



Supporting Asylum Seekers

Guidance for Church of England Clergy

January 2025

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The Bible tells many stories of God working through people on the move. In Genesis 12, God sends Abraham to “the land that I will show you” and Abraham leaves home without knowing where he is going. The foundational story of the Exodus; the life of Ruth; the flight into Egypt of the infant Jesus; and the scattering of the early Church in Acts 8 are some of the ways in which we see God’s purposes fulfilled in the midst of flight from famine, oppression and persecution.

It is not just that God is able to salvage good from adversity. His laws demonstrate his particular concern and love for “the foreigner”, alongside widows and orphans. God commands that foreigners (or migrants, as we would say today) should be protected from mistreatment and oppression; included in the Sabbath; given access to justice; protected from exploitation; and provided for materially.¹

This precise set of instructions can be summed up in the command in Leviticus 19:34 not to mistreat migrants and to love them as ourselves – a passage which Jesus draws upon in the Gospels of Matthew and Mark in answering a question about the greatest commandment.

So we see the call to love the outsider; God’s sovereignty over all the Earth (Leviticus 25:23 “... *the land is mine and you reside in my land as foreigners and strangers*”); and the recognition that all humans are loved by God and are accordingly worthy of love and respect. This should be lived out by the Church in practice. The word *refugee* comes from the French *réfugié*, a term for the French protestants who fled persecution in the 16th and 17th centuries. As the Huguenot community of refugees grew in England, a chapel in the crypt of Canterbury Cathedral was offered for their use; their descendants worship there to this day.

This is not to say that there should be no borders. Precious resources must be stewarded carefully and the impact of rapid, unplanned or under-resourced social and economic change on settled communities matters to God too. The Bible acknowledges the challenges of integration such as the expulsion of foreign wives in Ezra-Nehemiah or assimilating in a new land while holding on to core beliefs, as in the book of Daniel.

The Church of England has a presence in every community in England and is involved directly or indirectly in hundreds of projects that in their different ways seek the common good of all. The Church of England is also linked through the worldwide Anglican Communion to numerous countries around the world. It is both very local and very global in its history and outlook, and its ministry embraces the wellbeing of those who are securely established here and those who arrive without networks or resources of their own. What makes that ministry coherent is our vision of the common good of all God’s people and our commitment to reconciliation in all situations of tension and mistrust.

¹ Exodus 22:21; Deuteronomy 5:14; Deuteronomy 1:16; 24:17; Deuteronomy 24:14; Leviticus 19:10; Deuteronomy 24:19-22

Introduction

Asylum and migration are highly contested areas of public policy. Churches often find themselves working at the fault lines, extending Christian welcome and friendship to those who frequently encounter suspicion and resentment. While those seeking sanctuary in the UK are awaiting the outcome of their asylum claim, they are termed “asylum seekers”. If a claim is judged valid, they become “refugees”. For practical purposes, this document uses the term “asylum seeker” and “refugee” but recognises that these terms – indeed any collective term – reduces the individual lives, experiences and personalities of men, women and children to an impersonal mass. We should not forget that in every case we are referring to people in all their variety and complexity – each one uniquely precious to God.

At the end of 2023, 69% of refugees and others requiring international protection stayed in their region and three-quarters are hosted by low and middle income countries.² Britain and other developed, democratic countries are attractive places for those who travel further and who would like the chance to build a better life for themselves. Asylum policy is sensitive and contested because governments have to balance their duties (morally and under international law) to support those genuinely at risk of persecution with the need to respond to legitimate political wishes for democracies to determine who comes to live in their country. With extreme global inequality, the impacts of climate change and political and social instability, it needs to be recognised that there is a strong incentive for economic migrants to the UK and other countries to seek to present themselves as refugees, whether they meet the legal definition or not. This is particularly sensitive in a highly developed, densely populated jurisdiction like England.

This guidance is precisely that – guidance, not policy. Clergy, PCCs and parishes should prayerfully reflect on how best to welcome and support asylum-seeking communities. This guidance provides some pointers to help those deliberations. It draws on discussions with clergy across England who have deep experience of working with asylum seekers and refugees; some clergy were refugees themselves – living testimony to the ways in which those seeking sanctuary can deepen, broaden and enrich the Church of England.

The Archbishops’ Council, the National Church Institution which developed this document, wishes to thank all the clergy who helped inform this guidance for their work, wisdom and insights.

Every effort has been made to accurately reflect asylum legislation, policy and practice at the time of publication, but readers should be aware that these are changing and the www.gov.uk and Home Office websites are the best ways to find current information.

² UNHCR Data finder: unhcr.org/refugee-statistics/

Background

Over 117 million men, women and children were forcibly displaced globally by persecution, conflict, violence, human rights violations and political and social instability at the end of 2023.³ Refugees are likely to have witnessed or suffered violence, poverty, torture, trauma and / or persecution. Journeys to safety can be dangerous; people may be exploited or trafficked, away from family and without a settled home, healthcare, work or education. They may experience hostility, racism and exclusion.

The UK is a signatory of the 2018 Global Compact on Refugees, an international framework for sharing the responsibility for helping refugees. However, policy enacted in the 2022 Nationality and Borders Act; the 2023 Illegal Migration Act; and the 2024 Safety of Rwanda Act, has restricted the avenues by which people can claim asylum in the UK and seeks to deter anyone who may attempt to do so by what are currently deemed “irregular” means. A new Border Security, Asylum and Immigration Bill was announced in July 2024 in the King’s Speech.⁴

Existing safe and legal routes provide entry for people fleeing specific conflicts or political instability, notably Ukraine, Hong Kong and Afghanistan. Small numbers come from elsewhere through UNHCR resettlement schemes and adult refugees can apply to bring their partner and children through the family reunion safe route. These are bespoke and relatively narrow schemes and many people escaping conflict and persecution have no mechanism through which to apply for asylum from outside the UK. This means people who enter the UK in order to claim asylum, rather than remain in other jurisdictions, enter the UK by “irregular means”.

The asylum process is covered in more detail below in *Supporting asylum cases*.

Ministering to asylum seekers

Generally, asylum seekers cannot work while waiting for a decision on their application, but after 12 months they can apply to take up employment on the shortage occupation list if they arrived before 3 April 2024 or the Immigration Salary list if they applied on or after that date. If asylum seekers have no means to support themselves, the Home Office provides accommodation and some financial support⁵ while their claim is assessed. Some asylum seekers are able to stay with family or friends, some find shelter but in potentially exploitative situations, and around half are in Home Office accommodation (flats, hostels, hotels or large sites such as disused military bases). This has the effect of locating significant numbers of asylum seekers together, often in places already experiencing economic hardship. This means some parishes are home to relatively large numbers of asylum seekers, while others see none.

³ UNHCR Data finder: unhcr.org/refugee-statistics/

⁴ The King’s Speech: [The King’s Speech 2024 - GOV.UK \(www.gov.uk\)](https://www.gov.uk/government/speeches/the-king-s-speech-2024)

⁵ At the time of drafting: £49.18 per person per week or £8.86 per person per week if in full board accommodation

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If the local church is a place of welcome, compassion, service and support, it will very likely draw asylum seekers in. As ministry to groups of asylum seekers and refugees grows, services in native languages might be developed; clergy and staff develop their cultural understanding; expertise in supporting asylum seekers grows and this all reinforces the sense of Christian welcome and belonging, attracting more asylum seekers.

During conversations with clergy working with asylum seekers, a number of themes, set out below, emerged.

Christian welcome

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.

Leviticus 19:34

Asylum seekers and refugees often arrive marginalised, vulnerable and traumatised with limited access to support. The local church should be a place of welcome, compassion and support, irrespective of nationality, faith or interest in Christianity. Showing respect for other faiths early on can set a helpful tone; there may be an expectation of antagonism between Christianity and other religions which can be usefully dispelled. Each person should be treated as an individual; public discourse tends to refer to asylum seekers and refugees as a homogenous bloc and it can be easy to slip into making assumptions. Understandably, it might take time for people to open up about their experiences and backgrounds. Attentive listening and learning to walk in another person's shoes is an important part of the process. The free, five-part Difference Course (see *Further information*) can be useful here. Churches should be aware that there may be a serious cost for some asylum seekers in exploring Christianity. It could result in hostility from friends and family, or have implications for loved ones in home countries.

Discernment

... be wise as serpents and innocent as doves.

Matthew 10:16

When anyone seeks to convert to Christianity, whether from another faith or not, it is a profound and joyful undertaking, which ministers must take seriously. Preparation for baptism usually follows a pattern of regular attendance at Sunday services and Bible study or other meetings during the week. Participants should engage fully, demonstrating a willingness to learn and to ask questions. Clergy should be able to detect the fruits of personal Bible study and sincere reflection. Much of this can only be

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understood through long-term relationship; clergy and support teams should get to know those coming for baptism – asylum seeker or not.

Current guidance from the Home Office states that evidence from a church member in an asylum case is “not determinative”. However, there is a perception among some seeking asylum that converting to Christianity will help their asylum claim. Clergy should be aware of the risk of mixed motives in seeking conversion to Christianity and to baptism in particular, especially if an initial claim for asylum has been refused. Those converting to Christianity should demonstrate a commitment to discipleship. Be wary of a sole focus on, or urgency about, baptism and a certificate of baptism.

Clergy must be confident that those seeking baptism fully understand what it signifies, as an unrepeatable sacramental act of initiation which ushers an individual into the Church.

As well as considering indicators such as church attendance; worship and prayer; engagement in church life; and evidence of Bible study and reflection, clergy should also seek evidence of changes in attitude and behaviour. Such changes could include family dynamics and the treatment of women and children; a desire to serve others; and honest acknowledgement of past failings. Clergy often involve lay teams and church members in supporting those coming for baptism. Their input can also be helpful in discerning readiness for baptism.

Beware, however, expecting more from asylum seekers than any other parishioner. If in doubt, speak to colleagues, particularly, if possible, those experienced in working with asylum-seeking communities. Experienced clergy are often willing to help other clergy if asked (see *Further information*). No one but God can see into a person’s heart. There are no cast iron criteria by which clergy can judge a genuine profession of faith; they can only make the best judgement they can, honestly and prayerfully, as they do for anyone seeking baptism.

Patience

Be still before the LORD and wait patiently for him...

Psalm 37:7

Canon B 24.1 states that:

“When any such person as is of riper years and able to answer for himself is to be baptized, the minister shall instruct such person, or cause him to be instructed, in the principles of the Christian religion, and exhort him so to prepare himself with prayers and fasting that he may receive this holy sacrament with repentance and faith.”

Canon law requires that clergy ensure people are prepared for baptism, both in terms of receiving teaching on the tenets of the faith and also encouraging appropriate private

spiritual preparation. However it is not specified how this must be done, and there are various ways in which this might take place, depending on the situation of the individual and the tradition of the church in question. Having a policy, discussed with the PCC, is a good idea.

Clergy with experience of baptising asylum seekers stress the importance of not rushing. They place a high premium on getting to know people first and formal preparation for baptism only coming later. A pattern of regular attendance at Sunday worship, and potentially other meetings or classes, needs to be established. After that, baptism classes (typically 6 – 10 weekly meetings) or Alpha courses (or similar) are all common requirements for baptism. In some baptism services, candidates are asked, with the help of a translator where needed, to speak about their reasons for seeking baptism and their hopes for the future. Some clergy explain that attendance at baptism classes does not guarantee baptism; there would still be a decision made by the minister as to whether a person is ready, or needs more time and help to prepare.

Some clergy hold one to one meetings prior to baptism, especially if they have doubts about readiness. Discussion of the seriousness of making a false profession of faith has led to some asylum seekers withdrawing from baptism of their own accord. Others have admitted to dishonest motives initially, only to come to genuine faith later in the process.

Language needs to be considered. Churches with diverse congregations may use additional languages in worship or make Bibles in other languages available. Some churches are using simultaneous translation and there are resources for worship in other languages on the Church of England website (see *Further information*). However churches address the language barrier, clergy should be confident that potential converts fully understand the commitment they make on being baptised.

Maintaining connection

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

1 John 1:3

While waiting for their claim to be processed, asylum seekers may be moved around the country, with obvious impacts on their links with churches. If asylum seekers are granted leave to remain, they must leave Home Office accommodation, often at short notice, though the new Government is piloting a longer move on period. At this point, they often leave the parish, in search of employment, housing or to be nearer family members. Sometimes, refugees will end up taking jobs with shift patterns and unsociable hours and this can prevent them attending church regularly. Sadly, there are reports of asylum seekers and refugees being made to feel unwelcome by other church members. Clergy report having long-standing contact with refugees who continue in their Christian faith despite no longer attending the church in which they were baptised.

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This is often through social media, allowing at least occasional contact. Churches should extend love, fellowship and welcome as with any church member, but clergy cannot be expected to, nor should they, “monitor” asylum seekers and refugees. Again, clergy should be aware of expecting more of refugees than any other church member.

Wherever asylum seekers and refugees attend church, they can play a valuable role, enriching worship and serving the life of the church.

Supporting asylum cases

Changing legislation

The 1951 Refugee Convention, adopted by the UK, defines a refugee as a person 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.”

Article 3 of the European Convention on Human Rights (ECHR) states that “No one shall be subjected to torture or inhuman or degrading treatment or punishment”. A person can make a claim for protection based directly on Article 3 of the ECHR, as States are prohibited from returning a person to a country where she or he may suffer a violation of his or her rights under Article 3.

An asylum seeker is someone who has lodged an application for protection on the basis of the Refugee Convention or Article 3 of the ECHR.

The raft of recent legislation has left a complicated picture of whether asylum claims will be considered admissible in the UK depending on when and how asylum seekers arrived. The Government is processing claims previously considered inadmissible by the previous administration, providing a decision for people who would otherwise be stuck in the asylum system. It also ended the Migration and Economic Development Partnership with the Republic of Rwanda entered into by the previous Government. A new Bill relating to asylum and borders is expected soon and will introduce further changes.

Readers are advised to follow government and Home Office guidance to ascertain whether and how claims will be processed depending on individual circumstances. Similarly, efforts have been made to set out the current asylum process below, but this, too, may change in the near future.

The UK asylum process

An asylum claim is registered at an initial screening interview, either with an immigration officer at the border or via a phone call with the Asylum Intake Unit, which may lead to a further in person screening appointment.

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The process for unaccompanied asylum seeking children is different and is mediated via the Children's Panel (<https://rights4children.org.uk/gettinghelp/immigration-detention/>).

At the initial screening, basic questions will be asked about personal circumstances, the reason for travelling to the UK and the reasons for claiming asylum. Questions about criminal activity will also be asked. Any dependants will need to attend screening too. Immigration officers will pay attention to any discrepancy between information offered here and later. Asylum seekers should get a copy of the screening interview record either at the time, or by emailing asylumcentralcommunicationshub@homeoffice.gov.uk. Any problems with language interpretation should be flagged to the immigration officer and recorded.

The next milestone is the substantive interview – a long and in depth interview in which asylum seekers will be asked questions over several hours, including the same questions asked in different ways. Asylum seekers may wait months or even a year or two for the substantive interview. Discrepancies in accounts at the screening and substantive interview will count against the claimant, though trauma, mistrust, fear and language problems are some of the reasons why accounts could differ.

Generally, a companion is not allowed to attend the substantive interview, but current Home Office guidance to interviewers says:

"For reasons of confidentiality, you will normally interview a claimant on their own or in the presence of a legal representative or regulated adviser. Exceptionally, however, and with advance notice, you may allow a friend or other companion of the claimant to be present to provide emotional or medical support. For example, if an interviewer of the requested gender has not been possible. Alternatively, a claimant may benefit from the presence of a supporter from their faith group or non-religious organisation before or during the interview, and this can also be accommodated exceptionally and where advance notice is provided."

Following the substantive interview, there is usually a wait before the decision is conveyed by letter. The applicant may be refused or awarded refugee status, humanitarian protection, or possibly some other form of leave to remain.

Refugee status (technically referred to as "permission to stay on a protection route") allows a person unrestricted rights to work in the UK, access to the welfare system and the ability to apply for family members to join them (usually their spouse and children under 18). Refugee status is granted for a period of 5 years, after which time a person can apply for indefinite leave to remain.

Refused cases can be taken to an appeals stage. See <https://www.gov.uk/immigration-asylum-tribunal>.

In an asylum tribunal, barristers for the Home Office and the asylum seeker argue their cases (though many asylum seekers are unable to secure the support of a barrister and

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must argue their cases themselves). Drawing on evidence and statements prepared by solicitors, an independent judge makes a decision.

If the judge accepts that the asylum seeker's case is well-founded, they grant them the protection and rights outlined above. If the judge rejects the case, a person still has further opportunities to appeal, though the chance of winning at these stages appears to decrease. Those who are refused at every stage eventually become "appeal rights exhausted" (ARE). Although people still have the opportunity to put in a fresh claim for asylum, this requires new evidence and changes in circumstances.

Given the incentive for migrants who do not have legal residence status to apply for asylum, it is inevitable that some people who have applied for asylum will be found not to qualify for it. At this stage most people are expected to make arrangements to return to their country. Some are required to report regularly to the Home Office during this time and some are detained in immigration removal centres (commonly called detention centres). If a person does not return, they face forced removal.

Getting involved

It can take years to process an asylum claim. Supporting individual asylum cases is time consuming and churches need to consider the practical implications. Many clergy with ministries serving asylum seekers and refugees do personally support some claims or have found resources for support workers. Where this is not possible, signposting to charities and support groups can help.

Support provided by churches ranges from providing the basic facts in a letter (essentially the attendance record and date of baptism if applicable), to providing moral support and help with English, to providing a more detailed assessment of behaviour and character and, sometimes, attendance at tribunals in the case of appeals. If asylum seekers cite membership of a different church as part of their evidence, the details should be checked with that church.

Letters of support

If clergy wish to offer letters of support they generally take two forms:

- Providing evidence of how the claimant has integrated into UK life as part of a church community for claims under Article 8 of the Human Rights Act (the right to family life)
- Providing evidence of the claimant's Christian faith where this forms part of the claim

Factual statements made in support of asylum cases should be on headed paper, dated and signed. They should set out solid evidence e.g. attendance at Bible study or baptism classes; a copy of a baptism certificate; a description of participation in church life; signed statements from other churches, colleagues or support workers where relevant;

or documented changes in behaviour. It is helpful to make clear you are writing from a Church of England church and to include the denomination of other churches where relevant. Where an opinion is offered, this should be stated, setting out the underpinning reasons.

The wisdom and judgement of clergy is particularly important where asylum seekers come for baptism after an initial refusal to remain. That is not to say that asylum seekers with refused claims should not be welcomed into the Church, just that clergy need to reflect with care on the possibility of insincere motives.

Reviewing Home Office decisions

Home Office decision makers face a difficult task. If the decision maker is unfamiliar with matters of faith, it can be difficult for them to appreciate the nuance and complexities of another person's faith journey. This can be compounded by language and cultural barriers. Bible study is, of course, part of the journey of coming to faith, but Bible general knowledge is not necessarily a good indicator of God's work on the human heart. Churches can help asylum seekers by checking that their experience and evidence is accurately reflected in paperwork. With experience, churches begin to accumulate knowledge of what it can mean to follow Christ in countries where Christians are persecuted. This can help explain why conversions appear "sudden" or why there is little evidence of Christian worship in home countries. This knowledge – with appropriate discernment – can help to clarify the circumstances of a claim.

Attending court appearances

When considering whether or not to attend court appearances, it is important to take into account whether you really know the person well enough to vouch for more than them being a pleasant person. You are not attending as a character witness, but rather to provide honest evidence as to the applicant's genuine conversion to the best of your knowledge. When preparing a statement, always read the applicant's refusal letter and the interview record.

Some clergy report feeling that judges might doubt the credibility of their written statement if they did not also attend court. Clearly, it is also helpful for the applicant if they have someone alongside them for emotional and practical support. Clergy report attending court much less often than in recent years as cases are not going to tribunal as often. That situation may change, of course.

There is useful information about tribunal hearings here:

<https://righttoremain.org.uk/toolkit/appeal-hearing/>.

Practical help

Government support

If asylum seekers are otherwise destitute, they are offered "initial accommodation", which could be a flat, hotel room or hostel, or large site such as a disused military base.

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There, people can make claims for asylum support and if granted, they will receive “section 95” support. You can find out what this includes at <https://www.gov.uk/government/publications/information-leaflet-for-asylum-applications> in Section 3.

Migrant Help is a charity funded by the government to provide advice and support to asylum seekers throughout their claim process and in the post-decision period – whether leave to remain is granted or not – though there are reports that it is not always easy to make contact. The website contains information about the practical support available: <https://www.migranthelpuk.org/>. You can also refer to the Home Office website: <https://www.gov.uk/asylum-support>.

Support from churches and charities

Churches should be clear that they can offer legal *support* such as gathering information in support of a claim, explaining technical terms or typing up what a claimant wants to say in written form. This is distinct from legal *advice*, which only people with the relevant accreditation can do. This page explains more:

<https://righttoremain.org.uk/toolkit/legal-support/>. It can be difficult to find legal representation due to a longstanding freeze in rates for legal aid and the length of time that asylum cases now take. The government is now consulting on increasing legal aid fees for immigration and asylum cases. Local charities working on migration might be able to help find a suitable lawyer or you can try searching at www.gov.uk: <https://find-legal-advice.justice.gov.uk/> or the Law Society: <https://solicitors.lawsociety.org.uk/>.

If a positive decision on an asylum claim is received by someone in Home Office accommodation, they will have 56 days from receiving the decision letter to find alternative accommodation. This period of 56 days is an extension from the previous 28 days and is being trialled by the Home Office until June 2025. It is essential to follow the details in the decision letter and apply for an eVISA without delay; eVISAs have replaced biometric residence permits and unlock access to support and services. There is helpful information at <https://righttoremain.org.uk/how-to-support-someone-with-the-transition-to-evisas/>; you need to be careful to offer legal support and not legal advice in this context. The decision letter will be followed by an asylum support discontinuation letter (ASDL) which will give the exact date for when asylum support will end. There will then be a notice to quit letter from the accommodation provider, giving seven days’ notice to leave the accommodation.

There are acute pressures on housing and clergy will need to manage expectations about what churches can practically do. Again, strong links with local charities support organisations can help. There is more advice at https://england.shelter.org.uk/housing_advice/homelessness/housing_for_refugees and <https://www.citizensadvice.org.uk/immigration/asylum-and-refugees/after-you-get-refugee-status/>.

Churches can and do play a vital role in providing wider, practical support to refugees as they build a new life. They provide help to access benefits; to find work; to help children

and young people to access education; and to learn English. They also provide essentials like clothing, baby items and food and, just as importantly, they offer the friendship, sense of belonging and social networks that all people need to thrive.

Coming alongside asylum seekers can be emotionally and spiritually draining. Clergy and support workers should consider their own needs too and take the time to nurture and care for themselves. You can find resources to help you do that at <https://www.churchofengland.org/resources/clergy-resources/national-clergy-hr/supporting-clergy-health-and-wellbeing>.

We thank and hold in prayer all the people and organisations – inside and outside the Church – helping asylum seekers and refugees to find safety and to rebuild their lives.

Further information

Every effort has been made to provide correct information at the time of publication, but asylum law, policy and implementation is in a period of change and uncertainty. The latest official information can be checked at <https://www.gov.uk/claim-asylum>. There is a wealth of valuable information at the links included below, but for which the Church of England is not responsible unless marked with an asterisk.*

Legal and process advice

<https://www.gov.uk/browse/visas-immigration/asylum> Government information on seeking protection or asylum

<https://righttoremain.org.uk/toolkit/> Resources to help navigate the UK immigration and asylum system

<https://www.refugeecouncil.org.uk/information/guides/> Guidance on supporting those seeking asylum

<https://freemovement.org.uk/> Analysis, guidance and training on immigration and asylum law

Faith-related support, advice and further reading

* The Presence and Engagement team within the Faith and Public Life Department of the Archbishops' Council hosts an email network for those with ministries to Iranian and Afghan people. Email: presenceandengagement@churchofengland.org for more information

* <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/additional-resources-worship> Church of England resources in other languages

<https://difference.rln.global/> The Difference Course helps groups to cross divides and navigate disagreement

<https://welcomechurches.org/> A network of churches providing welcome for asylum seekers and refugees

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<https://focusonrefugees.org/faith-resources/> Resources from Churches Together in Britain and Ireland

<https://thesocialjusticenetwork.org/working-with-refugees/> Projects and partnerships to support refugees and asylum seekers

<https://www.cbcew.org.uk/love-the-stranger/> The Catholic Church's response to refugees and migrants

<https://jpit.uk/issues/asylum-and-migration> Asylum and migration advice from the Joint Public Issues Team of the Baptist Union of Great Britain, the Methodist Church and the United Reformed Church

<https://www.christiansinparliament.org.uk/wp-content/uploads/2019/01/what-does-the-bible-say-about-migration-final.pdf> An analysis of what the Bible says about migration

<https://www.biblesociety.org.uk/explore-the-bible/bible-in-transmission/the-bible-in-transmission-spring-2015/> Bible Society Magazine with Christian perspectives on some of the moral and theological issues underpinning migration