IT'S NOT JUST ABOUT MIGRANTS



105TH WORLD DAY OF MIGRANTS AND REFUGEES

It is not just about migrants but also about ourselves, our fears and our hopes.

How is God encouraging and inviting us? Who are we becoming? What kind of society are we preparing for those who come after us?

Migrant & Refugee Week 19th - 25th August 2019

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TABLE OF CONTENTS

Message from Pope Francis....4

Message from Bishop Max L. Davis AM DD....8

A Guide to Understanding the Kit 2019....11

Hundreds Pray Together for Sri Lanka....12

Brief Information About The Sri Lankan Catholic Community....14

Settlement of Migrants and Refugees....15

Parishioners Extend a Warm Welcome to Newly Arrived Refugees....16

Encountering Difference Together Can Transform Us and Our Communities....18

Homily Reflection for Migrant and Refugee Sunday 2019....20

Suggested Prayers of the Faithful....22

Catholic Organisations....23

Notes....29



Message of His Holiness Pope Francis for the World Day of Migrants and Refugees

It is not just about migrants

Dear Brothers and Sisters,

Faith assures us that in a mysterious way the Kingdom of God is already present here on earth (cf. *Gaudium et Spes*, 39). Yet in our own time, we are saddened to see the obstacles and opposition it encounters. Violent conflicts and all-out wars continue to tear humanity apart; injustices and discrimination follow one upon the other; economic and social imbalances on a local or global scale prove difficult to overcome. And above all it is the poorest of the poor and the most disadvantaged who pay the price.

The most economically advanced societies are witnessing a growing trend towards extreme individualism which, combined with a utilitarian mentality and reinforced by the media, is producing a "globalization of indifference". In this scenario, migrants, refugees, displaced persons and victims of trafficking have become emblems of exclusion. In addition to the hardships that their condition entails, they are often looked down upon and considered the source of all society's ills. That attitude is an alarm bell warning of the moral decline we will face if we continue to give ground to the throw-away culture. In fact, if it continues, anyone who does not fall within the accepted norms of physical, mental and social well-being is at risk of marginalization and exclusion.

For this reason, the presence of migrants and refugees – and of vulnerable people in general – is an invitation to recover some of those essential dimensions of our Christian existence and our humanity that risk being overlooked in a prosperous society. That is why it is not just about migrants. When we show concern for them, we also show concern for ourselves, for everyone; in taking care of them, we all grow; in listening to them, we also give voice to a part of ourselves that we may keep hidden because it is not well-regarded nowadays.

"Take courage, it is I, do not be afraid!" (*Mt* 14:27). *It is not just about migrants*: *it is also about our fears.* The signs of meanness we see around us heighten "our fear of 'the other', the unknown, the marginalized, the foreigner... We see this today in particular, faced with the arrival of migrants and refugees knocking on our door in search of protection, security and a better future. To some extent, the fear is legitimate, also because the preparation for this encounter is lacking" (*Homily in Sacrofano*, 15 February 2019). But the problem is not that we have doubts and fears. The problem is when they condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even – without realizing it – racist. In this way, fear deprives us of the desire and the ability to encounter the other, the person different from myself; it deprives me of an opportunity to encounter the Lord (cf. *Homily at Mass for the World Day of Migrants and Refugees*, 14 January 2018).

"For if you love those who love you, what recompense will you have? Do not the tax collectors do the same?" (Mt 5:46). *It is not just about migrants: it is about charity.* Through works of charity, we demonstrate our faith (cf. Jas 2:18). And the highest form of charity is that shown to those unable to reciprocate and perhaps even to thank us in return. "It is also about the face we want to give to our society and about the value of each human life... The progress of our peoples... depends above all on our openness to being touched and moved by those who knock at our door. Their faces shatter and debunk all those false idols that can take over and enslave our lives; idols that

promise an illusory and momentary happiness blind to the lives and sufferings of others" (*Address at the Diocesan Caritas of Rabat*, 30 March 2019).

"But a Samaritan traveller who came upon him was moved with compassion at the sight" (*Lk* 10:33). *It is not just about migrants: it is about our humanity.* Compassion motivated that Samaritan – for the Jews, a foreigner – not to pass by. Compassion is a feeling that cannot be explained on a purely rational level. Compassion strikes the most sensitive chords of our humanity, releasing a vibrant urge to "be a neighbour" to all those whom we see in difficulty. As Jesus himself teaches us (cf. *Mt* 9:35-36; 14:13-14; 15:32-37), being compassionate means recognizing the suffering of the other and taking immediate action to soothe, heal and save. To be compassionate means to make room for that tenderness which today's society so often asks us to repress. "Opening ourselves to others does not lead to impoverishment, but rather enrichment, because it enables us to be more human: to recognize ourselves as participants in a greater collectivity and to understand our life as a gift for others; to see as the goal, not our own interests, but rather the good of humanity" (*Address at the Heydar Aliyev Mosque in Baku*, 2 October 2016).

"See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father" (*Mt* 18:10). *It is not just about migrants: it is a question of seeing that no one is excluded.* Today's world is increasingly becoming more elitist and cruel towards the excluded. Developing countries continue to be drained of their best natural and human resources for the benefit of a few privileged markets. Wars only affect some regions of the world, yet weapons of war are produced and sold in other regions which are then unwilling to take in the refugees produced by these conflicts. Those who pay the price are always the little ones, the poor, the most vulnerable, who are prevented from sitting at the table and are left with the "crumbs" of the banquet (cf. *Lk* 16:19-21). "The Church which 'goes forth'... can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast" (*Evangelii Gaudium*, 24). A development that excludes makes the rich richer and the poor poorer. A real development, on the other hand, seeks to include all the world's men and women, to promote their integral growth, and to show concern for coming generations.

"Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all" (*Mk* 10:43-44). *It is not just about migrants: it is about putting the last in first place*. Jesus Christ asks us not to yield to the logic of the world, which justifies injustice to others for my own gain or that of my group. "Me first, and then the others!" Instead, the true motto of the Christian is, "The last shall be first!" "An individualistic spirit is fertile soil for the growth of that kind of indifference towards our neighbours which leads to viewing them in purely economic terms, to a lack of concern for their humanity, and ultimately to feelings of fear and cynicism. Are these not the attitudes we often adopt towards the poor, the marginalized and the 'least' of society? And how many of these 'least' do we have in our societies! Among them I think primarily of migrants, with their burden of hardship and suffering, as they seek daily, often in desperation, a place to live in peace and dignity" (*Address to the Diplomatic Corps*, 11 January 2016). In the logic of the Gospel, the last come first, and we must put ourselves at their service.

"I came so that they might have life and have it more abundantly" (*Jn* 10:10). *It is not just about migrants: it is about the whole person, about all people.*

In Jesus' words, we encounter the very heart of his mission: to see that all receive the gift of life in its fullness, according to the will of the Father. In every political activity, in every programme, in every pastoral action we must always put the person at the centre, in his or her many aspects, including the spiritual dimension. And this applies to all people, whose fundamental equality must be recognized. Consequently, "development cannot be restricted to economic growth alone. To be authentic, it must be well-rounded; it must foster the development of each man and of the whole man" (SAINT PAUL VI, *Populorum Progressio*, 14).

"So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God" (*Eph* 2:19). *It is not just about migrants: it is about building the city of God and man.* In our time, which can also be called the era of migration, many innocent people fall victim to the "great deception" of limitless technological and consumerist development (cf. *Laudato Si'*, 34). As a result, they undertake a journey towards a "paradise" that inevitably betrays their expectations. Their presence, at times uncomfortable, helps to debunk the myth of a progress that benefits a few while built on the exploitation of many. "We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. They are an occasion that Providence gives us to help build a more just society, a more perfect democracy, a more united country, a more fraternal world and a more open and evangelical Christian community" (*Message for the 2014 World Day of Migrants and Refugees*).

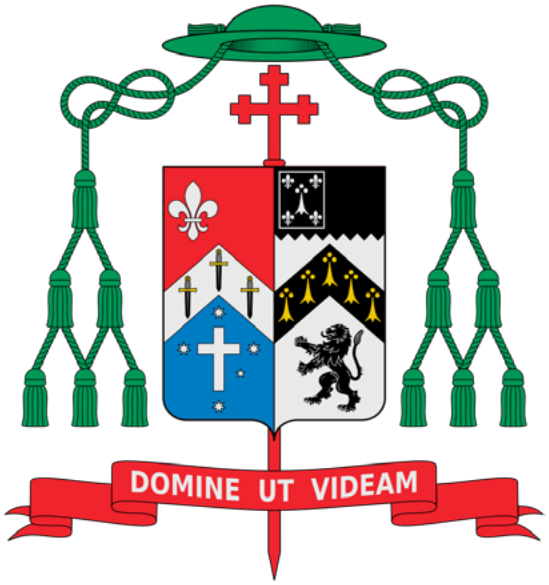
Dear brothers and sisters, our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church's mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated. If we put those four verbs into practice, we will help build the city of God and man. We will promote the integral human development of all people. We will also help the world community to come closer to the goals of sustainable development that it has set for itself and that, lacking such an approach, will prove difficult to achieve.

In a word, it is not only the cause of migrants that is at stake; it is not just about them, but about all of us, and about the present and future of the human family. Migrants, especially those who are most vulnerable, help us to read the "signs of the times". Through them, the Lord is calling us to conversion, to be set free from exclusivity, indifference and the throw-away culture. Through them, the Lord invites us to embrace fully our Christian life and to contribute, each according to his or her proper vocation, to the building up of a world that is more and more in accord with God's plan.

In expressing this prayerful hope, and through the intercession of the Virgin Mary, Our Lady of the Way, I invoke God's abundant blessings on all the world's migrants and refugees and upon on all those who accompany them on their journey.

From the Vatican, 27 May 2019

FRANCIS



Message from Bishop Max L. Davis AM DD
Bishops' Delegate for Migrants and Refugees

Migration and seeking refuge have been a part of human experience from the earliest times of recorded history. This movement can be provoked by a number of circumstances and at the base of it is living with and in the dignity that God has imbued in each person. Sometimes we move to seek a more suitable environment in which our inherent dignity can flourish further. Sometimes we move because threats to that dignity and personal safety are so great that another place must be found. From a religious and spiritual perspective, beginning in the Old Testament, this constant movement of persons and peoples is often part of a response to the call of God. This reflects the truth that, as the Catechism reminds us, "The desire for God is written in the human heart, because humankind is created by God and for God; and God never ceases to draw us to himself." (Catechism of Catholic Church, para 27). It is important for us to recognise and remember that, whatever our different circumstances might be, we all share in that journey of faith towards God who loves us.

In the Holy Father's Message for our observance of the World Day of Migrant and Refugees 2019, Pope Francis challenges us to reflect deeply on our deep spiritual relationship with all involved in this pilgrimage. He constantly says "it is not just about migrants" to urge us to see that it really is about all of us in our own journey of spiritual fulfilment to be God's people. In so many ways migration and seeking refuge are a common and engaging experiences that all of us share. It is in comparing our own attitudes and reactions to others experiencing that journey that we can be enlightened about our own progress in our response to God's call to intimacy with Him. If we accept that the Lord Jesus continues to enliven us with the values of His Good News then we can more realistically assess how genuinely we accept those values and apply them in our own journey by examining our own attitudes, reactions and actions to migrants and refugees. In other words we can judge our own

progress by assessing how we judge those who are migrants or seeking refuge in our midst.

The Holy Father specifically mentions some areas for this comparison. They include fear that deprives us of an opportunity to encounter the Lord in others. Another area is charity because through works of charity we demonstrate our faith, give expression to the type of society we are building, and show the value we give to each human life. Another area is about the compassion we have for each other, whether we appreciate each other as a gift, and embrace others. Another area of comparison between the Gospel values and our life is selfishness – Pope Francis uses the term "Me first, and then others!". Yet another area he asks us to consider is whether we put the person rather than the social consequences at the centre of our thought and activity. He also reminds us that Jesus' disciples are commissioned by Him to build the city of God in our midst here and now.

The whole question of migrants and refugees has come to the forefront of our social and political discussion in these recent years here in Australia. It is a relevant discussion and it is timely for us to step up and do everything we can through thought, prayer and action to show forth, with courage, that we are all responding to God's call to be truly human and to embrace each other with the same dignity and value that God has for each one of us. Those who have come, and continue to come, to this country are a great gift and treasure from God. Our response must always be to be respectful and faithful to the reason for our being and with joyful and hopeful hearts welcome all our brothers and sisters as members of a community called consistently towards God. The World Day of Migrants and Refugees is an opportunity to refresh or begin anew living the Gospel values. True 'It is not just about migrants' – it is of course – but it is also about all of us in our own migration to the Father's House. This is a message we all need to hear and put into practice because that is the mission that has been entrusted to us.

Bishop Max L. Davis AM DD
Bishops' Delegate for Migrants and Refugees
3rd June 2019

Free Download Story & Resources

A Guide to Understanding the Kit 2019

Dear Friends,

Welcome to the 2019 Edition of Migrant and Refugee Week which the Catholic Community in Australia observes on the last Sunday in August.

The Kit is intended as a resource to help you to reflect on and celebrate the life and story of all those "who came across the sea". Migrants have graced this land, already inhabited by indigenous community, with their sacrifices, hard work and love. This resource material takes its inspiration from Pope Francis' Message for the 105th World day of Migrants and Refugees: "It Is Not Just About Migrants". What is it about then? It is also about our fears and our hopes. Is also about who we are and who we want to become. It is about what kind of society and church we want to create.

Growing numbers of undocumented immigrants who are looking for a better future are moving across sea and land borders to work and reside in richer and safer countries.

Mass migration is, of course, not a new phenomenon, but it continues to challenge us both morally and politically. I would like to mention two of these reasons:

It questions us politically because it involves crossing borders between different nation-states and therefore it involves the re-negotiation of the fundamental political and legal status of the individuals concerned.

It questions us morally because current immigration policies adopted by all nation-states favour the needs of the strong and economically productive, over the weak and vulnerable (we could include children, those who are sick and the elderly…).

The reality today is that we have closed borders with tight immigration controls and seen in large-scale deportation of so-called illegal immigrants in the hope that this will deter further migration.

At the heart of the question lies the narrative of national borders: can we offer a Christian narrative to the predominantly political one? In other words: can we Christians offer an acceptable and realistic alternative way to shape a response to mass migration without being unreasonable?

In his message the Holy Father argues in favour of a Christian narrative: one that looks within us with honesty and integrity and makes fundamental choices.

This Kit reproduces the Message of Pope Francis, followed by a Message from Bishop Max Davis, Military Ordinary for Australia and Bishops' Delegate for Migrants and Refugees. The Kit then offers some tested experiences from various communities in Australia. The Kit also presents a suggested homily for the World Day of Migrants and Refugees based on the Scripture readings of the 21st Sunday in Ordinary Time C, 25 August, 2019, followed by suggested prayers of the faithful and a Directory of local and national Catholic agencies whose focus is migrants and refugees.

This is the ideal week to make an extra effort to acknowledge and celebrate the diversity of cultural and liturgical expression within our community. This week we have a special opportunity to create spaces for encounter. The hope is that by interacting with other people we come to celebrate the gift of ecclesial communion and our identity as Catholics, for Christ has called us into one Church "from every tribe and tongue and people and nation" (Rev 5:9), so that we may all be one in Christ Jesus. (Gal 3:27-28).

Hundreds Pray Together for Sri Lanka at St Francis Xavier Cathedral, Adelaide, South Australia

By Lindy McNamara, Southern Cross



Prabath Perera with wife Madhavi and daughters Nathara (left) and Miesha lighting candles at the service. Photo: Ben Macmahon.

Almost 900 Catholics, Muslims, Buddhists, members of other Christian denominations and the general community sat side by side and "prayed for the same purpose" at a Mass held on Sunday 28th April at 5.30pm to remember those affected by the Sri Lankan bombings.

With a message of peace and the need to "break the cycle of hate", the service in St Francis Xavier's Cathedral provided an opportunity to pray for the more than 250 people killed and 500 injured in the bombings of churches and hotels, as well as for those who rescued them.

One of the guest speakers following the Mass was Professor Mohamad Abdalla representing the Imams Council of SA. He told the congregation that the strong presence of imams from the different mosques in Adelaide was a "show of solidarity".
"Our hearts are broken...but we continue to stand against hate, discrimination and racism – anything that divides us as humans," he said.
"Christian and Muslim faith traditions were deeply impacted by this tragedy. We want to reassure that we are here with you and stand with you as you stood with us after the tragedy in Christchurch.

"I personally visited the families of the victims of Christchurch two days after the event. I saw the grief and the pain in their faces and I can only imagine the grief and pain in the hearts of your friends, brothers and sisters…"

Professor Abdalla said he wanted to convey the message he heard again and again from the survivors and families of the Christchurch victims, which was "we must break the cycle of hate and not allow hate to infest our hearts".



Professor Abdalla with Fr Marshall after the service

Celebrating the Mass, Administrator Delegate Fr Philip Marshall had a strong message of peace, "the peace that comes when we find the right relationship with each other and with God".

"We stand today because the way of violence is not the way, it can never work, reprisal cannot work. Violence upon violence, death upon death, suffering upon suffering – and children, women and men dying. But we can be different.

"I am proud of this city and the people in it because we have done this (service) and we sit here today in something that looks extraordinary to others…Christians and Jews, Buddhists and Muslims in one place, one faith, one love, one humanity, different paths, different connectors," he said.

The service was attended by many dignitaries including the Governor the Hon. Hieu Van Le AC, Premier Steven Marshall, Labor leader Peter Malinauskas, State Government ministers, politicians, civic and religious leaders and Sri Lankan consular representatives.

In the prayer service prior to the Mass, members of the congregation lit candles in remembrance of the people of Sri Lanka. Hymns, readings and the Prayers of Intercession during the Mass were sung and spoken in Sinhala as well as English.

A special collection was held for the Sri Lankan victims and survivors, and Red Cross volunteers were available to provide psychological first aid for anyone needing support.
One of the organisers of the event, Prabath Perera, from the Sri Lankan Catholic Association, said he was overwhelmed by the number of people who attended.

The bombing at St Sebastian's Catholic Church in Negombo hit close to home as his parents and brother were attending the Easter Mass when terror struck. His 80-year-old mother sustained a small injury to her head, however Mr Perera said they had been very lucky.

"I thank God for saving them. It was a miracle," he said.

"People affected directly or in other ways are all shocked by this. We had a war 10 years ago so we never wanted to go back to those times, so we were really shocked by what happened in Sri Lanka and especially this time targeting the Catholics."

Looking around at those who attended the Sunday night service in the Cathedral, Mr Perera said the Sri Lankan Catholic community appreciated the support.

"We have had support from all the Sri Lankan community, not just Christian but Buddhist, Muslims and some Indians are here too, and also people who are here for the normal Mass.

"We all prayed for the same purpose today."

This special service was jointly organised by the Adelaide Archdiocese Events Office and the Sri Lankan Catholic Association of South Australia with the Support of the Catholic Multicultural Office.

Brief Information About The Sri Lankan Catholic Community in Adelaide

By Sr Nien Tran RSM; OAM, PhD, Manager, Catholic Multicultural Office

The Sri Lankan Catholic Community in the Archdiocese of Adelaide was established under the authority of Emeritus Archbishop Philip Wilson in June 2015. The main purpose of this community is for their members, especially the children and young people to have the opportunity to live their Catholic faith actively in the tradition of Sri Lankan culture. The membership of this community at present is about 250. Although Mass, sacraments and community activities are normally conducted in the Sri Lankan native language (Sinhala) or bilingually (English and Sinhala), the Community is open to all Catholic migrants and refugees who come to settle in South Australia regardless of their linguistic backgrounds.

The spiritual and pastoral care of the Community is provided by two priests, namely Father George Sigamony and Father Anthony Adimai. This is one of the new emerging communities, which has a very strong lay leadership and a rapid growth in its population and its spiritual, pastoral and social life in recent years.

One of the significant community events organised by the executive committee of the Sri Lankan Catholic Association of South Australia in November each year is its Christmas celebration. This event gathers nearly 400 people of different religious and linguistic backgrounds to celebrate the birth of Jesus in a concert format with a nativity scene and a grand community Christmas dinner.

This celebration is important because the community wants to share and promote the richness of its Catholic traditions and values to South Australians. It has been a privilege and an absolute joy for me to be invited to this celebration for the last three years. This celebration appears to me as a perfect example of how we can share and celebrate together our religious and cultural heritage in a multicultural church and multicultural society.

Settlement of Migrants and Refugees in Tamworth

By Eddie Whitham.
Chairman Multicultural Tamworth Inc.

Jesus gave us the insight that *'all people are our neighbours'* and all people are to be loved as we love ourselves.

Using the "Neighbours for Newcomers" slogan, the Multicultural Tamworth Inc team steps out into the community to embrace all newcomers. All members are free to assist to enable migrants, regardless of visa status, creed or cultural background. We do not duplicate the work of agencies but compliment them in their work.

All members are neighbours ; we have no volunteers, so we are able to move where others are restricted because of their agency regulations.
We have those checking CVs, helping build driving skills, advocating in court matters, attending medical matters, housing issues, family and domestic violence, funerals, weddings and all the joyous occasions.

We are very aware of the education of the community and all the service organisations and the churches, which are very supportive.

The education of new arrivals in benevolence and the Australian way of life, our laws and democracy, peace



and harmony are all embraced in what we do. We work with the media to see that good stories are told and new people are included in the public arena. Being transparent to our community telling the truth about any situation is paramount in bringing together the whole community to embrace our passion and trust us.

Multicultural events are on our calendar; supporting events that the new people wish to hold.

Special days for women to get together are very successful.

Fiesta La Peel - the street festival saw twenty thousand people come to the CBD for the celebration. Many new people ran their stalls of craft food, while many performed on stage in various cultural activities. Harmony days and national celebrations, both Australian and ethnic, are well-attended.

Refugees and humanitarian arrivals are a priority and we have Lao, Karen, Sudanese and many minorities represented.

Tamworth has had a history since 1978 of settling families.

The St Vincent de Paul Society started the first settlement of Lao after the Indochina war followed by the Tamworth Refugee Settlement Committee which was the forerunner to Multicultural Tamworth Inc.

As Christian disciples it is our commission to step out without reservation or fear to do the work our Saviour left for us to do.

We have chosen to support the newcomers but that does not stop us from standing up for the Indigenous and the other members of the community who require our assistance.

Preaching the Gospel and walking is our challenge.

May the peace of Christ be with you.

Perth Parishioners Extend a Warm Welcome to Newly Arrived Refugees

Migrant and refugee settlement in Perth is well-organised, client-focussed and timely. This is mainly thanks to the great work in Perth of the Red Cross and various supporting government, non-government and faith-based organisations.

However, faith-based communities and parishes also have their part to play by offering a continued welcoming of the refugee person in the local neighbourhood once government-funded supports have 'timed out', as it were. This is the space that church-sponsored agencies and parish communities can step into and make a real difference – not just by continued, informed support of the migrant person but also by influencing how the local community responds to the newly arrived migrant person.

For example, a parish and school community that actively seeks out and supports a refugee person in need signals to the wider community that there is nothing to fear. In fact, it is inspiring when a whole community comes together in support of a newly arrived family or supports a migrant into employment.

Recently, the Christian Life Community (CLC) in Perth started running English classes in a local parish on Saturday mornings for newly arrived persons from Syria. The Coordinator of the English program, Tia Hadar, said: 'we have two groups of 6 to 8 people with the youngest being 23 years old and we have three 65 year olds who come regularly'.

One student, Veronica, was thrilled to have an English lesson on Giving Directions and said: 'I know what you mean now!' She had been learning to drive but hadn't understood the directions that the instructor was trying to give her. Two other students, Wasiem and Dalan also attend every Saturday and were 'happy because we are learning'.

The *Welcoming Parish* Initiative & the *Draw Near* project



'A parish which intentionally decides to reach out to a newly arrived person and help them to 'get on their feet' by patient assistance regardless of cultural or religious background can also have a transforming effect on how the parish sees itself,' says Dcn Greg Lowe, Director, West Australian Catholic Migrant & Refugee Office. Dcn Greg added: 'In addition, it can have a calming influence on any negative attitudes towards the refugee person that may be present in the surrounding community. This benefits society because most people do not want conflict'.

Dcn Greg, from the Archdiocese of Perth, explained how these thoughts gave rise to the *Welcoming Parish Initiative** and the *Draw Near* project, mediated by the West Australian Catholic Migrant & Refugee Office

(WACMRO). The Initiative and project creates an opportunity for a parish to become a servant leader in the local community by becoming involved with a vulnerable, marginalised minority group such as the refugee person or person seeking asylum.

WACMRO hopes that the *Welcoming Parish Initiative* and the Draw Near project will become an effective way in which the church, with and in the parish, can foster a 'culture of encounter and dialogue' leading to a more humane and civil society in Australia now and into the future.

Dcn Greg added: 'As Christians, we believe that God taught us, in Jesus, to extend empathy to those beyond our family circle. For this reason, Christians must continue to act in ways which clearly signal that God is encouraging and inviting all of us to become more humane: not just towards migrants and refugees but towards everyone'.



Layla, Tia Hadar and Jenny Gardner. Tia is the coordinator of the English and maths program every Saturday at the Melkite church in Mt Lawley, Perth and Jenny is one of the teachers.



Rom, Deacon Greg, Ola and Yaz. Rom is teaching maths to Ola and Yaz from South Sudan at the Melkite Church Parish Centre in Mt Lawley, Perth. Christian Life Community help run the maths and English classes every Saturday morning.

*For information about the *Welcoming Parish Initiative** and the Draw Near project, please go to the website wacmro.perthcatholic.org.au or contact Grace Kurniawan on 08 9220 5950 or wacmro@perthcatholic.org.au

CAPSA

CATHOLIC ALLIANCE FOR PEOPLE SEEKING ASYLUM

Encountering Difference Together Can Transform Ourselves and Our Communities

Working with the Catholic Alliance for People Seeking Asylum (CAPSA) allows me a privileged vantage point to see and hear about many different works, actions and acts of service that the Catholic community is doing to serve, assist, advocate for, and journey with, people seeking asylum and refugees here in Victoria and in Australia more broadly.

I am often overwhelmed by the stories I hear. The committed generosity to others is almost visceral in people I meet. There is no doubt that we, as humans, can often find change, difference and 'the unknown' challenging. But from all corners of the Catholic community, perhaps in spite of fear, or perhaps while overcoming it, compassion is at play. Be it via the pastoral work of priests in onshore detention centres in Melbourne, the quiet, yet persistent, letter-writing of parish social justice groups on the coast, or the direct engagement of students from Catholic schools with their local Members of Parliament as they seek to raise some of the deep and diverse issues facing people seeking asylum in their own and external communities.

I was recently speaking with a very committed Catholic lady in Melbourne, who has offered a young refugee person her spare room. Her opinion was that many who speak ill of people seeking asylum haven't encountered them — many who are aggrieved that the government allowed people seeking protection into the country rarely know them or their stories.

I think that just meeting someone once is not enough to understand them. Hearing someone speak or argue a point is also often not enough to change an opinion. Rather, an ongoing encounter with a number of people is the key to understanding ourselves and to negotiating differences. Engaging with others, especially those who are different to us, often requires a renegotiation of our own presuppositions, our ways of being, and our ways of giving and receiving hospitality. Over the years as I have met and worked with people seeking asylum, I have been welcomed by them just as often as I have been the one attempting to extend welcome to them. It is in these encounters that I have been changed and challenged.

My acquaintance from Melbourne is not alone in her efforts. Across Victoria many individuals, parishes, schools and organisations are working away to welcome and embed those from refugee backgrounds and those who are seeking asylum into their communities. There are parishes that provide rent-free housing to people seeking asylum while their refugee claim or appeal is being processed, either with a vacant parish house or through the active financial commitment of a dedicated refugee support group. Many give time and/or finances to established services. There are groups that faithfully attend their local Palm Sunday walk every year to protest and point out the injustices faced by many seeking protection in Australia. All of these things are being done both by those well-experienced, but also by many who haven't been involved in this kind of service or advocacy before. These are responses to real need.

At the moment, current policy circumstances in Australia ensure that

seeking asylum is really difficult — be that in the Australian community or in offshore processing centres. The Catholic community's efforts towards joyful integration, inclusion and welcome are sadly too often directed into crisis relief and advocacy for the most basic considerations of people seeking asylum. Yet in spite of this systemic adversity many persist in reaching out. CAPSA, as a broad network and alliance is there to assist, amplify and encourage the efforts of those who continue to reach out, and to open up the possibility for encountering difference.

To encounter others who do not share the same customs or culture as us can be a challenge for anyone. When those others are also negotiating recently traumatic or dangerous situations along with our government's punitive policy decisions, an encounter can be even more challenging — but it can equally be an enriching opportunity.
Many individuals and organisations from across the Catholic community here in Victoria are negotiating and learning about these systemic and personal difficulties of people seeking asylum. I have personally seen and experienced the beauty that these encounters can give birth to, so I know that reaching out in welcome or compassion is not all about migrants, refugees, people seeking asylum or others who are doing it tough. Just as much, these encounters can be about engaging in a process of transformation, renegotiation and renewal of our own lives.

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The Catholic Alliance for People Seeking Asylum (CAPSA) is about compassion. We are an alliance of individuals, organisations, schools and parishes from across the Catholic community who advocate for fair and humane treatment for people seeking asylum in Australia.

CAPSA is convened by Jesuit Social Services, a social change organisation working to build a just society where all people can live to their full potential. The Alliance is funded and supported by a broad range of individuals, congregations and organisations from across the Catholic community.

Please join us! To sign yourself, your organisation or parish up to CAPSA, email info@capsa.org.au or visit www.capsa.org.au/contact.



"It is not just about migrants".

Homily Reflection for Migrant and Refugee Sunday 2019
Sunday, 25 August 2019
21st Sunday in Ordinary Time Year C

Isaiah 66:18-21
Hebrews 12:5-7, 11-13
Luke 13: 22-30

Fr Frank Brennan SJ

In today's gospel, Jesus tells us that 'people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God. For behold, some are last who will be first, and some are first who will be last.' It sounds as if this kingdom could be a place for all comers, or at least for all sorts from the four corners of the globe. We know that our family home is not the same as the kingdom of God, and neither is our country. Our table is not available to everyone. Our door is not open to everyone who knocks. At home, we do put our loved ones first. We can't welcome all comers at just any hour of the day, and in whatever numbers they want to come. At our national borders, we expect our political leaders to maintain security and order while admitting migrants and refugees in generous and manageable numbers. We expect our politicians and public servants to give some preference to new migrants who have relatives already living in the Australian community, and to have an eye for those refugees most in need.

We all have the right to determine who enters our homes and who dines at our tables. We have the right to determine who enters our country and who is allowed to settle here permanently. We cannot provide a place for every person in need. But we have a responsibility to provide peace and security for some of those people in our world who suffer most. There is no magic formula

to determine the extent of our responsibility to migrants and refugees. After all there are more than twice the number of displaced people in our world than there are Australian cistizens. But we Australians have to play our part. Australia has long been a country of migrants who together with the First Australians have extended a welcome to those coming to our shores seeking a better life. We have profited and benefited from this large scale immigration.

Just before Christmas last year, our bishops asked our politicians to put an end to the intolerable situation on Nauru and Manus Island endured by asylum-seekers whose plight continues to be our responsibility. The bishops said, 'We cannot afford to have the plight of these people made even worse by making their futures the subject of bitter electoral disputation in the year ahead. Enough is enough. Let's find them a home.' We have come through another election and we have still not found these refugees a home even though some of them have had their lives put 'on hold' in distressing circumstances for more than six years.

After the Synod on Young People, the Faith and Vocational Discernment, Pope Francis took up the observations of the Pre-Synodal Meeting repeating in Christus Vivit: 'In some host countries, migration causes fear and alarm, often fomented and exploited for political ends. This can lead to a xenophobic mentality, as people close in on themselves, and this needs to be addressed decisively'. We Australians can't just think that he was referring to anyone but us. He had us in mind, just as he had in mind all those from wealthy secure countries who have closed their doors too firmly on those suffering greatly.

For this year's World Day of Migrants and Refugees, Pope Francis has insisted that 'It is not just about migrants'. How we welcome migrants and refugees affects all of us and helps to shape the sort of society we want to be, and the sort of people we want to be. We cannot establish God's kingdom here and now, but we can do more to make our homes, our local community, and our nation more welcoming to those who come to our shores. Living on an island nation continent, it is easy for us Australians simply to put out of mind those fleeing persecution, those who no longer have a place to call home.

In today's first reading from Isaiah, the Lord speaks with hope and charity about those who 'shall bring all your brothers and sisters from all the nations as an offering to the Lord, on horses and in chariots, in carts, upon mules and dromedaries, to Jerusalem, my holy mountain'.

Continuing to enjoy the fruits and benefits of secure and peaceful lives in our homes in the Great South Land of the Holy Spirit, let's open our hearts and take some extra practical steps individually and collectively to provide a home for those who deserve more than the closed door of our fear and isolation. Let's always call to mind what it would be like for us if we were on the other side of the door, knocking, or if we were on the other side of the national border, pleading. Remember, in the kingdom of God 'some are last who will be first, and some are first who will be last'.

Archbishop Mark Coleridge, Statement from President ACBC, 18 December 2018, available at https://www.catholic.org.au/acbc-media/media-centre/media-releases-new/2168-acbc-statement-on-refugees-and-asylum-seekers/file

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, and promote the most vulnerable in our community.

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 on their loved ones left behind.

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

Catholic Organisations

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 8140
Fax: (08) 8223 3880
Email: cathcomm@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
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: wacmro@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 5100
Email: immigration@sydneycatholic.org

Diocese of Armidale
Ministry to Migrants
Contact: Fr Paul Aguilar
PO Box 93, Armidale NSW 2350
Tel: (02) 6771 8700

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

9TH BISHOP JOE GRECH MEMORIAL COLLOQUIUM ON ETHICS & MIGRATION

"Those who build walls will end up being prisoners of the walls they build"

With guest speaker:

Fr Fabio Baggio CS
Co Under-Secretary of the Migrants and Refugee Section of the Dicastery for Integral Human Development

Most Reverend Vincent Long Van Nguyen OFM Conv DD STL
Bishop of Parramatta

7:00PM Monday 5 August 2019

Venue: The Leadership Centre,
Level 3, Cathedral House,
229 Elizabeth Street, Brisbane Qld 4000

SCALABRINI INTERNATIONAL MIGRATION INSTITUTE

About SIMI

The Scalabrini International Migration Institute (SIMI) is an academic International Institute incorporated to the Urbaniana Pontifical University and it promotes: a) Research and studies on human mobility with interdisciplinary approaches; b) The formation of professionals in the academic sector through special curricula of studies; and c) The training of professionals and pastoral/ social workers through the offer of specific courses and on-going formation programs, aiming at their qualification or re-qualification.

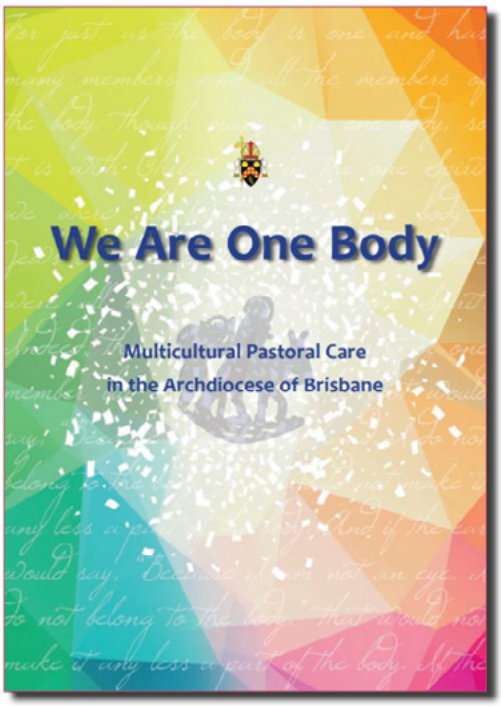
Diploma in the Migrant Ministry

The Graduate Diploma Program
The SIMI Graduate Diploma Program is an initiative of the Scalabrini International Migration Institute (SIMI), an academic institute established by the Scalabrinian Congregation (Missionaries of St. Charles) and incorporated to the Pontifical Urbanian University, Rome. Such initiative is carried on in cooperation with the Pontifical Council for the Pastoral Care of Migrants and Itinerant People and the Australian Catholic Migrant and Refugee Office.

SIMI Secretariat
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Multicultural Pastoral Care in the Archdiocese of Brisbane

We Are One Body



The second edition of ***We Are One Body, guidelines for multicultural pastoral care in the Archdiocese of Brisbane***, is a project of the Centre for Multicultural Pastoral Care (CMPC) released 20 years after the publication of the original document in 1998. It provides guidance for pastoral action for all Catholics in the Archdiocese of Brisbane in light of the multicultural reality of our church. It provides guidelines for, and will be particularly helpful to, those who are formally involved in the pastoral care of migrants, refugees and people on the move in our multicultural communities.

Among others, *We Are One Body* presents six avenues for action and encourages the local Church for a further exploration:

- Commitment to assisted resettlement of migrants and refugees
- Commitment to Community Chaplains
- Commitment to networking, partnership and collaboration
- Commitment for cross-cultural education, formation and training
- Commitment to inclusion of cultural diversity in the life and mission of the church
- Commitment to archdiocesan coordination and resourcing of multicultural pastoral care strategies

We Are One Body provides an outline of the role and status of Community Chaplains (Migrant Chaplains and Cross Cultural Pastoral Ministers) as active participants in the spiritual and pastoral mission of the Archdiocese.

The updated *We Are One Body* is now available on the resources page of the Centre for Multicultural Pastoral Care website www.multiculturalcare.org.au. Professionally printed copies can be purchased for $3.50 from the Evangelisation Brisbane Online Shop http://evangelisationbrisbane.org.au/shop-online/adults/we-are-one-body/

Review of Catholic cultural communities

An offshoot of the strategies listed in the *We Are One Body* guidelines is this year's review of Catholic cultural communities within the Archdiocese of Brisbane. The review aims to assist in creating a more inclusive Church by presenting a well-informed understanding of cultural communities in the Archdiocese. To do so requires a comprehensive research that would seek to establish ways to move forward, addressing needs whilst highlighting the gifts within our culturally diverse communities. As of this writing, the CMPC Research and Projects Officer is currently interviewing community chaplains, leaders and members from each of the active cultural communities in the Archdiocese.

Saints and Feast Days
Catholic Cultural Communities

Ukrainian	The Three Holy Hierarchs (St. Basil, St. Gregory, St. John Chrysostom)	30 Jan
Irish	Saint Brigid of Kildare	1 Feb
Croatian	Saint Blaise/Sv Vlaho (Dubrovnik)	3 Feb
Sudanese	Saint Josephine Bakhita	8 Feb
Maronite	Saint Maroun	9 Feb
Irish	Saint Patrick	17 Mar
Italian	San Giuseppe (Saint Joseph's Day)	19 Mar
Maronite	Saint Rafqa	23 Mar
El Salvador	Saint Oscar Romero	24 Mar
Filipino	San Pedro Calungsod	2 Apr
Italian	Three Saints – Alfio, Filadelfo & Cirino	May, 1st Sunday
Chinese	Our Lady of China	May, 2nd Sunday
Croatian	Saint Leopold Mandic	12 May
French	Saint Joan of Arc	30 May
Italian	San Giovanni Battista Scalabrini (Father to the Migrants)	1 Jun
Uganda	Saint Charles Lwanga and the Martyrs of Uganda	3 Jun
Portuguese	Saint Anthony of Padua (also Lisbon)	13 Jun
Indian (Syro Malabar)	Saint Thomas, Apostle of India	3 Jul
Colombian	Our Lady of Chiquinquirá (patroness)	6 Jul
Chinese	The 120 Martyrs of China	9 Jul
Chilean	Santa Teresa de los Andes	13 Jul
Paraguayan	Our Lady of Caacupe (patroness)	13 Jul
Maronite	Saint Charbel	July, 3rd Sunday
Indian (Syro Malabar)	Saint Alphonsa (first saint from India)	28 Jul
El Salvadoran	The Divine Saviour of the World and Our Lady of Peace (patrons)	3 Aug
Bolivian	Our Lady of Copacabana (patroness)	5 Aug (or 2 Feb)
Australian	Saint Mary of the Cross MacKillop	8 Aug
Chilean	San Aberto Hurtado SJ	18 Aug
Peruvian	Saint Rose of Lima (patroness)	23 Aug
French	Saint Louis IX	25 Aug
Polish	Our Lady of Czestochowa	26 Aug
Albanian	Feast Day of Mother Teresa	5 Sep
Venezuelan	Our Lady of Coromoto (patroness)	8 Sep
Indian	Our Lady of Vailankanni	8 Sep
Iraqi	Eid Al- Salib or the Feast of Holy Cross	13 Sep
Korean	Saint Andrew Kim and Korean Martyrs	20 Sep
Italian	Saint Pio of Pietrelcina	23 Sep
Filipino	San Lorenzo Ruiz	28 Sep
Ukrainian	Protection of the Blessed Virgin Mary	1 Oct
France	Saint Therese of Lisieux	1 Oct
Polish	Saint Faustina Kowalska	5 Oct
Guatemalan	Our Lady of the Rosary (patroness)	5 Oct
Brazilian	Our Lady of Aparecida	12 Oct
Colombian	Santa Laura Montoya y Upegui	21 Oct
Polish	Saint John Paul II	22 Oct
Peruvian	The Lord of Miracles (patron)	26 Oct
Peruvian	San Martin de Porres OP	3 Nov
Uruguayan	Our Lady of 33 Orientals (patroness)	9 Nov
Paraguayan	San Roque Gonzales y de Santa Cruz (patron)	16 Nov
Melkite	Saint Clement	23 Nov
Vietnamese	Martyr Saints of Vietnam	24 Nov
Congolese	Blessed Anuarite Nengapata Clementina	1 Dec
Melkite	Saint Barbara	4 Dec
Albanian	Shen'Kolli i Dimnit (Saint Nicholas of Winter)	6 Dec
Mexican	Our Lady of Guadalupe (also patroness of the Americas)	12 Dec
Mexican	San Juan Diego of Cuauhtlatoatzin	7 Dec

ELSPM
English Language Studies for Pastoral Ministry

Purpose

The English Language Studies for Pastoral Ministry (ELSPM) aims to train pastoral workers and theological students who speak a language other than English as their first language. Its objective is to develop skills in English in a Christian and theological environment and to improve communication to a level which will enable them to participate effectively in a pastoral ministry of the contemporary Church.

Process

ELSPM offers an attractive program of learning led and supported by committed and experienced teachers. Participation in a variety of communal activities is encouraged. Small class sizes enable individual needs to be met. Integrated into the ELSPM program is a personalised experience in which students are immersed in an English speaking culture. This experience has been shown to accelerate learning and increase fluency in conversational English.

Students

ELSPM caters for students from the Asia-Pacific church and beyond, particularly from Catholic Dioceses and Religious Orders. We are also open to all mainstream Christian Church groups.

ELSPM is intended for students who are seminarians, religious sisters, pastoral care workers, nurses or teachers in church institutions who have indicated their commitment to Church pastoral ministries.

Certification

ELSPM's English courses are all accredited through the Australian government and are registered through the National ELICOS Accreditation Scheme (NEAS). ELSPM is also an approved provider for English preparation for Theological studies at the University of Divinity.

Administration address:
P.O Box 12, Marrickville, New South Wales 2204

telephone: +61 409 789 600
email: enquiry@elspm.org.au

Notes

Notes

Produced By:
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