



ST PAUL MIGRANT, "APOSTLE OF MIGRANTS AND REFUGEES IN AUSTRALIA"  
MIGRANT AND REFUGEE WEEK 24TH - 30TH AUGUST 2009



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The migration phenomenon has grown to take on the dimension of the entire world being the common denominator of almost 200 million people.

MIGRANT AND REFUGEE WEEK 24TH - 30TH AUGUST 2009

## 95TH WORLD DAY OF MIGRANTS AND REFUGEES

### ST PAUL MIGRANT, "APOSTLE OF MIGRANTS AND REFUGEES IN AUSTRALIA"

The Catholic Church in Australia is the one most impacted by the phenomenon of migration.

"How do we welcome all of this diversity in our midst so to grow even stronger as one and avoid the risk of becoming fragmented and each going its way?"

# message

## OF HIS HOLINESS BENEDICT XVI

FOR THE 95TH WORLD DAY OF MIGRANTS & REFUGEES (2009)



Dear Brothers and Sisters,

This year the theme of the Message for the World Day of Migrants and Refugees is: “St Paul migrant, ‘Apostle of the peoples’”. It is inspired by its felicitous coincidence with the Jubilee Year I established in the Apostle’s honour on the occasion of the 2,000th anniversary of his birth. Indeed, the preaching and mediation between the different cultures and the Gospel which Paul, “a migrant by vocation” carried out, are also an important reference point for those who find themselves involved in the migratory movement today.

Born into a family of Jewish immigrants in Tarsus, Cilicia, Saul was educated in the Hebrew and Hellenistic cultures and languages, making the most of the Roman cultural context. After his encounter with Christ on the road to Damascus (cf. Gal 1:13-16), although he did not deny his own “traditions” and felt both esteem and gratitude to Judaism and the Law (cf. Rm 9:1-5; 10:1; 2 Cor 11:22; Gal 1:13-14; Phil 3:3-6), he devoted himself without hesitation or second thoughts to his new mission, with courage and enthusiasm and docile to the Lord’s command: “I will send you far away to the Gentiles” (Acts 22:21). His life changed radically (cf. Phil 3:7-11): Jesus became for him his *raison d’être* and the motive that inspired his apostolic dedication to the service of the Gospel. He changed from being a persecutor of Christians to being an Apostle of Christ.

Guided by the Holy Spirit, he spared no effort to see that the Gospel which is “the power of God for salvation to every one who has faith, to the Jew first and also to the Greek” (Rm 1:16) was proclaimed to all, making no distinction of nationality or culture. On his apostolic journeys, in spite of meeting with constant opposition, he first proclaimed the Gospel

in the synagogues, giving prior attention to his compatriots in the diaspora (cf. Acts 18:4-6). If they rejected him he would address the Gentiles, making himself - an authentic “missionary to migrants” - as a migrant and an ambassador of Jesus Christ “at large” in order to invite every person to become a “new creation” in the Son of God (2 Cor 5:17).

The proclamation of the kerygma caused him to cross the seas of the Near East and to travel the roads of Europe until he reached Rome. He set out from Antioch, where he proclaimed the Gospel to people who did not belong to Judaism and where the disciples of Jesus were called “Christians” for the first time (cf. Acts 11:20, 26). His life and his preaching were wholly directed to making Jesus known and loved by all, for all persons are called to become a single people in him.

This is the mission of the Church and of every baptized person in our time too, even in the era of globalization; a mission that with attentive pastoral solicitude is also directed to the variegated universe of migrants - students far from home, immigrants, refugees, displaced people, evacuees - including for example, the victims of modern forms of slavery, and of human trafficking. Today too the message of salvation must be presented with the same approach as that of the Apostle to the Gentiles, taking into account the different social and cultural situations and special difficulties of each one as a consequence of his or her condition as a migrant or itinerant person. I express the wish that every Christian community may feel the same apostolic zeal as St Paul who, although he was proclaiming to all the saving love of the Father (Rm 8:15-16; Gal 4:6) to “win more” (1 Cor 9:22) for Christ, made himself weak “to the weak... all things to all men so that [he] might by all means save some” (1 Cor 9:22). May his example also be an incentive for us to show solidarity to these brothers and sisters of ours and to promote, in every part of the world and by every means, peaceful coexistence among different races, cultures and religions.

Yet what was the secret of the Apostle to the Gentiles? The missionary zeal and passion of the wrestler that distinguished him stemmed from the fact that since “Christ [had] made him his own”, (Phil 3:12), he remained so closely united to him that he felt he shared in his same life, through sharing in “his sufferings” (Phil 3:10; cf. also Rm 8:17; 2 Cor 4:8-12; Col 1:24). This is the source of the apostolic

ardour of St Paul who recounts: "He who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles" (Gal 1:15-16; cf. also Rm 15:15-16). He felt "crucified with" Christ, so that he could say: "It is no longer I who live, but Christ who lives in me" (Gal 2:20), and no difficulty hindered him from persevering in his courageous evangelizing action in cosmopolitan cities such as Rome and Corinth, which were populated at that time by a mosaic of races and cultures.

In reading the Acts of the Apostles and the Letters that Paul addressed to various recipients, we perceive a model of a Church that was not exclusive but on the contrary open to all, formed by believers without distinction of culture or race: every baptized person is, in fact, a living member of the one Body of Christ. In this perspective, fraternal solidarity expressed in daily gestures of sharing, joint participation and joyful concern for others, acquires a unique prominence. However, it is impossible to achieve this dimension of brotherly mutual acceptance, St Paul always teaches, without the readiness to listen to and welcome the Word preached and practised (cf. 1 Thes 1:6), a Word that urges all to be imitators of Christ (cf. Eph 5:1-2), to be imitators of the Apostle (cf. 1 Cor 11:1). And therefore, the more closely the community is united to Christ, the more it cares for its neighbour, eschewing judgment, scorn and scandal, and opening itself to reciprocal acceptance (cf. Rm 14:1-3; 15:7). Conformed to Christ, believers feel they are "brothers" in him, sons of the same Father (Rm 8:14-16; Gal 3:26; 4:6). This treasure of brotherhood makes them "practise hospitality" (Rm 12:13), which is the firstborn daughter of agape (cf. 1 Tm 3:2; 5:10; Ti 1:8; Phlm 17).

In this manner the Lord's promise: comes true: "then I will welcome you, and I will be a father to you, and you shall be my sons and daughters" (2 Cor 6:17-18). If we are aware of this, how can we fail to take charge of all those, particularly refugees and displaced people, who are in conditions of difficulty or hardship? How can we fail to meet the needs of those who are de facto the weakest and most defenceless, marked by precariousness and insecurity, marginalized and often excluded by society? We should give our priority attention to them because, paraphrasing a well known Pauline text, "God chose what is foolish in the world to shame the wise, God chose what is

weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God" (1 Cor 1:27).

Dear brothers and sisters, may the World Day for Migrants and Refugees, which will be celebrated on 18 January 2009, be for all an incentive to live brotherly love to the full without making any kind of distinction and without discrimination, in the conviction that any one who needs us and whom we can help is our neighbour (cf. Deus Caritas Est, n. 15). May the teaching and example of St Paul, a great and humble Apostle and a migrant, an evangelizer of peoples and cultures, spur us to understand that the exercise of charity is the culmination and synthesis of the whole of Christian life.

The commandment of love - as we well know - is nourished when disciples of Christ, united, share in the banquet of the Eucharist which is, par excellence, the sacrament of brotherhood and love. And just as Jesus at the Last Supper combined the new commandment of fraternal love with the gift of the Eucharist, so his "friends", following in the footsteps of Christ who made himself a "servant" of humanity, and sustained by his Grace cannot but dedicate themselves to mutual service, taking charge of one another, complying with St Paul's recommendation: "bear one another's burdens, and so fulfil the law of Christ" (Gal 6:2). Only in this way does love increase among believers and for all people (cf. 1 Thes 3:12).

Dear brothers and sisters, let us not tire of proclaiming and witnessing to this "Good News" with enthusiasm, without fear and sparing no energy! The entire Gospel message is condensed in love, and authentic disciples of Christ are recognized by the mutual love they bear one another and by their acceptance of all.

May the Apostle Paul and especially Mary, the Mother of acceptance and love, obtain this gift for us. As I invoke the divine protection upon all those who are dedicated to helping migrants, and more generally, in the vast world of migration, I assure each one of my constant remembrance in prayer and, with affection, I impart my apostolic Blessing to all.

From Castel Gandolfo, 24 August 2008

**BENEDICTUS PP. XVI**

# message

## OF BISHOP JOSEPH GRECH

### FOR THE AUSTRALIA DAY OF MIGRANTS & REFUGEES (2009)

7th July 2009



Diocese of Sandhurst  
Chancery Office



Dear Friends,

Greetings. Once again we are preparing to celebrate Migrant and Refugee Week (24th – 30th August 2009). A parish kit has again been prepared so that all of us can find the necessary help during this week to reflect, pray and give thanks for the multicultural diversity and richness which is so much part of the Catholic Church in our country.

This year, on the celebration of the 2000th anniversary of the birth of St Paul, which concluded on 29th June, the feast of Ss Peter and Paul, Pope Benedict's message for Migrant and Refugee Week reflects on St Paul Migrant, Apostle of the Peoples. The Pope notes that St Paul was born into a family of Jewish immigrants in Tarsus, Cilicia, that he was educated in the Hebrew and Hellenistic and Roman cultures and languages. After his encounter with Christ on the road to Damascus, although he did not deny his own traditions, and felt both esteem and gratitude to Judaism and the Law, he devoted himself without hesitation or second thought to his new mission, with courage and enthusiasm. Jesus became for him his *raison d'être* and the motive that inspired his apostolic dedication to the service of the Gospel. He changed from being a persecutor of Christians to being an Apostle of Christ.

Guided by the Holy Spirit, he spared no effort to see that the Gospel was proclaimed to all, making no distinction of nationality or culture. On his apostolic journeys, in spite of meeting with constant opposition, he first proclaimed the Gospel in the synagogues, giving prior attention to his compatriots. If they rejected him he would address the Gentiles, making himself an authentic "missionary to migrants" - as a migrant and an ambassador of Jesus Christ. Paul was truly a migrant and an apostle for all people.

This year, Migrant and Refugee Week will also help us to prepare for an important Conference on the Pastoral Care of Migrants and Refugees which will be held in Sydney on October 28th and 29th, with an extra day for Migrant Chaplains on October 27th. Information about this conference has already been sent to Bishops, Leaders of Religious Congregations, Catholic Schools Commissions, Migrant Chaplains and Catholic Immigration Offices. In late July, a call will be made for Conference registrations, with a closing date of Monday September 14th.

Attendees at the Conference will have the opportunity to contribute to the final preparation of a plan for the National Pastoral Care of Migrants and Refugees in a culturally diverse society and Church in Australia. The theme of the Conference is "Enlarge the site of your tent", based on a quotation from the Prophet Isaiah "Enlarge the site of your tent, and let the curtains of your habitations be stretched out; do not hold back ..." Is 54, 2 (NRSV).

I take this opportunity, on behalf of the Bishops of Australia to thank all volunteers, members of parishes and associations, priests, religious and men and women who minister so wonderfully and courageously to migrants, refugees and people on the move in our country. I also thank in a special way all migrants and refugee brothers and sisters who share their faith, experience and life with us.

May all of us, though many become more and more "one in Christ Jesus" (Gal 3:4)

Most Reverend Joseph Grech  
Delegate for Migrants and Refugees  
Bishops Commission for Pastoral Life

## TO UNDERSTANDING THE PRESENT RESOURCE KIT TO CELEBRATE MIGRANT AND REFUGEE WEEK 2009

**Dear Bishops, Parish Priests, Catechists, Liturgists, Principals and Teachers and all who have some role of leadership in the Catholic Church in Australia,**

### **Do we need a Kit to help celebrating Migrant and Refugee Week?**

The Catholic Church in Australia is the one most impacted by the phenomenon of migration. It is a fact that our Catholic dioceses, parishes, schools, and organizations are becoming increasingly diverse. Some may feel all excited about this – which is an inevitable reality – some may struggle with all this diversity. From a pastoral point of view, one cannot avoid but ask the question: “how do we welcome all of this diversity in our midst so to grow even stronger as one and avoid the risk of becoming fragmented and each going its way?”

This kit is designed to help reflect as a Community and to find way to be on the look for newly arrived migrants in our parish communities and make sure they will feel welcome and simply at home. There is no doubt that catholic immigrants (at least) will experience the Church’s welcome at the level of the Parish. Catholic immigrants try to go for help and support first to their parish priest. In Australia, we are truly blessed, because of the presence of many priests, religious brothers and sisters, pastoral associates and helpers who themselves come from various countries and culture enabling them to respond effectively to an otherwise little understood culture. The following points might help to reflect in community, groups and organizations.

### **Why is migration so much on the top of the political agenda?**

The migration phenomenon has grown to take on the dimension of the entire world being the common denominator of almost 200 million people in fact the UN data published by the International Organization for Migration<sup>1</sup> tells us that the migrant population accounts for 185-192 million, thus marking a sensible rise from the 175 million reported by the same organization in the year 2000. This means that one of the 35 people of the total world population is a migrant of this in the 56, 3 percent works or lives in developing countries whereas only the 43, 7 percent live or work in the so-called developed countries. 86 million are actively involved in the economies of such countries for which 49 percent are women. These represent more and more the first source of income for their families particularly in African and Asian countries to the numbers above we need to add a further 30-40 million of so-called irregulars and a further 600,000-800,000 deaths while migrating from one place to another statistics show that international migrants move preferably towards USA (1, 4 million every year), Europe (800,000) and Oceania (90,000), for a total of 56 million in Europe, 52 million in Asia, 41 million in North America, 17 million in Africa, 8 million in Latin America and 6 million Oceania.

It is important that we will be able to reflect also on the data available about the so called irregular migration which it is said interests at least the 15% of the total migrant population. This type of migration is feeding a criminal parallel market of the so called human trafficking and smuggling.

Recent statistics speak about almost 26 million of internally displaced persons because of wars and conflicts; to these we add at least 25 million displaced because of natural disasters.<sup>2</sup>

Today’s migration flows changes according to the mutation of the demands of the global market and of work availability the contribution of migrants in the economic growth of Europe, USA and Australia throughout the years show how indispensable migrants are. We need also to say that migration is not only necessary for the good functioning of the labour market and the economy but it is also necessary for an organic change of the population this is true particularly in Australia, the USA and some countries of the European Union. Thus one can say that the immigration phenomenon contributes to defining a new demographic profile for those countries involved, notwithstanding migration is a phenomenon of world dimension many governments are enforcing laws that are aimed at restricting immigration. The very fact that an always growing number of countries is affected by the migratory phenomenon calls for a multilateral approach from the part of all affected countries

<sup>1</sup> INTERNATIONAL ORGANIZATION FOR MIGRATION, World Migration 2008. Managing Labour Mobility in the Evolving Global Economy, IOM, Geneva 2008, OCDE/SOPEMI, Perspectives des migrations internationales, SOPEMI, Paris 2008

<sup>2</sup> INTERNAL DISPLACEMENT MONITORING CENTRE – NORWEGIAN REFUGEE COUNCIL, Internal Displacement, Global Overview of Trends and Development in 2007, Geneva, April 2008

it serves to note that the convention for the rights of all migrant workers and their families stipulated in 2003 has been ratified only by 35 countries; mostly from countries of origins or transit of migrants. Pope Benedict XVI has called the attention of the world on this international convention “The International Convention for the protection of the rights of all migrant workers and members of their families, which was enforced on July 1st, 2003, intends to defend men and women migrant workers and the members of their respective families. This means that the value of the family is recognized, also in the sphere of emigration, which is now a structural phenomenon of our societies. The Church encourages the ratification of the international legal instruments that aim to defend the rights of migrants, refugees and their families and, through its various Institutions and Associations, offers its advocacy that is becoming more and more necessary. To this end, it has opened Centres where migrants are listened to, Houses where they are welcomed, Offices for services offered to persons and families, with other initiatives set up to respond to the growing needs in this field.”<sup>3</sup>

### **Why is migration so much a priority for the pastoral care of the Catholic Church?**

The Church is continuously redefining and implementing the pastoral care for migrants and refugees. The most recent instructions “Erga migrantes caritas Christi” published by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People on May 1, 2004 is an example of this pastoral care. Erga migrantes have mandated to all local churches to study and implement pastoral programs for the care of migrants and refugees. In Australia we have been working for a few years on a document entitled “Graced by Migration”. This study presents a national vision of the migratory phenomenon touching upon religious and socio-cultural aspects, without forgetting to call for a renewed ethical vision of the migratory phenomenon through the highlands of specific strategies to document emphasizes the necessity for local churches to implement programs of welcoming and hospitality whereby migrants may feel that their experience often are painful and dramatic one, speak to the hearts of the disciples of Christ in Australia. Graced by migration aims at implementing a pastoral care able to create the Christian behaviour of welcome where that person is the main focus of attention, therefore reminding everyone that the migrant is a person that longs for concrete actions to make him/her welcomed, valued and able above all as a person a child of the God that we all call Father.<sup>4</sup>

### **The Catholic Church in Australia**

The Catholic Church in Australia has benefited in many ways by migration “in Australia we have come to experience through migration that geographical barriers between people can disappear, and those who were geographically, culturally, politically, religiously far apart from each other can now come to live together and to know each other better this helps gradually to erode prejudice and historical rivalries built over many centuries. The Catholic Church in Australia recognizes how migrants have benefited the Catholic community amongst these are – increased membership, active practice, symbols, practices and devotions, a sense of openness, inclusiveness of many people and cultures.<sup>5</sup> Without understating the difficulties and dangers of migration the Catholic Church continues to play an important part in the migration program in Australia through the provision of pastoral care and through sponsorship and resettlement programs.

Our Bishops in Australia have also, in numerous occasions, as they did in very recent times, raised their voices in favour of refugees: The Australian Catholic Bishops plead the cause of refugees and asylum seekers again (we did so in 2002 and 2004) because the Gospel compels us to do so. We remain hopeful that hearts and minds of Australia’s people will increasingly support the more humane treatment of refugees and asylum seekers which the Federal Government began in 2008 The nation’s response should be just, compassionate and consistent with our obligations under International Law and the 1951 United Nations Convention on Refugees and other Conventions to which Australia is a signatory.<sup>6</sup>

For contact details, please refer to page 22

<sup>3</sup> BENEDICT XVI MESSAGE FOR THE WORLD DAY OF MIGRANT AND REFUGEE 2007 in, [www.vatican.va](http://www.vatican.va), Benedict XVI, Messages, World Day of Migrant and Refugee 2007

<sup>4</sup> ENCC, 96; Romans VIII:XVII

<sup>5</sup> AUSTRALIAN CATHOLIC BISHOPS CONFERENCE, Statement on the Pastoral Care of Migrants and Refugees, Canberra 2000, No. 23, 24)

<sup>6</sup> AUSTRALIAN CATHOLIC BISHOPS CONFERENCE, Statement, May 2008

## FOR PARISH PRIESTS, ETHNIC CHAPLAINS, LITURGISTS, PRAYER LEADERS, TEACHERS AND LITURGY COORDINATORS

### BIRTHPLACE OF CATHOLICS IN AUSTRALIA, BY DIOCESE

Diocece	Australia	New Zealand	United Kingdom	Ireland (Incl. Northern Ireland)	South Africa	North America	Italy	Malta	Netherlands	Germany	Austria	Croatia and other Former Yugoslavia	Poland	Hungary	Other Eastern Europe, Russian Federation & Baltic States	Other Europe NEI	Viet Nam	Philippines	Indonesia
Sydney	372 951	7 674	10 561	6 928	1 556	2 912	29 815	5 325	1 105	2 855	1 147	8 445	5 360	1 681	5 288	10 161	11 608	16 170	4 638
Armidale	41 162	154	328	91	17	100	143	46	116	112	22	47	36	20	50	78	6	187	3
Bathurst	61 204	264	562	166	39	81	339	92	170	230	63	111	141	64	158	113	30	288	9
Broken Bay	162 169	2 842	6 747	2 281	1 260	1 612	4 673	811	1 029	1 192	460	1 325	1 125	518	1 179	1 568	286	3 410	648
Lismore	96 089	859	2 057	447	122	307	815	223	558	463	180	108	166	128	298	359	37	790	50
Maitland-Newcastle	135 266	863	2 443	660	161	406	1 464	362	593	1 072	353	543	785	165	685	483	80	1 324	63
Parramatta	216 313	3 331	5 697	2 385	1 212	878	5 907	7 123	1 096	1 753	595	3 630	2 677	736	2 483	1 709	970	19 729	952
Wagga Wagga	56 834	267	482	117	36	91	1 828	68	227	183	61	78	91	47	167	149	20	327	6
Wilcannia-Forbes	30 802	135	173	56	14	22	337	78	76	81	37	72	26	39	83	20	9	131	10
Wollongong	138 030	1 330	4 927	1 219	367	505	5 071	1 665	905	1 233	518	1 827	1 238	415	1 196	2 718	384	3 756	195
Canberra & Goulburn	133 072	976	2 804	777	200	706	2 760	508	732	1 150	509	1 962	1 069	335	913	1 198	634	1 733	167
Melbourne	727 568	8 253	21 293	8 243	2 486	3 613	70 328	18 254	5 838	6 713	2 361	15 646	11 430	3 042	9 690	7 401	12 532	19 522	3 510
Ballarat	88 341	496	1 037	326	52	164	1 542	223	957	380	97	384	175	128	350	134	55	463	9
Sandhurst	79 908	404	859	262	42	123	2 560	154	586	426	157	311	178	100	361	240	21	555	15
Sale	79 499	753	2 537	770	317	243	2 872	887	1 700	747	220	808	747	242	783	470	78	1 405	83
Brisbane	506 925	18 289	18 362	5 101	3 000	3 237	7 970	1 555	3 635	4 346	1 226	3 013	3 475	1 560	3 311	4 357	3 060	11 031	1 141
Cairns	46 473	756	956	269	84	208	1 936	169	217	395	169	204	138	99	212	439	29	1 047	80
Rockhampton	87 335	1 120	1 186	345	195	247	547	477	395	335	98	100	122	78	182	278	51	1 284	41
Toowoomba	57 600	390	558	175	93	89	452	28	206	176	19	88	62	43	78	95	22	410	20
Townsville	63 881	849	889	247	91	241	1 554	76	210	290	89	54	100	54	146	360	26	921	16
Adelaide	197 372	1 401	11 854	2 482	591	829	20 183	1 375	2 357	2 981	898	2 619	4 893	924	3 172	1 723	2 693	4 007	311
Port Pirie	22 705	105	889	103	29	27	576	52	263	223	67	332	115	74	174	146	30	277	12
Perth	249 338	5 788	22 980	6 815	3 546	1 926	17 549	669	2 454	2 467	734	4 067	4 292	625	2 210	4 469	2 458	4 460	2 301
Broome	7 656	66	86	23	17	26	29	3	27	24	-	9	6	-	-	26	-	45	3
Bunbury	43 026	814	2 492	529	254	194	1 473	44	410	463	102	98	308	42	199	257	53	589	43
Geraldton	19 198	443	648	217	73	62	225	18	95	83	28	107	50	15	42	181	48	419	16
Hobart	76 105	512	1 805	384	104	254	907	83	515	469	213	282	606	129	378	270	37	742	50
Darwin	32 709	488	709	244	81	293	385	34	138	187	87	47	73	32	114	382	145	1 550	121
<b>Total</b>	<b>3 829 531</b>	<b>59 622</b>	<b>125 921</b>	<b>41 662</b>	<b>16 039</b>	<b>19 396</b>	<b>184 240</b>	<b>40 402</b>	<b>26 610</b>	<b>31 029</b>	<b>10 510</b>	<b>46 317</b>	<b>39 484</b>	<b>11 335</b>	<b>33 902</b>	<b>39 784</b>	<b>35 402</b>	<b>96 572</b>	<b>14 513</b>

Source: Australian Bureau of Statistics - 2006 Census of Population and Housing.

Table supplied by Australian Catholic Bishops Conference, Pastoral Projects Office.

This is the ideal week to make an extra effort to acknowledge and celebrate the diversity of cultural and liturgical expressions within our community. In many of our Archdioceses and Dioceses provisions are made for ethnic communities to have regular Sunday celebration of the Eucharist and other sacramental celebrations and devotions. This week we have a special opportunity for multicultural services and special celebrations to promote a multicultural understanding in the unity of one celebration. The hope is that by interacting with other people we come to celebrate the gift of ecclesial fraternity and our identity as Catholics, for Christ has called us into one Church "from every tribes and tongues and people and nations" (Rev 5:9), so that we may all be one in Christ Jesus. (Gal 3:27-28).

**The main focus is to try and create a spirituality of appreciation and communion that has its source of unity in Christ.**

According to Paul's letter to the Galatians, those who are one with Christ also become one with one another. (Gal 3:27-28).

This unity in Christ is celebrated within the ecclesial fraternity and it overcomes ideological or racial barriers and divisions and proclaims to all peoples and all cultures the need to strive for the truth in the perspective of correctly facing differences by dialogue and mutual acceptance. (EMCC, 34).

**Following are some practical guidelines to help preparing multicultural liturgies, prayer services and group reflections.**

Each prayer service focuses on a specific theme taken from the Letters of St. Paul. The theme for each day is deduced from the message of the Holy Father. Each day suggests a reading from one of St. Paul's Letters, a brief comment, and three questions to help create an opportunity for group discussion and reflection and a

Malaysia	South-East Asia NEI	India	Sri Lanka	Chinese Asia, incl. China, Hong Kong and Taiwan	Korea, Republic of (South)	Egypt	Lebanon	Iraq	Middle East NEI & North Africa	Mauritius	Chile	Central America & Sth America NEI	Other	ID/At Sea/NEC/NS	Total	Percent born in Australia	Percent born in English speaking countries	Percent born in non-English speaking countries	Percent born ID/At Sea/NEC/NS	Total percentage
1 798	3 069	3 191	1 380	7 317	4 955	2 367	13 243	6 093	3 390	2 039	4 986	12 902	6 167	15 619	594 696	62.7	5.0	29.7	2.6	100
23	44	29	13	17	19	12	29	6	28	3	23	40	78	1 210	44 292	92.9	1.6	2.8	2.7	100
36	33	52	7	41	12	6	50	-	13	3	43	75	79	1 847	66 421	92.1	1.7	3.4	2.8	100
654	651	874	427	2 693	1 795	378	915	54	340	267	503	2 157	1 673	4 769	213 285	76.0	6.9	14.8	2.2	100
61	48	92	15	67	27	53	25	3	102	33	51	229	327	2 987	108 176	88.8	3.5	4.9	2.8	100
141	84	119	46	121	107	62	41	6	186	64	96	273	482	4 212	153 811	87.9	2.9	6.4	2.7	100
695	788	3 248	1 883	1 866	1 653	803	8 614	894	2 124	1 147	1 361	3 202	3 221	8 657	319 332	67.7	4.2	25.3	2.7	100
38	18	66	13	9	32	3	19	13	29	13	11	84	147	1 663	63 237	89.9	1.6	5.9	2.6	100
3	3	19	12	6	6	-	7	-	5	6	3	18	73	1 063	33 425	92.2	1.2	3.5	3.2	100
142	250	641	194	216	64	248	624	51	272	579	1 244	1 416	956	5 020	179 416	76.9	4.7	15.6	2.8	100
359	356	355	294	336	231	70	143	36	150	107	512	742	791	3 550	160 237	83.0	3.4	11.3	2.2	100
3 688	4 821	13 391	8 675	4 240	1 342	3 050	4 133	4 705	4 932	5 930	4 065	8 078	5 443	28 909	1 063 125	68.4	4.1	24.7	2.7	100
68	54	146	41	34	51	13	12	22	42	26	15	100	219	2 852	99 008	89.2	2.1	5.8	2.9	100
31	33	61	86	34	3	30	24	3	17	21	9	91	126	2 379	90 210	88.6	1.9	6.9	2.6	100
123	349	1 222	1 010	72	9	101	60	60	190	1 084	388	572	470	2 759	103 630	76.7	4.5	16.2	2.7	100
1 513	1 590	1 978	1 172	1 946	1 536	504	471	176	1 247	746	799	4 883	8 414	14 164	645 733	78.5	7.4	11.9	2.2	100
52	138	71	62	71	39	6	9	-	52	75	7	177	1 086	1 446	57 171	81.3	4.0	12.2	2.5	100
72	54	69	31	34	22	6	15	9	9	34	31	330	449	2 277	97 858	89.2	3.2	5.3	2.3	100
81	48	31	9	27	37	20	18	3	161	9	13	146	282	1 360	62 849	91.6	2.1	4.1	2.2	100
98	54	49	22	29	24	10	-	5	41	18	23	194	636	1 664	72 961	87.6	3.2	7.0	2.3	100
699	570	1 124	301	448	379	265	521	52	813	68	415	1 281	1 082	7 363	278 046	71.0	6.2	20.2	2.6	100
14	15	45	9	6	6	7	-	-	13	9	15	56	83	723	27 200	83.5	4.2	9.6	2.7	100
3 709	6 971	7 083	925	916	348	480	178	43	1 391	1 728	746	2 550	4 061	9 006	379 283	65.7	10.8	21.1	2.4	100
6	6	7	3	-	4	3	5	-	-	6	-	10	19	191	8 306	92.2	2.6	2.9	2.3	100
82	143	192	19	36	11	20	15	-	40	36	14	97	226	1 308	53 629	80.2	8.0	9.3	2.4	100
28	74	99	17	12	-	-	8	-	3	6	10	49	122	622	23 018	83.4	6.3	7.6	2.7	100
120	50	74	26	71	62	37	12	-	312	16	70	245	353	2 472	87 765	86.7	3.5	7.0	2.8	100
153	762	173	75	45	15	13	6	-	165	17	42	104	491	885	40 765	80.2	4.5	13.1	2.2	100
14 487	21 076	34 501	16 767	20 710	12 789	8 567	29 197	12 234	16 067	14 090	15 495	40 101	37 556	130 977	5 126 885	74.7	5.1	17.6	2.6	100

concluding prayer. The reflection and the prayer for each day have been prepared by various ethnic Chaplains representing the many Chaplains ministering to migrants and refugees in various Archdioceses and Dioceses in Australia. These readings and reflections may be used, for example, during weekdays Mass in Parishes and Schools. Appropriate celebrations of the Word may also be a way to utilize this material.

Teachers and liturgical coordinators in schools may find the material helpful to organize special celebrations, prayer meetings or reflections.

### There are many practical ways to celebrate and to utilize this material:

Invite people to bring the Flag of their own Country.

Invite people from different ethnic background to proclaim the reading and the prayers.

Try including and highlighting the cultural symbols of migrants, particularly religious cultural symbols.

Invite migrants to bring to Church images of the popular devotions of the Country where they come from.

Try using music and hymns that are meaningful to the migrants in your own community.

We also offer some ideas and suggestions that could be used during Mass for Migrants and Refugees. In most Dioceses in Australia this is celebrated on the last Sunday of August which this year falls on the 30th of August 2009, the 22nd Sunday in Ordinary Time.

We also offer some sample intercessions that could be translated in different languages with a special attention to the various ethnic groups in each Parish. If this is not possible, we offer samples of the response (Lord, hear our prayer) in different languages.

# monday

## 1 CORINTHIANS 15: 1 – 17

**The Resurrection:** This text emphasizes the connection between receiving and transmitting. Paul draws attention to what makes us One Body and that is not the “oneness” of culture and blood, but the “oneness” of the Kerygma, the proclamation for all believers and for all who will proclaim the Resurrection of Christ.

### A Reading from the First Letter of St. Paul to the Corinthians (15: 1 – 17)

*Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you--unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them--though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe. Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ--whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then, Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins.*

**The Word of the Lord**

**Thanks be to God**

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*Contribution by:*

*Fr Jarko Pasok, Ukrainian Migrant Chaplain in the Archdiocese of Brisbane.*

### **What is the role of immigrants and cultural diversity in Australia in the ministry of evangelization?**

Saint Paul is transmitting faithfully Christ and the faith that he has received. He does not preach himself, but he preaches Jesus Christ. We need to check ourselves, how faithful we are to the message of Jesus, how faithful we are to the Gospel and especially in this society, whether we are not giving up too many things of faith or important truths of faith. Especially whether we are not losing sensitivity to sin, thinking that if the others can do it, I can do it too; if the others are doing it, then it is not a sin. How faithful are we to Christ? How faithfully do we live our Catholic life?

### **Guidelines for common reflection and group discussion**

1. What have I received, after arriving/immigrating to Australia?
2. What did I have to give up, after arriving/immigrating to Australia? (traditions, common practices of my place or country)
3. How do I help other immigrants today? How do I offer to them hope of Christ?

### **Let us pray:**

O Lord, grant us Your grace that we might be Your useful workers and that we might transmit Your hope to our newly arrived brothers and sisters.

### **We pray in Ukrainian**

Господи, даруй нам милість, щоб ми були Твоїми корисними співпрацівниками і могли передати надію, що маємо від Тебе, нашим новоприбулим братам і сестрам.



# tuesday

## GALATIANS 6: 9 -14

**“The Cross:** this text emphasizes St. Paul’s urge to share the good news of the Gospel without any discrimination whatsoever. This could be said to be the specific form of apostolic charity the supreme norm of the Christian life. Paul reminds the Galatians that the deepest gift emanating from apostolic charity is a share in the Cross of Christ. The Cross of Christ has established a new order of creation reaching out to all cultures and traditions.

**A Reading from the Letter of St. Paul to the Galatians.**

So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor un-circumcision is anything; but a new creation is everything! So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor un-circumcision is anything; but a new creation is everything!The Word of the Lord

**The Word of the Lord**

**Thanks be to God**

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*Contribution by:*

*Fr. Domenico Ceresoli, CS, Parish Priest, Migrant Chaplain to the Italian Community and Episcopal Vicar For Migrants and Refugees in the Archdiocese of Sydney*

**When people migrate, they carry with them not only their capacity to work and produce, but also their personal characteristics, traits, social conventions, traditions, rituals, religion etc.**

People are characterised by the culture in which they are born and brought up, through their family and the social groups around them, through the education they receive and the various types of influence they get from their milieu. A human being's personality, especially at the initial stages of life, is structured by hi/her own culture. Based on this profound bond with their own roots people acquire a sense of their nationality too, and culture takes on a national configuration, providing people with a national identity (cf. Pontifical Message, World Day of Peace 2001, Nos. 5-6). When people leave their motherland and cross the frontier of another country, they come in contact with another nation, other people who have grown up in a different environment, are used to different social conventions, even speak a different language. The contrast (the cross-cultural impact) could be disorienting, especially because the migrant/refugee would see himself/herself different from the majority. Thrown into a new environment, migrants become "more aware of whom they are, especially when they miss the persons and values that are important to them" (cfr. Pontifical Message, World Day for Migrants and Refugees 2005, No. 2). In this case, if they do not slowly open up to the life and culture of the host society, they could adopt an attitude of closure, leading to the formation of "ghettos" with their co-nationals and unfortunately, to their marginalization.

The proper relationship between migrants and host population is the path of genuine gradual "integration", with an open outlook that refuses to consider solely the differences between immigrants and the local people, but is rather open to the others in order to welcome their "valid aspects" and thus shape societies and cultures, making them more and more a reflection of the multi-faceted gifts of God to human beings. "Different cultural identities are thus to open up to a universal understanding, not abandoning their own positive elements but putting them at the service of the whole of humanity" (Erga Migrantes Caritas Christi, # 34). Suffering and hardships faced by migrants and refugees on their journey of integration are to be seen as their Cross that has to be life-giving like the Cross on Calvary became a life-giving tree through the suffering and death of Jesus. The Cross/Resurrection that brought new life and joy to believers.

#### **Guidelines for common reflection and group discussion**

1. The pastoral care of migrants/refugees entails the patience of the cross: in an intercultural context, how do we submit to a process of conversion by paying attention to others and eliminating every form of nationalism?
2. How do we show openness, respect for diversity, mutual trust, readiness to change, a constant quest for unity in diversity?"
3. How do we carry our daily Cross by listening to the others, the migrants, by welcoming them into our life?

#### **Let us pray:**

That the Church will become more like Jesus Christ in his journey through suffering to glory.

#### **We pray in Italian**

Preghiamo affinché la Chiesa divenga sempre più come Gesù Cristo nel suo cammino attraverso la sofferenza fino alla gloria.

# Wednesday

## ROMANS 8: 2 - 17

**The Spirit: when we cry “Abba! Father” it is the Spirit himself who speaks in us because, as children, we call God “Father”. For St. Paul, the Holy Spirit poured out in the hearts of the Disciples not only influences their actions, but he is also at the core of the Disciples’ true identity. What is the experience of immigrants and cultural diversity in Australia in contributing to the building of the Kingdom of God which is not based on a common language or the same blood but on the Spirit of Pentecost?**

**A Reading from the Letter of St. Paul to the Romans (8: 2 - 17)**

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law--indeed it cannot, 8 and those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you. So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh- for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. 15 For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ-- if, in fact, we suffer with him so that we may also be glorified with him.

**The Word of the Lord**

**Thanks be to God**

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*Contribution by:*

*Fr. Maurizio Pettena, CS, Assistant Director, Australian Catholic Migrant and Refugee Office, Canberra, ACT*

Vatican Council II speaks of the Holy Spirit of God that leads the course of actions and of times, always renewing the face of the earth (Gaudium et Spes, 26). The Church teaches how migration brings the many components of the human family closer to each other in such a way that they celebrate in every time that encounter amongst people that, thanks of the Holy Spirit in the Pentecost, became “ecclesial fraternity” and contribute to continually renewing the face of the earth and the creation of a new humanity (Erga Migrantes Caritas Christi, 12). This ecclesial fraternity emanates from the fact that the Spirit of God, poured into our hearts, enables us to cry out “Abba, Father”, thus making us one only family in Christ Jesus. (Ef 2: 11-22).

Of what kind of oneness is Paul talking about? The one that comes from the fact that all of us, notwithstanding the many diversities, we are all unified in the one cry “Abba – Father”. This cry of ecclesial fraternity which is in itself a gift of the Holy Spirit, does not nullify the differences, on the contrary, it brings them together within the common place of a communion among brothers and sisters who, all together, beyond and above the differences of origin, culture, tradition and consanguinity, are all capable to cry out “Abba-Father”. This common “Abba-Father” is the guarantor that the ministry of welcoming is an authentic gift of the Holy Spirit (Rom 12:7-8; 1Pet 4:10), and not merely an act of good will and social acceptance.

This is our starting fact: “it is the Spirit himself who speaks in us, because as children we call God Father” (Rom 8:2-15). This brings us to reflect on what it means to call God “our Father”, as we live side by side with people so different from one another. What are the implications for us as Christians, disciples of Him who said: “I was a stranger and you welcomed me”? (Mt 25). How is my faith affected when I pray “Our Father who art in heaven” next to brothers and sisters that come from countries and cultures others than mine or whose features, colour of the skin and accent are so different to what I am used to and feel comfortable with?

Our ecclesial community, in Australia, is growing as a much diversified one. To this community come people from the most diversified cultural traditions as well as religious and liturgical ones. An attentive reflection on the quality of welcoming that we put into action in our parish communities stimulates us all to build ecclesial communities that are in themselves exemplary models of welcoming and hospitality. In our multi - ethnic and diverse ecclesial context, this is what translates into practice the gift of the Holy Spirit that enables all, with one voice and one heart, “to call God our Father”.

#### Guidelines for common reflection and group discussion

1. Often times, our immigrants carry stories of hardship and suffering: Are we aware of the new brothers and sisters that have joined in our parish community? Do we have programs that enable them to share the story of their life and help the community to reach out to them and make them welcome.
2. Often times, our immigrants come from countries and communities where they had been very much involved in different ministries and have enormous gifts of leadership such as catechists and others: as parish, do we have a program to welcome and enable them to feel that they are an important part and have got much to offer?
3. Often times our immigrants come from countries with very lively Christian traditions or from where they were persecuted for their faith: how can we treasure their journey of faith and their experience of Church and make that a part of our own experience as well?

#### Let us pray:

Give the strength to your church that you have redeemed with your holy blood and promoted with the bloods of the martyrs, to overcome difficulties and oppositions and to successfully carry out its mission.

Lord, hear our prayer

#### We pray in Malayalam: Syro-malabaric

Prepared by Fr Francis Kolencherry, Administrator of St. Christopher's Cathedral, Canberra ACT

സമു. കർത്താവേ, നിരന്നാടു ഞങ്ങൾ പ്രാർത്ഥിക്കുന്നു.

ശുശ്രൂ. നിന്റെ ദിവ്യരക്തത്താൽ നീ വിമോചിപ്പിക്കുകയും രക്തസാക്ഷികളുടെ ചുട്ടുനിണത്താൽ പരിപോഷിപ്പിക്കുകയും ചെയ്ത സഭയ്ക്ക് പ്രയാസങ്ങളെയും എതിർപ്പുകളെയും നേരിടുന്നതിനും നിന്റെ ദിവ്യദൗത്യം വിജയപ്രദമായി തുടരുന്നതിനും ശക്തി നല്കണമെന്ന് ഞങ്ങൾ പ്രാർത്ഥിക്കുന്നു.



# thursday

## GALATIANS 3:28

**“The Body of Christ”. For St Paul the Church is the body of Christ this definition is rather original in fact we do not encounter it in any other author of the First century. What is the experience of immigrants within the Australian cultural diversity as builders of unity in the Church?**

**From the letter of St Paul to the Galatians 3:28**

All baptized in Christ, you have all clothed yourself in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus.

**The Word of the Lord**

**Thanks be to God**

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*Contribution by:*

*Fr. Delmar Silva Paez, CS Parish Priest, Chaplain to the Spanish Speaking Community and Episcopal Vicar for Migrants and Refugees in the Archdiocese of Melbourne.*



### **How is the Spanish speaking community in Australia challenged to grow as the One Body of Christ?**

To be one in Christ is the greatest challenge of the entire migrant Spanish speaking community in Australia. The reason is quite clear: all of us we speak Spanish and most of us profess to be Christians but we come from cultures that are quite different. From Argentina way up to Mexico there are many Spanish speaking countries in between and each one of them has proper peculiarities there are no doubt that we come together as one community around the altar and sharing the same Bread, we recognize in Christ the source of communion within our diversity. Our differences are blessings aimed at expressing the catholicity of the Church. This diversity is not a threat rather it is a great richness that has to be valued and celebrated, the experience of the Latin American immigrants in this country can well be said to have been an embrace of Ecclesial welcoming forced to migrate, running away from very difficult situations or in search for better living conditions for themselves and their families, Latin American immigrants in Australia have encountered the Church – Mother who embraces her sons and daughters with arms of love, help, and charity. This is why that we didn't lack the pastoral care to journey with immigrants through Episcopal vicars for migrants and ethnic chaplains so that we would not feel like sheep without shepherd. Indeed we immigrants must have this Ecclesial conscience that takes us to be builders of communion and active agents of evangelization more and more we come to the appreciation that Australia has been graced by migration. With immigrants, it is as though God himself migrates bringing the diversity of cultural expressions and religious devotions to the pastoral challenge in such a multicultural environment such as Australia which is precisely to be able to look for communion, to promote inter-culturalism, to build the unity of the Church. Confronted by these challenges the words of St Paul are indeed prophetic. In fact, as baptized we have clothed ourselves in Christ and only in Him there are no more citizens of different countries, but only citizens of the Kingdom builders of the civilization of love, promoters of a new humanity in this day we give grace to God the Father for the gift of diversity, with humbleness, we implore that He may help us to be one in His Son Jesus Christ always guided by the Holy Spirit who migrates with His people.

#### **Guidelines for common reflection and group discussion**

1. Have I felt welcomed by the Church in Australia as a migrant in this country?
2. What has been my contribution as migrant to the Church in Australia?
3. What does it mean to move onto from a mere understanding of multiculturalism to “multiculturalism in Christ” ?

#### **Let us pray:**

Father of goodness, we give you thanks for the universality of the Church and we ask you to help us to be able to welcome one another with that love that breaks boundaries and build your Kingdom. We pray in a very special way for those recently immigrated in this country and for international students, help us to become one only family for your glory. We pray to the Lord.

#### **We pray in Spanish**

Padre de bondad te damos gracias por la universalidad de la Iglesia y te pedimos nos ayudes a ser acogedores entre nosotros con el amor que rompe fronteras y construye tu Reino. De manera especial te pedimos por los recién llegados a este país y por los estudiantes internacionales. Que todos seamos una sola familia para gloria tuya. Te lo pedimos Señor.

## 1 CORINTHIANS 12:7

**Various Charismas:** to each is given the manifestation of the Spirit for the common good.

From the fact that we are one in Christ, Paul derives his teaching on the function of the gifts of each disciple. What is the experience of immigrants and cultural diversity in Australia in cooperating with one another for the edification of the community and do not, instead, becomes the cause of a rift?

**A Reading from the Letter of St. Paul to the Corinthians**

*Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. 7 To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.*

**The Word of the Lord**

**Thanks be to God**

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*Contribution by:*

*Monsignor Minh Tam Nguyen, Migrant Chaplain to the Vietnamese Community in Adelaide and South Australia*



We all know that immigrants and refugees come from different political, cultural and social situations. Most of them have been forced by critical circumstances. They have gone through wars or political oppressions... But hardship has its value. Faith has been tested. Migrants and refugees have become stronger in their faith through trials and tribulations. Their tested faith contributes to strengthening the faith of others who come into contact with them. Indeed they bring more life to the local Church.

They bring a variety of gifts to the local Church. For one thing, migrants and refugees show forth the universality of salvation and the catholicity of the Church, because they represent all nations and cultures of the world.

Migrants and refugees make us aware of different ways of expressing faith. There are a variety of faith experiences and a variety of paths leading to God. In this way our relationship with God is enriched and deepened.

The presence and experiences of migrants and refugees help us to be aware that relationships can not be based just on material, honour and status of the world. Rather, relationships grow better through the testing and purification by faith.

As creatures of habit, we tend to stay put in our thinking. But the experience of migrants and refugees help us to think outside the square. In that way, we become more compassionate and understanding of others.

We thank God for migrants and refugees. Through them we experience God's presence, his love and power for us.

#### **Guidelines for common reflection and group discussion**

1. Name one significant experience of faith that enlivens your life.
2. What are the possible ways in which you can contribute to fostering cooperation among people of different cultural backgrounds?
3. What can you do to help bring migrants and refugees from the margin to the heart of Church life?

#### **Prayer:**

The gifts given by the Spirit to migrants and refugees are meant for the common good. We pray that migrants and refugees may identify their gifts and use them for the benefits of all, especially their local Church. Lord, hear us.

#### **We pray in Vietnamese:**

Ân huệ của Thánh Thần ban cho người di dân tỵ nạn là để phục vụ công ích. Chúng ta hãy cầu nguyện cho người di dân tỵ nạn biết nhận ra các ân huệ Chúa ban và đem ra sử dụng để mưu cầu lợi ích cho mọi người, nhất là Giáo Hội địa phương. Chúng con cầu xin Chúa.



# saturday

## ACTS 11: 19 - 26

The proclamation of the Good News caused Paul to Cross the seas of the near East and to travel the roads of Europe until he reached Rome. We could say that his mission was wholly directed to make Christ known and loved by all. This is the mission of the Church that with attentive pastoral care is also directed to the variegated universe of migrants.

### A Reading from the Acts of the Apostles

*Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. 20 But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called "Christians."*

### The Word of the Lord

Thanks be to God

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*Contribution by:*

*Fr. Tomasz Bujakowski OFM Migrant Chaplain to the Polish Community in the Archdiocese of Perth (WA)*



In his message for World Day of Migrants, Pope Benedict XVI emphasizes that reading the Acts of the Apostles and the Letters of St. Paul “we perceive a model of a Church that is not exclusive but, on the contrary, is open to all, formed by believers of without distinction of culture and race...”. In what sense immigrants in Australia and cultural diversity can provide a unique example of fraternal solidarity expressed in daily gestures of sharing, joint participation and real concern for others.

A Church open to all, a Church without borders and national divisions, this is not just an implausible idea! This is not merely a vision of a perfect future; rather this is our everyday reality. In this respect Australia can witness to the whole Church how to realise the idea of Christian universalism. Perhaps no other country in the world can match this rich experience. Our communities and parishes are a mirror of multiculturalism and mutual acceptance. Therefore we ought to be grateful to God for enriching our parish communities with a constant inflow of new immigrants. Let us be open to the new, while maintaining and nourishing our own traditions.

#### **Guidelines for common reflection and group discussion**

1. What does it mean to be a part of missionary church today?
2. How can I discover and become open to what is new in the Church?
3. How to practically immerse oneself in the multicultural stream of Australian church?

#### **Let us pray:**

Let us pray for the church in Australian: that drawing on the new ideas of immigrants, she may become more firmly rooted and strengthened in the faith that we all profess.

#### **We pray in Polish**

Módlmy się za kościół w Australii, aby czerpiąc nowe idee od przybywających emigrantów, ugruntowywał się i wzmacniał w wyznawanej wierze.



# migrant & refugee sunday

PREPARED BY  
FR MAURIZIO PETTENA

READINGS: DEUT 4:1-2,6-8 JAMES 1:17-18, 21-22, 27 MK 7:1-8, 14-15, 21-23

## Homily Notes

The mystery of the Incarnation, the fact that the Word became Flesh, calls for a religion which translates itself in action for what is good and just. Jesus is radical about this understanding of religion. We see this quite well stressed in today's Gospel. Jesus is calling the attention of his listeners on the meaning of some prescription of the law. The prescriptions referring to cleanliness and to purity exemplified in the so called "netilat yadayim" - that is: the ritual washing of the hands - had transformed itself, through the passing of the times, from a symbolic gesture recalling the necessity to maintain a clean and pure heart, as prayed in the Psalms, to a pure legalistic, obsessive and empty fulfilling of a norm.

Jesus invites his listeners to distinguish between what is "the tradition of men" and what is "the commandment of God". This leads us into fully understanding the teaching about the "heart". "Heart", in biblical terms, points to whatever we, in modern terms, would call conscience or the fundamental option in life. It is in what we do to others, whether bad or good, that we manifest how our faith in Jesus is the fundamental option that informs all our life.

St. James, from whose letter we take today's second reading, does not leave us with doubts of interpretation: what is the existential interpretation of the real religion? How does real religion transform one's life? "Pure, unspoiled religion in the eyes of God is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world". (James 1:27)

Today, the Church in Australia celebrates Migrant and Refugee Sunday. This annual celebration intends to be for us as Christians an opportunity to reach out to all those who, because of many reasons, had to move from their homeland to Australia to find peace, protection, security and new possibilities for life. Worldwide, about two hundred million people today are migrants! Do we know the immigrants, the refugees, the international students in our Parish? Do we know their needs? Do we open our hearts to them in the exercise of a pure and unspoiled religion?

This year, the Pope's message focuses on St. Paul and his mission of bringing the Good News of Jesus far beyond any conventional borders. "This is the mission of the Church and of every baptized person in our time too, even in the era of globalization; a mission that with attentive pastoral solicitude is also directed to the variegated universe of migrants - students far from home, immigrants, refugees, displaced people, evacuees - including for example, the victims of modern forms of slavery, and of human trafficking. Today too the message of salvation must be presented with the same approach as that of the Apostle to the Gentiles, taking into account the different social and cultural situations and special difficulties of each one as a consequence of his or her condition as a migrant or itinerant person. I express the wish that every Christian community may feel the same apostolic zeal as St Paul who, although he was proclaiming to all the saving love of the Father (Rm 8:15-16; Gal 4:6) to "win more" (1 Cor 9:22) for Christ, made himself weak "to the weak... all things to all men so that [he] might by all means save some" (1 Cor 9:22). May his example also be an incentive for us to show solidarity to these brothers and sisters of ours and to promote, in every part of the world and by every means, peaceful coexistence among different races, cultures and religions. (Benedict XVI, Message, World Day of Migrants and Refugees 2009).

In his recent Encyclical, the Pope dwells on the various "poverties" a great number of people experience in today's society. One of the deepest forms of poverty, he says, a person can experience is isolation. If we look closely at other kinds of poverty, including material forms, we see that they are born from isolation, from not being loved or from difficulties in being able to love. Poverty is often produced by a rejection of God's love, by man's basic and tragic tendency to close in on himself, thinking himself to be self-sufficient or merely an insignificant and ephemeral fact, a "stranger" in a random universe. (CV, 53). Then the Pope turns his attention to migration: "Another aspect of integral human development that is worthy of attention is the phenomenon of migration. This is a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community". (CV,62). We need to ask ourselves whether we, in our parish community or school, contribute to enforce this form of poverty by keeping others in isolation because they are not like us, or they do things differently, or they pray in different way.

When we Christians in Australia reach out to migrants - students far from home, immigrants, refugees, displaced people, evacuees - including for example, the victims of modern forms of slavery, and of human trafficking, we set out to practice a pure and unspoiled religion, one who sees in all of them Christ and welcomes him (Mt 25:35) without fear, prejudices or interests; "They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance". (CV, 62)

# Suggested petitions

These petitions may be translated in various languages depending on ethnic composition of the parish or the school.

*For Pope Benedict, our Bishop and all those who minister in the Church, that they may be instruments of communion and favour effective pastoral plans to bring migrants and refugees from the many parts of the world into one only offering to the Lord.*

*Let us pray to the Lord*

*For the Church, sacrament of communion, may she be a welcoming home where people from many nations and languages gather together and where diversity is contemplated in the unity of the Holy Trinity.*

*Let us pray to the Lord*

*For migrants, refugees, international students and all itinerant people that they may never feel they are strangers within our parishes and communities.*

*Let us pray to the Lord*

*For our political leaders, legislators and all those entrusted with public offices that they will uphold the human dignity of migrants and refugees above any other interest and that they may cooperate to legislate with truth and compassion.*

*Let us pray to the Lord*

*For all those who look on Australia as a place where to find a home away from conflicts and injustices, for all those who seek to be reunited with their families in Australia that they may find in the concern of the Christian community true hope.*

*Let us pray to the Lord*

*For all those who minister to migrants, refugees, international students and itinerant people in Australia that they may find strength and courage in the words of the Lord who says: "I was a stranger and you welcomed me."*

*Let us pray to the Lord*

## Sample of responses in different languages

Before Mass begins, or preparing a prayer services, particularly in schools or in other groups, the Priest, the Liturgical Leader or the Teacher could find some time in practicing the pronunciation of the different responses with the assembly or the group or the school children. Other languages may be added according to ethnic presence in a parish, a school or a group.

Latin:	Exaudi nos, Domine
English:	Hear us, o Lord
Italian:	Ascoltaci, o Signore
Maltese:	Ismana nitolbuk, Mulej
Spanish:	O Señor, escucha nuestra oración
Portuguese:	O Senhor, escuta nossa oração
Indonesian:	Tuhan dengar doa kami
Pilipino (Tagalog):	Panginoon, dinggin mo kami
Vietnamese:	Xin Chua lang nghe loi cau nguyen cua chung con
Samoan:	Le Alli e faafofoga mai
Swaili:	Twa Kuomba utusikie
Malayalam (Syro-Malabaric):	സമ്യം കർത്താവേ, നിന്നോടു ഞങ്ങൾ പ്രാർത്ഥിക്കുന്നു.

# migration and the

In Chapter 5 of His new encyclical *Caritas in veritate*, the Pope focused on the epochal phenomenon of migration warning against the danger of isolation as a new form of poverty. The Pope also calls the attention on the fact that “No country can be expected to address today’s problems of migration by itself. We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants. The phenomenon, as everyone knows, is difficult to manage; but there is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labour, besides that which they make to their country of origin through the money they send home. Obviously, these labourers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.”

## Benedict XVI *Caritas in Veritate*

### CHAPTER FIVE

## THE COOPERATION OF THE HUMAN FAMILY

53. One of the deepest forms of poverty a person can experience is isolation. If we look closely at other kinds of poverty, including material forms, we see that they are born from isolation, from not being loved or from difficulties in being able to love. Poverty is often produced by a rejection of God’s love, by man’s basic and tragic tendency to close in on himself, thinking himself to be self-sufficient or merely an insignificant and ephemeral fact, a “stranger” in a random universe. Man is alienated when he is alone, when he is detached from reality, when he stops thinking and believing in a foundation. All of humanity is alienated when too much trust is placed in merely human projects, ideologies and false utopias. Today humanity appears much more interactive than in the past: this shared sense of being close to one another must be transformed into true communion. The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.

61. Greater solidarity at the international level is seen especially in the ongoing promotion — even in the midst of economic crisis — of greater access to education, which is at the same time an essential precondition for effective international cooperation. The term “education” refers not only to classroom teaching and vocational training — both of which are important factors in development — but to the complete formation of the person. In this regard, there is a problem that should be highlighted:

in order to educate, it is necessary to know the nature of the human person, to know who he or she is. The increasing prominence of a relativistic understanding of that nature presents serious problems for education, especially moral education, jeopardizing its universal extension. Yielding to this kind of relativism makes everyone poorer and has a negative impact on the effectiveness of aid to the most needy populations, who lack not only economic and technical means, but also educational methods and resources to assist people in realizing their full human potential.

*62. Another aspect of integral human development that is worthy of attention is the phenomenon of migration. This is a striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious problems it raises, and the dramatic challenges it poses to nations and the international community.* We can say that we are facing a social phenomenon of epoch-making proportions that requires bold, forward-looking policies of international cooperation if it is to be handled effectively. Such policies should set out from close collaboration between the migrants’ countries of origin and their countries of destination; it should be accompanied by adequate international norms able to coordinate different legislative systems with a view to safeguarding the needs and rights of individual migrants and their families, and at the same time, those of the host countries. No country can be expected to address today’s problems of migration by itself. We are all

# Catholic Church

witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants. The phenomenon, as everyone knows, is difficult to manage; but there is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labour, besides that which they make to their country of origin through the money they send home. Obviously, these labourers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.

63. No consideration of the problems associated with development could fail to highlight the direct link between poverty and unemployment. In many cases, poverty results from a violation of the dignity of human work, either because work opportunities are limited (through unemployment or underemployment), or “because a low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family”. For this reason, on 1 May 2000 on the occasion of the Jubilee of Workers, my venerable predecessor Pope John Paul II issued an appeal for “a global coalition in favour of ‘decent work’”, supporting the strategy of the International Labour Organization. In this way, he gave a strong moral impetus to this objective, seeing it as an aspiration of families in every country of the world. What is meant by the word “decent” in regard to work? It means work that expresses the essential dignity of every man and woman in the context of their particular society: work that is freely chosen, effectively associating workers, both men and women, with the development of their community; work that enables the worker to be respected and free from any form of discrimination; work that makes it possible for families to meet their needs and provide schooling for their children, without the children themselves being forced into labour; work that permits the workers to organize themselves freely, and to make their voices heard; work that leaves enough room for rediscovering one’s roots at a personal, familial and spiritual level; work that guarantees those who have retired a decent standard of living.

67. In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth. One also senses the urgent need to find innovative ways of implementing the principle of the responsibility to protect and of giving poorer nations an effective voice in shared decision-making. This seems necessary in order to arrive at a political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity. To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights. Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums. Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations. The integral development of peoples and international cooperation require the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.

**Perhaps at this point, with the little information we have, we could start off a little discussion group in our Parish or Community by asking simple questions such as those that follow: these may help us sound our pastoral level of awareness:**

- How has the demographic profile of our Parish changed in the last 10 years?
  - Is our Parish becoming increasingly multi-cultural?
  - Looking at our regular Sunday Mass: is our worshipping community made up of different ethnic groups? If yes: how many? Where do they come from? Are they effectively involved in our parish? Do they find in our parish a home where they can contribute with their gifts and new ideas?
  - In our parish, or Vicariate, or pastoral zone do we know anything about refugees? Why does one become a refugee? What are the facts? Have we ever engaged in dialogue with a refugee?
  - Are we aware of the pronouncements of the Catholic Bishops of Australia in favour of migrants and refugees?
  - Do we know anything about the theological and social teaching of the Catholic Church about migrants and refugees?
- 

**If you need any assistance or you have any suggestions or ideas about producing resources for the Pastoral Care of Migrants and Refugees in Australia, please, write to:**

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# Widen the space of your tent

Is 54:2

## Second National Conference on the Pastoral Care of Migrants and Refugees

27-29 October 2009

- Welcoming the stranger, a characteristic of the early Church, remains a permanent feature of the Church of God. It is practically marked by the vocation to be in exile, in Diaspora, dispersed amongst cultures and ethnic groups without ever identifying itself with any of these • **EMCC 22**
- Pastoral care of migrants means welcome, respect, protection, promotion and genuine love of every person in his or her religious and cultural expressions • **EMCC 28**
- The cultural situation today, global and dynamic as it is, calls for the incarnation of the faith in many cultures and thus represents an unprecedented challenge, a true kairos for the People of God • **EMCC 34**



AUSTRALIAN CATHOLIC BISHOPS CONFERENCE



AUSTRALIAN CATHOLIC  
MIGRANT & REFUGEE OFFICE

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