



99th WORLD DAY OF MIGRANTS & REFUGEES



Migrant & Refugee Week 19-25 August 2013



Acknowledgements

We would like to thank the following students Anastasia Kellner, Tiana Mordocco, Emilie Payne and Adriana Piccione from the Australian Catholic University, Sydney for designing the 99th world day of migrants and refugees resource kit. Each year, graphic design students from ACU volunteer their time and talent to come together to create an inspiring design and layout of this resource kit.

The front cover design is based on the theme migrations: pilgrimage of faith and hope. The design was inspired by people around the world who are helping migrants and refugees, the migrating birds are representative of people who are on a pilgrimage or journey. We aimed for the cover design to convey a sense of hope and faith in humanity.

Thank you to ACU for continuing to support this project and to ACU staff members Deb Emmett and Colleen Malone, for their expertise and efforts in developing this year's Migrant and Refugee Kit. Special thanks to Michael Cangkrama for sharing his story. Thanks also to all those who kindly provided translations for this years prayer for migrant and refugee week.



Our Lady of Lebanon Maronite Catholic Parish



New officers and zone coordinators of Filcos Fairfield



*Dear brothers and sisters
 who yourselves are migrants,
 may this World Day help you renew your trust
 and hope in the Lord who is always at our side*
Benedictus PP. XVI

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Good Friday 2012 at Salesian College Hall Chadstone



Indian Choir



END CHILD DETENTION AUSTRALIA

ACCORDING TO DIAC, IN APRIL 2013 THERE WERE 1632 CHILDREN IN DETENTION FACILITIES AROUND AUSTRALIA. THESE CHILDREN ARE DETAINED SIMPLY BECAUSE THEY WERE FORCED TO LEAVE THEIR HOME COUNTRIES AND DO NOT HAVE VISAS. BEING IN DETENTION HAS DEBILITATING AND TRAGIC EFFECTS ON CHILDREN.

END CHILD DETENTION AUSTRALIA IS ASKING THE AUSTRALIAN GOVERNMENT TO STOP DETAINING CHILDREN AND THEIR FAMILIES.

WE CAN DO BETTER!

PLEASE SUPPORT THIS CAMPAIGN TO END THIS DAMAGING PRACTICE.
FOR MORE INFORMATION ON HOW YOUR PARISH OR SCHOOL CAN GET INVOLVED PLEASE VISIT

WWW.ENDCHILDDETENTIONOZ.COM.AU



AUSTRALIAN CATHOLIC
MIGRANT & REFUGEE OFFICE



Bishop Joseph Grech Colloquium on Ethics and Migration "Migration and Poverty: Exploring ethical solutions"

22 August 2013
7pm-9pm

Central Hall Melbourne Campus
Australian Catholic University
24 Brunswick Street, Fitzroy



AUSTRALIAN CATHOLIC
MIGRANT & REFUGEE OFFICE



Dear brothers and sisters

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Benedictus PP. XVI

Message of His Holiness Pope Benedict XVI For the World Day of Migrants and Refugees 2013

Migrations: Pilgrimage of Faith and Hope

Dear Brothers and Sisters!

The Second Vatican Ecumenical Council, in the Pastoral Constitution *Gaudium et Spes*, recalled that “the Church goes forward together with humanity” (No. 40); therefore “the joys and the hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, grief and anguish of the followers of Christ as well. Indeed, nothing genuinely human fails to raise an echo in their hearts” (ibid., 1). The Servant of God Paul VI echoed these words when he called the Church an “expert in humanity” (*Populorum Progressio*, 13), as did Blessed John Paul II when he stated that the human person is “the primary route that the Church must travel in fulfilling her mission... the way traced out by Christ himself” (*Centesimus Annus*, 53). In the footsteps of my predecessors, I sought to emphasize in my Encyclical *Caritas in Veritate* that “the whole Church, in all her being and acting – when she proclaims, when she celebrates, when she performs works of charity – is engaged in promoting integral human development” (No. 11). I was thinking also of the millions of men and women who, for various reasons, have known the experience of migration. Migration is in fact “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” (ibid., 62), for “every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance” (ibid.).

For this reason, I have chosen to dedicate the 2013 World Day of Migrants and Refugees to the theme “Migrations: pilgrimage of faith and hope”, in conjunction with the celebrations marking the fiftieth anniversary of the opening of the Second Vatican Ecumenical Council and the

sixtieth anniversary of the promulgation of the Apostolic Constitution *Exsul Familia*, and at a time when the whole Church is celebrating the Year of Faith, taking up with enthusiasm the challenge of the new evangelization.

Faith and hope are inseparable in the hearts of many migrants, who deeply desire a better life and not infrequently try to leave behind the “hopelessness” of an unpromising future. During their journey many of them are sustained by the deep trust that God never abandons his children; this certainty makes the pain of their uprooting and separation more tolerable and even gives them the hope of eventually returning to their country of origin. Faith and hope are often among the possessions which emigrants carry with them, knowing that with them, “we can face our present: the present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey” (*Spe Salvi*, 1).

In the vast sector of migration, the Church shows her maternal concern in a variety of ways. On the one hand, she witnesses the immense poverty and suffering entailed in migration, leading often to painful and tragic situations. This inspires the creation of programmes aimed at meeting emergencies through the generous help of individuals and groups, volunteer associations and movements, parochial and diocesan organizations in cooperation with all people of good will. The Church also works to highlight the positive aspects, the potential and the resources which migrations offer. Along these lines, programmes and centres of welcome have been established to help and sustain the full integration of migrants, asylum seekers and refugees into a new social and cultural context, without neglecting the religious dimension, fundamental for every person’s life. Indeed, it is to this dimension that the Church, by virtue of the mission entrusted to her by

Christ, must devote special attention and care: this is her most important and specific task. For Christians coming from various parts of the world, attention to the religious dimension also entails ecumenical dialogue and the care of new communities, while for the Catholic faithful it involves, among other things, establishing new pastoral structures and showing esteem for the various rites, so as to foster full participation in the life of the local ecclesial community. Human promotion goes side by side with spiritual communion, which opens the way “to an authentic and renewed conversion to the Lord, the only Saviour of the world” (Porta Fidei, 6). The Church always offers a precious gift when she guides people to an encounter with Christ, which opens the way to a stable and trustworthy hope.

Where migrants and refugees are concerned, the Church and her various agencies ought to avoid offering charitable services alone; they are also called to promote real integration in a society where all are active members and responsible for one another’s welfare, generously offering a creative contribution and rightfully sharing in the same rights and duties. Emigrants bring with them a sense of trust and hope which has inspired and sustained their search for better opportunities in life. Yet they do not seek simply to improve their financial, social and political condition. It is true that the experience of migration often begins in fear, especially when persecutions and violence are its cause, and in the trauma of having to leave behind family and possessions which had in some way ensured survival. But suffering, great losses and at times a sense of disorientation before an uncertain future do not destroy the dream of being able to build, with hope and courage, a new life in a new country. Indeed, migrants trust that they will encounter acceptance, solidarity and help, that they will meet people who sympathize with the distress and tragedy experienced by others, recognize the values

and resources the latter have to offer, and are open to sharing humanly and materially with the needy and



disadvantaged. It is important to realize that “the reality of human solidarity, which is a benefit for us, also imposes a duty” (Caritas in Veritate, 43). Migrants and refugees can experience, along with difficulties, new, welcoming relationships which enable them to enrich their new countries with their professional skills, their social and cultural heritage and, not infrequently, their witness of faith, which can bring new energy and life to communities of ancient Christian tradition, and invite others to encounter Christ and to come to know the Church.

Certainly every state has the right to regulate migration and to enact policies dictated by the general requirements of the common good, albeit always in safeguarding respect for the dignity of each human person. The right of persons to migrate – as the Council’s Constitution *Gaudium et Spes*, No. 65, recalled – is numbered among the fundamental human rights, allowing persons to settle wherever they consider best for the realization of their abilities, aspirations and plans. In the current social and



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Benedictus PP. XVI

political context, however, even before the right to migrate, there is need to reaffirm the right not to emigrate, that is, to remain in one's homeland; as Blessed John Paul II stated: "It is a basic human right to live in one's own country. However this rights become effective only if the factors that urge people to emigrate are constantly kept under control" (Address to the Fourth World Congress on the Pastoral Care of Migrants and Refugees, 9 October 1998). Today in fact we can see that many migrations are the result of economic instability, the lack of essential goods, natural disasters, wars and social unrest. Instead of a pilgrimage filled with trust, faith and hope, migration then becomes an ordeal undertaken for the sake of survival, where men and women appear more as victims than as agents responsible for the decision to migrate. As a result, while some migrants attain a satisfactory social status and a dignified level of life through proper integration into their new social setting, many others are living at the margins, frequently exploited and deprived of their fundamental rights, or engaged in forms of behaviour harmful to their host society. The process of integration entails rights and duties, attention and concern for the dignified existence of migrants; it also calls for attention on the part of migrants to the values offered by the society to which they now belong.

In this regard, we must not overlook the question of irregular migration, an issue all the more pressing when it takes the form of human trafficking and exploitation, particularly of women and children. These crimes must be clearly condemned and prosecuted, while an orderly migration policy which does not end up in a hermetic sealing of borders, more severe sanctions against irregular migrants and the adoption of measures meant to discourage new entries, could at least limit for many migrants the danger of falling prey to such forms of human trafficking. There is an urgent need for structured multilateral interventions for the development of the countries of departure, effective countermeasures aimed at eliminating human trafficking, comprehensive programmes regulating legal entry, and a

greater openness to considering individual cases calling for humanitarian protection more than political asylum. In addition to suitable legislation, there is a need for a patient and persevering effort to form minds and consciences. In all this, it is important to strengthen and develop understanding and cooperation between ecclesial and other institutions devoted to promoting the integral development of the human person. In the Christian vision, social and humanitarian commitment draws its strength from fidelity to the Gospel, in the knowledge that "to follow Christ, the perfect man, is to become more human oneself" (Gaudium et Spes, 41).

Dear brothers and sisters who yourselves are migrants, may this World Day help you renew your trust and hope in the Lord who is always at our side! Take every opportunity to encounter him and to see his face in the acts of kindness you receive during your pilgrimage of migration. Rejoice, for the Lord is near, and with him you will be able to overcome obstacles and difficulties, treasuring the experiences of openness and acceptance that many people offer you. For "life is like a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by – people who shine with his light and so guide us along our way" (Spe Salvi, 49).

I entrust each of you to the Blessed Virgin Mary, sign of sure hope and consolation, our "guiding star", who with her maternal presence is close to us at every moment of our life. To all I affectionately impart my Apostolic Blessing.

From the Vatican, 12 October 2012

BENEDICTUS PP. XVI

Message from Bishop Hanna

Dear Brothers and Sisters,

In this year's Message for the World Day of Migrants and Refugees Pope Benedict XVI recalls a very powerful image found in the Pastoral Constitution *Gaudium et Spes*: "the Church goes forward together with humanity". He describes how the images of the pilgrimage are very much a part of the Catholic social teaching aimed at promoting the dignity of every human being in whatever circumstance or whatever place. As John Paul II said, "We are dealing with each individual, since each one is included in the mystery of Redemption, and through this mystery Christ has united himself with each one for ever. It follows that the Church cannot abandon man, and that this man is the primary route that the Church must travel in fulfilling her mission ... the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption". (*Centesimus Annus*, 53).

I would like to reflect on the dignity of the human person who sets out on a pilgrimage to another land and how this pilgrimage is marked by faith and hope. I am thinking of the thousands upon thousands of people who, for various reasons choose to come to Australia to fulfil their faith and hope; much more, I am thinking of the most recent arrivals and those who more acutely live the phenomenon of forced migration and look for a place of welcome, peaceful living and dignified opportunities.

Pope Benedict describes migration as "a striking phenomenon because of the sheer number 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" (*Caritas in Veritate*, 62). At the centre of this striking phenomenon there is the human person "for every migrant is a human person who, as such, possesses fundamental, inalienable

rights that must be respected by every one in every circumstance" (*ibid.*).

World, regional and local conflicts, engender inequality, poverty, oppression, unemployment, lack of food, illness. To these, we add an impressive number of people who fear for their lives and are persecuted because of race, ethnic identity, faith and belief, for such are the "grief and anguish of the people of our times, especially of those who are poor and afflicted" (*Gaudium et Spes*, 1). These are the reasons why people move from their homes in search of better lives. Indeed they do so with much grief and anguish in their hearts, but their journey away from home is also sustained by "faith and hope". Many people in this situation are sustained by the hope that something is going to change for the better. People living in desperate situations challenge the comfort of those who take freedom, work, education, peace, security and other fundamental goods for granted and do not need to hope for such basic rights in life.





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How can the lives of so many people fulfil the right and just quest for faith and hope?

One may choose two ways to approach this question.

1. One is to dwell on the responsibilities held by Governments and International Organisations.

The root causes of migration such as inequality, conflicts and oppression create the need to not only escape, but to merely survive. Although the universal right to migrate must be guaranteed and protected, no one should be forced to migrate. We, in Australia, do not experience interminable conflicts and ongoing oppression and therefore do not feel the need to migrate or to jump on boats and reach for other shores.

Some people have suggested the need to develop better dialogue and to address the governance of those responsible for people affected by the necessity of migration. There is, too, a need to promote cooperation between countries of origin stricken by dramatic challenges, and the receiving countries perceived as places where justice and peace allow for hopeful futures. This situation is possible, but it presumes that the dignity of the human person with inalienable rights, be upheld

as a non-negotiable first priority at both the origin and destination. Very sadly, what we see instead, are people crying out for protection from conflict and despair, while receiving countries toughen measures to secure their borders for their own protection and well-being.

Australia is a receiving country, and we speak of regional cooperation and a global awareness of interdependence and inter-responsibility among peoples and nations. Australia was instrumental in drafting the Refugee Convention and is a signatory to the original document. Now, on a pathway marked by particular political ideologies and interests, these, and not the spirit of the Convention, are in fact determining the criteria for the application of international treaties. As a matter of fact, Australia has children in detention and applies mandatory and indefinite detention laws on people who arrive by boat. “Certainly, every state has the right to regulate migration and to enact policies dictated by the general requirements of the common good”, (World Day for Migrants and Refugees, 99 Message, 2013), but the obligation to protect and the fundamental right to seek asylum can never be denied to people in fear of their lives, nor should they be incarcerated for needing help.

Australia has provided many opportunities for “people who have come across the sea” (National Anthem). From all countries people have come to Australia seeking to fulfil their hopes and strengthen their faith. Australia has been enriched by these people many of whom hail from countries torn by war, famine and sheer poverty. Today, people keep on coming “across the seas”. The devastating images of their lives at the mercy of rickety old fishing boats challenge the sense of what it means to be human. Yet we present these asylum seekers, including many children and unaccompanied minors, with the prospect of a crammed detention place in which they could be held for years.



A displaced Iraqi family in Al-Qalaat settlement, east of Mosul. Around 11,000 people are living in an old castle formerly used by the Iraqi Army as a prison

2. Another way is to ask: “what can I do?” How am I responsible for this migrant or person asking for asylum?

To have the courage to question ourselves and our relationship with the other, with the stranger, with the one who comes from a place I don't know and from a culture I am not familiar with, is, in fact, to have the courage to question our own identity. There are experiences, though, that are common to every person. Among them is that of being on a journey and being a foreigner. Every person, at one point or another, has found him/herself on a journey and has come to places feeling out of place – a foreigner. Travelling to a foreign place with a foreign language and culture we find ourselves out of our comfort zone and forced to ask for help. We cannot readily forget the experience of how difficult it was communicating our needs and how enthusiastic we were when welcome and acceptance were afforded to us.

To reflect on migration as a pilgrimage is to come to the realisation that migrants and refugees move away from home with faith and hope, for “faith and hope are inseparable in the hearts of migrants” and refugees. As Catholics in Australia, we are called to reflect on ways we become instruments of faith and hope for migrants and refugees.

The Catholic Church proclaims Gospel values which promote pastoral care. It is the duty of the Catholic community to shift the level of the discussion on migrants and refugees away from debate about perceived economic liabilities and national security to points which focus on the ethical dimension. The Church seeks to focus on the good of the person and one's inalienable rights. The respect due to migrants and refugees carries a heavy responsibility to walk alongside migrants and refugees providing effective means of hope and faith.

In the climate of our times it is necessary to renew our familiarity with the teaching of the Church on matters of migration, and confront the challenge of providing pastoral care to migrants and refugees as a concrete way to

implement the relevant teaching. Witnessing the poverty and suffering migrants and refugees must endure in their pilgrimage heightens the awareness that calls us to be active. Individuals, parishes, ethnic chaplaincies and our Catholic agencies must initiate programs of awareness aimed at making the causes of migration known; an effective response will reach out to local Members of Parliament and people at every level of government. The Church must not forget the religious dimension of migrants, asylum seekers and refugees, for this is fundamental for every person's life. Indeed, “it is to this dimension that the Church, by virtue of her mission entrusted to her by Christ himself, must devote special attention and care: this is her most important and specific task” (World Day for Migrants and Refugees, 99 Message, 2013).

Migrants and refugees do not come to our shore empty-handed. On the contrary, they come filled with faith and hope. In many cases they come from young and vibrant Catholic communities and some of them have had pastoral responsibilities such as catechists in their homeland. We are called to enable them to share with us the richness of their faith and what they suffered for the sake of Christ.

In conclusion, hope is a major force of motivation driving refugees to endure and continue their journey. They look to us as people who can help fulfil their legitimate hopes. They have faith that Australia will offer a safe place and provide their family and children a decent opportunity to live a dignified life. In this Year of Faith, we pray that the hope and faith which migrants place in us will inspire our commitment to reach out and to create communities united in the communion of one faith and one hope.

Yours sincerely in Christ



Most Rev Gerard Hanna DD
Delegate for Migrants and Refugees
Bishops Commission for Pastoral Life

Graduate Diploma in Pastoral Care of Human Mobility

Enrolments close 20th October 2013



“The graduate diploma in human mobility has given me a broader understanding of the driving forces shaping global migration and a much greater appreciation of the challenges faced by many of our clients. I highly recommend the course for anyone working with migrants and refugees.”

(Neil Harrigan, CEO Catholic Care Canberra, class of 2011)

Australian Catholic Migrant and Refugee Office

Tel: (02) 6201 9848

Website: www.acmro.catholic.org.au

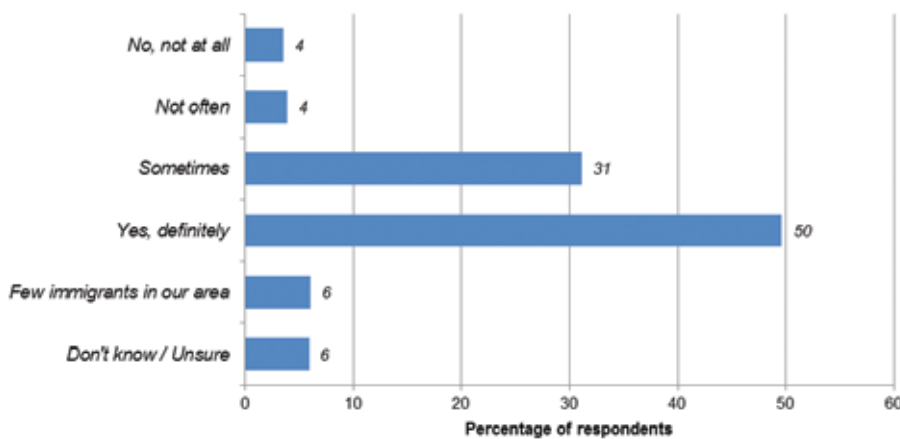
E-mail: info@acmro.catholic.org.au



AUSTRALIAN CATHOLIC
MIGRANT & REFUGEE OFFICE

Mirgration Statistics

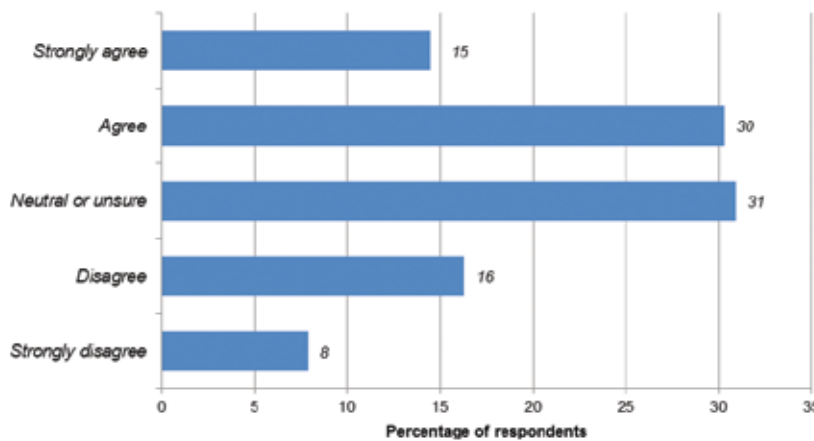
Contribution By Stephen Reid, Pastoral Research Office



Number of responses: 1,501

Figure 1.

Do you think that the presence of people from different countries makes life better in your local area?



Number of responses: 1,606

Figure 2.

Do you agree or disagree? "Australia should increase the number of refugees it accepts."

Source: 2011 National Church Life Survey

This data is based on questionnaires completed as part of the 2011 National Church Life Survey by Mass attenders aged 15 and over in a national random sample of 217 parishes. The parishes were selected so as to ensure there was a representative sample of parishes from each diocese, except for one diocese which declined to take part. Since the national random sample is statistically representative of all Catholic Church attenders in Australia, the findings of the survey can confidently be regarded as applying, with a high level of probability, to the whole Church in Australia.

Further information about the National Church Life Survey is available from the Pastoral Research Office.

Tables produced by:
Australian Catholic Bishops Conference
Pastoral Research Office

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Fitzroy MDC Victoria 3065
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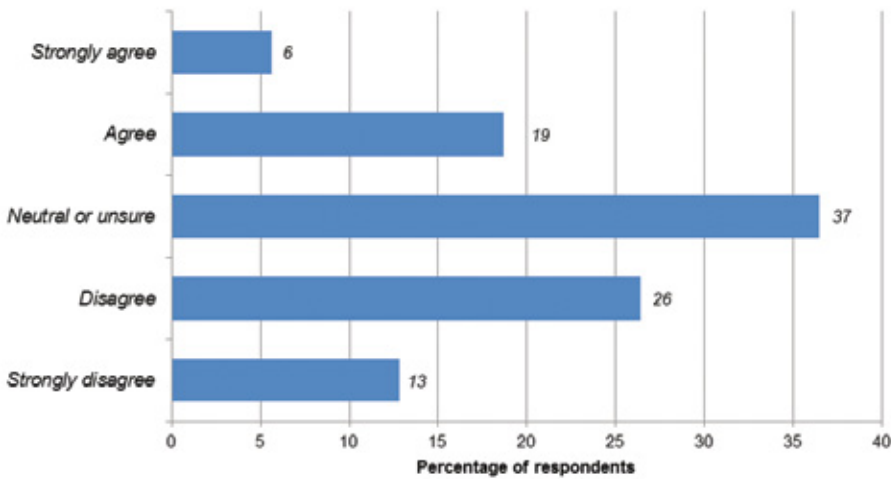
Dear brothers and sisters

who yourselves are migrants,

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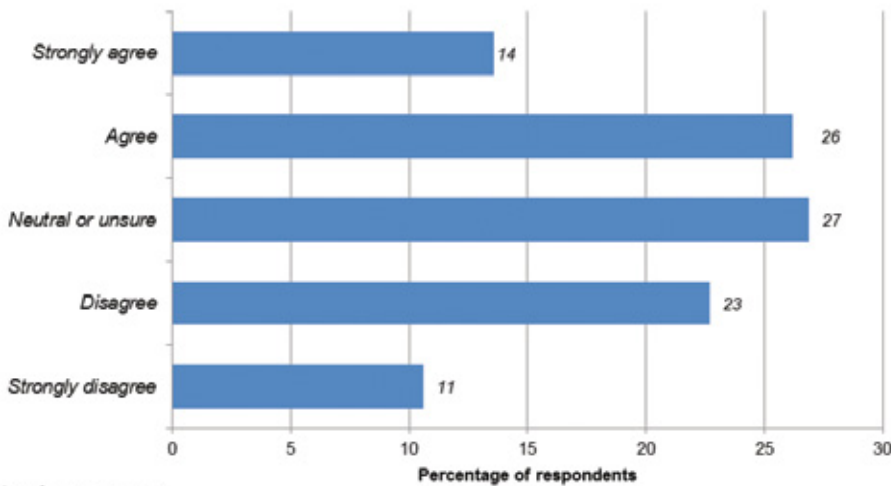
Benedictus PP. XVI



Number of responses: 1,538

Figure 3.

Do you agree or disagree? “Mandatory detention of asylum seekers (that is, holding them in detention until their immigration status is decided) is compatible with Catholic Church teaching.”



Number of responses: 1,575

Figure 4.

Do you agree or disagree? “Most asylum seekers are queue jumpers trying to get into Australia without going through the proper channels required of authentic migrants”

The Game of Migrant Life

Suitable for ages 12+
(No dice included)

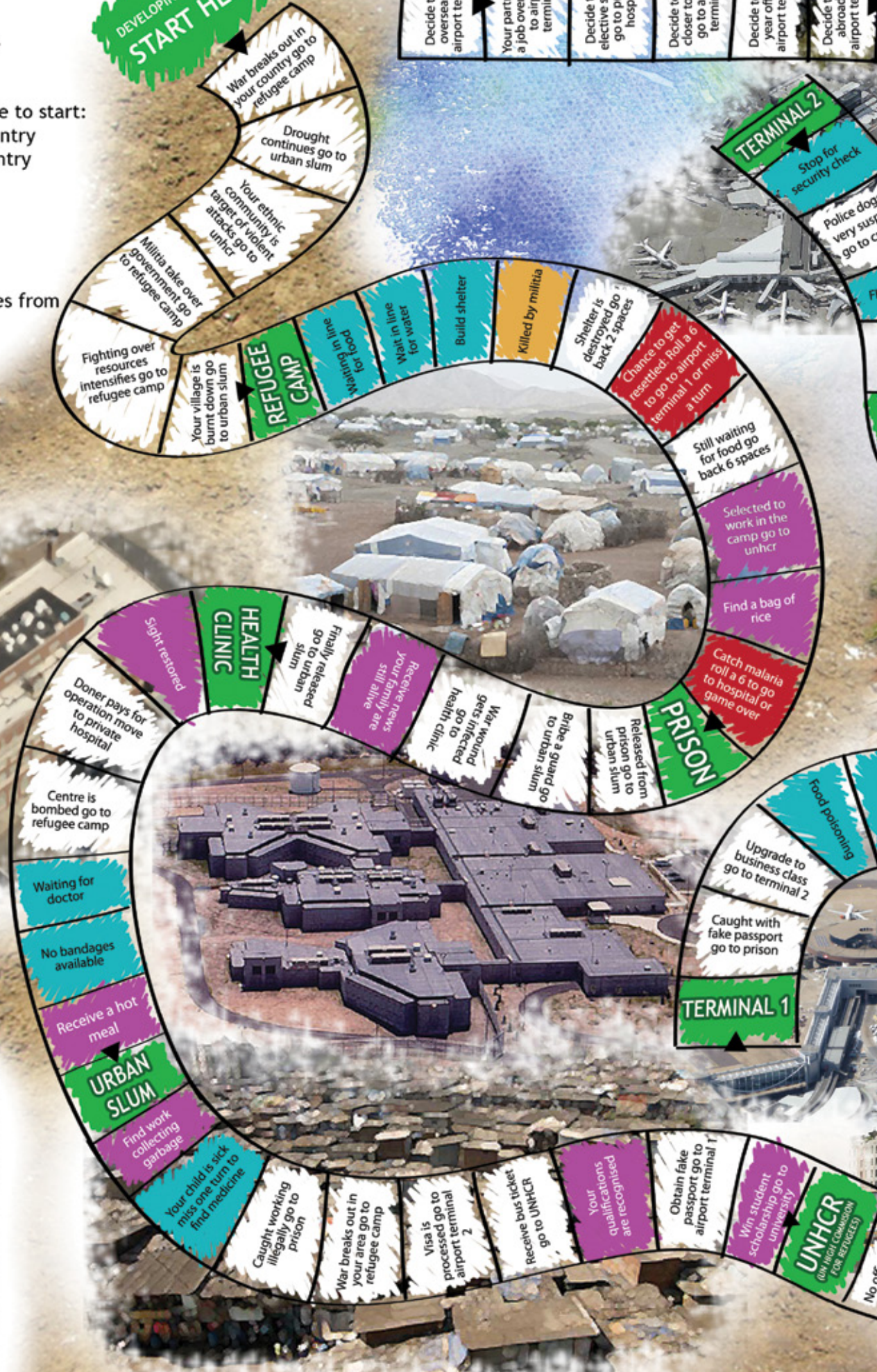
Each person rolls dice to start:
1-4 = Developing country
5-6 = Developed country

-  Game Over
-  Chance
-  Collect high-fives from other players
-  Miss a turn





DEVELOPED COUNTRY:
START HERE

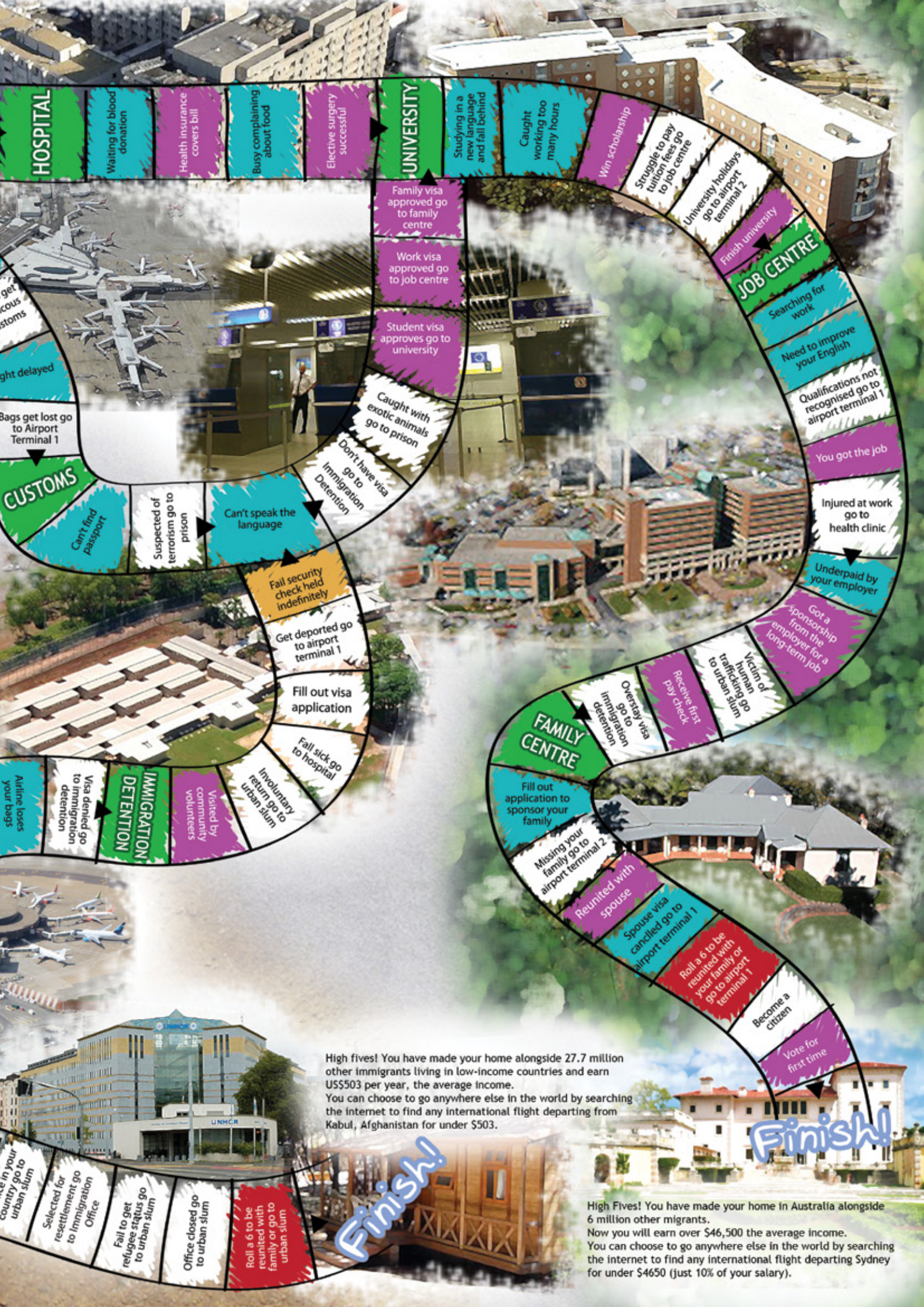
DEVELOPING COUNTRY:
START HERE

Decide to work overseas go to airport terminal 2	Your partner gets a job overseas go to airport terminal 2	Decide to get elective surgery go to private hospital	Decide to move closer to family go to airport terminal 2	Decide to take a year off go to airport terminal 2	Decide to study abroad go to airport terminal 2
--	---	---	--	--	---



✂

	
Fold tab	Fold tab
	
Fold tab	Fold tab



HOSPITAL

Waiting for blood donation
Health insurance covers bill
Busy complaining about food
Elective surgery successful

UNIVERSITY

Studying in a new language and fall behind
Caught working too many hours
Win scholarship
Struggle to pay tuition fees go to job centre

JOB CENTRE

Searching for work
Need to improve your English
Qualifications not recognised go to airport terminal 1
You got the job
Injured at work go to health clinic

CUSTOMS

get sick
Flight delayed
Bags get lost go to Airport Terminal 1
Can't find passport
Suspected of terrorism go to prison
Can't speak the language
Don't have visa go to Immigration Detention
Caught with exotic animals go to prison

IMMIGRATION DETENTION

Fail security check held indefinitely
Get deported go to airport terminal 1
Fill out visa application
Fall sick go to hospital
Involuntary return go to urban slum
Visa denied go to immigration detention
Visited by community volunteers

FAMILY CENTRE

Overstay visa go to immigration detention
Receive first pay check
Victim of human trafficking go to urban slum
Got a sponsorship from the employer for a long-term job
Underpaid by your employer
Fill out application to sponsor your family
Missing your family go to airport terminal 2

Finish!

High fives! You have made your home alongside 27.7 million other immigrants living in low-income countries and earn US\$503 per year, the average income. You can choose to go anywhere else in the world by searching the internet to find any international flight departing from Kabul, Afghanistan for under \$503.

Finish!

High Fives! You have made your home in Australia alongside 6 million other migrants. Now you will earn over \$46,500 the average income. You can choose to go anywhere else in the world by searching the internet to find any international flight departing Sydney for under \$4650 (just 10% of your salary).

Roll a 6 to be reunited with family or go to urban slum
Office closed go to urban slum
Fail to get refugee status go to urban slum
Selected for resettlement go to Immigration Office
Roll a 6 to be reunited with family or go to urban slum

Story of Hope and Faith

My name is Michael Cangrama. I am from Tanjungpinang, Indonesia and currently studying as an international post-graduate student (PhD) in General Medicine at Monash University. In 2006, I finished my high school and came to Melbourne for the first time to pursue my bachelor degree in Science and completed my honours degree in 2010 at Melbourne University. In fact, I have spent almost 8 years in Australia as an international student and I would like to give some insights of my experiences on this. In my sharing, I will discuss about the reasons on why I decided to pursue higher education in Australia and also some of the drawbacks and highlights that I encountered as an international student.

Australia has a strong international reputation for excellent education standards and qualifications. Coming from a non-English speaking country, Australia had always been the top preference for me to study in English which will help me to communicate effectively and efficiently with others since English is an international language. And geographically compared to the USA and UK, Australia is one of the closest modern countries to Indonesia. Furthermore, the courses offered in my home country, especially in the science related field was limited. On the other hand, there were hundreds of courses on offer from different prestigious universities in Australia, which made this country even more appealing to me. I was also looking for a host country that had well-established government legislation and codes of conduct across the education spectrum to protect international students and Australia was highly recognised for this. With these welcoming and exciting options, I finally decided to become one of the international students in Australia.

There were many difficulties I faced, in spite of a great expectation studying in Australia:

Language Barrier/Culture Shock

It is a fact that we are required to understand and communicate in simple English to be accepted in Australia's universities. However in reality, I often found

it very challenging to converse especially with the native speakers. For example, many times in class I did not understand what the lecturers talked about. As a result I missed all the important information especially in the first semester of university. I had to make an extra effort to understand the subjects by asking the lecturers after class or going to the library to gather more information. Due to the lack of communication skill, sometimes I found it hard to state what I wanted to say; therefore people sometimes misunderstood or even ignored me. Moreover, it is not easy for international students to adapt to the culture of the host country. In the first few months, I experienced many culture shocks. I felt different and uncomfortable living in a different country and away from home. For instance, in my home country, it is a sign of respect to address elder people with a title such as Mr or Mrs, but in Australia we are encouraged to treat people equally such as by calling their first names. It was definitely something new to me.

Financial Pressure

International students face significantly higher tuition fees and living expenses compared to local students. The scholarships on offer to international students are strictly limited and highly competitive. I was very fortunate to be awarded with scholarships, which allowed me to pursue and concentrate on my studies. This comes with a great responsibility to maintain my academic performance while I am on my scholarships. And even with scholarships, with an increase in bills such as electricity and transportation, sometimes having a scholarship is not sufficient to cover everything. Therefore, I have to offer tuition to undergraduate students to earn extra income. Some of my friends who did not get proper financial support had to work part-time in shops and restaurants with a very minimum pay. International students are allowed to work no more than 20 hours per week; however it is very common that they work longer than that, illegally. Sadly, if the students do not manage their times well, it will hinder their academic performances. Consequently, they fail subjects and eventually have to repeat them.



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Benedictus PP. XVI

Secularism

In Indonesia, it is necessary to have a religion and most of the schools include religion in the curriculum. However in Australia, I have noticed it is a very sensitive subject to talk about. Once, I was told not to ask anyone that I recently met about his or her religion because it was considered as offensive. This soon became a mentality for me that being a religious person in Australia was very challenging. On one occasion, I could not even dare to make the sign of the cross as a grace before meals in front of my friends. I was too concerned it would raise a heated discussion because one of them was known to be an atheist. I have seen a lot of posters on the streets that contained quite confronting statements about religions and articles in magazines offering new ways of life through self-belief and stating that religion is simply a social club. All of this led me to a crisis in faith, which I never experienced before in my home country. Especially when I first arrived in Australia, I did not know whether there were any Catholic communities in Melbourne to support and guide me.

I am really blessed to have the opportunity to experience living and studying in Australia. I have discovered new ways of learning and thinking, which has prepared me for life. The methods of teaching and learning were very different from what I had experienced. Creativity and independent thinking were strongly encouraged and expected during my studies in Australia. Learning in my home country is more prescriptive and restrictive. Although, it was difficult to adjust to at first it prepares me well for life. In addition, Australia is a multicultural country and I have come to appreciate and understand people from different cultural backgrounds. Although, initially I had some difficulties in practicing my faith, God did not abandon me and He showed the way. After I completed my bachelor degree, for the first time in my life I was really thirsty and longing to be involved in a Catholic community. In the university, there were several spiritual clubs that offered bible studies and fellowships but none of them was a Catholic based club. In 2009 I discovered and joined an Indonesian Catholic Prayer Group in Melbourne.

It has been a wonderful experience, meeting sisters and brothers in Christ and soon they became my dearest family in Australia. It mostly consists of immigrants and international students in which we learn, share, pray and grow in faith together. Through this community, I found support and comfort as most of them had experienced similar problems as immigrants cultivating our faiths in this secular country. One of the highlights of becoming part of this community was the opportunity to represent international students from Australia to attend The III World Congress with the theme "International Students and Meeting of Cultures" held in Rome, Italy in 2011. This Congress was initiated with the aim of reawakening the institutes of higher learning and universities of Catholic inspiration to their indispensable pastoral commitment to the question of international students and to the enriching opportunity offered by the meeting of cultures. The main event, which added grandeur, joy and significance to this Third World Congress, was the Audience with the Holy Father Benedict XVI.

In concluding, my experience as an international student has been incredible and enjoyable. Even though, there are some low points in pursuing higher education overseas, they do shape us to be a better person. To be an international student requires great commitment and sacrifices especially in time, finance and emotion. However, I would like to emphasize the importance of spiritual guidance and support from the Catholic Church and its communities. This can help us handle the uncertainties of problems such as depression and crisis in faith that we encounter in everyday life. Being both an international student and a Catholic are always challenging for me but with the grace from God, I am constantly being guided and loved by Him and confidently allowing Jesus to take control of my life. As Jesus says in John 14:18, "I will not leave you as orphans, I will come to you" which He indeed came to me.

Catholic Social Teaching on Mandatory Immigration Detention

In 1992 Australia introduced the policy of mandatory detention for non-citizens who arrive in Australia by boat without a valid Australian visa¹. This policy was pursued before hearing their stories and despite all the information available about the wars and conflict occurring in the countries that these asylum seekers were arriving from. It is not against international law to seek asylum, however those who try to in Australia are stripped of their liberty. The length and isolation of many Australian immigration detention facilities compounds the suffering and frustration of not knowing what the future holds. This policy is primarily pursued in the belief (not the fact) that it will deter asylum seekers from arriving by boat.

'Pragmatically, no empirical evidence is available to give credence to the assumption that the threat of being detained deters irregular migration, or more specifically, discourages persons from seeking asylum'²

The Refugee Convention in operation since 1951 has struggled to ensure the right to seek asylum is secure and available to those most vulnerable. Australia as signatory to the Refugee Convention has agreed to protect those who seek asylum at our shores. Sadly, the policy of mandatory detention has led many people to harm themselves and even take their own life³. Twenty years later this policy remains in place.

The Catholic Church, as a universal family, pursues the mandate to protect and promote life both in Australia and internationally. Asylum flows are considered in this larger view, not just of what is happening in Australia but to see what the situation is globally and to reflect on what is the best approach in the pursuit of not only protecting people's lives but to empower the exiled to live life to the full. For Catholics, our obligation to asylum seekers is not only to protect (as stipulated in the Refugee Convention) but to

welcome and offer hospitality so that they may not feel isolated because of intolerance or disinterest.⁴

Since its inception mandatory detention has been a nightmarish situation for asylum seekers. Their journey begins with great suffering, often with the loss of loved ones, parents, siblings, and children. They often lose their beloved homeland forever and will never be able to return. They then risk their own lives all for the slight hope that their situation could be improved. They seek an opportunity to live a dignified life. The call of the Catholic Church is to help all people *"live in a way consonant with that dignity."*⁵ The first step is to extend hospitality to people *"caught in the trials and misfortunes of exile, and to strive with all our resources to help them."*⁶

In asking for asylum, our exiled brothers and sisters turn up unexpectedly as Jesus does to call on our kindness (cf. John 4:10). Our welcome, compassion, assistance and hospitality are a blessing not only for asylum seekers but more so for the host community, who is given a great privilege to serve God in this special way (cf. Mt 25: 38).



Refugees in Malaysia

1 DIAC Submission to Joint Select Committee on Australia's Immigration Detention Network September 2011, p. 104
2 Alice Edwards, UNCHR Report 2011
3 Joint Select Committee on Australia's Immigration Detention Network March 2012, p105.

4 Benedict XVI One Human Family, Message for the 97th World Day of Migrants and Refugees 2011.
5 Pope Benedict XVI, Encyclical Deus Caritas Est, 30
6 Pope Pius XII Apostolic Constitution *Exsul Familia Nazarethana*, 1 August 1952, Title 1.



Asylum Seekers are not queue jumpers

To become a refugee, first you must seek asylum

To become a refugee, one must meet the definition under the 1951 UN Refugee Convention. The definition requires you must be outside your country of origin and suffering from a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group, or political opinion. As such if you wish to gain protection as a refugee, you must leave your country and seek asylum. Every refugee in the world has at some point entered another country to seek asylum.

Australia invents the world's first humanitarian queue jumper

Australia is the only country in the world which links our onshore asylum numbers to the offshore humanitarian numbers. By doing so, the Government can be sure of the total number of humanitarian entrants it accepts each year. Unfortunately linking these programs has led to the queue jumper myth.

As of 2012-13 Australia has committed to resettle 20,000 humanitarian entrants (prior to this Australia has accepted around 13,000 for much of the past 20 years). The 20,000 places are shared between three programs;

- 1) Offshore refugees: Australia guarantees to take 12,000 refugees as identified by the UNHCR every year (before this year this number was 6000). These refugees are referred by the UNHCR and are either from refugee camps or urban areas such as Damascus or Kuala Lumpur. They are referred for resettlement based on need.
- 2) Special Humanitarian Program (SHP): this program allows for private sponsorship of people who are at risk but may or may not be refugees. Often previous humanitarian entrants (refugees or asylum seekers) use this

pathway to sponsor family members left behind.

- 3) Onshore asylum seekers. These places are for those people who manage to reach Australian territory by air or boat and are in need of protection. What creates the queue jumper myth is the decision to link the SHP numbers to the number of asylum seekers. For every asylum seeker who arrives, one less place is available for private sponsorship under the SHP program. Sadly this situation is presented in the media as asylum seekers jumping the queue in front of refugees waiting in camps; actually it is because of this policy decision to link the two programs. Both groups are worthy of Australia's protection.

Both onshore asylum and offshore humanitarian programs are important.

Resettlement of refugees is a wonderful compliment too, but not a substitute for, providing protection to humanitarian entrants who seek asylum onshore. Our offshore resettlement program (identified refugees and those under the SHP) is important to show solidarity with the world's poorest nations who host the majority of the world's displaced people. It is also designed to target a very small group of refugees with particular protection needs such as women at risk.

Our onshore asylum program is important because Australia has voluntarily agreed to uphold and be bound under international law to protect those who seek asylum at our shores. In addition, Australia understands that often displaced people, particularly ethnic minorities, suffer horrific violence when caught in the trials of war; there is no time to organise passports or visas and often the possibility of seeking protection from UNHCR is not available. Once they have fled their homeland, the possibility to be granted refugee status is only available in a small number of countries worldwide and many are far from conflict zones. Hence some people will need to travel very far to seek protection, sometimes as far as Australia.

Migrant and Refugee

Sunday, 25 August 2013

"I will set a sign among them" (Isaiah 66:19)

A silent presence manifesting God's glory

When Pope John XXIII mentioned "the signs of the times" in the opening talk of the Second Vatican Council, he used such a powerful expression that even today could be applied to many events of our life. And I think this should be the right disposition of mind and heart after we listen to the readings of the 21st Sunday in Ordinary Time. The temptation, once again, could be to directly focus on the Gospel (Luke 13:22-30), and anxiously ask Jesus, **just like the apostle**, "*Lord, will only a few people be saved?*", or even go further totally confused saying, "*Lord, open the door for us.*" But in doing so, we would be missing the point! Today's readings are filled with hope and expectation, inviting us to set our minds on the things that are ultimately important in life: active faith leading to salvation.

Being in the *year of the faith*, we are invited to assess what we have accomplished so far. Surely, the first step to take is to respond to God's calling by strengthening our "*drooping hands and weak knees*" (Heb 12:12) and walking on His path. Sometimes, our Lord wills to discipline us to wake us up and restore within us the loss of His presence. Things happen every day, shocking news hit us constantly, and we often feel overwhelmed... Such a negative scenario, in an almost endless global crisis, brings us to reflect more about the time of our life, thus reawakening the importance of our faith and trust in God's plan.

Turning back to God, the good Father, will give us an opportunity to change our ways, as He knows our works and thoughts (see Isaiah 66:18). The Lord will make us grow in understanding and take away the "*heart of stone*" (Ezekiel 36:26), by giving us an open mind and a generous heart. Only if we let Him act on His plan "*to gather nations of every language... to come and see his glory*" (Is 66:18),

the world will start to change, a deep transformation will come into effect, and we will be able to witness to God's glory before all the other nations. We will then become the divine sign, **just like Christ** who enlightened the world with his radiant glory, and we will be able to bring our "*brothers and sisters from all the nations as an offering to the Lord*" (Is 66:20).

Listening to God's special invitation makes us realize how far we still are from doing the Lord's will and embracing His universal plan of salvation. Vatican II opened widely and permanently the doors of the Catholic Church, in order to establish fraternal dialogues with all peoples of the world "*that have never heard of [His] fame, or seen [His] glory*" (Is 66:19). In the meantime, new movements have arisen in the christian communities and new forms of cooperation with other ethnic and religious groups. We have slowly left behind that traditional mistrust and prejudicial attitude, by acknowledging the *seeds of truth* in other people who did not belong to our small and exclusive world. This universal perspective, inspired by today's readings, should lead us in advancing and promoting God's plan of salvation. We are called to feel and act **just like our Father** "*who shows no partiality. Rather, in every nation whoever fears*



Women and children wait in line to collect UNHCR aid supplies at the Kabara transit centre in Dollow, Somalia.



Dear brothers and sisters

who yourselves are migrants,

may this World Day help you renew your trust

and hope in the Lord who is always at our side

Benedictus PP. XVI

him and acts uprightly is acceptable to him” (Acts 10:34-35). This new approach to interpersonal relations should become an inspiration for all christians, trying to live out God’s word and example. Even though we know well the message of the world, we are not afraid to act differently, by removing from our sight and places any discrimination and violation of human rights.

Proclaiming God’s glory to the nations will become a source of inspiration for other people, who will wonder about the driving force of our christian ministry: in fact, “the glory of God is a person fully alive” (St. Irenaeus, Against Heresies, 4, 20, 5-7). People will turn to the Lord - the author of life and faith -, will see his glory and find salvation. From them God will choose priests and Levites to carry on his plan and radiate his glory to all peoples on earth. In a special way today, many immigrants and refugees have been chosen to share the faith wherever God leads them. They do not feel ashamed of who they are and, **just like Paul**, boldly witness to God’s glory, enduring the times of trial and learning to offer it all up to the Lord. Indeed, God knows what he is doing and chooses the weak and the humble in the eyes of the world to proclaim His powerful message. This is how it all began 2000 years ago, and the Lord seems to be following in

the same pattern: **just like the apostles** of the early christian community, who were low-skilled professionals and always living in constraints, today’s immigrants are chosen and consecrated as special messengers of the Lord. They have nothing to lose but everything to gain by following in God’s way, and with their presence they enrich the new countries with “their witness of faith, which can bring new energy and life to communities of ancient christian tradition, and invite others to encounter Christ and to come to know the Church” (Benedict XVI, *Message for the 2013 World Day of Migrants and Refugees*).

Today, we are strongly urged to pray to God to continue blessing people of every race, language and way of life with valiant and powerful witnesses, who are not afraid of crossing boundaries and cultures. Also we are peacefully invited to sing and praise the name of the Lord from one generation to the next, “making known to the sons of men your mighty acts, the majestic glory of your rule. Your reign is a reign for all ages, your dominion for all generations. The Lord is trustworthy in all his words, and loving in all his works” (Psalm 145).



SHS and UNHCR staff with migrants and refugees in Mayfa’s Reception Centre.

Fr Vincenzo Rosato, cs is a Scalabrini missionary for immigrants. Born in Italy, he became a priest in 1992 and holds a Doctorate in Biblical Theology, obtained from the Pontifical University of St Thomas Aquinas “Angelicum” (Rome 2000). After spending 15 years in the United States and Canada ministering to immigrants in multicultural parishes, he was called to join the staff of the Scalabrini International Migration Institute (SIMI) as a resident Professor. Currently, he is also the President of the Centre for Migration Studies (CSER) and Director of the quarterly Journal Studi Emigrazione-Migration Studies, in Rome.

Prayer for Faith and Hope

English

God of Abraham, of Isaac and of Jacob, Father of our Lord Jesus Christ and Father to us all,

We, pilgrims of faith and hope, entrust our prayer to you.

Look upon those who travel in search of a better future for themselves and their loved ones.

Look upon those who are forced to flee away from their home because of hatred and persecution.

Look upon your pilgrim people in whose hearts "faith and hope are inseparable".

Hear the cry of the people who "lack essential goods, are victims of natural disasters, wars and social unrest".

Hear the cry of those whose journey has become an ordeal undertaken for the sake of survival.

Empower our Nation to be a land of welcome and love, a place where "faith and hope" find true meaning.

Mary, Mother of migrants, "star of the new evangelization" accompany us in our pilgrimage towards the encounter with our Lord Jesus Christ who lives and reign forever and ever.

Amen

Spanish

Dios de Abrahán, Isaac, Jacob, Padre de Nuestro Señor Jesucristo y Padre de todos nosotros.

Nosotros, peregrinos de fe y esperanza, te confiamos nuestra oración.

Cuida a los que viajan buscando un mejor futuro para ellos y sus seres queridos.

Cuida a los que son forzados a escapar de sus hogares debido al odio y la persecución.

Cuida a tu pueblo peregrino en cuyos corazones "fe y esperanza son inseparables".

Escucha el grito de tu pueblo quien "carece de lo esencial para vivir, son víctimas de los desastres naturales, las guerras y la inestabilidad".

Escucha el grito de aquellos cuyo camino se ha convertido

en una odisea asumida para poder sobrevivir.

Fortalece nuestra nación para que sea una tierra de acogida y amor, un lugar donde "fe y esperanza" encuentran verdadero significado.

Maria, Madre de los migrantes, "estrella de la nueva evangelización" acompáñanos en nuestra peregrinación hacia el encuentro con Nuestro Señor Jesucristo quien vive y reina por los siglos de los siglos.

Amén.

Kachin

Abraham, Isak, Yaku a Karai Kasang, Madu Yesu Hkristu a Kawa hte anhte yawng a Kawa, Madu e, makam masham hte myit mada kaba hta bu hkawm nga ai anhte yawng nang Madu hpe akroi anoi hpyi nem nga ga ai. Tinang hte tinang tsawra ai ni a galu kaba

bawng ring lam a matu, sum tsan ga de tam bram hkawm sa nga ai ni.... N ju ndawng hte zingri zingrat a majaw tinang buga kaw nna shachyut gawt kaw hkrum let hprawng hkawm nga ai ni a matu..... Myit masin hta kamsham ai hte myit mada ai lam hpring tup let bu hkawm nga ai na a tsawra ai kasha ni..... Shingra maka, duhkra ladaw a tsin yam, majan a tsin yam, shinggyin u hpung u hpawng a majaw byin ai tsin yam ni a majaw sak hkrung na matu ra ahkyak arai ni gin lut let nang Madu kaw hpyi jahtau ai ni a nsen hpe madat ya rit.... Asak hkrung na matu jam jau amy myu hkrum sha nga ai ni a jahtau nsen hpe madat ya rit.... Anhte a mungdan hpe kam sham myit mada let sa wa ai ni hpe shawang tsawra myit hte hkap lakawn madi shadaw pawn ba la lu na matu a tsam marai jaw ya rit... Chyoi Pra ai Nu Maria, Sasana magam a gintawng Shagan, htani htana agrin nga nna up hkang nga ai anhte a

Madu Yesu Hkristu hpang de anhte buhkawm sa wa ai shaloi manang kaja tai ya rit.

Amen.



Dear brothers and sisters

who yourselves are migrants,

may this World Day help you renew your trust

and hope in the Lord who is always at our side

Benedictus PP. XVI

Tagalog

Diyos ni Abraham, ni Isaac, at ni Jacob,
Ama ng ating Panginoong Hesu Kristo at Ama nating
lahat,
Kami pong manglalakbay na may pananampalataya at
pag-asa,
ay iniluluhog sa Iyo ang aming mga dalangin.

Gabayan mo po ang mga manglalakbay na naghahanap
ng
magandang kinabukasan para sa kanilang sarili at sa
kanilang mga mahal sa buhay.

Gabayan mo po ang mga napipilitang lisanin ang
kanilang mga tahanan dahil sa mga alitan at kaguluhan.
Gabayan mo po ang mga anak mong manglalakbay
na may pusong puno ng pananampalataya at tiwala.
Pakinggan mo po ang dalangin ng iyong mga anak na
kulang

sa mga pangunahing pangangailangan, mga biktima ng
kalamidad, giyera at mga kaguluhan.

Pakapakinggan mo po ang hinagpis ng iyong mga anak na
manglalakbay na nakikipagsapalaran para lang mabuhay.
Patatagin mo po ang aming Bansa na maging bayan na
may malugod na pagtanggap at pagmamahal, at maging
isang lugar na ang pananampalataya at pag-asa ay
maging makabuluhan.

Maria, Ina ng migrante, “bituin ng bagong ebangheisasyon”
patnubayan mo po kami sa paglalakbay patungo sa
pagharap sa ating Panginoong Hesu Kristo na nabubuhay
magpakailanman,

Amen.



Refugees from Somalia who fled to a camp in northeast Kenya.



Geles, an Arab village in Darfur where ACT-Caritas has provided wells and a variety of other services.

Prayer Petitions

The following are suggested intentions for the prayers of the faithful to be proposed on migrant and refugee Sunday. They are composed taking passages from the 99 message of World Day for Migrants and Refugee (2013) by Pope Benedict XVI.

Communities are encouraged to translate them in various languages so to reflect the multicultural richness of the catholic community in our parishes.

Dear Sisters and brothers, this year message for the world day of prayer for migrants and refugees speaks of migration as a journey of faith and hope. The Church “goes forward with the humanity” for the human person is “the primary route that the Church must travel in fulfilling her mission, the way traced out by Christ himself”. Let us pray with confidence to God, our Father, who has promised, through the words of the prophet Jeremiah: “I will gather you from all countries where you have been scattered and you shall return from the land of your exile.”

For Pope Francis, our Bishops in Australia and all who minister to Migrants and Refugees: “Migrations is a pilgrimage of faith and hope”, that at a time when the whole Church is celebrating the **Year of Faith**, and the Church in Australia is celebrating the Year of Grace this may be yet another sign of times to help us take up with enthusiasm the challenge of the new evangelization. Let us pray to the Lord.

For “the millions of men, women and children who, for various reasons, have known the experience of migration” or seeking asylum. This is a “striking phenomenon because of the sheer numbers of people involved, the social, economic, political, cultural and religious instances it raises, and the dramatic challenges it poses to nations and the international community”. That those entrusted



Our Lady of Lebanon Maronite Catholic Parish



Refugee camp on the outskirts of Bosaso Somalia.



with the power of decision may never forget that “every migrant is a human person who possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance”. Let us pray to the Lord.

“Faith and hope are inseparable in the hearts of many migrants, who deeply desire a better life and not infrequently try to leave behind the “hopelessness” of an unpromising future. As they begin their journey may they be sustained by the deep trust that God never abandons his children; may this certainty make the pain of their uprooting and separation more tolerable and even gives them the hope of eventually returning to their country of origin. Let us pray to the Lord.

“Faith and hope are often among the possessions which emigrants and refugees carry with them, knowing that with them, “we can face our present, even if it is arduous”. For the refugees and migrants’ countries of origin, as well as for Australia where they ask to be welcomed: that fruitful cooperation may be established so to promote a culture free of all violence, corruption, personal interests and racism, and educate in favour of a communion of solidarity. Let us pray to the Lord.

For migrant and refugee children, for they are both victims and witnesses to the immense poverty and suffering entailed in migration, leading often to painful and tragic situations. May their silent, yet painful witnessing, “inspire the creation of programmes aimed at meeting emergencies through humane and just policies and through the generous help of individuals and groups, volunteer associations and movements, diocesan and parochial organizations in cooperation with all people of good will. Let us pray to the Lord.

“The journey of migrants and refugees often begins in fear, especially when persecutions and violence are its

cause”, Indeed, “migrants and refugees trust that they will encounter acceptance, solidarity and help, that they will meet people who sympathize with the distress and tragedy experienced by others, recognize the values and resources the latter have to offer, and are open to sharing humanly and materially with the needy and disadvantaged”. Let us pray to the Lord.

O Lord, who gather the pilgrim peoples of the earth who journey in faith and hope into your Church renew, we pray, our trust that you journey with us along the way to the various places of our exiles, help us to look for the light that indicates the journey. “Jesus Christ is the true light, the sun that has raised above all the shadows of history”. He lives and reigns forever and ever.

Amen.



Filcos Fairfield choir at Mary Immaculate Parish, Bossley Park

Contacts

Some of the Catholic Agencies which reach out to migrants and refugees

National Agencies

Australian Catholic Migrant and Refugee Office

National Director: Fr Maurizio Pettenà CS

GPO Box 2720 Canberra ACT 2601

Tel: (02) 6201 9848

Fax: (02) 6247 7466

Email: info@acmro.catholic.org.au

Jesuit Refugee Service

Director: Fr Aloysius Mowe SJ

PO Box 522 Kings Cross NSW 1340

Tel: (02) 9356 3888

Fax: (02) 9356 3021

Email: info@jrs.org.au

Australian Catholic Social Justice Council

National Executive Officer: John Ferguson

PO Box 7246 Alexandria NSW 2015

Tel: (02) 8306 3499

Fax: (02) 8306 3498

Email: admin@acsjc.org.au

Local Agencies

Sydney

Catholic Immigration Office

Episcopal Vicar for Migration: Fr Dominic Ceresoli CS

Executive Director: Sr Ann Laidlaw DC

Polding Centre

Level 12, 133 Liverpool Street Sydney NSW 2000

Tel: (02) 9390 5148

Fax: (02) 9264 5093

Email: immigration@sydneycatholic.org

Melbourne

Melbourne Catholic Migrant & Refugee Office

Episcopal Vicar for Migrants

& Refugees: Fr Delmar Silva CS

Executive Officer: Brenda Hubber

PO Box 146 East Melbourne VIC 8002

Tel: (03) 9926 5720 or (03) 9926 5677

Fax: (03) 9926 5617

Email: mcmro@cam.org.au

Mass of All Nations

Sunday, 25 August 2013 – 3.00pm

St Patrick's Cathedral, East Melbourne

Brisbane

Centre for Multicultural Pastoral Care

Director: Sr Anne Surtees OSU

PO Box 112 Paddington QLD 4064

Tel: (07) 3109 6810

Fax: (07) 3109 6829

Email: cmpe@bne.catholic.net.au

Website: www.multiculturalcare.org.au

Multicultural Mass

Sunday, 25 August 2013 - 2.30pm

St Stephen's Cathedral

249 Elizabeth St, Brisbane

Adelaide

Multicultural Office Archdiocese of Adelaide

Manager: Sr Nien Tran RSM

Catholic Diocesan Centre

39 Wakefield Street Adelaide SA 5000

Tel: (08) 8210 9358

Fax: (08) 8223 3880

Email: ntran@adelaide.catholic.org.au

Multicultural Mass

Sunday, 25 August 2013 – 3.00pm

St Patrick's Church

Grote St, Adelaide

Perth

Vicar General

Catholic Church Office

25 Victoria Ave

Perth WA 6000

PO Box 3311 East Perth WA 6892

Tel: (08) 9223 1351

Fax: (08) 9221 1716

Email: enquiries@perthcatholic.org.au



Dear brothers and sisters
who yourselves are migrants, *may this World Day help you renew your trust*
and hope in the Lord who is always at our side
Benedictus PP. XVI



Produced by Fr Maurizio Pettenà and Joseph Moloney
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