



## **Every Man and Woman is the Image of God**

Our country is a nation of immigrants. Our ancestors came from many lands. Over the decades, such a diversity of peoples has enriched our culture, economy, and religious experience.

Widespread migration and controversies about it remain a part of our national experience. We as a church must speak to this sign of the times from the perspective of gospel values and Christian witness.

Our basic principles are clear: We respect the right of nations to enforce their borders and to enforce reasonable immigration laws. At the same time, we regard every person, illegal immigrant, legal immigrant, or citizen, with the mind of Christ: a human person worthy of dignity and respect. “For Christians, the migrant is not merely an individual to be respected in accordance with the norms established by law, but a person whose presence challenges them and whose needs become an obligation for their responsibility. ‘What have you done to your brother?’ (cf. Gn 4:9). The answer should not be limited to what is imposed by law, but should be made in the manner of solidarity.” (“Undocumented Migrants,” Message of Pope John Paul II for the World Migration Day, 1996) Nos. 3, 5.

Pope Benedict XVI asks the Church’s faithful “to welcome the positive aspects that this sign of the times bears within it, overcoming every kind of discrimination, injustice and contempt of the human person, for every man and woman is the image of God.” (Pope Benedict XVI, after the Angelus on January 15, 2006).

We join Pope Benedict XVI and invite Catholics and all Kentuckians to welcome the beneficial aspects of migration, to overcome every form of discrimination, injustice and contempt of the persons coming to our land, for every immigrant is the image of God. We especially invite Catholics to work for the just treatment in our laws of the children of God who are immigrants.

### **The teachings of our faith**

Our faithful commitment to the human life and dignity of immigrants is rooted in Scripture and the social doctrine of the Church as explained in Papal teachings. “When an alien resides with you in your land, do not molest him. You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt. I, the LORD, am your God.” (Lev 19:33-34).

The Church's dedication to caring for migrants of every kind was set out by Pope Pius XII in *Exsul Familia*, “[T]here never has been a period during which the Church has not

been active in behalf of migrants.” In this apostolic constitution, Pope Pius XII identified “The émigré Holy Family of Nazareth, fleeing into Egypt, [as] the archetype of every refugee family. Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil.” (*Exsul Familia*, Apostolic Constitution of Pius XII, August 1, 1952).

In teaching that all peoples have the right to conditions worthy of human life and, if these conditions are not present, the right to migrate, Pope Pius XII recognized the right of the sovereign state to control its borders, but stated that such right is not absolute. “The natural law itself, no less than devotion to humanity, urges that ways of migration be opened to...those who have been forced by revolutions in their own countries, or by unemployment or hunger to leave their homes and live in foreign lands.” (*Exsul Familia*).

This teaching was continued in *Pacem in Terris* issued in 1963. Pope John XXIII taught: “Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there.” (*Pacem in Terris*, No. 25).

In *Ecclesia in America*, given in Mexico City on January 22, 1999, Pope John Paul II recognized immigration as “an almost constant feature of America's history from the beginning of evangelization to our own day.” (No. 17). He instructed that migrants “should be met with a hospitable and welcoming attitude” and reiterated that “the Church in America must be a vigilant advocate, defending against any unjust restriction the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity, even in cases of non-legal immigration.” (*Ecclesia in America*, No. 65).

In union with the Bishops of Mexico, we have emphasized in *Strangers No Longer: Together on the Journey of Hope* (2003) that “Regardless of their legal status, migrants, like all persons, possess inherent human dignity that should be respected. Often they are subject to punitive laws and harsh treatment from enforcement officers from both receiving and transit countries. Government policies that respect the basic human rights of the undocumented are necessary.” (*Strangers No Longer*, No. 38).

Our Church has complementary teachings: “the right of a sovereign state to control its borders in furtherance of the common good” and “the right of human persons to migrate so that they can realize their God-given rights.” Therefore, “the sovereign state may impose reasonable limits on immigration.” But the common good “is not served when the basic human rights of the individual are violated. In the current condition of the world, in which global poverty and persecution are rampant, the presumption is that persons must migrate in order to support and protect themselves and that nations who are able to receive them should do so whenever possible. It is through this lens that we assess the current migration reality between the United States and Mexico.” (*Strangers No Longer*, No. 39).

In a country that prides itself on following the rule of law, our way of thinking about illegal migrants is important. Our attitude cannot be limited to the rule of law. It must include our Christian solidarity with those in need. Pope John Paul II urged us to cast off the attitudes of “reticence or exclusivity,” to welcome the stranger, to accept illegal immigrants as sisters and brothers, and to insure that an illegal status did not undermine a migrant’s dignity since the illegal migrant “is endowed with inalienable rights, which can neither be violated nor ignored.” (“Undocumented Migrants,” Message of Pope John Paul II for the World Migration Day, 1996) Nos. 2, 5.

The Church does not limit its view to the lens of the law or the interests of one country. “The Church considers the problem of illegal migrants from the standpoint of Christ, who died to gather together the dispersed children of God (cf. Jn 11:52), to rehabilitate the marginalized and to bring close those who are distant, in order to integrate all within a communion that is not based on ethnic, cultural or social membership, but on the common desire to accept God's word and to seek justice. ‘God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him’ (Acts 10:34-35)” (“Undocumented Migrants,” Message of Pope John Paul II for the World Migration Day, 1996 ) No. 3.

The principles that come from these teachings and that guide our view on the search for solutions to migration issues are:

- I. Persons have the right to find opportunities in their homeland.
- II. Persons have the right to migrate to support themselves and their families.
- III. Sovereign nations have the right to control their borders.
- IV. Refugees and asylum seekers should be afforded protection.
- V. The human dignity and human rights of undocumented migrants should be respected. (Strangers No Longer, Nos. 33-38).

In the search for a solution to illegal migration it is significant that Pope John Paul II urged that those in the receiving country seek an authentic understanding of the plight of those in other lands. “In this perspective, it is very important that public opinion be properly informed about the true situation in the migrants' country of origin, about the tragedies involving them and the possible risks of returning. The poverty and misfortune with which immigrants are stricken are yet another reason for coming generously to their aid. It is necessary to guard against the rise of new forms of racism or xenophobic behaviour, which attempt to make these brothers and sisters of ours scapegoats for what may be difficult local situations.” (“Undocumented Migrants,” Message of Pope John Paul II for the World Migration Day, 1996) No. 4.

### **The response of Catholics in Kentucky**

“So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt.” (Dt. 10:19). Our Church “is committed to spare no effort in developing her own pastoral strategy among...immigrant people, in order to help them settle in their new land and to foster a welcoming attitude among the local population in the belief that a mutual openness will bring enrichment to all.” (*Ecclesia in America*, No. 65).

Many migrants who live in Kentucky are served by Catholic social service agencies and in parishes throughout our Commonwealth. Our state's four Catholic Dioceses of Louisville, Covington, Owensboro, and Lexington, have helped immigrants and refugees for many years.

Catholic Charities of Louisville has a lengthy history of welcoming refugees through its Migration and Refugee Services program. Volunteers help set up apartments for new families. Mentors help new arrivals learn English and familiarize them with community services such as libraries, parks, and bus services. Others introduce immigrants to local ways of shopping, cleaning, and preparing foods. Volunteers also help with day care while immigrant family members attend English as a Second Language (ESL) classes; they prepare "Welcome Baskets," or help unload trucks that carry donations of furniture, household items, food and hygiene items. There are fourteen parishes in the Archdiocese of Louisville presently serving the pastoral needs of immigrants. In the past, Catholic parishes served the needs of particular populations – Polish, Irish, German, and French. Today, this practice continues in Louisville where Saint John Vianney parish offers pastoral care to the Vietnamese community and St. Rita parish and others are centers for those who speak Spanish. Louisville's Multicultural Ministry Office provides resources for the diverse Archdiocesan Catholic communities including language/cultural consultants.

The Church of the Diocese of Covington responded to the plight of Vietnamese refugees in 1975 and had a Resettlement Program for nearly fifteen years. The diocese established the parish of Cristo Rey to coordinate efforts on behalf of Spanish speaking immigrants in Northern Kentucky. The parish established Centro de Amistad for social outreach programs. These programs include: an ESL component, Intensive English program, GED preparation, citizenship classes, a home buyers program, a low income tax clinic, a job clearing house, carpenter and electrician apprenticeship programs, referral services for family counseling and legal services, and a family computer training program. Health issues are a high priority and in response to these the parish has a full time health advocate. This is in addition to the "Promotores de Salud (Health promoters) program and an annual health fair. The parish is partnering with Gateway Community College, Northern Kentucky University, Kenton County Public Library, Area Health Education Council, Catholic Social Services, Northern Kentucky Home Builders Association, Children's Hospital of Cincinnati, and others. Parishes in Carrollton and Maysville also offer pastoral services for Hispanic persons.

In the Diocese of Owensboro there are thirteen parishes that offer Mass in Spanish and provide varying levels of educational and outreach services. These include: catechesis in Spanish with trained Hispanic catechists, Bible study and Prayer groups, youth groups and young missionaries post-confirmation group, interpreting services, leadership formation through committees and councils, response to physical needs through St. Vincent de Paul groups and Hispanic ministers, advocacy in the larger community through ministerial associations, community organizations and agencies, and local government.

In addition to the parishes, there are four immigrant centers. La Plaza Immigrant Community Center in Owensboro offers an ESL program, a women's group, community organizing, leadership formation, computer skills, and health education and screenings.

This Center is run by an ecumenical non-profit group and helps connect immigrants to the community. The International Center in Bowling Green is a resource center for immigrants and refugees that helps with immigration applications, interpretation, and community resources. La Casa de Migrante in Paducah offers ESL classes, interpretation services and general community awareness. HOLA in Todd County also offers ESL classes, advocacy in the community, and help with immediate needs and outreach to migrants in this rural area. La Casa de Migrante is the newest center.

In the Diocese of Lexington Jesús, el Buen Pastor Centro Católico provides a number of pastoral services for Hispanic persons in Lexington and provides a Catholic environment where people can feel comfortable with symbols of their faith. Among the activities hosted at the Center are youth group activities, Spanish classes, ESL classes, GED classes, classes to learn more about the Bible and the Catholic faith, and a women's group, "Damas." Damas has a renovated apartment where women learn sewing, crafts, and cake decorating. It is a place of shared interests and values.

Eighteen Churches in the Diocese of Lexington offer Mass and some religious celebrations throughout the year in Spanish. The rural parishes provide a place where people involved in agriculture and factory work can turn for help to learn or understand English, to have someone interpret in medical or other emergencies, and to find fellowship with other immigrants scattered throughout the counties. In Montgomery County, there is a Migrant Coalition out of the Extension Office in which people of the parish join with health care workers, teachers, and local employers in order to seek ways to provide better services to individuals and families.

Some of the larger parishes of the Lexington Diocese have full-time bi-lingual pastoral staff to provide leadership formation programs, prayer and Bible study groups, youth and young adult ministry, and retreats for couples. The Diocesan Hispanic Pastoral Plan outlines action steps that can be taken to strengthen the values and utilize the talents of the people.

Catholics provide much education across this Commonwealth. It is important that we offer Catholic education for immigrants. In "Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium" (2005) we said,

As we continue to address the many and varied needs of our nation's new immigrant population, the Church and its schools are often among the few institutions providing immigrants and newcomers with a sense of welcome, dignity, community, and connection with their spiritual roots.... Catholic parishes and schools face the challenge of addressing the spiritual, educational, social, and cultural needs of a new wave of immigrants. In responding to the needs of these individuals, we must continue our evangelizing efforts by maintaining our schools' Catholic identity and mission. It is critical that we work with our people to erase any lines of prejudice and bias that may exist and create welcoming communities for these immigrants.... We must also serve the increasing Hispanic/Latino population, which makes up 39 percent of our current Catholic community. Hispanics/Latinos make up 41 percent of Catholics under the age of thirty, and 44 percent of Catholics under the age of ten. It is currently estimated that by the second decade of this century, the

Hispanic/Latino population will compose 50 percent of all Catholics in the United States. Catholic parishes and schools must reflect this reality and reach out and welcome Hispanics and Latinos into the Catholic faith communities in the United States.

Given these facts, it is imperative that we increase our efforts to attract Hispanic youth to give their lives as priests and religious. In the short term, we need to encourage Hispanic priests and religious to come to the United States to minister to the migrants from their respective countries. “Their native Churches will demonstrate their concern by sending pastoral agents of the same language and culture, in a dialogue of charity with the particular Churches that welcome them.” (World Day of Migrants and Refugees Message of Pope Benedict XVI, October 18, 2006).

Unborn children are of special concern to us. We especially urge parishes to help immigrant women who are pregnant “without discrimination as to their status or nationality” (EF, Pius XII) by addressing the needs they have for themselves, their unborn children and their families. Our statewide Opportunities for Life (OFL) ministry is reaching out to the immigrant population, regardless of documentation or legal status, through its Spanish language hotline number. We ask Catholics to cooperate zealously with OFL’s efforts to be present for the unborn child, without regard for the mother’s immigration status. The unborn child has a right to life.

### **Gratitude for those helping migrants**

We deeply appreciate the magnificent, selfless, prayerful work being done in our parishes and dioceses and by all others, paid and volunteer, in our Commonwealth who minister to our neighbors from other lands. It is the work of Jesus.

### **Public policy in our world, the United States, Kentucky**

Pope Benedict XVI in *Deus Caritas Est* (2006) spoke to the necessity of achieving a just order that goes beyond Christian charitable activity. The “pursuit of justice must be a fundamental norm of the State and that the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community's goods.” (*Deus Caritas Est* No. 26). The Church is “duty-bound to offer, through the purification of reason and through ethical formation, [the Church’s] own specific contribution towards understanding the requirements of justice and achieving them politically.” (*Deus Caritas Est*, No. 28).

We have deep concern for those who will be affected by proposed changes in our immigration laws being debated in Congress. We have expressed concern, too, about legislation proposed in our Kentucky General Assembly. Immigrants have natural rights which are derived from their inherent dignity as persons. They have a right to migrate to seek conditions consistent with human dignity if these cannot be realized at home. Immigration is an issue of human life and dignity.

Global economic deprivation propels many people to immigrate to the United States so they can provide for themselves and their families. We must address the root causes of

migration and global poverty by diligently working to help each person obtain the necessities of life. Pope John Paul II in *Undocumented Migrants*, Message of Pope John Paul II for World Migration Day 1996. July 25, 1995 said that the elimination of global underdevelopment is the solution to illegal immigration.(No. 2).

Our immigration system is in serious need of repair. There is an unwelcome response to immigrants. Responsible, comprehensive reform of the immigration system is possible. As a matter of justice, it should include the following elements:

- 1) a broad-based earned legalization of undocumented persons;
- 2) a temporary worker program with appropriate protections for both U.S. and foreign workers;
- 3) changes to the family-based immigration system to reduce waiting times for family reunification; and
- 4) restoration of due process for immigrants.

For those in this country without proper immigration documentation, opportunities should be provided for them to obtain legalization if they can demonstrate good moral character and have built up equities in this country. Such an “earned” legalization should be achievable and independently verifiable.

The U.S. economy depends upon the labor provided by migrants. Therefore, many migrants come to the United States to fill jobs. The U.S. experience with temporary workers programs has been fraught with abuses. There should be a more rational and humane system by which laborers from other countries can enter the country legally to fill positions in the labor force, including on a temporary basis.

Currently, U.S. citizens and legal permanent residents must endure many years of separation from close family members who they want to join them in the United States. The backlogs of available visas for family members results in five, ten, fifteen, and more years of waiting before a visa becomes available. There should be a reduction of the pending backlog and more visas available for family reunification purposes.

In recent years, immigrants have been subject to laws and policies that debase our country’s fundamental commitment to individual liberties and due process. These laws and policies, - detention for months without charges, secret hearings, and ethnic profiling, - signal a major change in our government’s policies and attitudes towards immigrants. We are a nation with a long, rich tradition of welcoming newcomers. Government policies that unfairly and inappropriately confuse immigration with terrorism do not make us safer. They tarnish our heritage, and they damage our standing abroad. We urge government to revisit these laws and to make appropriate changes consistent with due process right.

### **Act justly, love tenderly, and walk humbly**

We understand that many Catholics and people of good will are deeply troubled by the current state of immigration in our country. We call on Catholics and people of good will to a conversion of mind and heart and a hospitable and welcoming attitude toward migrants.

If we are faithful to the Gospel call to help others in need, we “cannot and must not remain on the sidelines in the fight for justice. [The Church] has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper.” (*Deus Caritas Est*, No.28).

In seeking just laws, we must act with a particular spirit. We are called “to act justly, to love tenderly and to walk humbly with [our] God.” (Micah 6:8).

We call on all Catholics to lead the way in our Commonwealth in welcoming “strangers” as children of God by participation in our national *Justice for Immigrants: A Journey of Hope Campaign*, <http://www.justiceforimmigrants.org/>. It is designed to unite and mobilize a growing network of Catholic institutions, individuals, and other persons of good will in support of a broad legalization program and comprehensive immigration reform. Its goal is to maximize the Church's influence on this issue. The Campaign's primary objectives are:

- To educate the public, especially the Catholic community, including Catholic public officials, about Church teaching on migration and immigrants;
- To create political will for positive immigration reform;
- To enact legislative and administrative reforms based on the principles articulated by the bishops; and
- To organize Catholic networks to assist qualified immigrants obtain the benefits of the reforms.

We especially call upon clergy, religious and lay leaders to ensure support for migrant and immigrant families.

We urge Catholic communities to offer migrant families hospitality, not hostility, along their journey as hospitality is a hallmark of all followers of Jesus.

We call on the local church to help newcomers integrate in ways that are respectful, that celebrate their cultures, and that are responsive to their social needs, leading to a mutual enrichment of the local church.

We commend church communities that have established migrant shelters that provide appropriate pastoral and social services to migrants, particularly affordable legal services and services to children and pregnant women.

We request special attention be given to migrant and immigrant children and youth and the unborn. Offer them opportunities for life, education, leadership and service in the community.

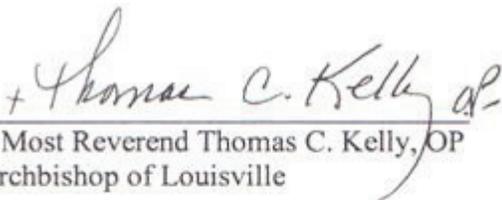
We ask Catholics to work with the broader community to address the causes of undocumented migration and to protect the human rights of all migrants.

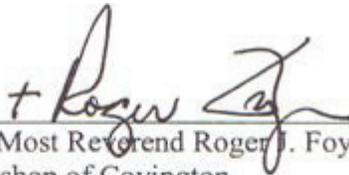
We have a responsibility to seek enactment of just laws. “The direct duty to work for a just ordering of society...is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity.” (DCE, n.29).

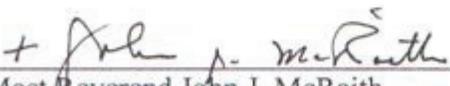
We invite Catholics to become *Faithful Citizen Advocates* by joining our Catholic Conference of Kentucky's legislative advocacy network, [www.ccky.org](http://www.ccky.org), and working diligently to influence immigration public policy in Kentucky and nationally.

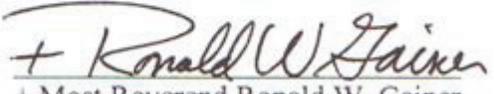
Because the Word became flesh and dwelt among us, Christ is present to every human condition, every form of human suffering. We see Him in the face of migrants. As we work to secure a public policy that treats immigrants justly let our discourse be civil and our solutions reflect that each person is the image and likeness of God.

Adopted: August 25, 2006

  
+ Most Reverend Thomas C. Kelly, OP  
Archbishop of Louisville

  
+ Most Reverend Roger J. Foy  
Bishop of Covington

  
+ Most Reverend John J. McRaith  
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*The Catholic Conference of Kentucky (CCK) is an agency of the Catholic Bishops of Kentucky, established in 1968. It speaks for the Church in matters of public policy, serves as liaison to government and the legislature, and coordinates communications and activities between the church and secular agencies. There are 406,000 Catholics in the Commonwealth. The Bishops of the four dioceses of KY constitute CCK's Board of Directors.*

## Questions for Discussion and Reflection

- 1) From what country did your ancestors emigrate?
- 2) How were your ancestors treated when they arrived in our country?
- 3) Why did your ancestors emigrate to our country?
- 4) How have immigrants been treated in our history and how are they being treated today?
- 5) What natural rights derived from their inherent dignity as persons do immigrants have?
- 6) Why do people migrate to our country or to another country in the world?
- 7) Identify the structures, patterns, laws, customs that cause people to migrate.
- 8) What are the benefits of immigrants coming to our country?
- 9) Why has the Church been active on behalf of migrants throughout the years?
- 10) How can we welcome the positive aspects of immigration?
- 11) How can we overcome discrimination, injustice and contempt of the human person who migrates to our country?
- 12) What changes in the laws should we support to insure the laws are just for immigrants?
- 13) How can the community foster vocations to the priesthood and religious life from the Hispanic community and encourage priests and religious to follow their people to the United States as missionaries devoting their lives to the service of the Lord and Hispanic people?

## Resources

**Three websites are important for those wishing to study the Church's teaching on migrants:**

- United States Conference of Catholic Bishops: [www.usccb.org](http://www.usccb.org)
- U. S. Conference of Catholic Bishops: *Justice for Immigrants: A Journey of Hope Campaign* – <http://www.justiceforimmigrants.org/>.
- Catholic Conference of KY (CCK): [www.ccky.org](http://www.ccky.org)

The CCK site has a page dedicated to articles prepared by the CCK Hispanic Committee. It is at: [http://www.ccky.org/justice\\_for\\_immigrants.htm](http://www.ccky.org/justice_for_immigrants.htm)

**Most of the Church teaching documents referred to in *Every Man and Woman is the Image of God* are available online for further study. Below are the links to those that are available.**

After the *Angelus*, January 15, 2006 – Pope Benedict XVI

[http://www.vatican.va/holy\\_father/benedict\\_xvi/angelus/2006/documents/hf\\_ben-xvi\\_ang\\_20060115\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/angelus/2006/documents/hf_ben-xvi_ang_20060115_en.html)

*Undocumented Migrants*, Message of Pope John Paul II for World Migration Day 1996.

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/migration/documents/hf\\_jp-ii\\_mes\\_25071995\\_undocumented\\_migrants\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/migration/documents/hf_jp-ii_mes_25071995_undocumented_migrants_en.html)

*World Day of Migrants and Refugees Message of Pope Benedict XVI*, October 18, 2006

[http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/migration/documents/hf\\_ben-xvi\\_mes\\_20051018\\_world-migrants-day\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/migration/documents/hf_ben-xvi_mes_20051018_world-migrants-day_en.html)

*Exsul Familia*(1952) – Pope Pius XII - <http://www.papalencyclicals.net/Pius12/p12exsul.htm>

*Pacem in Terris* (1963) – Pope John XXIII

[http://www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)

*Ecclesia In America*(1999) – Pope John Paul II

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_22011999\\_ecclesia-in-america\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_22011999_ecclesia-in-america_en.html)

*Strangers No Longer: Together on the Journey of Hope. A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico and the United States* (2003)

<http://www.nccbuscc.org/mrs/stranger.shtml>

*Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium* – U. S. Conference of Catholic Bishops (2005).

<http://www.nccbuscc.org/bishops/schools.pdf>

*Deus Caritas Est* (2006)

[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20051225\\_deus-caritas-est\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html)