# WELCOMING, PROTECTING, PROMOTING AND INTEGRATING MIGRANTS AND REFUGEES



# 104TH WORLD DAY OF MIGRANTS AND REFUGEES

Migrant & Refugee Week 20th - 26th August 2018

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# CONTENTS

Message from Pope Francis....04

Message from Bishop Vincent Long Van Nguyen OFM Conv....08

A Guide to Understanding the Kit 2018....10

The Pastoral Implications of the 2018 Global Compacts on Migrants and on Refugees....13

Protecting Christian Refugees – Aid to the Church in Need....15

Welcoming Migrants and Refugees in Our Communities....17

The Day the Butterflies Won!....19

The South Sudanese Community in Sydney....20

Stories from the African-Australian Inclusion Program....21

Stories from the Jesuit Social Services Homework Club....22

Homily Reflection for Migrant and Refugee Sunday – 26 August 2018....23

Suggested Prayers of the Faithful....26

Catholic Organisations....27



# Message of His Holiness Pope Francis for the 104th World Day of Migrants and Refugees 2018

*"Welcoming, protecting, promoting and integrating migrants and refugees"*

Dear brothers and sisters!

"You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God" (Leviticus 19:34).

Throughout the first years of my pontificate, I have repeatedly expressed my particular concern for the lamentable situation of many migrants and refugees fleeing from war, persecution, natural disasters and poverty. This situation is undoubtedly a "sign of the times" which I have tried to interpret, with the help of the Holy Spirit, ever since my visit to Lampedusa on 8 July 2013. When I instituted the new Dicastery for Promoting Integral Human Development, I wanted a particular section – under my personal direction for the time being – to express the Church's concern for migrants, displaced people, refugees and victims of human trafficking.

Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43). The Lord entrusts to the Church's motherly love every person forced to leave their homeland in search of a better future.[1] This solidarity must be concretely expressed at every stage of the migratory experience – from departure through journey to arrival and return. This is a great responsibility, which the Church intends to share with all believers and men and women of good will, who are

called to respond to the many challenges of contemporary migration with generosity, promptness, wisdom and foresight, each according to their own abilities.

In this regard, I wish to reaffirm that "our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate".[2]

Considering the current situation, welcoming means, above all, offering broader options for migrants and refugees to enter destination countries safely and legally. This calls for a concrete commitment to increase and simplify the process for granting humanitarian visas and for reunifying families. At the same time, I hope that a greater number of countries will adopt private and community sponsorship programmes, and open humanitarian corridors for particularly vulnerable refugees. Furthermore, special temporary visas should be granted to people fleeing conflicts in neighbouring countries. Collective and arbitrary expulsions of migrants and refugees are not suitable solutions, particularly where people are returned to countries which cannot guarantee respect for human dignity and fundamental rights.[3] Once again, I want to emphasise the importance of offering migrants and refugees adequate and dignified initial accommodation. "More widespread programmes of welcome, already initiated in different places, seem to favour a personal encounter and allow for greater quality of service and increased guarantees of success".[4] The principle of the centrality of the human person, firmly stated by my beloved Predecessor, Benedict XVI,[5] obliges us to always prioritise personal safety over national security. It is necessary, therefore, to ensure that agents in charge of border control are properly trained. The situation of migrants, asylum seekers and refugees requires that they be guaranteed personal safety and access to basic services. For the sake of the fundamental dignity of every human person, we must strive to find alternative solutions to detention for those who enter a country without authorisation.[6]

The second verb – protecting – may be understood as a series of steps intended to defend the rights and dignity of migrants and refugees, independent of their legal status.[7] Such protection begins in the country of origin, and consists in offering reliable and verified information before departure, and in providing safety from illegal recruitment practices.[8] This must be ongoing, as far as possible, in the country of migration, guaranteeing them adequate consular assistance, the right to personally retain their identity documents at all times, fair access to justice, the possibility of opening a personal bank account, and a minimum sufficient to live on. When duly recognised and valued, the potential and skills of migrants, asylum seekers and refugees are a true resource for the communities that welcome them.[9] This is why I hope that, in countries of arrival, migrants may be offered freedom of movement, work opportunities, and access to means of communication, out of respect for their dignity. For those who decide to return to their homeland, I want to emphasise the need to develop social and professional reintegration programmes. The International Convention on the Rights of the Child provides a universal legal basis for the protection of underage migrants. They must be spared any form of detention related to migratory status, and must be guaranteed regular access to primary and secondary education. Equally, when they come of age they must be guaranteed the right to remain and to enjoy the possibility of continuing their studies. Temporary custody or foster programmes should be provided for unaccompanied minors and minors separated from their families.[10] The universal right to a nationality should be recognised and duly certified for all children at birth. The statelessness which migrants and refugees sometimes fall into can easily be avoided with the adoption of "nationality legislation that is in conformity with the fundamental principles of international law".[11] Migratory status should not limit access to national healthcare and pension plans, nor affect the transfer of their contributions if repatriated.

Promoting essentially means a determined effort to ensure that all migrants and refugees – as well as the communities which welcome them – are empowered to achieve their potential as human beings, in all the dimensions which constitute the humanity intended by the Creator.[12] Among these, we must recognize the true value of the religious dimension, ensuring to all foreigners in any country the freedom of religious belief and practice. Many migrants and refugees have abilities which must be appropriately recognised and valued. Since "work, by its nature, is meant to unite peoples",[13] I encourage a determined effort to promote the social and professional inclusion of migrants and refugees, guaranteeing for all – including those seeking asylum – the possibility of employment, language instruction and active citizenship, together with sufficient information provided in their mother tongue. In the case of underage migrants, their involvement in labour must be regulated to prevent exploitation and risks to their normal growth and development. In 2006, Benedict XVI highlighted how, in the context of migration, the family is "a place and resource of the culture of life and

a factor for the integration of values".[14] The family's integrity must always be promoted, supporting family reunifications – including grandparents, grandchildren and siblings – independent of financial requirements. Migrants, asylum seekers and refugees with disabilities must be granted greater assistance and support. While I recognize the praiseworthy efforts, thus far, of many countries, in terms of international cooperation and humanitarian aid, I hope that the offering of this assistance will take into account the needs (such as medical and social assistance, as well as education) of developing countries which receive a significant influx of migrants and refugees. I also hope that local communities which are vulnerable and facing material hardship, will be included among aid beneficiaries.[15]

The final verb – integrating – concerns the opportunities for intercultural enrichment brought about by the presence of migrants and refugees. Integration is not "an assimilation that leads migrants to suppress or to forget their own cultural identity. Rather, contact with others leads to discovering their 'secret', to being open to them in order to welcome their valid aspects and thus contribute to knowing each one better. This is a lengthy process that aims to shape societies and cultures, making them more and more a reflection of the multi-faceted gifts of God to human beings".[16] This process can be accelerated by granting citizenship free of financial or linguistic requirements, and by offering the possibility of special legalisation to migrants who can claim a long period of residence in the country of arrival. I reiterate the need to foster a culture of encounter in every way possible – by increasing opportunities for intercultural exchange, documenting and disseminating best practices of integration, and developing programmes to prepare local communities for integration processes. I wish to stress the special case of people forced to abandon their country of arrival due to a humanitarian crisis. These people must be ensured adequate assistance for repatriation and effective reintegration programmes in their home countries.

In line with her pastoral tradition, the Church is ready to commit herself to realising all the initiatives proposed above. Yet in order to achieve the desired outcome, the contribution of political communities and civil societies is indispensable, each according to their own responsibilities.

At the United Nations Summit held in New York on 19 September 2016, world leaders clearly expressed their desire to take decisive action in support of migrants and refugees to save their lives and protect their rights, sharing this responsibility on a global level. To this end, the states committed themselves to drafting and approving, before the end of 2018, two Global Compacts, one for refugees and the other for migrants.

Dear brothers and sisters, in light of these processes currently underway, the coming months offer a unique opportunity to advocate and support the concrete actions which I have described with four verbs. I invite you, therefore, to use every occasion to share this message with all political and social actors involved (or who seek to be involved) in the process which will lead to the approval of the two Global Compacts.

Today, 15 August, we celebrate the Feast of the Assumption of Mary. The Holy Mother of God herself experienced the hardship of exile (Matthew 2:13-15), lovingly accompanied her Son's journey to Calvary, and now shares eternally his glory. To her maternal intercession we entrust the hopes of all the world's migrants and refugees and the aspirations of the communities which welcome them, so that, responding to the Lord's supreme commandment, we may all learn to love the other, the stranger, as ourselves.

Vatican City, 15 August 2017
Solemnity of the Assumption of the B.V. Mary

FRANCIS

[1] Cf. Pius XII, Apostolic Constitution Exsul Familia, Titulus Primus, I.

[2] Address to Participants in the International Forum on "Migration and Peace", 21 February 2017.

[3] Cf. Statement of the Permanent Observer of the Holy See to the 103rd Session of the Council of the IOM,

26 November 2013.

[4] Address to Participants in the International Forum on "Migration and Peace", 21 February 2017.

[5] Cf. Benedict XVI, Encyclical Letter Caritas in Veritate, 47.

[6] Cf. Statement of the Permanent Observer of the Holy See to the 20th Session of the UN Human Rights Council, 22 June 2012.

[7] Cf. Benedict XVI, Encyclical Letter Caritas in Veritate, 62.

[8] Cf. Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Instruction Erga Migrantes Caritas Christi, 6.

[9] Cf. Benedict XVI, Address to the Participants in the 6th World Congress for the Pastoral Care of Migrants and Itinerant People, 9 November 2009.

[10] Cf. Benedict XVI, Message for the World Day of Migrants and Refugees (2010) and Statement of the Permanent Observer of the Holy See to the 26th Ordinary Session of the Human Rights Council on the Human Rights of Migrants, 13 June 2014.

[11] Pontifical Council for the Pastoral Care of Migrants and Itinerant People and Pontifical Council Cor Unum, Welcoming Christ in Refugees and Forcibly Displaced Persons, 2013, 70.

[12] Cf. Paul VI, Encyclical Letter Populorum Progressio, 14.

[13] John Paul II, Encyclical Letter Centesimus Annus, 27.

[14] Benedict XVI, Message for the World Day of Migrants and Refugees (2007).

[15] Cf. Pontifical Council for the Pastoral Care of Migrants and Itinerant People and Pontifical Council Cor Unum, Welcoming Christ in Refugees and Forcibly Displaced Persons, 2013, 30-31.

[16] John Paul II, Message for the World Day of Migrants and Refugees (2005).



## Message from Bishop Vincent Long Van Nguyen OFM Conv

*Bishop Delegate for Migrants and Refugees*

Dear Brothers and Sisters in Christ,

The Holy Father, Pope Francis, has chosen as the theme for the 104th World Day of Migrants and Refugees, *'Welcoming, protecting, promoting, and integrating migrants and refugees'*.

Reflecting on his pontificate and global events in the last five years, the Holy Father reminds us of the urgent need to care for our displaced brothers and sisters, who have been forced to leave their homes for a better future. He makes the parable of the Last Judgment concrete by stating that every act of charity shown to migrants and refugees is an opportunity to encounter Christ.

We are challenged by the message of the Holy Father to consider how we can welcome, protect, promote and integrate migrants and refugees in our own Australian context.

**To Welcome**

Welcoming migrants and refugees in Australia begins with an open heart and an open mind. As the history of our nation has shown, there is mutual benefit for both newcomers and host communities as they grow in strength and solidarity. Understanding, supporting and journeying together will provide concrete foundations for social cohesion.

The Holy Father also speaks directly to the difficulties faced by refugees fleeing persecution. Where we must engage with governments and community leaders to offer "…broader options for migrants and refugees to enter destination countries safely and legally.' (Message of Pope Francis for World Day of Migrants and Refugees, 2018). We are challenged to be open to look at options such as expanded family reunification, simpler humanitarian visa processes, and community sponsorship programs. We are reminded and challenged by the words of Pope Francis, quoting Pope Benedict XVI, that, we are obliged to "…always prioritise personal safety over national security." Let us contribute, in our own ways and means, and seek new solutions for refugees fleeing persecution to find safety and peace.

**To Protect**

Protecting migrants and refugees begins by "… defend[ing] the rights and dignity of migrants and refugees, independent of their legal status." (Message of Pope Francis for World Day of Migrants and Refugees, 2018). People should have the right to be able to live in their home country in peace and prosperity. We must encourage, where possible, that people living in poverty, war, or persecution, be able to find peace in their homeland. We must work with governments and organisations to promote peace and prosperity in areas of poverty and conflict.

Migrants and refugees must also be protected in transit and once arrived in their destination country. This is where social cohesion and personal responsibility are integral. The Holy Father recently released the Apostolic Exhortation, *Gaudete et Exsultate*, on personal holiness. In the exhortation, Pope Francis reminds us that we are to attain holiness through works of mercy. We are challenged to desire and yearn for justice and righteousness, and "…cooperate to make that possible, even if we may not always see the fruit of our efforts." (*Gaudete et Exsultate*, no. 77). Identifying and challenging racism or discrimination can be the beginning of protecting migrants and refugees in our communities. By breaking down obstacles and giving

them opportunities to become members of our communities, allowing them to flourish, we in turn contribute to social cohesion.

**To Promote**

The Holy Father encourages us to make a "…determined effort to ensure that all migrants and refugees...are empowered to achieve their potential as human beings, in all the dimensions which constitute the humanity intended by its Creator." (Message of Pope Francis for World Day of Migrants and Refugees, 2018). It is up to us, women and men of faith, to find opportunities to promote the welfare of migrants and refugees. In *Gaudete et Exsultate*, Pope Francis reminds us that a thirst for justice and righteousness must extend into practical and concrete actions. To become holy, we must care for the material and spiritual welfare of our migrant brothers and sisters. We need to encourage them in becoming part of our communities - both our faith and social communities. Through making them feel welcome within our communities, we will sow the seeds for growth, thus allowing both them and us to flourish as one.

**To Integrate**

In integrating migrants and refugees, Pope Francis challenges us to find "…opportunities for intercultural enrichment…". (Message of Pope Francis for World Day of Migrants and Refugees, 2018). By combining the successful elements of both the migrants and refugees coming into Australia, with those successful elements of Australian culture, we are able to positively contribute to the vibrant multicultural fabric which makes up Australia. However, it is only through genuine encounter with 'the other' that we are able to learn from and contribute positively to society. Pope Francis challenges us to not remain behind our walls but to reach out and greet the stranger. By making those in the peripheries feel welcome, we can begin to positively encourage deeper unity within our communities. By learning from others, we are in turn able to teach about our journeys, struggles and successes. Through this ongoing exchange of cultures and ideas our society is only stronger as a result.

To conclude, I would also like to commend the work which many government and non-government agencies around the world are undertaking with the United Nations on the Global Compacts on Refugees and Migration. Pope Francis, in his address to those present at the meeting for the members of the International Catholic Migration Commission, on 8 March 2018, said,

> "…in order to set free those who today are oppressed, rejected, and enslaved, it is essential to promote open and sincere dialogue with government leaders, a dialogue that takes into account people's actual experiences, sufferings, and aspirations, in order to remind everyone once more of his or her responsibilities. The process set in motion by the international community for a global agreement on refugees, and another for safe, orderly, and regulated migration, represent a privileged forum for implementing such dialogue."

Fr Fabio Baggio, co-undersecretary to the Migrants and Refugees section of the Dicastery for Promoting Integral Human Development of the Holy See, has written an article about the Church's contribution to the development of the Global Compacts and its pastoral implications. We are again reminded of the importance of the contribution that the Catholic Church can make, "together we must encourage countries to coordinate more suitable and effective responses to the challenges posed by issues of migration; and we can do this on the basis of the essential principles of the Church's social teaching." (Address by Pope Francis to the Members of the International Catholic Migration Commission, 8 March 2018). The Holy See has released a set of points guiding the discussion from a catholic perspective. I commend this document to you, which is available on the ACMRO's website, www.acmro.catholic.org.au.

Yours in Christ,

+ Vincent Long

Most Rev Vincent Long Van Nguyen OFM Conv
Bishop Delegate for Migrants and Refugees

# A Guide to Understanding the Kit 2018

*Reflections from the ACMRO staff*

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

## Do we need a kit to help celebrate Migrant and Refugee Sunday?

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

This kit is designed to help us reflect as a community and to find ways to be on the lookout for newly arrived migrants and refugees in our parish communities, to make sure they feel welcome and at home. There is no doubt that catholic immigrants will experience the Church's welcome at the level of the parish. Others may do so through our Catholic school system. 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 cultures. This understanding enables them to respond effectively to sometimes little understood cultures. The following points might help communities, schools, and parish groups reflect on global and local issues of migration.

## Why is migration constantly on the top of the political agenda?

In 2015, the most recent statistics released by the International Organization for Migration (IOM) estimated that there were 244 million international migrants. That is, people who were residing in a country other than their country of birth. This is a marked increase from about 173 million in 2000, and 102 million in 1980[1]. The latest statistics from the UNHCR estimate that there are currently 65.6 million forcibly displaced people worldwide, 22.5 million refugees, and 10 million stateless people. These are the largest numbers ever recorded by the UNHCR. Meanwhile, only 189,300 refugees were resettled in 2016[2]. Turkey and Pakistan are the countries hosting the greatest number of refugees, holding 2.9 million and 1.4 million respectively.

Today's migration flows change according to the permutations and demands of the global market and of work availability. The contribution of migrants in the economic growth of Europe, the United States of America, Australia and countries in the Middle East, over the last decade show how indispensable migrants are. Many countries in the Middle East have seen growth in unprecedented terms due to the contribution of migrants. One need only to look out at the skyline of Dubai or Abu Dhabi to see evidence of this. The IOM has estimated that the sum of financial remittances sent by international migrants back to their families in origin countries amounted to US$ 573.6 billion in 2016. Of this, 73.5 per cent (US$ 421.9 billion) was sent to low- and middle-income economies[3].

Migration is a phenomenon that also contributes to defining a new demographic profile for those countries involved. Migration is a global phenomenon and many governments are enforcing laws that are aimed at restricting immigration. The ever-increasing number of countries affected by the migratory phenomenon calls for a multilateral approach from all countries. The Catholic Church is in a unique position to positively

1 International Organization for Migration, *Data Bulleting – Informing a Global Compact for Migration*, Issue 1 November 2017.
2 United Nations High Commissioner for Refugees, *Figures at a Glance*, http://www.unhcr.org/en-au/figures-at-a-glance.html, accessed 19 April 2018.
3 International Organization for Migration, *Data Bulleting – Informing a Global Compact for Migration*, Issue 1 November 2017.

contribute to these discussions, providing avenues for successful migration and settlement.

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

The Catholic Church is continuously redefining and implementing pastoral models for the care of migrants and refugees. The document *Erga Migrantes Caritas Christi* published by the then Pontifical Council for the Pastoral Care of Migrants and Itinerant People, in 2004, serves as a foundation for pastoral care to migrants and refugees in our parish communities. *Erga Migrantes* at the time, mandated that all local churches study and implement pastoral programs each tailored to the local church's individual abilities and circumstances for the care of migrants and refugees. In 2016, with the establishment of the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development, the Holy Father, Pope Francis, assumed personal responsibility for the care of migrants and refugees. During Pope Francis' pontificate we have seen a renewed focus on this matter in particular after the civil war in Syria and the atrocities caused by Daesh/ISIS and the ensuing European refugee crisis.

Closer to home, in Australia, we are challenged by the re-establishment of the Manus Island and Nauru regional processing centres under both the Labor and Liberal governments. However, we have also seen the increase in the humanitarian intake, and the additional places in the refugee program announced by the then Prime Minister Tony Abbott and Immigration Minister Peter Dutton. A drop in the ocean, perhaps, but one hopes a step in the right direction in providing assistance to the many millions of displaced persons around the globe. The recent Apostolic Exhortation, *Gaudete et Exsultate,* reminds us that the path to personal holiness is obtained through concrete charitable acts of mercy. It is the call by Christ to care for our neighbour that spurs the pastoral mission of the Church to care for our migrant and refugee brothers and sisters. We are constantly reminded by the Holy Father and church leaders that it is not enough to sit idly by; we must be actors in bringing about social change with a Christian foundation.

## The Catholic Church in Australia

The Catholic Church in Australia has benefited in many ways from migration. We have come to experience through migration that geographical barriers between people can disappear. Those who were geographically, culturally, politically, and religiously far apart from each other can now come to live together. To know each other better helps to gradually erode prejudice and historical rivalries built over many centuries. The Catholic Church in Australia recognises how migrants have benefited the Catholic community. This includes an increased membership, active practice, new symbols, new practices and devotions, and a sense of openness and inclusiveness of many peoples and cultures. The Catholic Church in Australia continues to play an important part in the migration program in Australia through the provision of pastoral care and resettlement programs. This is done through programs led by archdioceses and dioceses, religious congregations and their charitable arms, and non-government organisations with Catholic roots such as Jesuit Refugee Services and the International Catholic Migration Commission.



Casa del Migrante in Tijuana

# Graduate Diploma in Pastoral Care of Human Mobility

"The challenge confronting us in today's migrations is not an easy one because many different spheres are involved: economics, sociology, politics, health, culture and security. All Christians must respond to this challenge; it is not just a matter of good will or the personal charisma of a few."

*(Erga Migrantes Caritas Christi, 3)*

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# The Pastoral Implications of the 2018 Global Compacts on Migrants and on Refugees

*Fr Fabio Baggio cs – co-undersecretary for the Migrants and Refugee Section of the Dicastery for Promoting Integral Human Development*

Global migration is a major challenge for much of today's world and a priority for the Catholic Church. In words and deeds, Pope Francis repeatedly shows his deep compassion for all who are displaced. Witness his encounters with migrants and refugees on the Islands of Lampedusa and Lesbos and his many appeals in favour of migrants, refugees and victims of human trafficking.

In addition, the Holy Father is guiding the Church to assist the global community in systematically improving its responses to the displaced. The international political community has launched a multilateral process of consultations and negotiations with the goal of adopting two Global Compacts by the end of 2018 - one on international migrants and the other on refugees.

The Church has already taken a stand on many of the issues which will be included in the Global Compacts. Drawing on its varied and longstanding pastoral experience the Church has decided to contribute actively to this process. To support this contribution, the Vatican's Section on Migrants & Refugees of the Dicastery for Promoting Integral Human Development, consulting with various Bishops' Conferences and Catholic NGOs, has prepared a document titled "Responding to Refugees and Migrants: Twenty Action Points for the Global Compacts."[1] These points do not exhaust the Church's teaching on migrants and refugees, but provide useful considerations which Catholic advocates can use, add to and develop in their dialogue with governments towards the Global Compacts. The 20 Points are grounded on migrants' and refugees' needs identified at the grassroots level and on the Church's best practices. The Points have been approved by the Holy Father.

In the past months, the Migrants & Refugees Section, guided by the Holy Father, has urged the various Bishops' Conferences to explain the Compacts and the Points to their parishes and Church organizations, with the hope of fostering more effective solidarity with migrants and refugees. Given the great range of issues covered in the Points, each Bishops' Conference has been called to select the most relevant points for their national situation and bring them to their Government's attention, specifically the Ministers responsible for the country's negotiations on the Global Compacts. Each country has already begun to prepare its position, and the negotiations will take place during the first eight months of 2018.

In February 2017, the Holy Father addressed the participants of the International Forum on Migration and Peace in Rome. He declared that the response to the challenges of contemporary migration should be shared among the political community, civil society and the Church, and it should be articulated in terms of four interrelated actions: to welcome, to protect, to promote and to integrate.[2]

The 20 Points have been drafted so as to translate each of the four verbs into concrete actions, which represent the model to which all pastoral responses to the most urgent challenges of contemporary migrations, enacted by local Churches, must be inspired.

Looking at the present migration scenario, 'welcoming' means enhancing safe and legal channels for migrants and refugees. The Holy Father translates such enhancement into "[...] offering broader options for migrants and refugees to enter destination countries safely and legally. This calls for a concrete commitment to increase and simplify the process for granting humanitarian visas and for reunifying families."[3] Migrants and refugees knocking at the doors of Europe represent a concrete opportunity to exercise justice, practice solidarity and

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1 See https://migrants-refugees.va/20-action-points-migrants.

2 See Pope Francis, *Address to Participants in the International Forum on Migration and Peace*, 21 February 2017.

3 Pope Francis, *Message for the World Day of Migrants and Refugees 2018*.

build fraternity, all of which are values that are among the main pillars of the European heritage.

As Pope Francis stated recently, "Protecting involves offering trustworthy and verified information to migrants and refugees prior to their departure, defending their basic rights independent of their legal status, and watching over the most vulnerable, the young children."[4] The Holy Father's special concern for the latter led him to dedicate the 2017 Message for the World Day of Migrants and Refugees to migrant and refugee children.

The third action, 'to promote,' has to do with integral human development, the fulfilment of every person's natural aspirations in all dimensions of human life. There are many possibilities for promoting migrants, refugees and hosting communities. As the Holy Father states, "Development [...] is an undeniable right of every human being. As such, it must be guaranteed by ensuring the necessary conditions for its exercise, both in the individual and social context, providing fair access to fundamental goods for all people and offering the possibility of choice and growth." [5]

Integrating, according to Pope Francis, "concerns the opportunities for intercultural enrichment brought about by the presence of migrants and refugees." Integration is not a synonym for assimilation. It is a bidirectional process of learning, respecting and valuing each other's culture, with a view to building up an enriched, cohesive and intercultural society. In his message for the 2018 World Day of Migrants and Refugees, the Holy Father reiterates "the need to foster a culture of encounter in every way possible – by increasing opportunities for intercultural exchange, documenting and disseminating best practices of integration, and developing programmes to prepare local communities for integration processes."

Though grounded in the Church's experience and reflection, the 20 Points are offered as valuable considerations to all people of good will who might be willing to implement them and advocate their inclusion in their country's negotiations. Leaders and members of all faiths, and organizations of civil society, are welcome to join in this effort.

4 Pope Francis, *Address to the National Directors of the Pastoral Care for Migrants*, 22 September 2017.
5 Pope Francis, *Address to Participants in the International Forum on Migration and Peace.*




# Protecting and Promoting Christian Refugees

*Jacqui Keady – Aid to the Church in Need Australia*

Over 200 million Christians worldwide experience persecution for their faith in Jesus. Founded in 1947, Aid to the Church in Need (ACN) is the only international Catholic charity that focuses on the pastoral and spiritual support of suffering Christians.

Across Iraq's ancient Nineveh Plains, thousands upon thousands of Christians are making the long-awaited return to their beloved towns and villages. Daesh (ISIS) militants had so comprehensively expelled Christians from the region that barely a year ago it was almost impossible to imagine what we are seeing now – families bundling their belongings into their cars and resettling back into their homes.

It is a miracle in the making. Within just eight months, more than 6,700 families – more than 30,000 people – have already gone back. None of this would have been possible without the benefactors of Aid to the Church in Need.

Yet, there is still so much to do. With so many families returning, it is difficult to keep pace with the demand for vital repairs to homes and churches ransacked and burnt by Daesh. Add to that the emergency help that we have been giving – food and shelter, warmth and clothing, medicine and trauma counselling.

Chaldean Catholic Archbishop Bashar Warda of Erbil has repeatedly said that, had ACN not helped when it did, the very survival of Iraq's Christian community would have been in doubt. In a recent address at the UN Headquarters in New York and elsewhere he has said: "Our people, whose roots in Iraq go back 2,000 years have suffered genocide. We are determined now to build a new future back in the ancient heartlands but to do so we need your continuing prayers, your help and your support."

In Syria, more than 2,350 of the poorest Christian families in Aleppo are receiving free food items thanks to an Aid to the Church in Need voucher scheme.
The vouchers provide each family with a month's worth of essentials, which they can select at one of two supermarkets in districts with the densest population of Christians in the city. Food items are heavily

discounted; both supermarkets are subsidised as part of ACN project partner Archbishop Jean-Clement Jeanbart of Aleppo's 'Build to Stay' scheme which encourages Christians to remain in the city.



Welcoming me into 'Amel' (Arabic for 'Hope') supermarket in the Sulaymaniyah district, Benjamin, aged 21, told me he was one of a team of 15 who stock shelves, work the tills and carry shopping bags for the infirm and elderly. Benjamin, who is Greek Orthodox, said, "Christians like me want to stay in Syria, the land of our forefathers and the Cradle of Christianity." Supermarket manager Elian Tande added, "This is a haven for poor people to get basic necessities at the lowest possible prices."

The scheme is one of many ACN projects providing food items in Syria. Others include the 'Drop of Milk' program for toddlers and children in Aleppo and Jesuit-run schemes providing food baskets in Homs.

For more information about these programs, please visit www.aidtochurch.org





## Welcoming Migrants and Refugees in our Communities – The Filipino Catholic Community in Brisbane: A Brave First Step

*Percy Pamo Lawrence – Archdiocese of Brisbane*

Picture this: An 'Integration Processing Zone' where dishevelled unprocessed ethnic communities go in, and then come out all neat and branded 'Integrated into Parish'. If only we were robots!

Each ethnic community is as unique as a human fingerprint. Pope Francis, in his message for the 104th World Day of Migrants and Refugees, asks us to focus on four action words: protect, promote, welcome and integrate. Each of these action words is a process in itself, an ongoing journey that takes time and effort, trial and error, steps back and forward. The success of one or a number of ethnic communities' integration into a parish depends largely on how the parish itself interprets these four action words. Integration, in particular, should not be forced upon but rather firmly encouraged. Otherwise, the process simply becomes subtle assimilation under the guise of integration. This reflection comes from my perspective as a member of the Filipino Catholic Community in Brisbane and an observer of multicultural pastoral care in the Archdiocese of Brisbane over the last 23 years.

Owing to its collective and natural ability to adapt and armed with a good grasp of the English language, Filipino Catholic communities across Australian dioceses are well and truly integrating into parishes. Many are regular parish Mass attenders, and many are active in various areas of parish and diocesan ministry.

Recent data from the Pastoral Research Office of the Australian Catholic Bishops Conference show that there are 29,260 Filipino Catholics living in Queensland; 15,168 of these live in the Greater Brisbane area. Filipinos form the largest group of Catholics from a non-English speaking background (NESB) in Brisbane and in Australia. It is the second largest group, following Australian-born Catholics, in the overall tally of the most number of Catholics per country of origin.

It is an interesting fact therefore that the Filipino Community in Brisbane has not had a chaplain for over a year now. In early 2017, a decision was made to discontinue the Filipino chaplaincy. This announcement was met with mixed reactions from members of this 30-year-old vibrant community who have grown accustomed to the well organised monthly Masses and religious events held across Brisbane and the Gold Coast. Having six

chaplains and pastoral ministers in succession since 1988, many members were concerned that the community would be at a disadvantage without a Chaplain and an official structured chaplaincy. The community feared gloomy prospects, to name a few: fragmentation, loss of official representation as an ethno-specific entity in special archdiocesan events, weakened representation in discussions relating to multicultural pastoral care, loss of contact with ethno-specific government and NGO services usually made through the chaplains, and gaps in the provision of pastoral and spiritual care to the elderly. It is also worth a mention that changing religion from Roman Catholic to other Christian denominations, particularly into Pentecostal churches, is also an emerging phenomenon in the Filipino diaspora. At the beginning of 2017, things looked like a step back into the 30 years pre-chaplaincy period. Nevertheless, a major step has been made and the community soldiered on.

Fast forward to 2018, a number of dedicated community leaders have worked with the support and guidance of four Filipino priests (two diocesan parish priests, one Augustinian and one St Paul father) which made possible the continuation of monthly Masses (in English) in major areas across the Brisbane diocese. This cooperation between organisers and priests, alongside support from the Archbishop and parishes, also made possible the continuation of Filipino popular religiosity such as the Santacruzan, Flores de Mayo, Salubong, Black Nazarene, Santo Niño, annual pilgrimage to Marian Valley in honour of Saints Lorenzo Ruiz and Pedro Calungsod, and Simbang Gabi.

This integration experience unique to the Filipino Community in Brisbane is in its early stages. To date, a set of guidelines for Mass celebrants in parishes is being developed to address a few gaps arising from this unique setup. Moreover, parish priests are being reminded to be responsible in making ethnic communities in their parish aware of various archdiocesan policies, eg. Migrant Community Financial Policy, Workplace Health and Safety, and Safeguarding Children and Vulnerable Adults. It is hoped that issues that arise are addressed accordingly.

Of particular note is Simbang Gabi, a popular Filipino tradition where Masses are held for nine consecutive days leading to Christmas. For a few years now, Simbang Gabi has become a recurring event in the liturgical calendar of three Brisbane parishes, attended not just by Filipinos but also by parishioners and visitors. This is in addition to Simbang Gabi Community Masses held in various churches in Brisbane. Archbishop Mark Coleridge has celebrated Simbang Gabi in the last few years. I would like to hope that these practices will continue and begin to include other cultural expressions of faith paving the way towards liturgical inculturation in Brisbane parishes.






# The Day the Butterflies Won!

*Brenda Hubber – Archdiocese of Melbourne*

In Melbourne, over the past five years, Catholic Social Services Victoria has been promoting parishes as 'centres of service', especially in the support of asylum seekers and refugees. About a third of Melbourne parishes are interested in providing some form of assistance for asylum seekers and refugees living in their midst. Depending on assessed need, this support may take the form of providing housing, English classes or a foodbank. This support may be delivered by the local St Vincent de Paul Conference or by an active Social Justice group in the parish.

In 2016, St Vincent's Health partnered with CatholicCare to refurbish its independent living units in Eltham and provide them as affordable housing for refugees. CatholicCare co-ordinated support from surrounding parishes and provided ongoing services for the refugees housed there. Through donations of furniture, linen and household items, they made the units comfortable, homely and welcoming.

However, before the first refugee arrived, far-right anti-immigration groups got wind of the project and started to agitate. They were going to come to Eltham and protest. They were calling it "The Battle for Eltham". But in the early hours of the morning, on the day of the protest, a group of locals decorated the area with 8,000 butterflies to express their love and compassion for the Syrian and Iraqi refugees that were going to be housed there.

When members of *Reclaim Australia* and the True Blue Crew arrived, they were confronted with fences and pavements covered in bright-coloured butterflies. Without people physically there to protest against, their own protest had no impetus. A senior police officer present on the day reported, "The butterflies have won!" The Eltham Project helped 60 people resettle in Australia. They have received English language and life skilling classes to help them settle in. A quarter of them have found employment. Unfortunately, the project was only planned to run for two years so it will be finishing in September this year. Of the 60 people, a third of them are over 55 so will be allowed to stay when the units revert to social housing for older people but CatholicCare now has the task of transitioning 40 of them into other accommodation. Though a small number, it is 'a big ask' in the midst of all the needs of asylum seekers living in the community on bridging visas, especially when the Immigration department is systematically pushing people off the meagre Status Resolution Support Scheme payments (89 per cent of a Newstart payment).

All organisations, both religious and secular, will need to band their resources together to respond to this latest assault of people's human rights to be able to seek asylum and not be forced into destitution while their claims are being assessed in a fair and timely manner. As a nation, I fear, we still have a long way to go.





# The South Sudanese Community in Sydney

*Anna Dimo – South Sudanese Community Sydney*

The Sudanese Australian Catholic Community in Sydney involves about four thousand members who are actively involved in the Church in around 18 parishes in the Sydney region.

Many of our Sudanese sisters and brothers started coming to Australia in 1998, those were a few families. Between 2003 and 2005 most of the Sudanese refugees arrived after having been displaced in their homeland and had survived the horrors of civil war, living for long periods in camps in Egypt, Uganda, Nairobi, Kakumba, and Ethiopia.

In 2003 we were enormously happy to have been given the opportunity to be part of the first Sudanese Catholic Centre in Australia. This was the beginning of the St Bakhita Centre. Here at the centre we have what is the most important value we have brought from our homeland, sharing. We share our faith, our sorrows and joys, our triumphs and fears, but most importantly our enormous love for our Lord Jesus.



St Bakhita opens the doors to us in many forms. We maintain a dialogue of love and understanding with each other and greatly feel the love from The Lord. We integrate with the community by participating in Multicultural events and preparing the Sacraments with the parishes in the wider community.

One of the principles we value here at the centre is Spiritual growth. In order to do so we offer opportunities such as English classes, including child care to our Sudanese sisters whom need to be integrated to our new society with dignity. This is especially important since they have children to raise and families to look after for many years to come. There are also citizenship classes, sewing classes, computer lessons, youth groups and most importantly Pastoral Care assistance.

Our aim is to sustain our faith and part of our culture as Catholic Sudanese people. We attend Sunday Mass, Bible Studies and have a choir which allows us to praise The Lord with our songs and choir dresses we much love.

Our pastoral care aims to support our people in times of need and struggle such as attending to the sick and dying, to those in mourning from family members in Sudan, referring families to relevant services available in the community. Our most distressing role is visiting youth in jail. These are our young men who have not only been displaced from their homeland but also displaced from their own youth and sadly have very little support. It is with sadness that we think and speak of them. We hope the Australian Government will find ways to understand their situation. These are lost men in transition to adulthood with very little support, some of them suffering mental illness and living through extraordinarily lonely times in confusion and solitude. This is our most difficult moment and we pray God guides us and shows us the way to their hearts and the hearts of their families.

Jesuit Social Services
Building a Just Society

## Stories from the African-Australian Inclusion Program

*Jesuit Social Services Australia*

**"Now I see hope, opportunities and career advancement"**

Rosi Matlhabaphiri-Quaremba's resume featured a remarkable breadth of experience, including roles with the United Nations Population Fund and as a lecturer in communications. However, after settling in Australia from Botswana, Rosi found significant and "emotionally taxing" challenges to securing corporate employment, unsuccessfully applying for almost 300 roles. "I applied for the African-Australian Inclusion Program because I finally found a place to apply through where my place of birth did not define my entry and success, and where I finally found an opportunity for my voice to be heard," she says.

The African-Australian Inclusion Program (AAIP) is a joint initiative of Jesuit Social Services and National Australian Bank launched in 2009 with the aim of offering skilled African-Australian migrants the opportunity to access six-months paid work experience programs.

Rosi's People Leader at NAB is Matt Oster, Head of Enterprise Events. Matt says that the AAIP enriches the lives of all those touched by it – not just its participants. "It's important to remember and easy to forget that not everyone is afforded the equal opportunity to participate in meaningful work or secure positions that they've held in previous countries and are arguably qualified for," he says. "As an organisation of our size, I believe we have a responsibility to help nurture people who may for whatever reason experience exclusion into meaningful employment helping them develop skills and networks to establish themselves within the Australian workforce".

Under the guidance of Matt and his team, Rosi has flourished in her Enterprise Events role. "I feel blessed to have this calibre of people to learn from, and to be part of my journey," she says.

Both Rosi and Matt encourage other businesses to develop similar programs to support skilled migrants and people from refugee backgrounds. "It's the right thing to do and so incredibly rewarding for both the team member, and those involved in the program from within the team," says Matt. "It is important for companies to be thinking globally in an era when businesses are competing in the global marketplace," she says. Just as importantly, Rosi has made tremendous personal gains as a result of the program. "I no longer see any boundaries and borders – now I see hope, opportunities, career advancement and security for myself and for my community".

The AAIP has inspired the launch of new programs such as Corporate Diversity Partnerships, an initiative of Jesuit Social Services (JSS) that helps companies connect with a diverse talent pool of qualified people who seek an opportunity to obtain the corporate experience and professional networks needed to launch their careers. JSS partners with employers to develop a customised paid internship program that creates a life changing career experience for the intern; progress toward business goals for the company; and positive social impact for the community.

To find out more, contact Corporate Diversity Partnerships:
**Phone:** (03) 9421 7600
**Email:** info@corporatediversity.org.au
**Web:** www.corporatediversity.org.au

# Stories from the Jesuit Social Services Homework Club

## Educational Support and New Friendships: this is Homework Club in Flemington

*Jesuit Social Services Australia*

For more than 10 years, Jesuit Social Services' Homework Club has provided support to students aged eight to 18 who have recently arrived in Australia to help them excel in their educational performance. Each week, around 40 primary and secondary school students gather in Flemington, Victoria. Some sit around computers to complete class work, and others work one-on-one with volunteer mentors to explore textbooks, assignments, and essays.

Grade six student Taycier has attended the program with her sister Tasneem for more than four years, and has benefited enormously from its support. "Homework Club has made me bring all my tasks and finish them on time which takes away the stress of being asked about the unfinished task the next day in class and be down or embarrassed in front of other students" she says. "I've made a lot of new friends from all different cultures and also when I have no one at home that can help me with my homework, I can come to Homework Club and tutors can help me."

Rachel Biar, Support Worker with the Homework Club, says students from a variety of cultural backgrounds including Ethiopian, Sudanese, Vietnamese and Chinese regularly attend the program.

Many of the volunteer mentors are university students, retired members of the community or currently practising teachers.

Rachel notes that, "In addition to getting help with their homework, students also have an opportunity to widen networks. This has led to greater opportunities when seeking employment, deciding on career pathways and linking in to sport and social clubs". "They also learn to look at things from different perspectives, outside the world view they usually live in", she says.

Taycier says that the program has had a positive impact not only on her, but on her family. "The help we get makes a lot of difference to our families, especially parents not having to stress about spending money and finding private tutors to help us with our education", she says.

The Homework Club receives no government funding and relies on grants and donations to continue supporting students like Taycier. In late 2017, the Homework Club was a recipient of grants from the Reading Foundation and Collier Charitable Foundation. The program also receives ongoing donations from financial consulting firm, QMV.

If you would like to support the Homework Club or wish to have more information, call Deb Hitchen at 0400 894 721 or email her at deb.hitchen@jss.org.au

# Homily Reflection for Migrant and Refugee Sunday – 26 August 2018

## The Covenant Renewed in the New Land

*Fr. Ciril A. Božič OFM OAM – Episcopal Vicar for Migrants, Archdiocese of Melbourne**

In the first reading of today's liturgy of the Word we listened to Joshua, Moses' successor: "If you will not serve the Lord, choose today whom you wish to serve" (Js 24:15). And the people answered: "We have no intention of deserting the Lord our God! We too will serve the Lord, for he is our God!" (Js 24:16, 18).

So many people, from all around the world, came and are still coming to Australia. I am a chaplain to the people who came to Australia, mostly after the second World War in the 1950-s and 1960-s, from Slovenia which was, at that time, one of the six republics of communist Yugoslavia.

The new migrants worked here very hard for many years and helped, with many others, to build Australia to what it is today. I have listened to their stories, how they escaped over the border, how some of them were captured, put in prison and tried to escape again, spending a few years in the camps in Austria or in Italy or in Germany before they received permission and a ticket to travel to the unknown land of Australia.

With the help of many, the trip to Australia in many cases being paid by the Catholic organisations, the new migrants were sent to Bonegilla Camp upon their arrival, where they experienced a welcome in the great possibility for a new life. Later they built their new homes, clubs and churches, because they brought with them the world of values and faith. They acted like the Israelites in Shechem: We will serve our God! Their experience of faith back home helped them to renew the Covenant in the new land with peoples from all over the world.

With the help of priests, religious, migrant chaplains and dedicated lay people they educated their children, became involved in local catholic parishes and schools, whilst keeping their culture and expression of faith. This is also happening today as new migrants and refugees are coming to Australia from Africa and from the Middle East, where they have experienced so many traumas in war and conflicts.

I know there are also many problems, creating new issues and new pastoral and social challenges. But when I now meet Catholic people from that part of the world I am always so surprised by how deep the faith is in their hearts, and how they wish to find work so that they can care for their family and be part of the community.

The Catholic Church is a universal Church, and in Australia we can see this as a real picture as the song says: "We are one, but we are many." From many parts of the world, different races, cultures, languages, customs and traditions, but one in Jesus Christ.

Now a cross-cultural Church should be promoted: a collective awareness of the culture of others, a spirit of tolerance, a conviction that all people have something valuable to contribute. Integration into the host society "will occur surely and effectively if it is done voluntarily and gradually, without any compulsion or hindrance" (Pastoralis Migratorum Cura, Chapter 1).

And we, who are here in this beautiful land under the Southern Cross, already for many years, or you who were born here, we all can make a difference to the people who are coming here today. As the Holy Father Pope Francis is saying in his message for the 104th World Day of Migrants and Refugees: "In this regard, I wish to reaffirm that 'our shared response may be articulated by four verbs: *to welcome, to protect, to promote and to integrate*'."

Pope Francis has also told us: "We are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants."
Jesus asked the Twelve in today's Gospel: "What about you, do you want to go away too?" Simon Peter answered: "Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God."

Simon Peter's proclamation of faith must be also our proclamation! Just as the twelve tribes told Joshua that

they would not reject the Lord after all he had done for them, so Peter asks Jesus how could they turn to anyone else for the message of eternal life. So, the apostles exercised their freedom of choice by choosing to stay with Jesus.

The apostles did what we must all do today: keep on choosing Jesus, staying with the one who has the promise of eternal life. That is something that will always be outstanding on the agenda for us, the disciples of Jesus, who are blessed to participate, Sunday by Sunday, in the Holy Eucharist where the Body and the Blood of Christ is a source of our spiritual life and love for all.

**Fr Ciril A. Božič OFM is the Episcopal Vicar for Migrants in the Archdiocese of Melbourne. Here he shares his reflection, based on the readings of the day, on his ministry to migrant communities and how this has changed over the years of his ministry.*

# 8TH ANNUAL BISHOP JOE GRECH MEMORIAL COLLOQUIUM

WEDNESDAY
22 AUGUST 2018

ACU
AUSTRALIAN CATHOLIC UNIVERSITY
CHRIST LECTURE THEATRE
19 YOUNG ST. FITZROY,
VICTORIA

## Suggested Prayers of the Faithful

For Pope Francis, our Bishops, and all those who minister in the Church. That they may guide the Church with wisdom and holiness through the works of Faith, Hope and Charity.

Let us pray to the Lord. **Lord hear our Prayer**

For the Church. That in our deeds, we may be a witness of the sanctifying and sacrificial love of Christ.

Let us pray to the Lord. **Lord hear our Prayer**

For migrants, refugees, and international students. That we may work with them, attentive to their needs and promoting their innate dignity as children of God.

Let us pray to the Lord. **Lord hear our Prayer**

For our political leaders, legislators, and those in public office. May they enhance laws that welcome, protect, promote, and integrate migrants and refugees.

Let us pray to the Lord. **Lord hear our Prayer**

For those who minister to migrants, refugees, and international students. 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. **Lord hear our Prayer**

For those who have died. In particular those seeking safety and peace. May God's merciful love shine on them and their loved ones left behind.

Let us pray to the Lord. **Lord hear our Prayer**

# Catholic Organisations

## National

**Australian Catholic Migrant and Refugee Office**
**Director:** Fr Maurizio Pettenà CS
GPO Box 2720, Canberra ACT 2601
**Tel:** (02) 6201 9848
**Email:** info@acmro.catholic.org.au

**Australian Catholic Social Justice Council**
**National Executive Officer:** Mr John Ferguson
PO Box 7246, Alexandria NSW 2015
**Tel:** (02) 8306 3499
**Fax:** (02) 8306 3498
**Email:** admin@acsjc.org.au

**Jesuit Refugee Service**
**Director:** Ms Carolina Gottardo
PO Box 522, Kings Cross NSW 1340
**Tel:** (02) 9356 3888
**Email:** info@jrs.org.au

## Local

### Archdiocese of 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

### Archdiocese of Brisbane
**Centre for Multicultural Pastoral Care**
**Director:** Mr Clyde Cosentino
GPO Box 282, Brisbane Qld 4001
**Tel:** (07) 3324 3451
**Email:** cmpc@bne.catholic.net.au
**Web:** www.multiculturalcare.org.au

### Archdiocese of Melbourne
**Melbourne Catholic Migrant & Refugee Office**
**Episcopal Vicar for Migration:** Fr Ciril Bozic OFM
**Executive Officer:** Ms Brenda Hubber
PO Box 146, East Melbourne Vic 8002
**Tel:** (03) 9926 5720
**Email:** mcmro@cam.org.au

### Archdiocese of Perth
**West Australian Catholic Migrant and Refugee Office**
**Director:** Deacon Greg Lowe
PO Box 3075, Perth WA 6832
**Tel:** (08) 9220 5950
**Email:** greg.lowe@perthcatholic.org.au

### Archdiocese of Sydney
**Catholic Immigration Office**
**Episcopal Vicar for Migration:** Fr Isidore Anantharaj
**Executive Director:** Sr Kylie Cullen
Level 16, Polding Centre, 133 Liverpool Street, Sydney NSW 2000
**Tel:** (02) 9390 5923
**Email:** immigration@sydneycatholic.org

### Diocese of Armidale
**Ministry to Migrants**
**Contact:** Fr Paul Aguilar
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