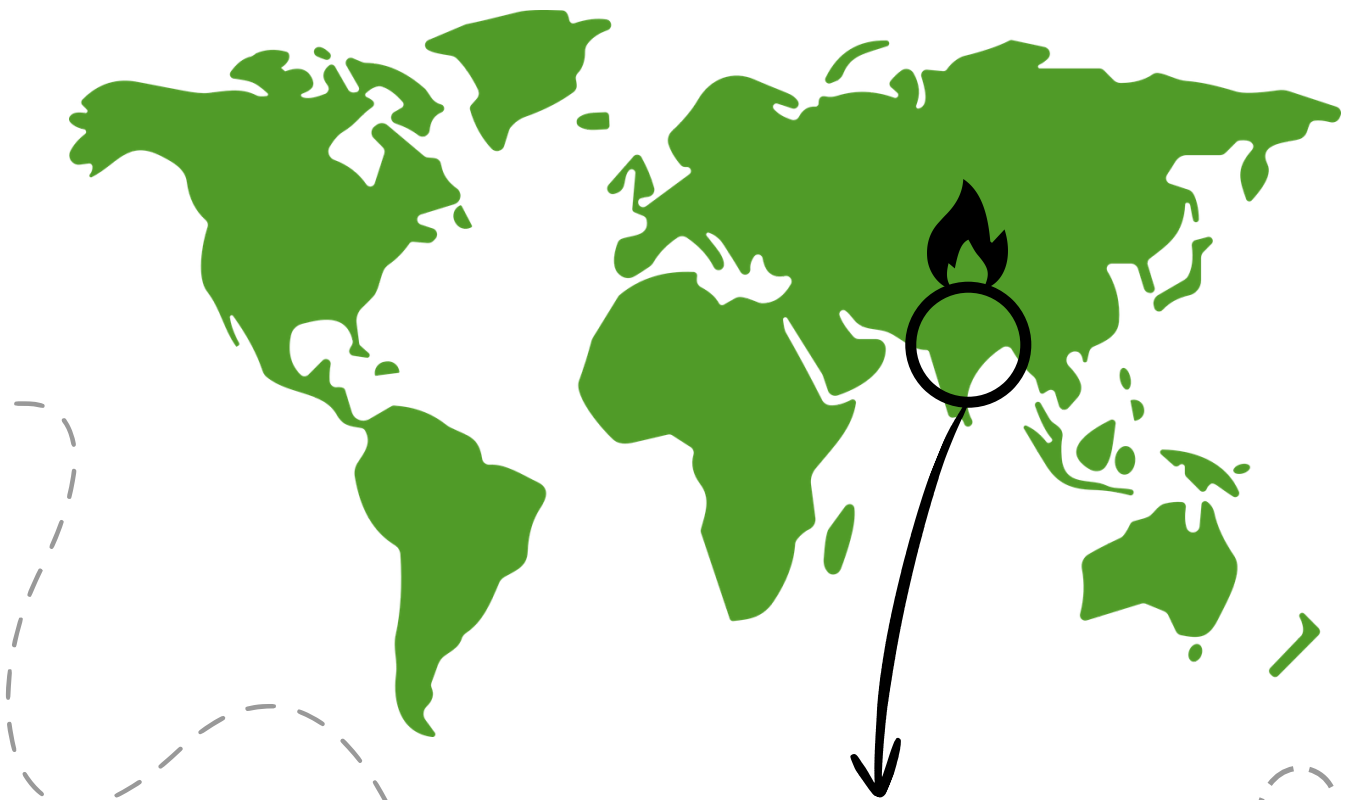
FROM THE CLARETIAN CHARISM

- **Itinerancy:** the willingness to go out and meet people where they are, visiting communities and vulnerable neighborhoods to offer accompaniment and assistance.
- **Missionary boldness:** the courage to take on the challenges of a complex border context, facing situations of poverty, exclusion, and vulnerability with creativity and commitment.
- **Closeness to the poor:** living the mission through empathy and direct contact, accompanying those most in need and sharing in their daily reality.
- **A faith-based reading of reality:** interpreting the difficulties and needs of the community through the lens of faith, seeking paths of hope and transformation according to the Gospel.

8

Laipharok (India)

A FORGOTTEN INNER FRONTIER



The state of Manipur, in northeastern India, is going through a serious crisis marked by ethnic conflict and intercommunal violence. In this context, thousands of families have been forced to flee their homes, becoming internally displaced persons. Without crossing international borders, they have suddenly lost their security, their livelihoods, and their community ties.

GENERAL CONTEXT:

Laipharok, a rural and remote area in the Kangpokpi district, has received a growing number of these displaced families, mainly coming from mountainous areas affected by the conflict. Although the area is currently relatively stable, its social and economic fragility is profound: minimal infrastructure, very limited public services, and a population marked by trauma, uncertainty, and impoverishment.



Among the most serious consequences of displacement is the complete interruption of education for boys and girls. The lack of documentation, fear of moving around, the absence of nearby schools, and economic hardship have left many minors outside the school system, exposing them to risks such as child labor, abuse, drug use, and the gradual loss of any hope for the future.



THE CLARETIAN PRESENCE:

The presence of the Claretian Missionaries in northeastern India is characterized by a constant closeness to tribal and marginalized communities, many of which have historically been affected by isolation, structural poverty, and social conflict. The Northeast India Province has made education, human promotion, and peacebuilding central pillars of its pastoral mission.



CHILDREN IN A SHELTER CAMP

CENTRAL PRIORITIES:

- Education
- Human Development
- Peacebuilding



IMPACT OF THE CONFLICT

CLARETIAN ANSWER:

The project to establish a school in St. Thomas Parish arises as a direct response to the situation of internal displacement and educational exclusion caused by the conflict in Manipur. Its objective is not only to provide basic education, but to create a safe, inclusive, and stable space where boys and girls can once again learn, build relationships, and dream.



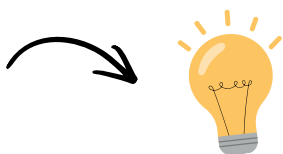
PLOT FOR THE
FUTURE SCHOOL

The school is designed to welcome between 150 and 200 boys and girls, aged 4 to 14, from displaced and marginalized families. Many of them have gone months—or even years—without access to any form of formal education. For these children, the school represents much more than a classroom: it is a place to regain routines, confidence, and a sense of belonging.

FROM THE CLARETIAN CHARISM:

In Laipharok, this mission is lived as a response to the biblical question: “Where is your brother?” In a context where conflict has generated exclusion and division, the school becomes a sign of hope, dignity, and reconciliation.

The educational proposal is thus rooted in a vision of integral human development, where faith, justice, education, and peace are intertwined as inseparable dimensions of the Claretian mission.



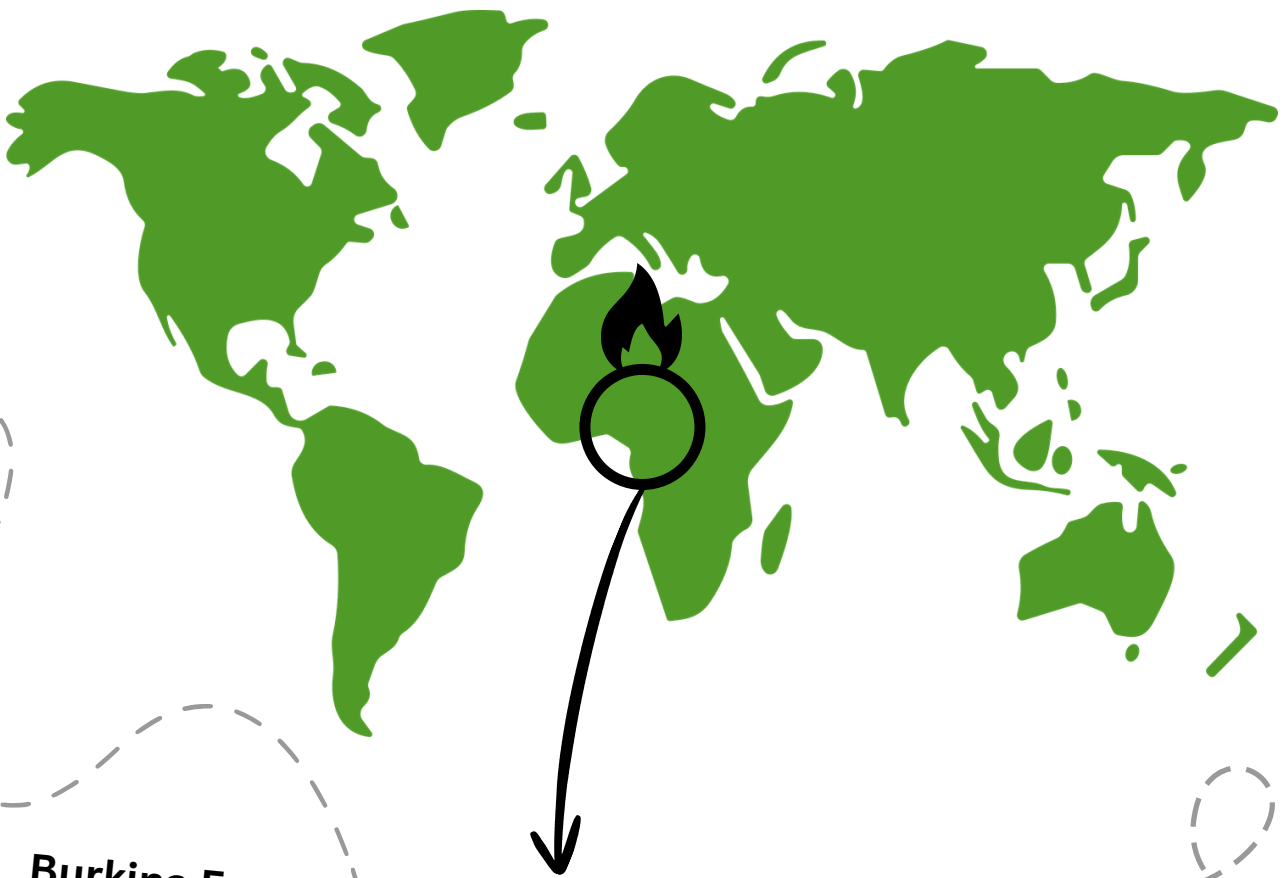
HOW IS OUR
MISSION?

A TANGIBLE PRESENCE
SHARED
ATTENTIVE TO THE
REALITIES ON THE GROUND

9

Koudougou (Burkina Faso)

LET NO CHILD BE LEFT BEHIND



Burkina Faso has been experiencing for several years a severe security crisis marked by armed violence and terrorist attacks, which has led to one of the largest internal displacements in West Africa. Millions of people have been forced to flee their homes, and among them, children are the most affected.

CONTEXT:

More than two million people are currently living as internally displaced persons, and education has been one of the hardest-hit sectors. Thousands of schools have closed, leaving hundreds of thousands of children outside the education system. For many displaced children, school disappeared overnight, along with stability, daily routines, and the possibility of a different future.



In the city of Koudougou, and particularly in the area surrounding the village of Ronsin, displaced families who have fled rural violence in search of safety are now living. However, life in camps or makeshift settlements exposes children to serious risks: begging, child labor, exploitation, juvenile delinquency, or forced marriages, especially in the case of girls.

In the Diocese of Koudougou, the parish of Notre Dame de la Miséricorde has become a place of welcome and accompaniment for displaced families. From this daily closeness to reality, the missionaries recognize a clear urgency: without education, these children are left exposed to a future of exclusion and violence.

CLARETIAN ANSWER:

“Let No Child Be Left Behind”: A Space to Learn and Be Safe

The project “To Leave No Child Behind” emerges as a concrete and deeply human response: the creation of a study and literacy room for 50 displaced boys and girls who currently have no access to school.

This space is not just a classroom. It is a protected environment where children can:

- resume basic learning,
 - regain habits and daily routines,
 - feel accompanied and acknowledged,
- and once again begin to imagine a possible future.

The initiative is supported by the active participation of the local community. Families, educators, and local structures collaborate in accompanying the children and caring for the educational space, fostering a strong sense of belonging.



EXISTING PARISH FACILITIES

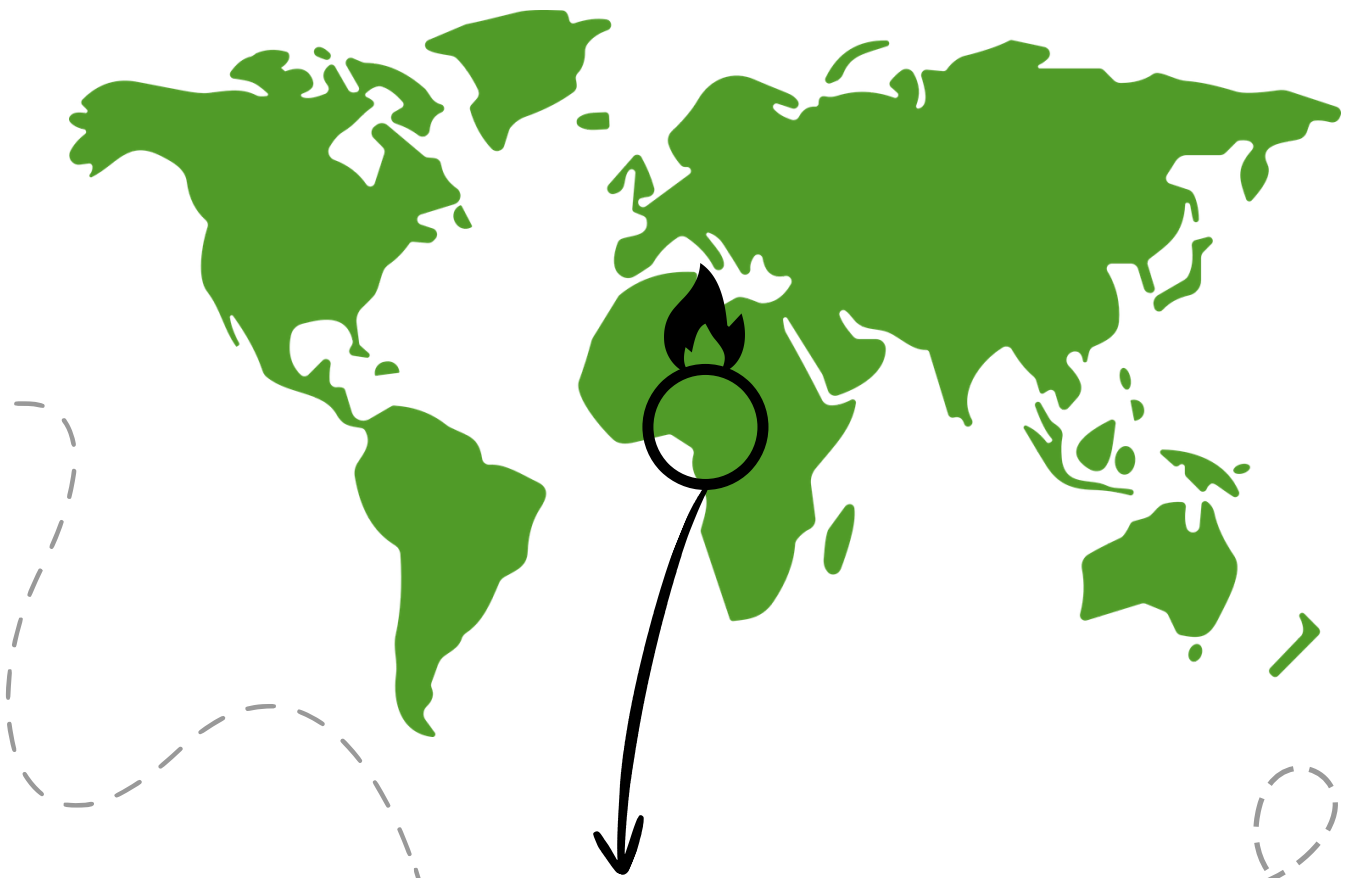


The project includes the construction and equipping of the study room, the provision of school materials, and the development of literacy and remedial education activities, adapted to children who have been out of the education system for months or even years.

10

Itaewon y Jeju (South Korea)

MIGRATION IN A RISING HOST COUNTRY



In recent decades, South Korea has progressively established itself as a country of destination for migrants, mainly from Asia, Africa, and Latin America. This migration is diverse: male and female workers in industrial sectors, international students, intercultural marriages, asylum seekers, and people in an irregular administrative situation.

CLARETIAN ANSWER:

The Claretian Migrant Apostolate in Korea was born as an organized pastoral response of the Claretian Missionaries to the growing presence of foreign nationals in the country.

Its fundamental focus is not only assistance, but the building of community. Through Eucharistic celebrations, community gatherings, and spaces for shared life, an intercultural network is gradually woven, where faith becomes a meeting point and a source of support.



In Itaewon, the community gathers weekly for Sunday Eucharist and fraternal sharing. In Jeju and other cities (Daejeon, Suwon, Ansan, Pyeongtaek, Paju, Cheonan, Seongnam), periodic celebrations and gatherings are held, helping to keep the sense of community alive.

The communities bring together people from the **Philippines, India, Nigeria, Sri Lanka, Colombia, Kenya, Bangladesh, Ghana, Mexico, Pakistan, Ethiopia, Ireland, Russia, Myanmar, Nepal, Guinea, Libya, Peru, and Chile**, among others. This diversity concretely expresses a truly universal Church.

MAIN AREAS OF INTERVENTION:

HOLISTIC ACCOMPANIMENT

Spiritual and sacramental accompaniment:

Celebration of baptisms, First Communions, marriages, confessions, and spiritual direction. The Eucharist becomes a space of belonging and the rebuilding of identity.

Material and solidarity-based assistance:

Distribution of food, rice, prepared meals, occasional financial support, and housing assistance in cases of emergency.

Training and employment guidance:

Educational support for migrant students and guidance for labor market integration.

Legal advice and immigration support:

Assistance with visa applications, regularization processes, and guidance in situations of irregular status.



Healthcare support and hospital accompaniment:

Visits to the sick, accompaniment during hospitalizations, and assistance in accessing health insurance.



COMMUNITY NETWORKING AND VOLUNTEER SERVICE

The mission is sustained through a broad network of collaboration:

- Committed lay volunteers
- Members of the Legion of Mary
- Local parishes
- Benefactors and Church organizations
- Collaboration with civil institutions

This network-based approach ensures that the mission is not merely a clerical initiative, but a truly shared mission.

CLARETIAN MOTIVATIONS:

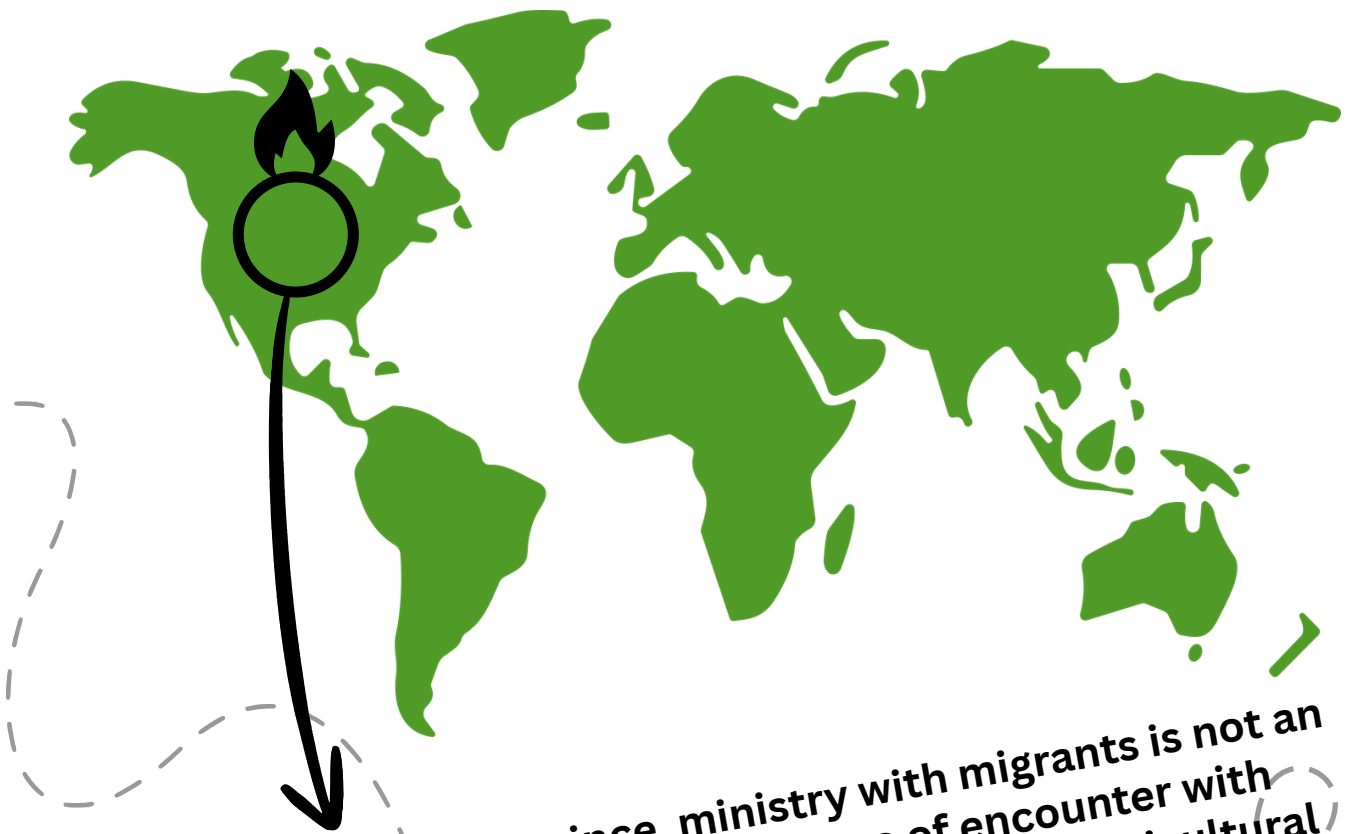
From the Claretian charism, this mission embodies:

- Missionary itinerancy
- Evangelical boldness
- The preferential option for the most vulnerable
- The building of intercultural communities



USA-Canada

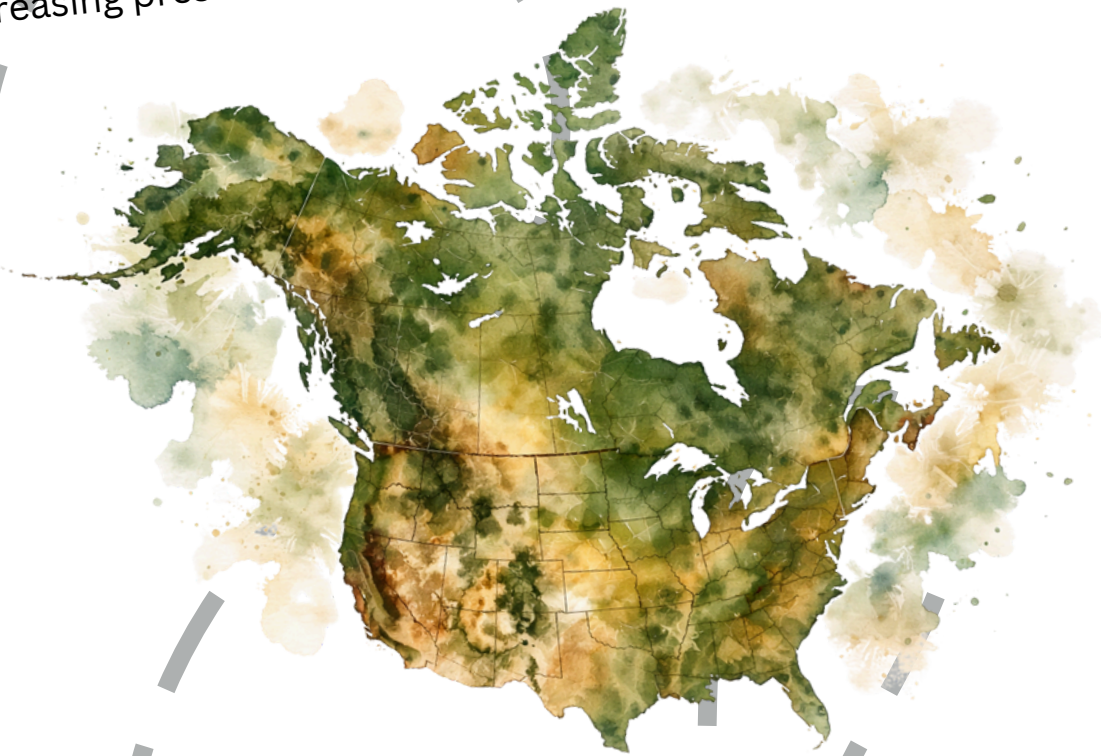
MIGRANTS: CONCRETE FACES OF THE GOSPEL



In the USA-Canada Province, ministry with migrants is not an added activity, but a privileged place of encounter with Christ. In parishes, temporary housing centers, agricultural camps, and detention facilities, Claretian missionaries accompany families who have had to leave everything behind in search of life and dignity. To welcome, to listen, to sustain, and to proclaim the Word: in this way, the Gospel becomes flesh at the borders.

CONTEXT:

Canada has one of the highest percentages of foreign-born population among developed countries: nearly one quarter of its residents were born outside the country. Its immigration policy is more structured and relies on skilled selection programs, family reunification, and refugee resettlement. Immigration is an explicit part of its demographic and economic strategy. However, it also faces real challenges: access to housing, labor market integration, vulnerable temporary migration, and increasing pressure on social services in major cities.



The United States is the country that hosts the largest absolute number of foreign-born people: more than 45 million. Migration is a structural component of its economy and social fabric. People arrive from Latin America, Asia, the Caribbean, and, in recent years, also from Africa and the Middle East. The immigration system combines family reunification, employment-based programs, and asylum applications, but it operates in a context of strong pressure at the southern border and lengthy, complex administrative processes. Millions of people live and work without regular legal status, which generates vulnerability, uncertainty, and social tension.

CLARETIAN ANSWER:



Casa Corazón is a temporary housing ministry in collaboration with the Archdiocese of Chicago. Located in the Hyde Park neighborhood of Chicago, three units at a Claretian apartment building host migrant families as they resettle. Fr. Javier Reyes, CMF, Prefect of Formation, and vocation students minister to the families as they navigate finding permanent housing, returning to school and find work. The apartments are safe havens for families seeking asylum, offering a supportive environment for six months to a year. Several of the school-aged children enroll in classes at the school of Our Lady of Guadalupe Parish, home to the Province's National Shrine of St. Jude ministry.

Fr. Vittorio Bruscella, CMF, serves **Migrant Ministry, in Forest Park, IL**. The organization is dedicated to serving Venezuelan migrants who have fled their homeland for safety and stability. The ministry has a drop-in offering resources, legal assistance, food pantry, clothing and household goods.



CLARETIAN ANSWER:

The Province's newest mission is **Whatcom County, Washington** where Fr. Gerardo Rodriguez, CMF, and Fr. Manuel Villalobos, CMF, took up their ministry in July 2025. Spanish-speaking communities across six churches within the Archdiocese of Seattle are served by the Claretians, including a new biblical pastoral ministry that offers small-group Bible study and spiritual formation.



Campesino Outreach at St. Anthony Mary Claret Parish in Fresno, California, provides food, clothing, medical supplies, and other needs to agricultural workers living in migrant camps located around Fresno County. The parish ministers to 800 families who primarily speak English, Spanish, or Hmong. Many parishioners are first-generation immigrants who have been in the United States for decades establishing themselves. The parish has more than 30 active ministries that include citizenship and English classes, addiction and parental counseling, clothing, and food distribution for families and the homeless.

CLARETIAN ANSWER:



Claretian missionaries have revitalized a languishing parish community on the verge of abandonment in **Vancouver, British Columbia**. Fr. Tony Diaz, CMF, Associate Pastor at Holy Rosary Cathedral assists with Spanish-speaking Mass while Fr. Ray Smith, CMF, Pastor at Sacred Heart Parish, has initiated listening sessions with parishioners, culminating in a parish-wide retreat on the life and mission of St. Anthony Claret. The congregation has rapidly doubled in membership as a result of outreach, fostering relationships, and helping vulnerable neighbors; a testament to the power of presence and perseverance.



Detention Center Ministries – In his collaboration with the Coalition for Spiritual and Public Leadership, Provincial Fr. Paul Keller, CMF, has challenged all obstacles to serve holy communion and observe Ash Wednesday with migrants held in detention. At the Broadview Detention Center in Illinois, Fr. Paul and Coalition members have fought to bring humanitarian and pastoral support to those in custody. Across the country, Fr. Alex Gaitan, CMF, Coordinator of Immigration Ministry, and members of the Archdiocese of Newark offer sacramental presence and prayer to affirm the dignity and stand in solidarity with migrants in detention at Delaney Hall in Newark, New Jersey.

PART III. MORE INFORMATION

1. CANARY ISLANDS (SPAIN):

 [@asociacionrehoyando](https://www.instagram.com/asociacionrehoyando)

2. SAN JOSÉ (COSTA RICA):

 <https://centroamericacmf.org>

3. SAN PABLO (BRASIL):

 <https://institutoclairet.org.br>

 <https://www.instagram.com/institutoclairetbr/?hl=en>

4. MADRID, VALENCIA, PUERTOLLANO (SPAIN):

 <https://fundacionproclade.org>

 https://www.instagram.com/fundacion_proclade

5. LECCO (ITALY):

 <https://comunitagaggio.it>

 https://www.instagram.com/fundacion_proclade

MORE INFORMATION

6. BILBAO (SPAIN):



<https://claretenea.org/>



<https://www.instagram.com/claretenea/>



<https://sortarazi.org/>



<https://www.instagram.com/sortarazi/>

7. LA QUIACA (ARGENTINA)



<https://www.claretianosdelsur.org/>

8. LAIPHAROK (INDIA)



<https://www.claretiansnortheast.com/>