

Challenges Regarding Immigration in the United States

by Fr. Michael McAndrew, CSSR

In United States history, immigrants have been welcomed and celebrated. They have also been feared, enslaved and used to perform work that few citizens will do. Immigration plays an important role in education, culture, science, art and religious belief. For the great majority of people in the world, emigration and immigration are options to consider. Yet, for many people, the option of emigration is forced by circumstances beyond their control. In *Evangelii Gaudium*, the Joy of the Gospel (EG), Pope Francis observed, “masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape.” (no. 53) Also, “it is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the ‘exploited’ but the outcast, the ‘leftovers’”. (EG. 53)

Remembering one’s ancestry and history is a characteristic shared by all healthy cultures. It is celebrated in healthy cultures. Forgetting or losing this memory is lamentable for the children and grandchildren of immigrants, for people learn about themselves by remembering the sacrifices, struggles, successes, hopes, and sometimes even the mistakes of their ancestors. In Scripture, the Jewish people remember their heritage as children of a “wandering Aramean” (Dt. 26:5) going to Egypt and returning to the Promised Land. They recall slavery in Egypt and the exile in Babylonia. They remember the promises of God to his people, and the difficulties of fulfilling them.

In the United States, we celebrate the hopes of immigrants who pass the Statue of Liberty, as Emma Lazarus’s 1883 poem proclaims, “Give me your tired, your poor, your huddled masses yearning to breathe free”.¹ That is why the Declaration of Independence affirms that “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights.”² Similarly, the Fourteenth Amendment of the Constitution guarantees the citizenship of “all persons born or naturalized in the United States.”³ We honor those responsible for education, health, justice, protection and the well-being of the nation. While we remember the shame of slavery and the struggles for civil rights and the rights of workers, we give thanks for the historical and cultural heritage we share with so many men and women who have built this nation.

The anti-immigrant narrative of recent years is not unprecedented. It was evident in the politics of the Know-Nothing Party in the 1840’s and ‘50’s, in the internment camps of

¹ Emma Lazarus, “*The New Colossus*,” 1883

² United States Declaration of Independence

³ 14th Amendment of the Constitution of the United States

Japanese-Americans during World War II, and in the never-ending struggles for civil and human rights. Rather than address social ills of society, poverty, gang violence, addictions and a struggling economy --- people of means and power blame the poor for the hard times. They accuse migrants of crimes, human and drug trafficking, terrorism, and being threats to the nation. While there have always been injustices both in policy and enforcement of immigration, there are few or no checks and balances in American politics today to prevent the cruel, illegal and immoral actions toward immigrants taken by politicians and security officials.

Today, in the United States migrants, refugees, immigrants, permanent residents, and naturalized citizens are terrified by the recent actions of the government. A broken system of immigration has been militarized, flagrantly ignoring the human rights of migrants and refugees. Children are being separated from parents, and people having committed no crimes are being detained, incarcerated, deported, and even sent to nations where they do not belong. Security forces of the United States, armed and wearing masks, have entered neighborhoods, places of business, schools and places of worship to intimidate, threaten and terrorize the population. People are denied human and constitutional rights simply on account of ethnicity, language and color of skin. There is a decline in immigrant participation in religious services and the attendance of their children in schools is down. On account of concerns about ICE enforcement, many people fear going to work, avoid common gathering spots for people of color, and recede deeper into the shadows of society.

Speaking up for migrants in the United States

While some priests and bishops have spoken up for migrants, the Church in the United States has not spoken boldly enough. As the conditions of immigrants deteriorated in 2025, the Catholic voice for migrants became a little bolder. It began with a letter of Pope Francis to the Bishops of the United States in February. He wrote, “I have followed closely the major crisis that is taking place in the United States with the initiation of a program of mass deportations.”⁴ Political and religious leaders took note as he called the treatment of immigrants a “major crisis.” While some considered the letter to be inappropriately political, he addressed immigration and treatment of immigrants from the perspective of morality and human dignity. He continued, “The act of deporting people who in many cases have left their own land for reasons of extreme poverty, insecurity, exploitation, persecution or serious deterioration of the environment, damages the dignity of many men and women, and of entire families, and places them in a state of particular vulnerability and defenselessness.”⁵

Catholics engaged in immigration services and social justice ministries were encouraged by the Pope’s letter. Several Catholic politicians, who were unhappy with the letter, reacted

⁴ Francis, “Letter to the bishops of the United States of America,” n. 4

⁵ Francis, “Letter to the bishops of the United States of America,” n. 4

defensively and aggressively. Pope Francis responded to the politicians directly as his health declined. The reality of immigration being a “major crisis” was becoming impossible to ignore when Pope Francis died. For much of the world, there was concern about whether the new Pope would follow Francis’ lead and passion for migrants and refugees. In the United States, leadership in the Church on immigration was uncertain, but beginning to address the injustices that were dividing families and communities.

After the election of Pope Leo XIV, a citizen of both the United States and Peru, the attention of the Church to the challenges of modern migration became more urgent. The United States government not only attacked immigrants at home, it defunded and separated itself from international relief services. Inconsistent policies regarding international peace and lack of commitment to environmental crises increased the pressures of forced migration everywhere. As the summer progressed and aggressive ICE enforcement ramped up in major cities including Chicago (the city of Pope Leo XIV), leaders of the Church in the United States and in Rome needed to clarify the Church’s attention to matters of immigration. While many bishops, dioceses, pastors and immigrant service providers were becoming more vocal in challenging the brutal treatment of migrants, there were some clergy and bishops defending, denying and ignoring the moral failures of the United States government treatment of immigrants.

Then on October 1, a reporter asked Pope Leo XIV a question about being pro-life. He responded, “Someone who says ‘I’m against abortion but says I am in favor of the death penalty’ is not really pro-life.” And “Someone who says I’m against abortion but I’m in agreement with the inhumane treatment of immigrants in the United States, I don’t know if that’s pro-life.”⁶ This statement changed the dynamic of Catholic leaders speaking about immigration. Calling the treatment of immigrants “inhumane” encouraged and moved bishops in the United States to become more vocal in addressing immigrant dignity and rights.

Then on November 12, during the annual Plenary Assembly in Baltimore, Maryland, the United States Conference of Catholic Bishops wrote a “Special Message” on immigration.

“We are disturbed when we see among our people a climate of fear and anxiety around questions of profiling and immigration enforcement. We are saddened by the state of contemporary debate and the vilification of immigrants. We are concerned about the conditions in detention centers and the lack of access to pastoral care. We lament that some immigrants in the United States have arbitrarily lost their legal status. We are troubled by threats against the sanctity of houses of worship and the special nature of hospitals and schools. We are grieved when we meet parents who fear being detained when taking their children to school and when we try to console family members who have already been separated from their loved ones. To our

⁶ Pope Leo XIV, in an interview on Oct. 1, 2025

immigrant brothers and sisters, we stand with you in your suffering, since, when one member suffers, all suffer (*cf.* 1 Cor. 12:26). You are not alone!”⁷

In 2025, the Church has spoken up for migrants more directly than before. The challenge for the Church today is to live up to these declarations.

Accompaniment, walking with migrants

When I began working in Hispanic ministry, Fr. Enrique Lopez, CSsR, said, “I hope you are not one of those who thinks that once you learn Spanish, you know all that you need to know to work with Latinos. You need to know the customs, the faith, and the struggles of my people. If you will not walk with my people, don’t bother to learn Spanish.” As the years pass, I am grateful every day for his guidance. The revised National Pastoral Plan for Hispanic/Latino Ministry, “Missionary Disciples Going Forth with Joy”,⁸ places significant emphasis on the importance of accompaniment in serving the Hispanic/Latino community. Speaking up for migrants must be informed by accompaniment not only in the struggles, but also in hope and faith. Learning how to walk with immigrants is not easy, but it is necessary.

In his first message for the World Day of Migrants and Refugees, Pope Leo XIV maintains that “in a world darkened by wars and injustices, even where everything seems lost, migrants and refugees stand as messengers of hope.”⁹ Who are the migrants whom Pope Leo XIV describes as “missionaries of hope”? To discover this, I share here three stories of “missionaries of hope”:

One day I asked a teen aged boy, “What motivated you to leave your country of origin?” He responded, “After they killed my father and my brother, I knew I had to leave.” His mother and grandparents sent him to the border, hoping he would survive. With no money and only the realization that it was not safe to stay in his home, he began his journey. He arrived at the home of his uncle in the United States several weeks later. On his first Sunday in the United States, he went to Mass to give thanks to God for his safe passage.

A woman told of her journey as a refugee from Guatemala. After three weeks of danger, hunger, sequestration and abuse she arrived in the United States to be reunited with her husband. She speaks of her journey as simply the cost of migration. Her husband said, “I ask God every day to forgive me for not being able to protect her on the way.” Today, she and her husband assist young couples preparing for marriage in their parish. Their story is about being faithful in “good times and in bad.”

⁷ USCCB, A “Special Message” on Immigration from Plenary Assembly in Baltimore, Nov. 12, 2025

⁸ USCCB, “*Missionary Disciples Going Forth with Joy, National Pastoral Plan for Hispanic/Latino Ministry*”, 2023

⁹ Leo XIV, “Message for World Day of Migrants and Refugees,” 2025

Five young men joined a caravan of migrants at the southern border of Mexico. They were from four different nations. By the time they arrived at a shelter near the United States border, they were a “band of brothers”. After Mass at the shelter, several women who had been with them called them their guardian angels as they protected the women and their children along the journey.

I believe, then, that the “missionaries of hope” are the legions of migrants who “stand as messengers of hope” when “all seems lost,” as the Pope affirms. The challenge for the Church is to stand by them in their diverse circumstances. Father “Lupe,” a priest from Michoacán, says about the people who leave their towns: “It is desperation, not a lack of hope, that forces people to enter the world of forced migration. (...) It is hope that drives a person to cross deserts, rivers, and oceans to seek a better life in another country.”

If migrants are indeed “missionaries of hope”, then as a Church we must become missionaries in the struggle. Entering the struggle for human rights and dignity is not about politics. When all of the Popes from Benedict XV (1915) to Pope Leo XIV have spoken on migration, they present the moral and social theology of the Church. As Pope Francis said, “The cause of migrants that is at stake; is not just about them, but about all of us.”¹⁰

Study the teachings of recent Popes on migration

While migration has been a part of human civilization since the beginning of time, serious Church consideration of the challenges of forced migration began with Pope Benedict XV during World War I. He initiated the first World Day of Migrants and Refugees in 1915. The messages and other documents of the popes since that time consistently call for peace and compassion. They consider not only the crises that cause mass migrations, but also the evolving perception of migration and the situation that migrants and refugees face in the places where they settle.

Pope St. John Paul II, in his message for World Migration Day 1996, expressed concern about the growing international tendency to blame migrants themselves for the challenges of immigration today. “There is less and less talk of the situation of ‘emigrants’ in their countries of origin, and more and more of ‘immigrants’, with respect to the problems they create in the countries where they settle.”¹¹ In light of this, he said, “When an understanding of the problem is conditioned by prejudice and xenophobic attitudes, the Church must not fail to speak up for brotherhood and to accompany it with acts testifying to the primacy of charity.”¹² He proclaimed, “In the Church no one is a stranger, and the Church is not foreign to anyone, anywhere.”¹³

¹⁰ Francis, “World Day of Migrants and Refugees 2019”

¹¹ St. John Paul II. “Message of World Migration Day 1996”, n. 1

¹² John Paul II, “Message of World Migration Day 1996”, n. 5

¹³ John Paul II, “Message of World Migration Day 1996”, n. 5

In the encyclical, *Caritas in Veritate*, In Charity and Truth, Pope Benedict XVI stated that international migration “requires bold, forward-looking policies of international cooperation if it is to be handled effectively.”¹⁴ Understanding that no singular nation or institution can address migration problems independently, he goes on to assert that “every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.”¹⁵ For international collaboration to take place, the human rights of every person must be recognized.

On his first trip outside of Rome in 2013, Pope Francis went to the island of Lampedusa, Italy, the site of multitudes of migrants dying on shipwrecks while crossing the Mediterranean Sea. It was only two months into his pontificate. He tossed a wreath into the sea as a prayer for migrants, most of whom were Muslim. He celebrated Mass outdoors on an altar built from the wreckage of a migrant boat. His response was personal and emotional. He said, “In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn’t affect me; it doesn’t concern me; it’s none of my business!”¹⁶

From that moment in Lampedusa, Pope Francis has consistently spoken up in defense of migrants. He was the son of immigrants who left Italy with hopes for a better life in Argentina than in their homeland. As people continue to suffer from wars, poverty, ethnic and religious persecution, he has consistently called attention to human exploitation and climate related migration. Seeing the migrants, hearing their stories, and knowing their tragedies affected him, concerned him and became part of his business.

In his first message for World Day of Migrants and Refugees, Pope Francis wrote, “While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world’s goods, and by the protection and the advancement of the dignity and centrality of each human being.”¹⁷ For this reason, Catholic social teaching requires historical, scriptural, scientific and compassionate reflection. This is in contrast to political action, which frequently responds to emotions such as fear, anger, prejudice, and resentment, instead of listening, dialogue, and discernment.

Pope Francis continued: “Every human being is a child of God! He or she bears the image of Christ! We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. They are an occasion that Providence gives us to help build a more just society, a more perfect democracy, a more united country, a more fraternal

¹⁴ Benedict XVI, “*Caritas in Veritate*”, 62

¹⁵ Benedict XVI, “*Caritas in Veritate*”, 62

¹⁶ Francis, “Homily for July 8, 2013”

¹⁷ Francis, “Message for World Day of Migrants and Refugees 2014”

world and a more open and evangelical Christian community.”¹⁸ Understanding migration must go beyond consideration of global crises and the impact of the movement of people between ‘sending’ and ‘receiving’ nations. More important than information, statistics and politics, migrants need partners who accompany them in the struggle.

When people recognize migrants as family, neighbor, coworker, friend and believer, it becomes possible to address the challenges of migration in society. Instead of focusing on the problems created in the countries where migrants and refugees seek to settle, we must call attention to the migrants themselves, whether they have chosen to emigrate or have been forced to emigrate by situations beyond their control.

Pastoral care for migrants

Pastoral care for migrants is more than social work, legal assistance, providing shelter and health care. Pope Francis called attention to providing spiritual and sacramental care for the poor, “I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God, and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care.” (EG, 200).

When the United States government began placing immigrants and their loved ones in prisons and detention centers, bishops, clergy and laity sought to offer Mass and offer pastoral care for incarcerated migrants. What they attempted to do is routinely accepted in jails and prisons across the nation; however, we are not living in ordinary times given the actions of ICE and the Department of Homeland Security. It was certainly positive that the U.S. bishops included “lack of access to pastoral care” in their “Special Message” on immigration.

However, access to pastoral care, especially to reception of the sacraments needs the attention of the entire Church. Privileged and preferential care for the migrant must extend beyond celebration of Masses in detention centers, at a border, or in front of government offices. The “discrimination” that Pope Francis speaks of transcends crisis ministry. The lack of spiritual care for migrants is present within the ordinary ministry of the Church. Mobile populations encounter obstacles in obtaining the sacraments of baptism, confirmation, and first communion for their children in many communities. Too many parishes lack flexibility in their rules for receiving sacramental grace. Migrants live in the moment and have only limited control over their future.

¹⁸ Francis, “Message for World Day of Migrants and Refugees 2014”

In his message for the World Day of Migrants and Refugees 2019, Pope Francis said, “Our response to the challenges posed by contemporary migration can be summed up in four verbs: *welcome, protect, promote and integrate*. Yet these verbs do not apply only to migrants and refugees. They describe the Church’s mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated.”¹⁹ Calling for action on the part of people of faith, he continued, “it is not only the cause of migrants that is at stake; it is not just about them, but about all of us, and about the present and future of the human family. Migrants, especially those who are most vulnerable, help us to read the ‘signs of the times’.”²⁰ The immigration crisis in the United States is not limited to migrants entering recently or times when there have been surges of people seeking asylum. Every immigrant and child of immigrant parents in this country is threatened, especially the poor. The challenge to welcome, protect, promote and integrate the migrant is a mandate for every person, every diocese and every parish in the Church.

For two summers, I celebrated Mass in migrant camps during the cherry harvest in the state of Oregon. After one Mass, I asked what else I could do for the migrants when I returned the following year for the harvest. A woman told me, “We don’t need you to be our social worker or our lawyer; we need you to be our priest.” Many told me stories about the difficulty of their children being denied the sacraments of Eucharist and Confirmation. Many parishes don’t take into account the mobility and temporary presence of migrant workers when preparing young people for the sacraments. Many workers had children between the ages of 12 and 20 who were being denied access to the sacraments.

The following year, I organized a team of seminarians and lay volunteers to offer a four-week sacramental mission during the cherry harvest. We prepared children and young adults for Eucharist and Confirmation. Our time was limited to the duration of the cherry harvest. Regarding the limited time, the bishop of that diocese said, “You only have the time that God gives you, you prepare them and I will confirm them.”

People on the margins of society and the Church have the right to receive the grace of the sacraments and it is the responsibility of the Church to provide access to them. Leaders involved in church ministry need to not only address the crisis of immigration today, but examine ordinary practices, often mandated by dioceses that fail to provide access to the grace of the sacraments to people whose lives are insecure and living in a state of forced mobility. The only requirement for receiving the grace of a sacrament is faith, not the ability to explain articles of faith. I include a favorite story from our cherry harvest mission, a story of spontaneity and timeliness of ministry.

¹⁹ Francis, “World Day of Migrants and Refugees 2019”

²⁰ Francis, “World Day of Migrants and Refugees 2019”

Juanita

“Juanita came to me on the second-to-last day of our confirmation program, asking, “Padre, what do I need to do to receive the Body and Blood of Christ?” It was not the typical way a person might ask for first Communion. I told her that our program was almost over and we could not take new people. She began to cry, so I asked her to sit down and tell me her story. Juanita explained that her family had arrived the night before, and she had found out about our program from her cousins who were in the class. She had lived in ten different towns in eight years, having entered first Communion classes three times, but never completing them before she moved. I asked her questions about the faith, and it became clear she was well informed. I asked her, “How is it that you know so much about the Church?” Juanita replied, “Father, we go to Mass on Sundays. We are Catholic. We are just migrants.” There was no doubt she would continue to grow in her practice of the Catholic faith. I welcomed Juanita to the class, and four days later, she received her first Communion and Confirmation”.²¹

The challenges that the Church faces in migration ministry are not only about responding to the crises of the moment, but to “welcome, protect, promote and integrate” the migrant and refugee into our Church. Migration ministry is not a peripheral ministry that can be separated from the everyday life of the Church. Migration ministry is an essential part of all ministry and the ordinary ministry of the Church must take responsibility for it.

Love for God is love for all people

In his first blessing, “*Urbi et Orbi*”, Pope Leo XIV began, “Peace be with you all!”²² By adding the word “all” to the words that Jesus said to the Apostles after the Resurrection, he recognized the apostolic mission as pontiff included all people, not just Catholics. He prayed for “a peace that comes from God, the God who loves us all, unconditionally.”²³ Our common mission is to live in peace that comes from faith, but it is not our peace alone.

On the feast of St. Francis of Assisi, Pope Leo XIV signed the Apostolic Exhortation, *Dilexi Te*, (DT) on Love for the Poor. In it he began: “I share the desire of my predecessor that all Christians come to appreciate the close connection between Christ’s love and his summons to care for the poor.” (DT, 3) “Love for the Lord, then, is one with love for the poor.” (DT, 5) He called for attention to the cry of the poor in Scripture, the witness of saints, the documents of Councils of the Church and the teaching of his predecessors in the papacy. He included context from sources outside the Catholic Church: “A 1984 document of the European Community stated that ‘poor people are individuals, families, and groups of people whose resources (material, cultural, and social) are so scarce that they do not have

²¹ Fr. Michael McAndrew, “*Walk with My People*”, (Liguori Publications, 2014), pp 77-78

²² Leo XIV, “*Urbi et Orbi*,” May 8, 2025

²³ Leo XIV, “*Urbi et Orbi*,” May 8, 2025

access to the minimum acceptable living conditions in the member state in which they live” (DT, 13).

Pope Francis famously said, “I want a poor Church for the poor. They have much to teach us. Besides sharing in the *sensus fidei*, in their own suffering they know the suffering Christ. It is necessary that we all allow ourselves to be evangelized by them.” (EG, 198) In *Dilexi Te*, Pope Leo calls attention to the poverty of Jesus. He was the “Messiah of and for the poor.” (DT, 19) Jesus was not of the middle class, but born in a stable, presented in the Temple with the offering of the poor, a laborer, an itinerant preacher. His message was, “Blessed are you poor, for yours is the kingdom of God” (*Lk* 6:20). Pope Leo XIV continues, “I often wonder, even though the teaching of Sacred Scripture is so clear about the poor, why many people continue to think that they can safely disregard the poor.” (DT, 23)

Care for the caregiver

The difficult part of migration ministry is not only in providing services for migrants. More difficult than offering food, shelter, legal services, medical attention, social services and pastoral care, is the task of walking with migrants as they are denied asylum, separated from children or parents, injured, incarcerated, deported or deceased on account of seeking refuge. In 2022, Fr. Leo Moctezuma, CSsR and I visited each diocese of Mexico that touches the United States border. We were preparing for a Redemptorist initiative in migration ministry. We spoke with workers and volunteers serving migrants in thirty-eight shelters on the border and in the interior of Mexico. During interviews with workers and volunteers, the question that generated the most emotional response was: “Who cares for the caregivers?” or “Who serves the servers?” With tears in their eyes, many asked, “Someone wants to help us?”

When speaking with people who work in migrant centers and shelters, we recognized the stress they themselves experience. On account of administrative changes along the United States/Mexico border over the past ten years, there has been a proliferation of shelters and the stays of people within the shelters have increased as migrants await the resolution of their asylum claims. Those who support them sometimes accompany them for weeks, rather than just a day or two. They feel the desperation and hope of the migrants as they await decisions. At one of the border shelters, we were told that twelve people drowned in the span of three days. At another shelter, many migrants died in a fire. Everyone knows migrants who have been denied asylum, separated from their children, deported, and risking their lives seeking an alternative entry after their visas were refused.

Obviously, the care-givers include legal and medical service providers, teachers and first responders, but they also include the cooks, housekeepers, janitors, and many volunteers. These are people experiencing continuous traumatic stress. Feelings of guilt and loss can lead to depression, anger and other difficulties. Upon returning home to their families, they

often lack spiritual and emotional care support. Help for the care-giver can only be provided when their vulnerability is acknowledged.

Conclusion:

“To our immigrant brothers and sisters: we stand with you in your suffering, since, when one member suffers, all suffer (cf. 1 Cor. 12:26). You are not alone!”²⁴ the bishops of the United States recently affirmed. Today we need to involve the entire Church in this commitment of the bishops. We must be aware that it is no longer enough to assume pastoral care for our migrant brothers and sisters by beginning with a response to the immediate crisis and extending it for as long as necessary. This would be the pastoral approach advocated by Pope Francis when he said that the Church needs the “smell of the sheep” (EG, 24). In the same vein, Leo XIV reminds us that migrants are not only recipients of the Church’s commitment, but are themselves “missionaries of hope.” The work and ministry of the Church on behalf of migrants must culminate in the authentic integration of migrants into society. That is, when they become part of the community.

In this time of so much division and so much bad news about immigration, we must embrace the struggle and be assured that we are not alone. We must begin and end with trust in the Lord who tells us, “Peace be with you.” (John 20:19)

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²⁴ USCCB, A “Special Message” on Immigration from Plenary Assembly in Baltimore, Nov. 12, 2025