JUSTICE FOR ASYLUM SEEKERS

A CALL TO PRAYER
A message from the President

In 2000, the Ninth Assembly of the Uniting Church in Australia expressed our commitment to seek “fair, humanitarian, adequately resourced and culturally appropriate government policies and procedures for the processing of refugees and asylum seekers”.

It was a relatively long, detailed resolution – an attempt to respond to the Gospel in the face of obvious human need. But that was before Tampa, before the “Pacific Solution”, and before the global challenge of refugees was turned into a domestic party-political argument.

Since that time the Uniting Church’s view of the issues has continued to be shaped by the Gospel, while our energy for the struggle has been constantly refreshed by hope in God’s promise of “that reconciliation and renewal which is the end in view for the whole creation” (Basis of Union para. 3).

The most recent developments in this situation have concerned the work of the Expert Panel on Asylum Seekers, and the Migration Amendment (Regional Processing and Other Measures) Bill 2012. On your behalf, UnitingJustice Australia made a detailed submission to the Panel reflecting the position that has been established by the Uniting Church over the last twelve years. UnitingJustice has also resourced and supported me as I have represented the Uniting Church in media commentary and interviews, in letters to all the Commonwealth Senators and to the Minister for Immigration and Citizenship, and in coordinating a joint statement from several Australian church leaders.

At the same time, many Uniting Church members and congregations have been actively engaging with the public debate and also in the ongoing personal process of welcoming refugees into their communities. Many have contacted the Assembly asking for resources to help them engage well with the issues of this moment. In response, UnitingJustice and the Assembly Working Group on Worship have developed this kit.

In commending these resources to you, I also call you to pray:
• for all refugees and asylum seekers, and especially for those who seek shelter and help in Australia;
• for political leaders and the staff of government departments who have responsibilities in this area, that a longing for justice and peace will guide them in the exercise of their responsibilities;
• for UnitingJustice Australia and its work of analysis and advocacy;
• for chaplains to the detention centres and volunteers who regularly visit, and all who endeavour to extend the hand of welcome and care to strangers in need.

I encourage you to be informed about the issues at stake here – the faith issues as well as issues of human rights, society and politics – so that you will be ready to contribute a Christian perspective to the conversation when this “barbeque stopper” comes up with your family, friends or colleagues.

"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.” (1 Peter 3:15)

Rev Prof Andrew Dutney
August 2012
The Church is called to be a place of welcome. As faithful disciples we are to provide care and comfort to those who come to this land as strangers, seeking safety. We are called to act with compassion, grace and generosity, and all that we do must be a reflection of God's love for the world.
Who is an asylum seeker?

An asylum seeker is someone who has fled their own country and applies to the government of another country for protection as a refugee. The term ‘asylum seekers’ refers to all people who apply for refugee protection, whether or not they are officially determined to be refugees.

In Australia, asylum seekers may either be held in immigration detention centres or reside in the community while their claims for refugee status are being determined by the Department of Immigration and Citizenship (DIAC).

Who is a refugee?

The word refugee is a specific legal status that is given to some asylum seekers. The United Nations uses the following definition to determine whether someone qualifies for refugee status:

“A refugee is someone who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country.”

In Australia, when someone is recognised as a refugee, they are given the right to permanent residency and access to the range of rights and protections that other Australians have.
Offshore processing allows for asylum seekers’ applications for protection to be processed outside of Australia’s territory and legal system. This approach risks shifting Australia’s responsibilities for processing and protecting refugees onto poor countries in our region and leaving people in detention indefinitely while Australia searches for other countries to resettle them.

Offshore processing of asylum seekers who are intercepted before they reach the Australian mainland began in 2001 after the “Tampa crisis”. In 2006, the Australian Government announced that this process would extend to all asylum seekers who landed in Australia without a valid visa. Even if they were found to be refugees, they did not have automatic access to asylum in Australia.

This policy was abandoned at the end of 2007, however recent amendments to the Migration Act following the release of the Houston Panel Report in August 2012, has seen this policy reinstated.

When last used as a detention site, the conditions on the small island of Nauru severely impacted the mental and physical health of asylum seekers, inflicting further suffering on vulnerable people who were not breaking any laws.

The Uniting Church has long acknowledged that regional cooperation is necessary to improve the conditions and prospects for asylum seekers and refugees, however it does not support offshore processing.

Diverting our relatively tiny number of asylum seeker arrivals onto a less-developed country in our region is unfair, particularly when it is developing nations that end up carrying the greatest responsibility for housing refugees.

The President of the Uniting Church, Rev. Prof. Andrew Dutney, has written to the Minister for Immigration asking for clarification on the use of Nauru as an offshore processing centre. Some of the questions he asked - and which the Uniting Church seeks answers to - include:

1. What provisions are in place or have been made for appropriate physical and mental health services?
2. How will the Government ensure that the treatment of asylum seekers is consistent with Australia’s human rights obligations, including protection against indefinite detention?
3. With the UNHCR stating that they will not participate in the processing of asylum seekers on Nauru, who will safeguard the rights of detainees?

Any policy which involves Australia transferring asylum seekers involuntarily to other countries for processing once they have reached Australia is likely to be unlawful. It violates the intent and purpose of the right to seek asylum set out in the Universal Declaration of Human Rights and the system of protection for refugees fleeing persecution contained in the Refugee Convention to which Australia is a signatory. The Uniting Church does not support offshore processing, but with the Government determined to proceed, we will do all we can to ensure the rights of asylum seekers are protected.
Australia is one of the only countries in the world with a policy of mandatory detention for all asylum seekers who arrive in Australia without a visa.

In late 2011, the Government announced that, following initial health and security checks, increasing numbers of people in immigration detention would be moved into the community. While the Uniting Church welcomed this move, it has lamented the recent developments in Australia’s refugee policy, including the implementation of offshore processing, the re-opening of the detention centre on Nauru, and the continued demonisation of asylum seekers who arrive by boat.

The negative effects of mandatory detention are well documented. Asylum seekers have already experienced trauma before arriving in Australia, including torture, separation from family and community, extreme hardship and food scarcity and appalling conditions during their journey here. These traumas are exacerbated by our current system of indefinite detention, resulting in high rates of self-harm and attempted suicide amongst asylum seekers and refugees.

Children and young people are particularly at risk of serious long-term harm. While government policy dictates that children will not be detained, as of 30 June 2012, over 1000 children were in immigration detention centres. 463 of these children were in secure locked facilities and 158 detained on Christmas Island. These children are at risk of developing post-traumatic disorders as a result of their detention periods—a legacy that will last long after they have been released. Feelings of hopelessness and despair may manifest in long-term depression and anxiety, particularly for unaccompanied minors.
Migrants leave their home by choice. They have time to prepare for the journey, to say goodbye to their loved ones and are normally in a financial position that will enable them to begin a new life in another country. They also enjoy the protection of their own home government, regardless of where in the world they travel to. Asylum seekers are often fleeing persecution, torture or war. They leave their home country with little or no possessions or money, and often cannot return to their country of origin for fear of persecution or death. Many leave their family behind, hoping to find safety here in Australia so that they can later bring their families here. This separation is never easy.

Asylum seekers do not need a valid visa to enter Australia. Under Article 14 of the Universal Declaration of Human Rights, “Everyone has the right to seek and to enjoy in other countries asylum from persecution”.

In addition to this, the Refugee Convention, which Australia signed just over sixty years ago, sets out both the rights of asylum seekers and Australia’s obligations. These include:
Article 31: The right of asylum seekers not to be punished based on their mode of arrival (such as boat or plane)
Article 23: The obligation of the Government to offer public relief and assistance
Article 32: The right of asylum seekers not to be expelled (refoulement) except under certain, strictly defined conditions.

Whether asylum seekers arrived in Australia by boat or by plane, whether they have identity papers or not – they are not illegal. They are exercising their right under Australian and international law to seek asylum.
The most common and dangerous myths about asylum seekers who arrive by boat are that they should 'join the queue' and that they are taking the place of 'real' refugees.

In countries like Iraq and Afghanistan, there is no 'queue' for asylum seekers to join, as there is nowhere to have their applications assessed. Australia is the only country in the world that has a policy of reducing its offshore refugee intake for every one person who is accepted as a refugee after making a claim onshore. This link has contributed significantly to the perception that asylum seekers arriving by boat are 'queue jumpers' taking the place of more deserving and legitimate refugees residing in refugee camps overseas.

The Uniting Church has been advocating for many years that one of the most important contributions the Government can make to end the myth of the 'queue' would be to break the link between the onshore protection program and the offshore resettlement program. The onshore and offshore programs are designed to serve very different purposes.

As a signatory to the Refugee Convention and Protocol, Australia has a responsibility to process the claims of asylum seekers seeking protection within our jurisdiction. The offshore resettlement program is a voluntary contribution Australia makes to the international effort to resettle refugees for whom no other durable solution is available.
A glance at the statistics shows that there was only a small number of boats arriving at our shores during 2002, and the numbers stayed relatively low until 2006. While some politicians would have us believe that this was because of their policies, there are in fact other reasons for what happened at that time.

Global asylum seeker numbers dropped markedly from 2001 to 2006 (asylum applications in all industrialised countries fell by 49% over this period) - as did asylum applications in Australia. But over the last five years, global asylum seeker numbers have increased again - and so we see this trend reflected in Australia once more.

The UNHCR has reported that despite global asylum seeker claims increasing, the number of applications to Australia are decreasing - and it is likely that this is a result of Australia’s reputation as a nation that does not welcome asylum seekers and refugees. When we do see increases in numbers, we have to think about what are called ‘push factors’. This means looking at what causes people to flee, for example, escalating violence in Afghanistan and Iraq, and the famine in East Africa.

Some of the people fleeing these regions seek refuge in Australia simply because we are the first genuine safe ‘stop’ on their journey. Countries such as Malaysia and Indonesia are not signatories to the Refugee Convention and do not offer a safe and secure place to start a new life.

The Uniting Church encourages the Government to end the trade in human life through people smuggling. However, we do not support punishing refugees and asylum seekers under the guise of "smashing the people-smugglers' business model".

The recent tragic loss of lives at sea has highlighted the lengths that desperate people will go to in order to find safety and freedom. The Uniting Church advocates for policies that are informed by the Refugee Convention and Protocol, and that are developed in partnership with our regional neighbours to ensure the safety of vulnerable asylum seeker men, women and children.
[SO, YOU THINK WE DO ENOUGH?]

Of the 10.4 million refugees under the UNHCR’s mandate between 2005 - 2010, the top five refugee-hosting countries took in almost half of all people deemed to be refugees. On this scale, Australia ranked 47th.

When all refugee-hosting countries are assessed according to their national wealth, Australia ranked 91st.

Under the latest amendments to our migration laws, if you arrive in Australia by boat to seek asylum, you will no longer have access to a special family reunion program. This uses punishment to deter people from coming by boat - a direct contravention of our obligations under the Refugee Convention.
At the age of nine Dinh Tran didn’t want to leave her homeland. Eventually it became too dangerous to stay. During the rough four-week sea voyage to Darwin, there was barely enough food for the 170 people on board. As Dinh sums up her experience: “When we left, my mum and dad had already accepted that we were all going to die. That is the only way you can do it. You risk everything on a boat, it is so dangerous. So the only reason you do it is that you have no choice …”

Like many members of the Hazara minority, Chaman fled his homeland to escape persecution.

When he was 19, family members combined their life savings to have him smuggled out of Afghanistan. The deal had to be arranged secretly, so that the Taliban would not find out. Chaman recounts that: “After I left, my father was tortured so badly that he died in prison. If I stayed in Afghanistan the same thing would have happened to me.”
The Uniting Church in Australia (UCA) is deeply disappointed at the recommendations of the Houston Panel on Asylum Seekers. And we are dismayed by the enthusiasm with which the Parliament has passed legislation which will see Australia close its doors to asylum seekers arriving by boat.

UnitingJustice, the national justice policy and advocacy unit of the UCA issued a public response on the day the Houston Panel reported. Elenie Poulos, Director of UnitingJustice, said: "Australia is a safe, secure and wealthy country and it has been a grave moral failure that we have become so intent on punishing vulnerable people."

For my part, I've been reflecting on what it is about the Christian faith that makes this week's developments so disheartening for me and many other church members and leaders. It's not hard to see what's at stake. We are witnessing not only "grave moral failure," but also a political process that has completely lost its moorings in the Christian heritage - tenuous enough to begin with - and now drifts like one of the crowded, leaking boats at the centre of this debate, aimless and deadly.

Jesus taught his followers to welcome strangers in need. And even more than welcome them, to recognise Christ himself in those people. "I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (Matthew 25:35-36). This bundle of physical, psychological and spiritual neediness is very familiar. It's right there on our big, flat-screen televisions, as we watch people huddled together on dangerous vessels approaching Australian territorial waters. It's me, Christ here says to his followers, and I need your help.

This teaching of Jesus was itself built on the long Hebrew tradition of extending hospitality to foreigners and other strangers. "The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt" (Leviticus 19:34). It was a matter of remembering their own story and also of taking to heart what it taught them about God, who "loves the strangers, providing them with food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt" (Deuteronomy 10:18-19). The prophets drew attention to the same principle in their warnings to the nation: "I will be swift to bear witness ... against those who thrust aside the alien, and do not fear me, says the Lord of hosts" (Malachi 3:5). And if compulsorily detaining them in Nauru, Papua New Guinea or Malaysia, or sending them back to Indonesia isn't "thrusting aside" the stranger seeking asylum, I don't know what is.

These teachings of Jesus, the law and the prophets about strangers and foreigners are examples of an even more fundamental biblical principle. With striking consistency, the books of the Old and New Testaments describe a God whose saving mission begins not with strong, important or even worthy people, but with the stranger, the disadvantaged and the unwanted people and their specific needs. The hope that is offered to them is ultimately the hope of all nations - and, indeed, for the whole creation. But it begins with those who are most vulnerable - whether they "deserve" it or not.

So for Christians, welcoming the stranger isn't just about obeying a commandment but is a concrete way of being part of this bigger story of the mission of God. And conversely, avoiding, ignoring or mistreating the stranger is a concrete way of opposing God - for "just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40).
For all the talk about ending the business of "people smuggling" and preventing loss of life at sea - both laudable objectives in themselves - the specific means adopted to achieve these ends are the same as those explained and justified in the now infamous slogan of the 2002 election campaign: "We will determine who comes to this country and under what circumstances". Strangers are not welcome here, only guests.

The freshly stated policy goals are based on a theory of deterrence. The aim is, effectively, to punish new arrivals so that when others hear about it they will be deterred from attempting the same thing. The horrifying message we are sending is that, not only are strangers not welcome here, they are risking further harm at our hands.

Futhermore, Australia remains the only country in the world with the inhumane policy of reducing its offshore refugee intake for every person accepted as a refugee onshore. While the Uniting Church welcomes the promised overall increase in humanitarian places in the new arrangements, this continuing policy is arbitrary and unnecessary. It achieves nothing other than to perpetuate the double lie: that our hospitality is already stretched to the limit, and that onshore refugees are "queue jumpers."

This is wrong enough in itself. But the pitting of one group of disadvantaged people against another is shameful.

"I was a stranger and you welcomed me." The reasons for the dismay of the Uniting Church over the outcome of the Houston Panel report are not mysterious or complicated. Jesus said it. We try to do it. And we are deeply unhappy when the governments who represent us adopt policies that punish rather than welcome the stranger in need.

As a church leader I don't presume to endorse one particular public policy as the most effective in delivering the hospitality to strangers that Christ commands. That's the particular skill and responsibility of politicians. But it would appear that - with the exception of the very welcome recommendation to increase Australia’s annual refugee intake - current policy development is not primarily directed towards helping strangers in need at all. On the contrary, all the political energy is devoted to eliminating one kind of appeal for asylum by making an example of any who attempt it. As a church leader it is my job to say that this is wrong. It is unworthy of us all as human beings, and it is especially unworthy of those of us who would follow Jesus.

A nation that is so determined to turn strangers away - to oppose the God whose mission begins with the stranger, the disadvantaged and the unwanted - cannot prosper in any way that matters.

First published on the website ABC Religion and Ethics, 16 August 2012, http://www.abc.net.au/religion/articles/2012/08/16/3569184.htm
I do not know
what will happen after I die.
I do not want to know.
But I would like the Potter to make a whistle
from the clay of my throat.
May this whistle fall into the hands of a naughty child
and the child to blow hard on the whistle continuously
with the suppressed and silent air of his lungs
and disrupt the sleep
of those who seem dead
to my cries.
For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves strangers, providing them food and clothing.

Deuteronomy 10:17-18

Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Matthew 25: 34-36, 40

Let us come and praise the God of refuge; we were strangers from distant lands, abused and searching, broken and running. "The Lord is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield and the horn of my salvation, my stronghold and my refuge, my saviour.”

2 Samuel 22:2b-3a

We were aliens from far away places, rejected and lost, injured and burdened.

"You saved me from violence. I call upon the Lord, Who is worthy to be praised, And I am saved from my enemies.”

2 Samuel 22:3b-4

God of hospitality and refuge, come to us here in this place of security and safety. Remind us that you are the God Almighty; large enough for all people, all nations, all tongues. Help us, with the presence of your Holy Spirit, to be able to create space for those who seek asylum and refuge. In the name of Jesus, your Son.

Amen.
AFFIRMATION OF HOPE IN CHRIST

Some demand signs
and others seek insight,
but we have only Christ crucified,
stumbling block and folly
to the wisdom of our time.

Jesus Christ is the power of God
and the wisdom of God.
Surely wisdom is vindicated by her deeds.

In faith, we appeal to God.
In hope, we will not let God go.
In love, we claim God’s attention.
Let us honour the God who receives our cries,
and gathers us to herself
even as we continue to call.

ADORATION

We praise you, O God:
In your humility you seek us.
In your mercy, you keep us.
In your humiliation, you glorify us.
In your generosity, you provide for us.
In your wisdom, you place us.
In your might, you shield us.
In your governance, you make us holy.
In your communion, you teach us.
In your love, you lift us up.

Amen.

(From Uniting in Worship 2, Second Order of Service for the Lord’s Day, pp 200-202, adapted
The Assembly of the Uniting Church in Australia, Sydney: Uniting Church Press, 2005)
"He has told you, O mortal, what is good: and what does the Lord require of you but to do justice?"

We confess that we have not obeyed you, we have put our own desires above the needs of those seeking refuge. We confess we have ignored the rights of asylum seekers, even in the law of our own land, because of our fear and ignorance.

"He has told you, O mortal, what is good: and what does the Lord require of you but to love kindness?"

We confess we have not loved you, we have put our own desires ahead of reaching out our hands to help others. We confess we have pushed away those needing legitimate refuge, clinging to our own comforts and discriminating against those different to us.

"He has told you, O mortal, what is good: and what does the Lord require of you but to walk humbly with your God?"

We confess that we have misused your name, treating you like a registered trade mark, to be used to increase our power and influence. We confess we have ignored the truth, focusing on politics and power over the suffering and hardship of those seeking refuge, because we are comfortable in our own importance.

Micah 6:8

"How can the baptized claim to welcome Christ if they close the door to the foreigner who comes knocking?" Pope John Paul II
God of Abraham, Sarah and Hagar,
God of travellers, migrants and refugees.
Thank you for the beauty and uniqueness
of this southern land which we share.
Grant your protection and grace
to all who shelter here.
Forgive the racism and destruction that have
been part of our history,
and our disregard for the pain and oppression
within the Australian community today.
Help us shed our provincial expectations.
Take away our cultural tunnel vision.
Open our hearts to be caring neighbours
to each other.
Direct our lives to just and peaceful action.
God of a thousand faces, help us also to
acknowledge you are worshipped in many
languages, in songs and rhythms of life
different from our own.
May we respect these religious insights in each
other and assist each faithful expression of you.
We rejoice in you, God,
in whose image we are brothers and sisters.
and by whose example in Jesus Christ
we know the breadth and depth
of your universal love. Amen

(Mission Prayer Handbook 1991, Uniting Church in
Australia Assembly, p. 7, adapted)

Wise and compassionate God, help us to be
willing to respond to the needs of refugees and
asylum-seekers and not simply seek to shift the
burden of care onto others. Call our leaders to
justice, generosity and compassion. Help them
create and implement strategies that are fair
and just and treat refugees and asylum seekers
with dignity and care.

O God, our comforter, we ask you to comfort
the broken-hearted and protect the vulnerable.
We pray for those who live in fear of detention
and removal, for those who are in detention
at this time and for those who face removal to
an uncertain future. We ask you to assure them
of your great love, surround them with your
presence and fill them with your peace.

God bless our eyes
so that we will recognise injustices.

God bless our ears
so that we will hear the cry of the stranger.

God bless our mouths
so that we will speak
words of welcome to newcomers.

God bless our shoulders so we will be able to
bear the weight of struggling for justice.

God bless our hands so that we can work
together with all people to establish peace.

(http://ulen.wordpress.com/2009/02/27/a-lent-prayer-
for-asylum-seekers-and-refugees/
Adapted, author unknown)
We are not alone. We live in God’s world. We believe in God, who has freely given the Holy Spirit to bind us together as a community of grace.

We believe that the Spirit can lead us in the discovery of truth, in the pursuit of justice, and in the practice of caring for one another.

In our homes, in the church and in the community the Spirit offers us inspiration and courage. We are not alone. Thanks be to God.

(From Prayers on Parade, compiled by Allan Shephard, Stepney, South Australia: Axiom Publishing, 2006. Permission is given for the use of this text in worship)
Look for these, and others, in the music resources you have available.

“How Long?”
Words and music by Robin Mann
This song can be found in Worship Resources, Life Overflowing, the worship book of the 13th Triennial Assembly meeting of the Uniting Church in Australia, published by the Assembly of the Uniting Church in Australia, 2012, available from MediaCom Education Inc.

“Like a candle”
Words by Craig Mitchell, music by Tim Beale & Roger Imms
Words and music on following pages

From Together in Song:
657 God of freedom, God of justice
416 Great God, your Spirit, like the wind
288 Not the powerful, not the privileged
629 When I needed neighbour
665 Jesus Christ is waiting
640 Kneels at the feet of his friends
690 Beauty for brokenness


From Songs for Pilgrims
Child at the door
Hear our cry before we call
What is our earth?
Spirit of peace

Pilgrim Church, Adelaide
An excellent collection. If you want to access it, email office@pilgrim.org.au

In addition to the resources above, you may be interested to access the website for Churches Together in Britain and Ireland and look at the resources offered for Racial Justice Sunday 2012. Available at: www.ctbi.org.uk
Like a Candle

Words by Craig Mitchell
Music by Tim Beale, Roger Imms

1. Like a candle burning
(2. Like a) river running
(3. Like an) angel walking
(4. See the) hope that burns in

wild - ly, Rag-ing soft a-gainst the night,
free - ly, Ra-pids swirl be-side our feet,
light - ly On this frag - ile earth of clay,
dark - ness, Show com-pass - ion, strong and kind,

leaps to clear the sha - dows Send-ing warm dis-turb - ing
flow - ing from the high land Comes to rest, still wa - ters
folk with raw com-pass - ion, Laugh-ing, play-ing on the
hurt and brok - en - heart - ed, Be God's hands and voice and

C\textsuperscript{9} F\textsuperscript{maj7/C} C\textsuperscript{9}
We are called to live in the passion, Hope stands strong against all pain. For it’s only in the mystery of grace. Giving, dying, living, placing out of reach, Walk in freedom of God’s

That the candle shows its flame. 2. Like a

In us, Know God’s power through the test. 3. Like an

Rising, See the beauty of God’s face. 4. See the

As we die so we shall

live.
This resource was produced by UnitingJustice Australia, the justice unit of the National Assembly of the Uniting Church in Australia.

With thanks to the Assembly Working Group on Worship for providing the worship material. For the full set of worship resources, please visit: www.unitingjustice.org.au/refugees-and-asylum-seekers/worship-resources

For further information about the work of UnitingJustice on refugees and asylum seekers, visit:


You can also follow us on Twitter:
@unitingjustice

And subscribe to our monthly newsletter:
www.unitingjustice.org.au/subscribe-to-justice-news

To support the work of chaplains on Christmas Island, please visit:

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