

**Chapter 1 : 46 Bible verses about Strangers**

*Welcoming Strangers to a New Land: A Model for Successful Refugee Sponsorship [Cherian C. Puthiyottil] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.*

The Eucharist drew that great diversity of people into unity in the communion of Father, Son, and Holy Spirit, realizing a Jubilee Year hope for the Church: Unity in diversity is the vision that we bishops, as pastors of the Church in the United States, offer to our people as they welcome the new immigrants and refugees who come to our shores. In the past thirty-five years the number and variety of immigrants coming to the United States have provided a great challenge for us as pastors. Though a good number come as skilled workers and professionals, the greater number come as refugees and immigrants on the edge of survival; large numbers join families already here; others arrive without proper documents. Many were forced to leave their homeland because of a well-founded fear of persecution. This diversity of ethnicity, education, and social class challenges us as pastors to welcome these new immigrants and help them join our communities in ways that are respectful of their cultures and in ways that mutually enrich the immigrants and the receiving Church. To pursue this vision of unity in diversity, we have chosen the way marked out by Pope John Paul II as he stood beneath the figure of Our Lady of Guadalupe in Mexico City on January 22, , and announced the summary of Ecclesia in America: The presence of so many people of so many different cultures and religions in so many different parts of the United States has challenged us as a Church to a profound conversion so that we can become truly a sacrament of unity. We reject the anti-immigrant stance that has become popular in different parts of our country, and the nativism, ethnocentricity, and racism that continue to reassert themselves in our communities. We are challenged to get beyond ethnic communities living side by side within our own parishes without any connection with each other. We are challenged to become an evangelizing Church open to interreligious dialogue and willing to proclaim the Gospel to those who wish to hear it. The new immigrants call most of us back to our ancestral heritage as descendants of immigrants and to our baptismal heritage as members of the body of Christ. The call to communion goes out to all members of the Church—bishops, priests, deacons, religious, lay leaders, and parishioners—to prepare themselves to receive the newcomers with a genuine spirit of welcome. Simple, grace-filled kindness and concern on the part of all parishioners to newcomers are the first steps. This can be accompanied by language and culture study as well as constant and patient efforts at intercultural communication. The integration of incoming groups is complex because of multiple Mass schedules and lack of personnel or resources, but if the receiving parish staffs and parishioners are open to the newcomers and provide a bridge to join cultures to one another, the newcomers themselves will provide the leadership and show the way to a healthy integration. Both on parish and diocesan levels, the presence of brothers and sisters from different cultures should be celebrated as a gift to the Church through well-prepared liturgies, lay leadership development programs inclusive of all, the appointment of prepared leaders of immigrant communities to parish and diocesan positions, and special efforts to help youth find their way as they experience themselves often torn between two cultures. One successful model of unity in diversity was Encuentro. In the materials prior to the celebration, Encuentro offered a discussion method called the "mutual invitation process," which maximizes intercultural participation. In the celebration itself, Encuentro was an experience of the exuberance and vitality, the profound faith and devotional life of the participants. Encuentro also demonstrated that communion in a multicultural Church is a true possibility for the new millennium. She senses the anguish of those without rights, without any security, at the mercy of every kind of exploitation, and she supports them in their unhappiness" no. We bishops commit ourselves and all the members of our church communities to continue the work of advocacy for laws that respect the human rights of immigrants and preserve the unity of the immigrant family. We encourage the extension of social services, citizenship classes, community organizing efforts that secure improved housing conditions, decent wages, better medical attention, and appropriate educational opportunities for immigrants and refugees. We advocate reform of the immigration laws that have undermined some basic human rights for immigrants. We join with others of good will in a call for legalization opportunities for the maximum number of undocumented persons,

particularly those who have built equities and otherwise contributed to their communities. Such an encounter, so central to all our Jubilee Year activities, leads to a daily vision of the risen Lord, present and active in the world, especially in the poor, in the stranger, and in the migrant and refugee. In so doing, we work to bring all the children of God into a fuller communion,"the communion willed by God, begun in time and destined for completion in the fullness of the Kingdom" Ecclesia in America, no. An Immigrant Church, Then and Now "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me. The pope celebrated the Eucharist, which drew that great diversity of people into unity in the communion of Father, Son, and Holy Spirit. He reminded them that in the Church they are meant to experience this trinitarian communion. In the Church their diversity is to be grounded in a profound unity. Through the members of the Church, solitary migrations are to end in the embrace of solidarity. This jubilee vision of Pope John Paul II is the vision guiding us, the bishops of the United States, as we respond to the new immigrants who have recently come to our shores. Twenty years ago in *Beyond the Melting Pot: Cultural Pluralism in the United States*, we the bishops of the United States noted that cultural pluralism was the common heritage of all Americans. As the new millennium unfolds, the "new immigration" from all the continents of the world calls attention to the reality of the United States as largely a "nation of immigrants" and to the diversity of national and ethnic origins of all people of this country. Members of the Eastern Catholic Churches arrived during the same period. They were not always understood by their fellow Catholics, although they were received and did develop as members of the Church in America. Despite the attacks of "nativists" and the criticisms made by English-speaking Catholics, national parishes were established that provided a safe haven where newcomers were able to pray and hear the word of God in their own languages, begin the education of their children in the language of the home, and so adapt to their new society with the security of community and faith. The Church embraced these immigrants, supporting them in their striving to build a better life and encouraging the efforts of many of them to help build a labor movement that could represent them in that struggle. And then, as now—despite the predictions of critics—immigrants and their children quickly became vital participants in American society, acquiring proficiency in English by the second and third generations, rising in the educational system, and contributing in thousands of ways to the economic growth and social, political, and spiritual life of the country. Who Are the New Immigrants? The "new" immigration to the United States stems from global changes—both economic and political—over the past forty years and from legal changes starting with the Immigration Act. The latter abolished the quota system that had systematically favored immigrants from Western Europe and had largely cut off immigration from Asia, Africa, and the Middle East after World War II. Meanwhile war, economic distress, the desire to be reunited with families, and the new legal opportunities since the 1960s have prompted a diverse immigration from Latin America and the Caribbean, Asia and the Pacific Islands, the Middle East, Africa, Eastern Europe, and the former Soviet Union and Yugoslavia. While the new immigrants include many unskilled workers who perform difficult and menial tasks as in the past, the new immigrants also include many skilled workers, recruited to fill specialized positions as nurses, computer professionals, and scientists. The United States is thus beneficiary of the years of education, training, and experience that come with these new workers. While we welcome all the new immigrants and recognize that our Church, like the United States as a whole, has come to depend upon the many talents and profound energy of newcomers, we must also remind our government that the emigration of talented and trained individuals from the poorer countries represents a profound loss to those countries. And we remind heads of government around the world that emigration of all kinds—but especially that of those fleeing war and persecution, famine and economic distress—is a sign of the failure of the whole international community to guarantee the security and welfare of all people in their homelands. The ultimate resolution of the problems associated with forced migration and illegal immigration lies in changing the conditions that drive persons from their countries of origin. Accordingly, we urge the governments of the world, particularly our own government, to promote a just peace in those countries that are at war, to protect human rights in those countries that deny them, and to foster the economic development of those countries that are unable to provide for their own peoples. We also urge the governments of the "receiving" countries to welcome these immigrants, to provide for their immediate needs, and to enable them to come to self-sufficiency as quickly as

possible. The Migration for Survival We must never forget that many immigrants come to this country in desperate circumstances. Some have fled political persecution, war, and economic devastation, particularly from Southeast Asia in the s, Central America and the Caribbean in the s, and the former Yugoslavia, the former Soviet Union, and Africa in the s. Others have wagered on finding a better life in this country in the face of economic desperation at home. As Pope John Paul II has noted, "In many regions of the world today people live in tragic situations of instability and uncertainty. It does not come as a surprise that in such contexts the poor and the destitute make plans to escape, to seek a new land that can offer them bread, dignity and peace. This is the migration of the desperate. Unfortunately, the reality they find in host nations is frequently a source of further disappointment" Message on World Migration Day , no. Some refugees<sup>2</sup> have enjoyed the sanction and support of the U. Increasing numbers of refugees from the conflicts of the s have seen their status adjusted to that of permanent residency; but disparities in treatment, complicated and drawn-out asylum procedures, and long waits for service contribute to the already difficult process of adjustment that individuals and families in flight have to face. Both individual lay people and church agencies have worked alongside secular organizations to correct these situations and address the sufferings of those caught up in the complex and bureaucratic U. Undocumented Immigrants One reality remains constant in the American experience of immigration: Undocumented immigrants face special hardships in such areas. The Immigration and Naturalization Service estimates that three to four million undocumented workers hold jobs in this country, many of which are poorly paid, insecure, and dangerous. They face discrimination in the workplace and on the streets, the constant threat of arrest and deportation, and the fear that they or their children will be denied medical care, education, or job opportunities. Many have lived in the United States for years, establishing roots in their communities, building their families, paying taxes, and contributing to the economy. If arrested and deported, they leave behind children and sometimes spouses who are American citizens. While the changes in the law over the last several years have enabled many in this situation to adjust their status to that of permanent resident, the immigration legislation made this option more difficult for the vast majority. Without condoning undocumented migration, the Church supports the human rights of all people and offers them pastoral care, education, and social services, no matter what the circumstances of entry into this country, and it works for the respect of the human dignity of all<sup>3</sup>—especially those who find themselves in desperate circumstances. We recognize that nations have the right to control their borders. We also recognize and strongly assert that all human persons, created as they are in the image of God, possess a fundamental dignity that gives rise to a more compelling claim to the conditions worthy of human life. Accordingly, the Church also advocates legalization opportunities for the maximum number of undocumented persons, particularly those who have built equities and otherwise contributed to their communities. Immigrant Families and Their Communities The vast majority of the , to , immigrants admitted annually to this country enter as immediate relatives of U. At the same time, the family preference system continues to experience considerable backlogs, prolonging the separation of families. The immigration laws have torn apart families that have established themselves in the United States over many years, sometimes on the basis of minor criminal offences duly punished years ago. Over a third of the new immigrants have become naturalized citizens, and the longer immigrants remain here the more likely they will become citizens; but here, too, the Church views with grave concern recent legislation<sup>3</sup> that has withdrawn basic benefits from legal residents who are not yet citizens and threatened the ability of many hard-working immigrants to remain in this country. Immigrants experience the tensions of their new situation much more than the society around them does. They have settled in a foreign land with laws, customs, and a language that they must master sooner or later, often at great personal cost. They struggle to build community among themselves in hopes of providing the sense of continuity and security they need in order to face the new world they have chosen or were forced to accept. They do not want to give up all that they value in their own ways of life<sup>4</sup>—nor do they want their children to grow up without those traditions. Thus, many households carry on, to one degree or another, the cultures of immigrant parents, and today, one in five Americans enjoys immediate ties to a heritage beyond our borders. These realities ensure that few Americans have not encountered recent immigrants to this country in their neighborhoods and workplaces. Los Angeles ranks just behind Mexico City and Guadalajara in the number of

residents of Mexican origin. Chicago at times has had more persons of Polish extraction than Warsaw. At the same time, rural towns and small cities throughout the country have begun to feel a presence of immigrants in their communities not seen since the great wave of immigration at the end of the nineteenth century. Probably more than 80 percent of Hispanic immigrants were raised in the Catholic faith. Catholics within the next twenty years. But other immigrant populations also include large numbers of Catholics. Filipinos, who represent almost 5 percent of the immigrant population, are overwhelmingly Catholic. Some , of the 1. Throughout the country, the liturgy and church decor increasingly reflect the cultural gifts of the new immigrants, with their own images of Mary and the saints, their songs, and their distinctive celebrations taking their place alongside those of older generations of immigrants. And immigrant communities provide a growing percentage of the vocations to the priesthood and religious life as well as lay leadership at the service of the Church in the United States today. We call upon all people of good will, but Catholics especially, to welcome the newcomers in their neighborhoods and schools, in their places of work and worship, with heartfelt hospitality, openness, and eagerness both to help and to learn from our brothers and sisters, of whatever race, religion, ethnicity, or background. The patriarchs themselves were nomads. From this experience comes a deep appreciation for the plight of the migrant, underlined in the words of Scripture: The Torah made special provisions for immigrants with the reminder that "you too were once slaves in Egypt" Dt Indeed, the experience of exile, oppression, and deliverance to the Promised Land is the central act of the drama of salvation for Judaism.

**Chapter 2 : Candlewick Press - Catalog**

*Get this from a library! Welcoming strangers to a new land: a model for successful refugee sponsorship. [Cherian C Puthiyottil].*

Part of this "Zero Tolerance" policy included separating children from their families at the Mexican border. While Trump eventually reversed this particular policy, due to intense pressure, there are still over 2, children who remain separated due to its original implementation. Daniel Hill It is no exaggeration to say that white evangelicals have truly become counter-cultural, though its hard for me to imagine that this is the kind of counter-cultural Jesus was calling us to. What is so incredibly odd to me about this position is the way that it flies in the face of Scripture. There are many hot-button, social issues that I expect Christians to perceive differently than those who do not look to Jesus of Nazareth for guidance from. But it is beyond comprehension for me when we get so upside down that the broader society is the one that takes the position most clearly outlined in Scripture, while evangelical Christians take the bizarre course of being the ones to undermine the task to welcome the stranger. One of the most foundational commitments of evangelicalism is to look to Scripture as the source of all understanding, and what I would like to do with the rest of this post is to revisit some of the Bible passages that underscore the moral call to welcome the stranger. As a caveat, I will note that I am not attempting to minimize the need for intelligent debate about specific policy issues within the call to welcome the stranger. But I truly cannot see how any evangelical could read the pages of Scripture and walk away with anything but a clear conviction that the posture of Christ-ones is to welcome the stranger in the name of Jesus. An overview of some important Bible passages that should inform our thinking on welcoming the stranger, with a bit of commentary on each one: The Bible tells us that every human being is created in the image of God, and must therefore be treated with respect, dignity and honor and this remains true whether that person is a 1st generation immigrant, a 3rd generation immigrant, a citizen, an undocumented guest, or of any other social location: In Exodus chapter 1 we see the story of the refugee Moses, whom God will later use to deliver the Israelites from slavery: Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country. When she saw that he was a fine child, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honeyâ€”the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. I am sending you to Pharaoh to bring my people the Israelites out of Egypt. This is significant to remember when discussing the Biblical call to welcome the stranger, and particularly as we consider the current stance on refugees. While we rightfully worry about dangers on American soil from groups like ISIS, it is important to remember that this pales in comparison to the actual dangers that everyday families face in those regions where groups like ISIS are emerging. That is the genesis of much of the current refugee crisis â€” there are families who are suffering, who are in danger, and who are in need of a place of refuge to flee to. That leads to the second observation from the Exodus passage. God foretells of bringing the Israelites out of Egypt, and leading them to a new land â€” one that is good, spacious, and flowing with milk and honey. This reiterates the important words of Psalm God is the one who moves people around as God sees fit. Once God delivers the Israelites from the hand of Pharaoh, God then develops the Mosaic Law to guide the actions of the people. In legislation that directly contradicts our current stance in America, God says this to the people: The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God. Passages like this are found throughout the Old Testament story: But in the interest of time, let me move on to some New Testament passages, starting with the birth account of Jesus: Stay there until I tell you, for Herod is going to search for the child to kill him. And so was fulfilled what the Lord had said through the prophet: I was sitting in a workshop at a conference on urban ministry with Ray Bakke. Bakke started by

showing how the theology of reconciliation is made manifest in the genealogy of Jesus. Though Jesus was a Jew, he carried more than just Jewish blood in his veins – his birth account tells of great grandparents that were Hittite, Moabite, and Caananite – all of which were bitter rivals of the Jewish community at one point or another. Bakke then moved on to what he called one of the most important refugee stories in the whole Bible. When King Herod heard of the birth of Jesus, he ordered that all of the boys under the age of two in Bethlehem be executed. It was at this point where the angel of the Lord appeared to Joseph, and commanded him to seek asylum in Egypt. Bakke presented a poignant question for all of us to consider: The overall message of Jesus was clearly built around the notion of grace – namely, that one cannot come into relationship with God based on human efforts. Included on this list is welcoming the stranger: For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me. That is not my interpretation of this passage, but even if that were true, it does not alter the overall arc seen throughout Scripture. God has self-identified as a God of the foreigner, alien, and stranger from beginning to end. One final passage to consider, this from the writer of Hebrews: Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. It seems clear that from the beginning of the Bible until the end, God has made his position clear: God is a friend to the immigrant, alien, and stranger. Furthermore, God defends their cause, and expects Christians to do the same. I acknowledge that there are policy questions that must be contended with as an extension of welcoming the stranger, but there should be no mistaking our overall stance: Christians should be seen as friends of immigrant. Christians should be leading the way in hospitality to the stranger. Christians should be seen as defenders of the foreigner. Christians should be on the front lines of protecting refugees in harms way. I pray that we as evangelicals will repent of our current stance one way to define repent is to talk of changing the way we think , and that we will change the narrative that is currently attached to our witness. I pray that when the watching world looks at those of us who bear witness to Christ, they would see those that bring a smile to the face of God. That they would see those who welcome, and love, and who defend the stranger.

**Chapter 3 : lifesomethings: Daniel Hill on Welcoming the Stranger**

*Welcoming the Stranger: Persons who work in Catholic health care will be able to identify concrete actions they can take to "welcome the stranger" to a new land.*

Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. The sons of Judah: Er, Onan and Shelah; these three Bath-shua the Canaanite bore to him. His daughter-in-law Tamar also bore him Perez and Zerah. Judah had five sons in all. The sons of Perez: You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord God. And when the king saw Queen Esther standing in the court, she won favor in his sight, and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter. What is your request? It shall be given you, even to the half of my kingdom. My mouth derides my enemies, because I rejoice in your salvation. Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken, but the feeble bind on strength. Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn. For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And if any outsider comes near, he shall be put to death. I am the Lord.

Chapter 4 : A Warm Welcome – Sitto’s Blanket – The Hook and I

*"When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.*

They had to flee. Taking young Jesus, they crossed the border; So was our Lord a young refugee. Some fled from hunger, famine and pain. Some left a place where others oppressed them; All trusted God and started again. Did they know hardship? Did they know danger? Who shared a home or gave them some bread? Who reached a hand to welcome the stranger? Who saw their fear and gave hope instead? God, our own families came here from far lands; We have been strangers, "aliens" too. May we reach out and offer a welcome As we have all been welcomed by you. This creative service is a great resource for a lay Sunday or instead of a guest preacher. Carolyn gives permission for their free use and asks that you share them with other churches to encourage churches to help refugees who are fleeing war and persecution. This hymn text with the music is posted on the National Council of Churches web site , where there is also a short article about the hymn. Later, Ruth went with Naomi, her mother-in-law, because her love of family led her to take risks and leave the home she knew for a new home. Jesus himself was a refugee in Egypt when his parents had to flee from Herod for his safety. Jesus taught that one of the greatest commandments is to love our neighbors; these neighbors include foreigners Luke He also taught that all people will be judged on their compassion for those in need and their welcome of strangers Matthew Today, people are immigrants for many of the same reasons that these biblical people were. The hymn tune, Bunessan, is a traditional Gaelic melody that was originally associated with the 19th century Christmas carol "Child in a Manger," by Mary Macdonald. When Lachlan Macbean translated the Gaelic hymn to English, he named the melody after the small village on the Scottish island of Mull. Eleanor Farjeon wrote a new hymn to this tune, "Morning Has Broken," that was published in

**Chapter 5 : Welcoming the Stranger Among Us: Unity in Diversity**

*Welcoming the Stranger new land filled with possibilities for a better future.*

You shall leave them for the poor and for the sojourner: I am the Lord your God. He will dwell with them, and they will be his people, and God himself will be with them as their God. You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth. One person believes he may eat anything, while the weak person eats only vegetables. Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand. One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. You shall not mistreat any widow or fatherless child. Can that faith save him? So also faith by itself, if it does not have works, is dead. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. They have oppressed the poor and needy, and have extorted from the sojourner without justice. You shall have one statute, both for the sojourner and for the native. Then you may rise up early and go on your way. And he made them a feast and baked unleavened bread, and they ate. But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. Bring them out to us, that we may know them. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Chapter 6 : calendrierdelascience.com : Abraham Journeyed to a New Country

*Looking Deeper Welcoming the Stranger How should the church respond to the outsiders and strangers in our communities? For most of us, a stranger is simply a person we've never met before.*

Wishing you knew more about Aboriginal culture? Get key foundational knowledge about Aboriginal culture in a fun and engaging way. This is no ordinary resource: It includes a fictional story, quizzes, crosswords and even a treasure hunt. Stop feeling bad about not knowing. Make it fun to know better. Aboriginal protocols of respect If you participated in an activity that involved Aboriginal people you might have experienced a Welcome to Country or Acknowledgement of Country. Both are protocols that precede the activity. They recognise the unique position of Aboriginal people in Australian culture and history and show respect for Aboriginal people. This way you ensure that the ceremony pays the appropriate level of recognition and involves the right people. Why are welcomes and acknowledgements important? Incorporating a welcome or acknowledgement protocol into official meetings and events recognises Aboriginal people as the First Australians and custodians of their land. It promotes an awareness of the past and ongoing connection to place and land of Aboriginal Australians. Acknowledgements of country and traditional owners are something that decent non-Indigenous people give, not because they feel pushed into it but because they believe it is the right thing to do. Then simply print and cut out a handy piece to go into your speech script or on the stand. It is a demonstration of respect dedicated to the traditional custodians of the land or sea where the event, meeting, school function or conference takes place. It can be formal or informal. Examples for an Acknowledgement of Country I have compiled a selection of examples from which you can choose a text that suits your needs. Here are the main criteria for an Acknowledgement of Country: Always include a reference to Aboriginal land. Get the Acknowledgement of Country cheat sheet for a handy cut-out acknowledgement already prepared for you! I acknowledge and respect their continuing culture and the contribution they make to the life of this city and this region. I acknowledge that we are meeting on the traditional country of the [Aboriginal nation] people of the [Aboriginal region] and pay respect to Elders past and present. I recognise and respect their cultural heritage, beliefs and relationship with the land, which continue to be important to the [Aboriginal nation] people living today. I would like to acknowledge that this meeting is being held on Aboriginal land and recognise the strength, resilience and capacity of [Aboriginal nation] people in this land. I like to pay respect to their Elders past and present. I would also like to pay my respects to Elders past and present of the [Aboriginal nation] nation, and I extend that respect to other indigenous people who are present. I acknowledge the First Australians as the traditional custodians of the continent, whose cultures are among the oldest living cultures in human history. I pay respect to the Elders of the community and extend my recognition to their descendants who are present. Spoken, Aboriginal nation not known I acknowledge the traditional custodians of country throughout Australia and recognise their continuing connection to land, waters and community. I pay my respects to them and their cultures; and to Elders both past and present. I would like to acknowledge the traditional custodians of the land on which we meet today and pay my respects to the Elders past and present. I acknowledge the traditional custodians of the land we have gathered on today. I pay my respects to the Elders past, present and emerging, for they hold the memories, the traditions, the culture and hopes of Aboriginal and Torres Strait Islander peoples across the nation. This is essential to the maturity of Australia as a nation and fundamental to the development of an Australian identity. Printed publications To include an acknowledgement on a printed document, ideally it should be placed on the inside front cover, standing alone, in a place of significance. We acknowledge the traditional custodians of the lands on which our company is located and where we conduct our business. We pay our respects to ancestors and Elders, past and present. Websites and emails [Organisation] acknowledges the Australian Aboriginal and Torres Strait Islander peoples as the first inhabitants of the nation and the traditional custodians of the lands where we live, learn and work. Signs An increasing number of businesses affix signs to entry areas of their premises. We acknowledge the [Aboriginal nation] people as the traditional custodians of the [Organisation location] region and pay our respects to [Aboriginal nation] elders past and present. We are committed to a

positive future for the Aboriginal community. Government, organisations and even small groups are adopting the practice of acknowledging the traditional owners. The Sydney Morning Herald offers a video with a few sample acknowledgements. Australia Post acknowledges traditional owners with a sign in major retail outlets around Australia. The sign was part of their Reconciliation Action Plan [13]. The colours represent both Aboriginal and Torres Strait Islanders along with an imprint of a stamp. May we acknowledge the traditional owners whose cultures and customs have nurtured, and continue to nurture, this land, since men and women awoke from the great dream. We honour the presence of these ancestors who reside in the imagination of this land and whose irrepressible spirituality flows through all creation. Jonathan Hill is a poet living in New South Wales. The Victorian Premier decided to scrap a requirement for ministers and departmental staff to acknowledge traditional owners in May [11]. The Aboriginal community does not share these views. It says to our Aboriginal and Torres Strait Islander fellow Australians that we are all in the future journey of our country together. A dance performance follows. It also depends on the location of the event and the practice of the Aboriginal community which can vary greatly according to region. It might be just a simple speech or a performance of some sort, like a song, traditional dance, a didgeridoo piece or any combination of these. Protocols for welcoming visitors to country have been a part of Aboriginal culture for thousands of years. Despite the absence of fences or visible borders, Aboriginal groups had clear boundaries separating their country from that of other groups. In parliament it was first introduced at the start of parliament in and now forms a regular element of Australian political process [9]. Welcomes [to country] are what traditional owners give if they so desire. There should be no expectation or demand for this to be the case. It is often delivered by an Aboriginal person who has themselves been the victim of government policies. Our Elders do the Welcome to Country as an act of generosity. These are the same people who have had their children taken away, or been removed themselves. Spiritually, this is showing respect for the country and the custodians who are responsible for taking care of the country where we live. So what our custodians are doing is trying to give respect back into the country. Entering country the proper way Read how a Ngarinyin tribal elder explained a traditional welcome to country [15]: When they met, there would be the formalities of greeting. When this was completed, the two groups would join again and the men would hunt for kangaroo, goannas or bush turkey - and the women would prepare an area for eating and would gather firewood and berries, fruit, nuts and lily roots for a meal. Then the ceremonies—the corroborees or jumbas would commence—and the dancing, the singing around the fire could well go on, not only all night, but sometimes for many nights in a row. Each jumba with a message—each with its own story—men, women and children taking part. Whilst during the day, the visiting tribe would be taken and shown the sites of significance and be told the stories of the spirit of the land they would be passing, In this way, the hosts believed that by the end of formalities, when the strangers were ready to move on - they would not be considered strangers but friends who now had the spirit of the country in their hearts—they carried the Wunggud with them—just like the people who lived there. Aboriginal people are disadvantaged in many areas of their life as statistics show. But what can be done, alongside efforts in health, education and employment, are practices of inclusion. Including recognition of Aboriginal people in events, meetings and national symbols shows your respect, and respect is a good base on which Aboriginal and non-Aboriginal Australians can come closer and eventually reconcile. All areas of Australia have or had traditional owners, including where there are now large cities. Even though Aboriginal people may not live in a traditional way on this land, they are still connected to it. In Aboriginal culture, the meaning of country is more than just ownership or connection to land, as Aboriginal Professor Mick Dodson explains: For Aboriginal Australians—we might mean homeland, or tribal or clan area and we might mean more than just a place on the map. For us, country is a word for all the values, places, resources, stories and cultural obligations associated with that area and its features. It describes the entirety of our ancestral domains. Culture protects families and individuals and, so the hope, can reduce the number of children who are removed from their families, a government practice that continues today. The ceremony has the support of First Days Australia, a movement that aims to strengthen Aboriginal families so they can support their children from pregnancy to two years of age in health and wellbeing. Did you enjoy this content? Join a new generation of Australians! Now check your email to confirm your subscription. There was an error submitting your

subscription.

#### Chapter 7 : Welcome to Country & Acknowledgement of Country - Creative Spirits

*"You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. Exodus "You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt.*

#### Chapter 8 : The Unforgotten Coat - Frank Cottrell Boyce - Google Books

*Theatrical Outfit's latest production, "The Immigrant," which is being presented March April 8, is a timely play about a young Jewish couple fleeing Russia in the early s who land in a tiny community of Hamilton, Texas, strangers in a new land. But Southern Baptists Milton and Irma.*

#### Chapter 9 : Welcoming the Stranger Then and Now

*Jordan has a long history of welcoming the stranger. Because of the harsh desert climate, the Bedouin offered three days of hospitality to anyone who passed by their tents.*