AUSTRALIAN CATHOLIC BISHOPS' CONFERENCE

BISHOPS' COMMITTEE FOR MIGRANTS AND REFUGEES

GRACED BY MIGRATION:

IMPLEMENTING A NATIONAL VISION IN PASTORAL CARE FOR A MULTICULTURAL AUSTRALIAN CHURCH

MAY 2007

CHAPTER ONE

AN AUSTRALIA GRACED BY MIGRATION AND DIVERSITY

Graced by Migration

Australia has been graced and continues to be graced by God through migration. Migration has made Australia a greater and richer country, demographically, economically, culturally, socially, linguistically and religiously. It has evolved, especially since World War II, into one of the world's most diverse nations, a microcosm of the global village, a language laboratory for the world's many languages and a showcase to other nations of multicultural and interfaith harmony.

The aim of this statement is to outline the details of a national pastoral vision with concrete strategies for a multicultural Australian Church. These strategies will be placed in their demographic, scriptural and theological contexts with a vision based on a national consultative process carried out with religious men and women and with lay people across Australia during 2005 and 2006 under the auspices of the Australian Catholic Bishops' Committee for Migrants and Refugees. The guiding motto has been "For you are all one in Christ Jesus" (Gal. 3: 4).

The responsibilities of this episcopal committee are:

(1) to supervise and report to the Australian Episcopal Conference on the work of the Australian Catholic Migrant and Refugee Office in Canberra

(2) to foster appropriate recognition of, and response to the multicultural nature of the Australian people

(3) to offer comment on Government policy relating to migrants and refugees

(4) to inform and advise the Conference on matters relating to Eastern Rite Catholics in Australia, the Apostleship of the Sea, the Pontifical Council for Migrants and Itinerants, the International Catholic Migration Commission and the Diocesan Directors of Migration

(5) to oversee the pastoral work for foreign students and tourists and

(6) to support the role of chaplains to migrant groups.

Almost a quarter (24.7%) of the Australian population is born overseas as compared to the other major settler countries, namely, New Zealand (18.7%), Canada (18.4%) and the United States (11.4%). Since 1947, the population has grown from 7 million to over 20.5 million, partially through natural increase, partially through migration, in approximately equal proportions. The Chinese languages in their various forms, especially Mandarin and Cantonese, have now replaced Italian as Australia's most widely spoken language after English. The various migration movements have offset the impact of Australia's declining birth rate; they have contributed to the nation's economic well-being and they have added to our reputation as a unified nation specially committed and equipped to the creation of cultural and religious diversity.

Individual immigrants have deployed their specific knowledges and skills for Australia's social, economic, cultural, artistic and religious progress. Now coming from quite different parts of the world such as sub-Saharan Africa, they continue to grace Australia with their arrival and presence. They are thus further diversifying and broadening the multifaceted nature of the Australian identity; with their increasing diversity, these newly emerging communities are presenting new challenges in their integration into the mainstream of Australian life. Along with their aspirations for a better and more secure life, they bring their personal and professional or technical assets to contribute to national well-being. Often they are seen to be burdens when in fact they are better perceived as resources.

Australia's Indigenous Peoples

Internal movements of people have been a core feature of this vast and ancient land since long before European settlement. For more than 60,000 years and probably longer, the small Aboriginal nations moved around and beyond their territorial lands for trading and ceremonial purposes as well as to gather food. The people of each Aboriginal nation constructed their own religious stories as they developed their sophisticated linguistic and kinship systems and imbued their various lifestyles with profound spiritual and moral values. They were the first discoverers, the first explorers of Australia; they were the first settlers, the first pioneers of Australia.

The Aboriginal oral traditions and religious myths contain the essence of the truth about the arrival of the first people in Australia, the giant animals that roamed the continent, the rising of the ocean seas at the end of the last Ice Age, the erupting of the many volcanoes and the formation of the landscape and seascape as we know it today. The land belonged to them, and they belonged to the land. Each nation developed its own religious and cultural heritage and spoke its own language. Except for occasional visits from people such as the Muslim fishermen from Macassar, they lived their lives in accordance with the rhythms of nature and time.

The establishment of Australia as a British colony in 1788 and the consequent international migrations of the various European peoples spelled disaster for Australia's indigenous peoples during the 19th century. They became, as it were, refugees in their own vast continent, dispossessed of and usually driven from their land. Today the need for formal reconciliation remains a national priority in expressing before God, the Lord of reconciliation, the nation's repentance for the collective sins of those colonial times. Another national priority is the current need for addressing their poverty, their housing, water and sanitation needs, their health and their welfare needs. It needs to be recognized that their spiritualities are focussed on the land and its beauty with their sacred sites to which they journey in pilgrimage. It is the great Australian Aboriginal achievement that they have retained their identity and continue to be the world's longest continuously living culture.

And they have accepted that their land be shared but within a vision of justice and love that needs to inspire the spirit of reconciliation. As Pope Benedict XVI said on 18th May 2006 in welcoming the new Australian Ambassador to the Holy See, "In regard to the Aboriginal people of your land, there is still much to be achieved. Their social situation is cause for much pain. I encourage you and the Government to continue to address with compassion and determination the deep underlying causes of their plight. Commitment to truth opens the way to lasting reconciliation through the healing process of asking for forgiveness and granting forgiveness - two indispensable elements for peace. In this way our memory is purified, our hearts are made serene, and our future is filled with a well-founded hope in the peace which springs from truth"[1]. Australia's indigenous groups have a special place in Australia's

[1] Address of His Holiness Benedict XVI to Her Excellency Mrs Anne Maree Plunkett, New Ambassador of Australia to the Holy See, 18th May 2006. www.vatican.va/holy_father/benedict_xvi/speeches/2006/may/documents downloaded on 1st June, 2006

multicultural mosaic. However, given that they are not an immigrant or refugee minority, they will not be included in the focus of this exercise in national pastoral planning.

Globalization and World Population Movements

People are on the move across the globe. The UN's Global Commission on International Migration in its 2005 report, *Migration in an Interconnected World*[2], estimates that in 2005 almost 200 million people are living permanently away from their homeland – a number equivalent to the fifth most populous nation on earth - and the number of international migrants has doubled since 1980. These international immigrants had lived outside their country for more than a year and includes 9.2 million refugees[3]. Millions more move temporarily for purposes of work, business, study, trade, sport, tourism etc.. Population movements, sometimes referred to as human mobility, are a growing world phenomenon and are integral to the global processes brought about by the revolutions in aircraft technology and the information communication technologies.

Temporary Migration: Central to the phenomenon of globalization has been the creation of multilayered movements of people such as the movements of global professionals working for international organizations, national governments and transnational corporations; students from the developing world are studying at the schools, technology colleges and universities of the developed world while these latter universities are moving their students world-wide as part of the internationalization of their curricula; then there are the international contract workers, landfarers and seafarers, led by the Filipinos who have moved to worksites for several, if not many, years in the Middle East, Asia and parts of Europe; retirees, including from Japan, have settled in Australia; there are the millions of tourists and their backpacker children together with conference attendees; and there are the religious pilgrims journeying to places such as Jerusalem, Rome and Mecca paying homage at their sacred shrines.

Permanent Migration: Permanent migration represents a free decision but usually it reflects a growing dissatisfaction with the home country's economic or governance system though increasingly it is for occupational reasons or for the purpose of marriage. As economic expectations have risen or economic collapse has occurred, there are these permanent migrants to whom Australia is very accustomed; as international and inter-ethnic conflicts have occurred over the past seven decades and continue to occur, there are the growing numbers of asylum claimants and refugees, victims of war, organized violence and ethnic cleansing – Australia is also very accustomed to these and has a praiseworthy international record in accepting and settling them.

Emerging Types of Migration: Growing numbers of undocumented immigrants or so-called illegal aliens, best described as irregular migrants, who are looking for a better future they see each night on their television screens are hopping across sea and land borders to work and reside in the rich countries of the North; in the future, there will be environmental refugees as sea levels rise and small island nations, especially in the South Pacific, endure their version of the Great Flood as told in the Old Testament. Also to be noted is the rise of international marriages, a very accurate barometer of inter-ethnic and inter-religious relations, led in Australia by the influx of Filipino brides since the 1970s. And part of these population movements is the tragic phenomenon of human trafficking, facilitated and financed by international crime syndicates – the trafficking of men mainly for the purposes of exploitative work and the trafficking of young women and children into sexual servitude.

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[2] Global Commission on International Migration (2005) **Migration in an Interconnected World: Directions for Action** (GCIM, Geneva) www.gcim.org/en/finalreport.html downloaded on July 31st. 2005.

[3] Ibidem, Synopsis para. 2, based on UN Population Division figures.

Women and Migration: Women are also on the move. Just under half (48.6%) are part of these movements, and increasingly they move independently in their search for work and security in a world that is less secure. In the past, they have been perceived in the context of 'associational migration', being associated with and accompanying their husbands on their migration journeys. But this has changed. Women, whether single or partnered, are taking the decision to migrate. Usually it is because their circumstances are mired in poverty and desperation. This can lead sometimes to their being trafficked when they are no longer in control of their lives. But it can lead to marriage to an offshore partner, including in situations of 'marriage squeeze' where at particular age levels there is an imbalance between the number of men and women.

The Global Commission on International Migration in its 2005 Report summarizes that women "are often primary breadwinners for the families they leave behind. These trends will continue in the years to come, not least because of increased demand in the industrialized states for labour in sectors that are traditionally associated with women: domestic work, nursing and personal care services, cleaning, entertainment and the sex trade, as well as retailing and labour-intensive manufacturing. Negative attitudes in countries of origin towards divorced, widowed, childless and single women, coupled with the fact that many women now have better access to education and a greater awareness of their human rights, will provide further incentives for women at all levels of education and new experiences abroad"[4].

In Australia, religious women, both Australian and overseas-born, have dedicated their lives to the pastoral care of migrants, not least their migrant sisters caught up in situations of desperation and exploitation. They have welcomed the foreigner and given succour to the stranger. In more recent times, Australian religious women have been heroic in assisting refugees and asylum seekers, the so-called great nuisances of our time, bereft of all resources and persecuted by uncaring government, legal and correctional authorities.

Children and Migration: Every day, immigrant and refugee children and adolescents arrive in Australia. Often their situation is overlooked or it is assumed they will settle in quickly and learn English. The various education systems have well-developed strategies to integrate them though the cuts to the Commonwealth English as a Second Language Program in 1986 and 1996 has made the tasks of schools more difficult.

The last two decades has also seen the emergence of special sub-categories of newly arriving and second-generation children from immigrant and refugee families: (i) immigrant children in rural areas (ii) children of business migrants (iii) refugee and traumatised children (iv) children of political asylum claimants (v) children of entrants in an irregular visa status (vi) second-migration or *pendolare* children whose parents have migrated, returned home and then migrated again (vii) children of intercultural relationships and (viii) immigrant adoptee children[5]. Many Catholic schools have now enrolled overseas fee-paying students and there are the children of other types of temporary migrants, including of adult international students.

Catholic primary and secondary schools have a mixed record in the education of migrant children, especially in the decades before the onset of government funding in the 1970s when the schools found it difficult to cope with thousands of migrant children because of large class sizes and lack of resources. Since then, however, Catholic schools have often been at the forefront of change in delivering innovative programs to children from immigrant backgrounds. But many recently arrived families now find it difficult to send their children to Catholic schools because of financial constraints. Overall, immigrant and refugee children do

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[4] Ibidem Chapter 1, para. 19 – 20

[5] Cahill, D. (1996) **Immigration and Schooling in the 1990s** (AGPS, Canberra)

well in their educational implantation into Australia though in all groups there are sub-groups whose academic achievement is problematic.

Migration, Human Security and Raising the Borders: Migration, massive though it is, has still not lowered the gaps between rich and poor. Many developing countries are unable to create sufficient jobs for their millions of young people; hence, global movements of people, both women and men, will continue as a function of the world's wealth disparities. In very recent years, migration has been directly linked to issues of human security with the growth of international terrorism and transnational links, and the growth of cultural and religious diasporas and home-grown terrorism. Political leaders have come to see migrants with irregular status as threatening the sovereignty and security of the state, leading to tension between the right of the individual to migrate and the right of the state to control annual migrant intakes.

Economically advanced nations are now heightening and expanding their borders in the face of international terrorism and undocumented migration. As a consequence, respect for human rights has been stretched beyond breaking point. Migration and border security issues have become high on the public, political and media agendas. But the UN's Global Commission on International Migration warns, "Irregular migration is a particularly emotive issue, and one that tends to polarize opinion. In discussions of this issue, those who are concerned by border control and national security are often opposed by those whose main concern is the human rights of the migrants concerned. States and other stakeholders should move away from these contradictory perspectives and engage in an objective debate on the causes and consequences of irregular migration and the ways in which it might be most effectively addressed"[6].

Within the Church, this has led to the borders apostolate, including the spiritual and material care of asylum seekers and borderhoppers in onshore and offshore countries. Additional elements of the borders apostolate are the spiritual centres at international airports and the spiritual and material care of visiting seafarers in the pastoral strategy usually known as the Apostolate of the Sea.

The Australian Diaspora: Another consequence of the world's population movements is that diasporas to a greater or lesser extent are being created across the world. Amongst the larger diasporas are the Chinese (estimated 35 m.), Indian (20m.) and Filipino (7m.). The Australian diaspora has been little studied but there are substantial Australian communities living in countries such as the UK, the Netherlands and Italy, including some returned migrants. If these diasporas provide our global cities with multicultural colour and cuisine, they also can provide cover, unfortunately, for international criminals and terrorists. As the episcopal conference *a qua*, the Australian episcopal conference has a responsibility to liaise with the episcopal conferences *ad quam* in the care of Catholics belonging to Australia's diasporic or transnational communities (Erga Migrantes art. 4).

Permanent and temporary migration has led to the reconfiguration of national and religious profiles, certainly in Australia. This implies that religious pluralism cannot be wished away nor will the intermingling of cultures and religions result in some form of global culture and global religion. The 2004 Instruction of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, **Erga Migrantes Caritas Christi (The Love of Christ towards Migrants)** sums up, "The ever-increasing migration phenomenon today is an important component of the growing interdependence among nation states that goes to make up globalization, which has flung markets wide open but not frontiers, has demolished boundaries for the free circulation of information and capital, but not to the same extent those for the free circulation of people. No state is any longer exempt from the consequences of some form of migration, which is often strongly linked to negative factors. These include the

[6] Global Commission on International Migration (2005), Chapter 3, para. 15.

demographic changes that are taking place in countries that were industrialised first, the increase in inequality between north and south, the existence of protectionist barriers in international trade, which do not allow emerging countries to sell their products on competitive terms in the markets of western countries and, finally, the proliferation of civil wars and conflicts. All these factors will increase migration flows in the years to come even though the appearance of terrorism on the international scene will provoke reactions for security reasons" (Erga Migrantes para. 4).

Pastoral Care for a Multicultural Church: its Scriptural Basis

Migration is at the core of Christianity and part of the history of God's salvific work through human events. The migration experience is at the heart of the Bible for it was our father in faith, Abraham, who departed Ur of the Chaldees in following God's call. He migrated through fertile lands to reach the promised land and to settle in the land called Israel. Later on, the Book of Deuteronomy tells us how Jacob "went down into Egypt with a small household and lived there as an alien. But there he became a nation, great, strong and numerous" (Deut 26: 5). Erga Migrantes goes on, "After its long servitude in Egypt, Israel received its solemn investiture as the 'People of God' during its forty-year Exodus through the desert. The hard test of migration and deportation is therefore fundamental to the story of the chosen people in view of the salvation of all peoples: Israel knew the return from exile (cf. Is 42: 6-7; 49:5). With these memories it could take new heart in its trust in God, even in the darkest moments of its history (Ps. 105(104): 12 – 15; Ps. 106 (105): 45-47)" (Erga Migrantes para. 14)

And the Incarnation of Jesus Christ became enmeshed in the refugee experience. "*And He came to dwell among us*" (Jn: 1, 14). It was the Holy Family which, protective of their infant son, fled as refugees from the cruel and despotic King Herod. For the first part of His life, Jesus the Jewish toddler lived as a refugee in the foreign land of Egypt, a land strange to the Holy Family in its language, its customs and its way of life. Scripture hides from us the difficulties and obstacles that Joseph and Mary faced in their flight from their motherland. But surely there must have been many, much as those faced by the refugees who have made Australia their home. And eventually when the political danger had dissipated, the Holy Family uprooted themselves again to return to Nazareth and remake a new life. Thus Mary is the model of the emigrant woman, the female asylum seeker, the exiled mother, the refugee woman at risk.

Many years later in his public life as a wandering preacher, Jesus moved up and down Judaea and Palestine, relying on the hospitality, acceptance and welcome of the local peoples. Often this acceptance did not emerge. During his journeys as the man on the move with nowhere to lay His head (Luke 9:58), He aligned Himself with the poorest and weakest as well as meeting with the foreigner and the stranger such as the woman of Samaria, the Roman centurion and the Syro-Phoenician woman. Pope John Paul II in his message for World Migration Day 2000 wrote, "How can the baptized claim to welcome Christ if they close the door to the foreigner who comes knocking? '*If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him*?'" (1 Jn 3:17)[7] . At the final judgement that each of us will eventually face, we will be judged on how we have treated the stranger, and "*people from east and west, from north and south will come to take their places at the feast in the kingdom of God*" (Lk 13: 29).

Later on during the times of the early Church, Peter the first Pope emigrated to Rome where he was to be crucified. The Apostle Paul was also an evangelizing traveller, constantly crossing land borders and the waters of the Mediterranean Sea. With Barnabas, he had challenged the early Church and the central authority of Peter on the issue of circumcision

[7] John Paul II (2000) Message of the Holy Father for World Migration Day 2000. www.vatican.va/holy_father/john_paul_ii/messages/migration downloaded on 29th July, 2006.

and the admission of the uncircumcised to Church membership, thus broadening the Church beyond its Jewish beginnings with the inclusion of the culturally other.

Thus, the immigrant and refugee who sit beside us in church are witnesses to the universal Church, a reminder of the Christian's duty to break down the dividing walls, to overcome the cross-cultural barriers and to defuse the recent and ancient hatreds that divide peoples. "The "foreigner" is God's messenger who surprises us and interrupts the regularity and logic of daily life, bringing near those who are far away. In foreigners, the Church sees Christ who "*pitches his tent among us*" (cf. Jn 1: 14) and who "*knocks at our door*" (Rev. 3: 20)" (Erga Migrantes, para. 101).

In our responsibilities to the world as Christians, we are called to be co-creators of the new humanity and makers of the peace, transforming the conflicts and tensions and defeating the racism and discrimination that continue to disfigure the face of Australia. As Paul so eloquently expressed it when writing to the Colossians, "*There is no room for distinction between Greek and Jew, between the circumcised and the uncircumcised, or between barbarian and Scythian, slave and free man*" (Col 3: 11).

Pastoral Care for a Multicultural Church: Its Theological Basis

All refugees are fleeing social and political chaos. All business and economic immigrants seek freedom, peace and security as well as better living conditions for themselves, their families and their descendants; they all seek full participation in their chosen society and their adopted Church, bringing their assets and resources, spiritual, intellectual and material, which they wish to share. But every migration, permanent or temporary, contains risk, especially in a world full of uncertain predictability and limited controllability. For some, the risk does not work out and they become returnees back to their homeland; for some, their aspirations are not achieved, their hopes are squashed, their qualifications are not recognized and their talents and assets not fully utilized; for a few, the risk is overwhelming, ending in personal and family disaster.

Abraham took a risk in leaving Ur of the Chaldees; Mary took a risk with her divine fiat; the Holy Family took a risk in fleeing to Egypt. Jesus took a risk in taking His final journey to Jerusalem – and in His very risking, He lost everything, including losing His very life. But it is in losing that we gain.

Yet, if every migration contains risk, it also contains grieving, grieving for the lost homeland, grieving for relatives left behind, for friendships now in the distant past, for treasured places no longer visited. For the refugee, the memories may be even more painful, grounded in traumatic events suffered and witnessed, for torture suffered or witnessed. Hence, a theology of Christian migration incorporates their traumas as reflections of Christ's own passion, His perspiring with blood and His scourging, and these nostalgias and grievings as reflections of Mary's own grieving at the foot of the cross for Her lost son, and "*she kept all these things in Her heart*". All are transformed in the hope and glory of the resurrection in reaching our final home in heaven. The life of the migrant may have been a succession of living in different homes in a world where people constantly on the move are less and less sure where home is. The whole Christian community in fact is on a journey, "the sublime migration towards the total Communion of the Kingdom of God, where everyone and everything is restored in Christ" (Gaudium et Spes, para. 22).

Like the universal Church itself in its continuing project to reform itself, the cultural and linguistic diversification of the Australian Catholic Church is a work-in-progress; it is a reflection of the unity-in-diversity of the triune God, Father, Son and Holy Spirit.; it is embedded in the person of the ethnic Jesus, always faithful to His Jewish origins, and the transcultural Christ, calling us to the universality of His message of love and peace to form a

multicultural Church proclaiming the Easter Mystery. "The Church, sacrament of unity, overcomes ideological or racial barriers and divisions and proclaims to all peoples and all cultures the need to strive for the truth in the perspective of correctly facing differences by dialogue and mutual acceptance. Different cultural identities are thus to open up to a universal way of understanding, not abandoning their own positive elements but putting them at the service of the whole of humanity. While this logic engages every particular Church, it highlights and reveals that unity in diversity that is contemplated in the Trinity, which, for its part, refers the communion of all to the fullness of the personal life of each one" (Erga Migrantes para. 34).

As **communion**, the Mystical Body of Christ united around the Eucharistic table proclaims the brotherhood and sisterhood of Pentecost; as **community**, the local People of God enclose the insider and the outsider in their sacramental embrace in the migrant journey that each of us is travelling to the Promised Land of the resurrection; as **missionary**, the local Church evangelizes in the spirit of the Gospel in dialogue with the values, thought patterns and behaviours of the cultures in its midst, drawing on the riches of their spiritualities and purifying each tradition of its negativities buried in its history since each cultural tradition contains both the positive and the negative, both enabling and disabling values; as **multilingual**, the local parish is called to pray and worship in the languages held sacred by its people since all languages are made holy in making the Word of God real in the hearts and minds of the faithful.

In this way, the true face of the Church is made visible for all, Christians and non-Christians, to see and appreciate. "The Church becomes the history of a people on the move. Its starting point is the mystery of Christ and the vicissitudes of the individuals and groups of which it is composed, and from this it is called to fashion a new history, gift of God and fruit of human freedom. In the Church, therefore, migrants too are called to be protagonists of this, together with the People of God as pilgrim on earth" (Erga Migrantes para. 37). In essence, the Australian Church is called to fashion a new history, perhaps very different from its previous history, in its journey and pilgrimage to embrace the triune God.

A theology of a Pentecostal multicultural Church affirms the presence of God in the world and in history. Because the Word has become flesh in the person of Jesus the Christ, the Church is called to embrace all ethnoreligious traditions. In Jesus, a new culture has been founded. A new creation has begun. The coming of the Kingdom is never the restoration of a past culture, however glorious. In establishing the Kingdom, Christ was questioning the cultural context of His day and its dominant forces in order to transform His cultural context. He proclaimed that God's Kingdom must erupt into the consciousness of all persons, overturning lesser values, opening closed minds and destroying false stereotypes.

Jesus challenged the dominant political and religious forces of His day. His message was thus and remains a challenge to the absolutization of all religious and ethnoreligious heritages and every cultural tradition; as Lord of time and eternity, He is a challenge to the exaltation of any historical period. The Apostle Paul endeavoured to translate the message of the death and resurrection of Jesus into the multicultural context of the Mediterranean world. He spoke and wrote in terms of the new creation which he saw, not in the terms of the maintenance and preservation of a cultural and ethnoreligious past, but in terms of a breakthrough to and dawn of a new era.

Hence, a theology of multiculturalism suggests that the new Christian culture belongs to each and every cultural tradition but in a future-oriented process. The Church is called to act in a way that both affirms culture and yet transcends culture because the transcultural Christ cannot be encapsulated by any particular culture. In this sense, Christianity is counter-cultural. If the Church is to be the Way, the Truth and the Life for all, it is called to embrace the cultures as a part of God's creation but also to challenge them and lead them into a future

universal vision of love, care and justice. The Church is also called to bridge cultures and languages, bringing culturally diverse peoples together, borrowing from the different cultural elements and interpreting across the cultural divides. In this sense, Christianity is cross-cultural, and the Church is God's authentic interpreter. In the words of Isaiah, "*I come to gather nations of every language; they shall come and see my glory...they shall bring all your brethren from all nations as an offering to the Lord*" (Is. 66: 18 – 20).

CHAPTER TWO

AN AUSTRALIAN CHURCH GRACED BY MIGRATION AND DIVERSITY

Like Australia, the Australian Catholic Church has been graced by migration and diversity. As the 2004 instruction of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, ***Erga Migrantes Caritas Christi (The Love of Christ towards Migrants)***, says, "The passage from monocultural to multicultural societies can be a sign of the living presence of God in history and in the community of mankind, for it offers a providential opportunity for the fulfilment of God's plan for a universal communion. This new historical context is characterised by the thousand different faces of humanity and, unlike the past, diversity is becoming commonplace in very many countries. Therefore Christians are called to give witness to and practise not only the spirit of tolerance – itself a great achievement, politically and culturally speaking, not to mention religiously – but also respect for the other's identity" (Erga Migrantes, par. 9).

Of the mainstream Australian Churches, the Catholic Church has been the one most impacted by migration. Since 1947, she has grown from 1.57 million to be Australia's largest faith community – 26.33 per cent of the Catholic population in 2001 had been born overseas. Equally importantly, approximately 40- 45 per cent of the Australian Catholic Church are either migrants or the sons or daughters of migrants. Immigrants and refugees can thus no longer be considered as additions or appendages nor should they ever have been. Rather they are an integral part of the Church; they are an integral part of its Australian history. They are part of the Church as God's mystery of communion and community. They are part of the history of God's salvific and liberating action.

The Demographic Profile of the Catholic Church in 2001

In 2001, according to the official census figures compiled by the Australian Bureau of Statistics, the Australian Church just topped the 5M mark with 5,001,833 in total representing 26.7 per cent of the Australian population. This proportion is slightly less than in 1996 illustrating that the Church is being impacted, firstly, by the aging of the Catholic population, especially the Catholic immigrant aged. For example, over half of the Italian-born are over the age of 65. Secondly, the Church has not benefited as previously from the more recent immigrant and refugee arrival groups, the so-called emerging communities.

Table One shows the largest overseas-born groups within the Church, led by the Italians, whose spiritual and other needs have dominated the Church's pastoral response for the past half century. Now in the new millennium, as the Catholic population has diversified, the Church has had to think less and less in terms of the Italian pastorate except as an aged pastorate. Between 1996 and 2001, the Italian-born population declined by 8.2 per cent. The other European birthplace groups showed similar declines (Poland 10.8%; Hungary 9.9%; Malta 7.7%; the Netherlands 5.2%; Germany 1.9%). While these aging pastorates will continue to draw upon the resources of the Church, the Asian, Hispanic and Middle Eastern groups have now become increasingly more prominent. Whilst their numbers are relatively small, the needs of immigrants and refugees from the various regions of sub-Saharan Africa are great and will continue to draw upon the resources of the Church. As well, they will contribute their special assets and gifts in enriching the Australian Church.

Table One also contains, in the right hand column, the percentages of how many in the birthplace group in Australia belong to the Church. It highlights how, amongst the larger

groups, the Italians and the Maltese have retained their loyalty to the Church to a very large extent. For example, less than one per cent (0.88%) of the Italian-born have become Jehovah's Witnesses. However, the figures for the Republic of Ireland show a quite significant slippage away from Catholicism. The Croatian figures suggest that the recent influx of a significant group from the Orthodox Krajina area is having its impact. The Polish figures contain the Jewish component.

Table One: No. and Percentage of Overseas-Born in Australian Catholic Church (in rank order)

No.	Country of Birth	No	%	% Catholic of total group
1	Italy	203,351	15.69	92.92
2	United Kingdom	128,158	9.89	12.37
3	Philippines	84,248	6.50	81.05
4	New Zealand	54,858	4.23	15.42
5	Poland	43,661	3.37	75.13
6	Malta	43,544	3.36	92.65
7	Croatia	43,050	3.32	83.02
8	Ireland	36,862	2.84	73.38
9	Vietnam	34,300	2.65	22.15
10	Germany	31,755	2.45	29.34
11	India	29,574	2.28	30.98
12	Netherlands	28,693	2.21	34.43
13	Lebanon	28,054	2.16	39.32
14	Chile	15,790	1.22	67.42
15	Sri Lanka	15,550	1.20	29.09
16	Mauritius	13,734	1.06	80.97
17	Indonesia	13,473	1.04	28.57
18	Malaysia	13,322	1.03	16.89
19	South Africa	13,223	1.02	16.65
20	Hungary	12,917	1.00	56.77
21	Hong Kong	11,322	0.87	16.87
22	Spain	9,730	0.76	77.16
23	South Korea	9,703	0.75	32.25
24	Egypt	9,024	0.70	26.99
25	Iraq	8,370	0.65	16.87
26	China	7,174	0.55	5.03
27	Argentina	7,040	0.54	65.19

Source: Australian Bureau of Statistics, 2001 census.

Table Two shows the percentage of overseas-born, including the English-speaking, in the 28 Australian dioceses. The rural and provincial dioceses, especially in New South Wales and Queensland, have the lowest proportions of immigrants. In Table Three, which has the immigrant profile of the ten dioceses with the highest proportions of overseas-born, the increasing diversification of the Australian Catholic population is becoming apparent. Except for the two largest Sydney dioceses, those born in the United Kingdom represent the largest or second largest Catholic overseas-born group in every diocese. The Italy-born group is generally the largest or second largest immigrant group with the notable exception of

Table Two: Percentage of Overseas-born in each Australian Diocese (in rank order)

Rank	Diocese	%
1	Sydney	38.2
2	Perth	34.9
3	Parramatta	32.8
4	Melbourne	32.7
5	Adelaide	30.1
6	Wollongong	24.4
7	Broken Bay	24.2
8	Sale	22.8
9	Brisbane	21.4
10	Darwin	20.2
11	Cairns	19.6
12	Bunbury	19.5
13	Geraldton	18.8
14	Canberra-Goulburn	17.9
15	Port Pirie	17.7
16	Townsville	13.2
17	Hobart	13.1
18	Maitland-Newcastle	12.8
19	Sandhurst	12.2
20	Lismore	11.5
21	Wagga Wagga	11.2
22	Ballarat	11.0
23	Rockhampton	10.8
24	Broome	10.6
25	Toowoomba	9.0
26	Wilcannia-Forbes	8.6
27	Bathurst	8.6
28	Armidale	7.6
	National Average	**25.9**

Source: Australian Bureau of Statistics, 2001 census.

Parramatta; in three dioceses (Parramatta, Brisbane and Darwin) the Italian group is relatively small. In two dioceses (Parramatta and Darwin), the Filipino group is the largest of the immigrant groups – in fact, the Filipinos are well-represented in every diocese, rural and provincial. Their gender balance is heavily skewed towards the female, many being brides of Australian husbands.

The gradual decline in the first-generation European immigrant groups is impacting on all dioceses across Australia but especially upon Adelaide and Melbourne. This trend could also impact upon future Catholic school enrolments. Table Three highlights how each diocese has a different profile, and as a consequence each diocese will need to tailor its response

Table Three: Overseas-Born Profile of the Ten Leading Dioceses

Diocese	Sydney		Perth		Parramatta		Melbourne		Adelaide	
Total No.	596,798		363,860		307,348		1,030,130		275,361	
O.B.	38.2%		34.9%		32.8%		32.7%		30.1%	
1	Italy	5.58	U.K.	6.10	Philippines	5.54	Italy	7.45	Italy	8.15
2	Philippines	2.70	Italy	5.32	Malta	2.56	U.K.	2.17	U.K.	4.55
3	Lebanon	2.20	India	1.89	Lebanon	2.56	FormerYugo	2.03	Poland	1.99
4	Latin America	2.14	S.E.Asia	1.83	U.K.	2.12	Malta	1.91	Former Yugo	1.34
5	M.E & N.A	1.93	Ireland	1.66	Italy	2.08	Philippines	1.58	Philippines	1.20
6	U.K.	1.91	New Zealand	1.51	Former Yugo	1.61	Poland	1.23	Germany	1.16
7	Former Yugo	1.77	Former Yugo	1.48	New Zealand.	0.99	Vietnam	1.17	East Eur/Baltic	1.01
8	New Zealand	1.28	Poland	1.34	Latin America	0.97	India	1.08	Vietnam	0.96
9	Ireland	1.13	Philippines	0.97	Poland	0.94	East Eur/Baltic	0.72	Netherlands	0.92
10	Poland	0.98	Malaysia	0.95	India	0.85	Ireland	0.70	Malta	0.55

Diocese	Wollongong		Broken Bay		Sale		Brisbane		Darwin	
Total No.	179,010		204,546		92,776		598,778		45,117	
O.B.	24.4%		24.2%		22.8%		21.4%		20.2%	
1	Italy	3.10	U.K.	3.19	Italy	3.13	U.K.	2.84	Philippines	3.31
2	U.K.	3.03	Italy	2.45	U.K.	2.66	N.Z.	2.62	U.K.	2.02
3	Philippines	1.87	Philippines	1.49	Netherlands	1.77	Philippines	1.50	Southeast Asia	1.56
4	Former Yugo	1.33	New Zealand	1.38	Former Yugo	1.21	Italy	1.50	New Zealand	1.13
5	Malta	0.96	Ireland	0.96	Philippines	1.13	Other Oceania	0.93	Italy	1.10
6	Poland	0.79	Hong Kong	0.92	Mauritius	0.93	Germany	0.69	Other Oceania	0.81
7	Latin America	0.79	Former Yugo	0.82	Malta	0.92	Former Yugo	0.68	North America	0.78
8	New Zealand	0.76	LatinAmerica	0.75	Germany	0.78	Ireland	0.67	Germany	0.64
9	Chile	0.72	Nth America	0.72	Poland	0.73	Netherlands	0.65	Ireland	0.54
10	Germany	0.72	Korea	0.68	Sri Lanka	0.72	LatinAmerica	0.64	Netherlands	0.49

accordingly and design different pastoral strategies. Another trend impacting upon the work of the Church, particularly in the major cities, is, as we shall see, the presence of international students in our universities and schools.

The overall profile of the Catholic Church in Australia is one of increasing diversification. This diversification is also evident in the priests and religious who serve the Catholic community in our nation. For example, there are now more than 120 Vietnamese priests serving the Australian Church. Because of the shortage of priests, some dioceses are developing the strategy of attracting priests from other countries to come and work in Australia. The profile of religious orders is also changing. Over the past decade, some Italian orders have moved away from the Italian pastorate and have brought in young priests from the Philippines and Latin America to serve the Filipino and the Hispanic communities. New orders of immigrant nuns are working to meet the spiritual and pastoral needs of people such as from Poland, while Vietnamese sisters are becoming more prominent in parishes where there is a substantial number of people from Vietnam. In other words, the Catholic Church of the future will be a very different and much more culturally diverse entity than its Irish background history would have presaged.

Since World War II, refugees have been very much part of Australian Catholicism, fleeing from Nazism, totalitarian Communism and, recently, Islamic fundamentalism. They came firstly from central, eastern and south-eastern Europe immediately after the War, then from Hungary in 1956 and, later on, Czechoslovakia in 1968. In the early seventies, it was the Chileans and later other South and Central American groups; in the mid-seventies, it was the East Timorese quickly followed by the Lebanese and the Vietnamese, both impacted by the momentous events of 1975 in different parts of the world. More recently, it has been those fleeing the Horn of Africa, the Sudan and other parts of Africa as well as another wave of refugees from the Balkans.

The Church is being diversified in another way through the growing presence of the Eastern Catholic Churches. Census data cannot tell us exactly the number of Eastern Catholics in Australia but it is estimated that they are close to five per cent of the total number of Catholics. They are heavily concentrated in the two of the three largest dioceses (Melbourne as Australasia's largest and Sydney as the third largest); as they have become more settled over the past three decades, they are becoming more residentially dispersed. These Churches include the Maronite Church as the largest, the Ukrainian Church and the Melkite Church, all with their own bishops, as well as priests and laity from other churches such as the Chaldean (mainly from Iraq), the Coptic (mainly from Egypt) and the Syro-Malabar (mainly from southern India).

The Australian Catholic Church is a multilingual organization. Many of Australia's Catholics come from countries where English is a second language. Many others come from countries where for colonization or other reasons English is an associate language as in Hong Kong, India, Malta, the Philippines and Sri Lanka. A linguistic analysis suggests that the key languages for the Church, aside from English as the lingua franca of the Church, are Italian, Polish, Croatian, Vietnamese and Spanish.

Hence, the Catholic Church in Australia is the most multicultural of any local Church in the world; it is Pentecostal in the true meaning of the event. "*'And how have we heard each his own language in which he was born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judaea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome. Jews also and proselytes, Cretans and Arabians, we have heard them speaking in our own languages of the wonderful works of God'. And all were amazed and perplexed, saying to one another, '**What does this mean**?'*" (Acts 2, 8 – 12; emphasis added).

Belonging and Parish Participation

How much do immigrants and refugees feel that they are part of the Australian Catholic Church? In the important and massive 2001 National Church Life Survey, which surveyed 86,368 Mass attenders, the Noseda analysis for the Australian Catholic University found that the majority of Australian-born Mass attenders are over 60 while for the overseas Mass attenders the majority were aged between 40 and 59. The analysis also showed that Catholics born overseas are better Sunday Mass attenders than Catholics born in Australia by a factor of 21 per cent. They are, on average, even allowing for age, better educated than Catholics born in Australia. Catholic women (61%) are better Mass attenders than Catholic men (39%) though the best attenders are Catholic women born overseas.

Overseas-born Mass attenders were more likely to believe that God is more important than most other things in life and have less difficulty in accepting Church authority. Close to two-thirds of Catholics born overseas (62.5%) engage in private devotional acts more than once a week compared to half (49.8%) of the Australian-born Catholics. In overall terms, the immigrant Catholics has a stronger sense of 'belonging' to the Church and to the parish. Belonging to the Australian Church provides a familiar place of security in a different and sometimes discriminatory host country. The immigrants expressed greater satisfaction with their faith life and they hold more orthodox Catholic beliefs.

The study concluded that Eucharistic celebrations in their own language enhances immigrant participation as do culturally inclusive parish activities. However, the study unearthed a concern that the sons and daughters of immigrant Catholics have a lesser feeling of participation and sense of belonging than their parents. The overall evidence, including from Greek Orthodox studies, suggests that national or ethnic parishes provide a stronger support for faith commitment than the geographical parish.

International Students

In recent decades the number of temporary migrants visiting Australia has increased very appreciably. Government statistical sources customarily make a distinction between (i) short-term temporary entrants such as tourists and conference attendees who stay less than a year, often only for a few days or several weeks and (ii) long-term temporary residents whose visa conditions allow them to stay longer than a year. Chief among these temporary migrants are international students whose presence in our educational institutions further internationalizes them. Moreover, Australian universities are very dependent on this student income to keep their teaching and research operations viable.

On a per capita basis, Australia has more international students than any other country. Aside from the general worldwide acceptability and reputation of Australian academic awards, its attractiveness is based on three major factors (i) its fees are less expensive in comparison to the two major competitors (USA and UK) (ii) Australia is perceived as a very safe destination, particularly in comparison to the USA and (iii) Australia is an English-speaking country in a world where English has become the global language ahead of the other major global and regional languages such as Arabic, the major Chinese languages, French, Hindi, Portuguese, Russian, Spanish and the Turkic languages spoken in Turkey, Central Asia and China.

According to the 2005 figures enumerated through the official PRISM database of Australia Education International, in 2005 there were 344,815 students studying in Australia, an increase of seven per cent over the previous year. The numbers have been increasing each year for more than a decade, and are likely to increase as Australian authorities grow the market. Almost half (47.5%) are doing undergraduate and postgraduate studies in the nation's

universities with 16.8 per cent at TAFE Colleges, 18.8 per cent at English language centres, 7.4 per cent at primary and especially secondary schools and the final 7.0 per cent at other educational institutions.

The top source countries in 2005 were, in order: China (81,184), India (27,661), South Korea (26,259), Hong Kong (21,184), Malaysia (19,342), Japan (19,031), Thailand (16,496), Indonesia (16,042), USA (12,452), Singapore (9,885), Taiwan (9,582), Brazil (7,052), Bangladesh (6,759), Viet Nam (5,296), Germany (4,841), UK (3,894), Sri Lanka (3,878), Canada (3,803), Norway (3,332), the Czech Republic (2,558), Pakistan (2,326), Sweden (2,394), France (2,351), Poland (1,925), Slovakia (1,781), Colombia (1,731), Kenya (1,499), Zimbabwe (1,496) and Switzerland (1,416)[8]. The numbers from Brazil have grown rapidly in very recent years as the Australian authorities grow the Latin American market. The databases have no information on the religious profile of international students. The proportion who is Catholic is unknown; it is also difficult to estimate. However, it is likely to increase as the Latin American and African markets are developed as is reflected in the Brazilian, Colombian and Kenyan figures.

University chaplains are very conscious of the presence on campus of international students as are some of the migrant chaplains. Some of these students link into their own ethnic community, others link into the international student community while others mix more generally with the mainstream community through befriending an Australian student or through sporting and other recreational activities. Occasionally chaplains must deal with the death of a student, more often with the deaths of close relatives back home as well the more general problems of failing students and students with severe physical or mental health issues.

All international students are at a very formative stage of their young lives as adolescents and young adults and are open to new experiences and new frameworks for living. Anecdotally, it is reported that Confucian-heritage students, especially those from officially-atheist communist countries, are very interested in religious matters, particularly in Buddhism and Christianity.

Other Temporary Migrants

There are other longstanding temporary residents such as professionals living in Australia for several years on work assignments; others are specialist tradespeople such as from Italy to accomplish specific building and artistic tasks. They are difficult to identify in the community but their numbers will increase in the coming years. Lastly, the government is now bringing in short-term temporary unskilled and semi-skilled workers to cover gaps in the labour force as in the agricultural industry.

The major groups of short-term temporary residents are better known as international tourists and convention attendees. Tourism is, from one perspective, a type of community education in which tourists can be educated on a myriad of matters from Australian history to flora and fauna to sport. If done appropriately, they can also be educated in faith and religion matters when visiting places of worship. For international tourists, the two main Catholic sites visited are St. Mary's Cathedral in Sydney and St. Patrick's Cathedral in Melbourne. Local Australian tourists would visit many other churches and other religious sites. The two main Catholic sites in Australia are the tomb of Blessed Mary McKillop in North Sydney and the Priory site in Hunter's Hill where Blessed Giovanni Mazzuconi, the Martyr of Oceania, lived for several months each in 1852 and 1855 and where the body of St. Peter Chanel was brought after his martyrdom before its transportation back to Europe.

[8] Australian Education International (2005) http://aei.dest.gov.au/AEI/MIP/Statistics/StudentEnrolmentandVisaStatistics/2005 downloaded on 5th July, 2006

In Conclusion

In conclusion, it was suggested in the late 1970s that, in respect of the Catholic Church, 'religion divides while culture unites', suggesting that immigrant Catholics were not integrating into the mainstream Australian Catholic Church. The notion of a universal Church was declared to be a myth[9]. In retrospect, this seems to have been a simplistic view, especially in evaluating the role and work of the migrant chaplains who have been at the core of the Australian Church's response to the immigrant presence.

Moreover, as a church Catholics are still today providing various and effective opportunities to foster a multicultural society. Among other things, in Sydney, Melbourne, Brisbane and Perth there are episcopal vicars for migration. These are officially appointed by their local bishop to foster an awareness of the multicultural nature of the church and of our society. Diocesan multicultural masses are celebrated each year in the different cities of our nation notably in Melbourne, Brisbane and Adelaide. The host community is invited to participate with the various migrant communities who, in turn, are encouraged to bring their particular religious banners, to dress in the national costumes and where parts of the celebration are conducted in various languages. The Church also celebrates every year Refugee and Migrant Sunday on the last Sunday in August in parishes and schools throughout Australia. In addition, there are many children from various migrant backgrounds in our schools. Catholic Education Offices all over Australia have consistently promoted multicultural awareness programmes to foster respect for the diversity of cultures present within the community.

Every year the Holy Father issues a message on Refugee and Migrant Sunday and this message often addresses some aspect of the church and multiculturalism. In Pope John Paul's last message in 2005 he explores the phenomenon of migration from the perspective of integration. He writes, "Integration is not presented as assimilation that leads migrants to suppress or to forget their own cultural identity. Rather, contact with others leads to the discovery of 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 multifaceted gifts of God to human beings....In our society, characterized by the global phenomenon of migration, individuals must seek the proper balance between respect for their own identity and recognition of that of others. Indeed, it is necessary to recognize the legitimate plurality of cultures present in a country, in harmony with the preservation of law and order, on which depends social peace and the freedom of citizens"[10].

Bringing immigrant peoples together, forging them into cohesive parish communities with their mainstream fellow parishioners, healing ancient and recent wounds of war and division and speaking out on behalf of the immigrant, the refugee and the asylum seeker have all been part of the work of the Church. It has not been a perfect record, but it is a record of which the Church can be proud. In the cultural fermentation brought about by the entry of the different ethnic groups, it has played a proactive and facilitating role. Its stances on behalf of the impoverished Irish immigrant and of the Muslim asylum seeker among other instances have not been popular amongst many, including within its own ranks, but it has been prophetic. It has shown that no diversity is so broad that it cannot be accommodated once there is good will and openness to the Spirit who unites all. The values and principles that the church inspires in its members have contributed significantly to social integration and to the spiritual richness of our nation.

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[9] Lewins, F. (1978) **The Myth of the Universal Church: Catholic Migrants in Australia** (Faculty of Arts, ANU, Canberra)

[10] Message of the Holy Father John Paul II for the World Day of Migrants and Refugees 2005. www.vatican.va/holy_father/john_paul_ii/messages/migration downloaded on 29th July, 2006

CHAPTER THREE

IMPLEMENTING A NATIONAL VISION FOR A MULTICULTURAL AUSTRALIAN CHURCH

Envisioning Pastoral Care for a Multicultural Australian Church

The vision of pastoral care in and for a multicultural Church, grounded in Scripture and Tradition, is fundamentally to make the Catholic Church more catholic both inwardly and outwardly. On his visit to Australia in 1986 speaking in Adelaide, Pope John Paul II said, "Australia is a land of many cultures.....a land of different ethnic groups, shaped by the traditions, attitudes and hopes of many people whose faith sustained them in the difficult task of making a new home in this continent....Out of a great deal of human misery and suffering, there is now emerging a nation filled with hope and promise. This is your history. This is the shaping of your culture as the people of Australia. In this story there is much to be proud of"[11].

The vision to be "....one in Christ Jesus" in obedience to the call of the Gospel is to have a Catholic Church

that is truly catholic in being inclusive of all Catholics whatever their cultural and linguistic heritage or their ritual tradition and no matter how long or how short they or their forefathers have resided in Australia;

that assists all newcomers and their families by welcoming them into the Church and Australian society; that helps them to adapt and acculturate to their situation as migrants, whether permanent or temporary;

that helps them to sustain their cultural and ritual heritages;

and that integrates and inculturates their spiritualities and other religious traditions, their other cultural and linguistic gifts, their knowledge, their work and other skills and their individual talents into the very heart of church and nation.

Furthermore, it is to have a Catholic Church

that reaches outwards in the spirit of cross-cultural understanding and interfaith dialogue to create an Australia of mutual trust that is a showcase of cultural, linguistic and religious diversity;

that contributes to the social wealth of the nation through its teachings of transcendent values, ethical norms and moral behaviour and through its educational, health and welfare institutions;

and that creates an Australia that is a harmonious place of justice and peace, welcoming its newcomers, the stranger and the foreigner, the asylum seeker and the refugee, the student and

[11] Homily of John Paul II Adelaide, 30th November, 1986. www.vatican.va/holy_father/john_paul_ii/homilies/1986 downloaded on July 30th, 2006.

the business person, the immigrant and the tourist, all people who have moved or are on the move.

This vision is best described as the 'intercultural model of pastoral care' that balances, at a community level, the need to maintain cultural and religious heritage with the need to become an integral part of the Australian Church over time, all in the context of evangelization. Such a model give witness to the unity of the Church, prophetic sign of the unity of humanity; manifests the catholicity and universality of the local church through participation on the basis of equality of believers with a diversity of languages and cultures; manifests the capacity for welcoming with hospitality the foreigner, seen as a revelation of God; enriches the life of the local Church and maintains the ecumenical spirit with other churches and dialogue with the believers of other faiths[12].

The articulation of this vision in this statement, a real *kairos* of opportunity, has resulted from a long process that has involved many Catholics from across the nation in the past two years. "The global situation today, global and dynamic as it is, calls for the incarnation of the one faith in many cultures and thus represents an unprecedented challenge, a true *kairos* for the whole People of God" (Erga Migrantes, para. 3).

The preparing of these guidelines has been based on a process based around consultations and a national conference held at Randwick Racecourse in November 2005 and put in place by the Australian Catholic Bishops' Committee for Migrants and Refugees under the chairship of Bishop Joseph Grech, Bishop of Sandhurst, and assisted by Monsignor John Murphy, executive director of the Australian Catholic Migration and Refugee Office in Canberra. Details of the consultation methodology are given in Appendix One.

Pastoral Care for a Multicultural Church – the Current Situation

The current situation as outlined in the first two chapters can be characterised under the following features:

1. **The diversification of Australia's immigrant and refugee intake over recent decades and Australia's changing religious profile**

2. **As already seen, the diversification in and the aging of the demographic profile of the Australian Church and the consequent pastoral challenges**

3. **The decline in the numbers of Italian-born with a consequent shift away from the demands of the Italian pastorate**

4. **The growing dispersal of Australia's immigrant families and their descendents across urban and rural Australia, making the delivery pf pastoral care services more problematic**

5. **The growth in the various sub-groups of temporary visaed migrants such as international students and professional and trades people and the emergence of the Australian diaspora overseas**

6. **The decline in the number of parish-based and religious clergy and other religious and the introduction of newer religious personnel, priests and nuns, including from many overseas non-European countries**

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[12] Direzione Generale dei Missionari Scalabriani (2006) **Migrazioni e Modelli di Pastorale** (Roma)

7. **The changing role of migrant chaplains and the evolving pastoral challenges facing ethnic communities and the Church**

8. **The emergence and development of the borders apostolate with its several aspects, all problematic and challenging**

To address these features of the current situation and to implement the vision of pastoral care for a multicultural Australian Church, a series of national, regional and local strategies will be presented under the following headings:

(a) Strategies in the provision of Catholic leaders and support workers in multicultural pastoral care

(b) Strategies at local and national level in multicultural pastoral care

(c) Strategies at parish and diocesan level in liturgical and devotional practice

(d) Strategies in utilizing the gifts of Catholic immigrants and refugees

(e) Strategies for addressing the needs of special groups in the Church

(f) Strategies to represent to the wider society the mind of the Church in immigrant, refugee and transnational issues

(g) Strategies at national level to underpin the implementation of the vision of a multicultural Australian Church

As well, guidelines to assist parish leadership teams in high migrant density and low migrant density areas are provided in Appendix Two.

(A) STRATEGIES IN THE PROVISION OF CATHOLIC LEADERS AND SUPPORT PERSONNEL IN MULTICULTURAL PASTORAL CARE

A central focus of the consultation process was the role of migrant chaplains. They have served the Church with commendable commitment and dedication for over sixty years and have carried the brunt of pastoral work for their communities. The Church endeavoured in its different pastoral strategies to make its own accommodations, and there has always been some friction between the migrant chaplains and Australian parish priests who expected assimilation rather than integration to occur almost immediately. Some bishops of previous generations also had the same expectation. Though it is still present, this friction has gradually dissipated, and the role of the migrant chaplain since the sixties has become more accepted. Mostly migrants themselves, the chaplains have been working with the migrants and for the migrants.

The Church generally, and the migrant chaplains in particular, have played a key role in settling immigrants in the more practical aspects of adaptation. The chaplains certainly did provide spiritual support in the difficult task of coping with a new socio-cultural environment, but they also assisted in the other tasks such as interpreting for their fellow migrants, assisting them in court proceedings, filling out their taxation forms and counselling them when they were homesick or depressed or unemployed. Their presence at family baptisms, weddings and funerals and at times of tragedy made the immigrants feel more at home in the Australian environment. They have committed their lives to assisting and leading in the cultural and religious acculturation of their compatriots, and in the inculturation of their cultural and religious heritages into the life of the Church.

The role of the migrant chaplains has not been fully recognized in the settlement process. Besides the ministries that have just been mentioned, there were other key roles that they played. They united divided communities in ways that community leaders were unable. Often there were sub-cultural or regional differences and they were able to calm and integrate the members of their flock into cohesive and united communities e.g. the Italian priests united the northern and southern Italians. They united refugee communities where community members had been on opposite sides of the political fence or where some members have been members of the armed forces whereas others had been tortured by the armed forces. A recent study on "religion, cultural diversity and safeguarding Australia" for the Australian government has drawn attention to how migrant chaplains have been able to defuse ancient and less-ancient hatreds between ethnic communities.

There are approximately 150 migrant chaplains in Australia at the present time. In addition, there are three dioceses (with their own bishop) for Catholics of the Maronite (12 priests), Melkite (10 priests) and Ukrainian (25 priests) rites. Six other rites have priests who take care of their particular communities yet who are responsible and accountable to the local bishop. These are the Armenian, Chaldean, Coptic, Russian, Syrian, and Syro-Malabar rites (a total of 8 priests).

The role of the migrant chaplain has been evolving because of the ease of travel and communication links between Australia, the home country and other diasporic hubs across the world. Aside from the customary sacramental and pastoral ministries to his community, the migrant chaplain also acts as a community developer, uniting the community, sometimes divided, as previously mentioned, by historical, geographical, social, ethnic and political rifts, and working with its welfare arm to deliver services to the community as well as raising funds and building facilities such as churches, hostels and nursing homes for the aged.

With the gradual expansion of ethnic radio and the ethnic media over the past three decades, he often has a variety of other roles, including the radio celebration of Mass and the writing of newspaper articles or articles for the community newsletter and magazine. He has used these channels of the mass media, and now the internet, to communicate with his community. He may also be involved in the apostolate to seafarers, particularly in the case of Filipinos, or in pastoral work with international students as in the case of the Indonesians and the Koreans. In his transnational work, he may be called upon to organize and facilitate the visits of bishops and clergy or dignitaries from the home country. Organizing the tour of revered statues of the Madonna or saints' relics can also be part of a year's work. In other words, his work is becoming more internationalized and more complex.

Erga Migrantes points to the importance of the pastoral care of particular ethnic or ritual groups aimed at promoting a genuinely Catholic spirit by providing priests of the same language (see De Pastorali Migratorum Cura, para. 11) or at least priests close to them from a cultural or linguistic point of view. This is because of the importance of the migrants' mother tongue in which they express their mentality, thought and culture (Erga Migrantes, para. 38).

However, the role of the migrant chaplain cannot be separated from the role of the parish clergy. The boundary between the two roles is dissolving, especially now that there are so many overseas priests and religious from the Second and Third Worlds working in Australia. The migrant ministry has never ideally been in conflict or even in competition, but always in collaboration. Now, as parishes become larger with the shortage of Australian priests, they are becoming pluri-ethnic and multicultural, forming the basis of a new pastoral model that has been experimented with in Sydney. The migrant chaplain, as international pastor, would be an official and incardinated part of the parish team in an intercultural model of ministry (thus **Strategy A2**). He could be appointed to one or several parishes in areas of ethnic

concentration (**Strategy A3**). The diversification of the Australian episcopacy in terms of cultural and linguistic background also needs to be sustained (**Strategy A1**).

The number of active parish clergy will go into significant decline over the next two decades, and it will be necessary to import priests and other religious from overseas countries under the special labour agreement between the Australian Bishops Conference and the Australian Government. This agreement will have to be strengthened and expanded in its terms beyond the approximate 150 that now annually come in under the agreement and the Australian Catholic Migrant and Refugee Office will have to continue and expand its liaison work with overseas episcopal conferences and international religious orders in importing more religious, priests, brothers and nuns (**Strategy A4**).

Yet it is recognised there are ethical issues in importing overseas religious away from their own home countries where the evangelising needs may be very great (e.g. India) and there are supply issues where many countries will not be able to supply religious personnel for the Australian Church. Thus, as was recognized at the Randwick conference, this means that other solutions need to be found. Ordained deacons and cross-cultural pastoral workers represent such solutions.

Ordained deacons would partly alleviate the emerging situation of a shortage of religious personnel to provide much needed support for pastorally overworked migrant chaplains. One archdiocese has successfully deployed a Spanish-speaking deacon ordained overseas who has combined his pastoral responsibilities with his day-to-day work to support his family. Introducing a diaconate system would entail (i) the detailed outlining of the role and functions of ordained deacons in the Australian context (ii) the identification of those Catholic immigrant communities with a shortage of priests and other religious personnel (iii) the development and implementation of a recruitment process (iv) the implementation of a preservice training program over several years followed by an induction and inservice program and (v) their ordination and appointment supported by a mentoring program (**Strategy A5**).

There is also a need for a network of paraprofessional cross-cultural pastoral workers trained for specific tasks such as working with refugees in parish or welfare contexts or assisting immigrants and refugees in their settlement or working with the ethnic aged or working with asylum seekers, often held in detention centres (**Strategy A6**).

Increasingly many, but not all, dioceses are importing priests and religious to serve the Australian Church, especially in parishes given the growing shortage of Australian clergy. The government report entitled *Religion, Cultural Diversity and Safeguarding Australia* identified the importation of religious personnel as a serious problem, especially if they did not speak English or understand the way a multifaith, pluralist Australian society functions. The lack of English meant that the religious leader could not communicate beyond his or her own linguistic community nor communicate properly with the second- and third-generation members of his faith community. The government has conducted a pilot series of orientation sessions; hence, the Church needs to work with government in ensuring the attendance of Catholic immigrant religious personnel at such orientation courses as well as developing Catholic-specific courses designed to facilitate their induction into parish and other pastoral contexts and to understand the mentality of the Catholic Church in Australia and its people (**Strategy A7**).

Strategy A1: The Australian episcopacy continue to be broadened in its cultural and linguistic profile to better reflect the changing demographic profile of the Australian Church.

Strategy A2: The role of migrant chaplain be broadened and redefined in terms of the changing demographic context in Australia and across the world as international pastors.

Strategy A3: Migrant chaplains, redefined as international pastors, be assigned formally to one or several parishes where there are concentrations of their immigrant communities and, where appropriate, they be given a personal parish where migrants have the right to choose between the territorial parish or the personal parish.

Strategy A4: To counteract the shortage of priests, the Australian episcopal conference through the Australian Catholic Migrant and Refugee Office and the labour agreement with the Australian Government continue to liaise with the appropriate episcopal conferences to provide religious personnel to meet the pastoral needs of permanent and temporary migrants.

Strategy A5: To counteract the shortage of priests, the Australian episcopal conference establish a diaconate system to ordain deacons from the Church's various immigrant and linguistic communities

Strategy A6: Individual dioceses, especially in high migrant density areas, train and form a network of skilled volunteers as cross-cultural pastoral workers to assist migrants, including asylum seekers, in the practical details of adapting and acculturating to Australian society and of utilizing their skills.

Strategy A7: The dioceses collaboratively and in association with the Department of Immigration and Multicultural Affairs prepare and deliver as appropriate a series of gradated orientation courses for imported priests and other religious emigrating permanently or temporarily to Australia to do pastoral work

(B) STRATEGIES AT NATIONAL AND LOCAL LEVEL IN MULTICULTURAL PASTORAL CARE

Parishes are to be the welcoming agencies for new immigrants and refugees, permanent and temporary, and the other kinds of migrants on the move. Erga Migrantes has developed the notion of an 'authentic culture of welcome'. "*Welcome one another then, as Christ welcomed you, for the glory of God*" (Rom. 15, 7). The culture of welcome is more than acts of loving assistance in the acculturation process of settlement or acts of support for enabling legislation to provide the right structures for immigrants to settle.

Such a culture of welcome also implies the accepting of the truly human values and practices that immigrants bring in the process known as inculturation. Inculturation implies a serious dialogue with the cultural and religious traditions, generating trust, understanding and openness to new initiatives within the mainstream Church. It implies the incorporation of authentic cultural and religious practice and values into areas such as education, the liturgy and health care as well as into the very heart of evangelization. Australia's "fluidity of cultures makes 'inculturation' even more indispensable, as it is not possible to evangelize without entering into serious dialogue with cultures." (Erga Migrantes, para. 36).

In creating an atmosphere of welcome, the "first welcome' must begin at the parish level and/or within the immigrant community itself (**Strategy B1**). Part of this authentic welcoming is that parish facilities, including school classrooms, be readily made available to migrant groups (**Strategy B2**). There have in the past been disputes in making available such facilities, to resolve these and other types of disputes, it is recommended that the bishop establish a dispute and grievance mechanism (**Strategy B4**).

One of the major disputes has focussed on collections in immigrant communities and immigrants not understanding the general Australian system of using weekly envelopes to collect money for the work of the Church as a sign of giving oneself to God. It seems appropriate that right from their early settlement migrants participate in the envelope system and be instructed accordingly by their international pastors (**Strategy B3**).

Strategy B1: Parish communities and immigrant communities initiate 'welcoming' and 'outreach' programs to give newly arrived permanent immigrants and also temporary migrants a sense of belonging and acceptance of their faith tradition and culture.

Strategy B2: Parish communities make available to immigrant communities their parish and school facilities for their activities.

Strategy B3: All worshipping communities, whether parish-based or language-based, develop an envelope system to collect finances for the support of the Church.

Strategy B4: Dioceses put in place a valid complaints system to resolve any disputes or address any grievances with regard to immigrant communities and to the provision of liturgical and social functions.

Another set of strategies to emerge from the consultative process reinforced the issue of education, firstly, a strategy to educate the Australian Catholic community, secondly, a strategy to educate the Australian Catholic community, especially its immigrant communities, about its history which many feel is in danger of being forgotten and which is an important component in forming the Catholic identity and, thirdly, using the gifts of artists in expressing the various aspects of migration through the artistic eye.

Immigration Sunday has been a feature of Catholic life in Australia for many decades. However, those involved in the consultative process felt that it was not currently fulfilling its intended purpose and needed to be revamped and broadened beyond the focus on one day (though the Sunday focus should remain) to become Catholic Immigration Week (**Strategy B5**). Because migration is so central to the Christian message and so central to Australian life, the Church needs to re-educate itself. In association with the Catholic schooling system, each year a special theme be chosen and elaborated in well-produced materials prepared by immigration and curriculum experts for use in both higher secondary schools and in parishes.

As well as handing on the precious gift of faith to the coming younger generations, it behoves the Church to also hand on its patrimony and history. The history of Catholic Australia has not been well taught in recent decades in Catholic schools so it is difficult for Catholic students to feel they are part of a continuing tradition and to feel that they have responsibility to transmit that tradition. With their interest in the Anzac saga, young Australians have shown their interest in Australian history can be great. Immigrants to Australia have had no or little opportunity to appreciate the history of Catholic Australia e.g. the Church's struggle to gain financial funding for its schools. Accordingly, it is suggested Catholic Heritage Sunday be instituted on the Sunday prior to Australia Day in January each year. A theme or event or person be selected to illustrate one facet in Australian history and built around a specially developed Sunday liturgy with materials specially produced by experts and backed up with a website for more detailed information (**Strategy B6**).

The Vatican II document, Gaudium et Spes, like the Constitution on the Sacred Liturgy, highlights how the arts rank among the highest achievements of the human genius, especially when dedicated to the honour and glory of God and they are of great importance to the life of the Church. Literature and the arts "strive to probe the unique nature of man, his problems and his experiences as he strives to perfect both himself and the world. They are preoccupied with

revealing man's place in history and in the world, with illustrating his miseries and joys, his needs and strengths, and with foreshadowing a better life for him. Thus they are able to elevate human life as it is expressed in manifold forms, depending on time and place" (Gaudium et Spes, para. 62).

Australia is the home to many visual and performing immigrant artists, often forced to flee as refugees because of their opposition to undemocratic governments. They have a special role to play in making known their culture's spiritual and liturgical heritage and in helping the Australian Church further develop its artistic patrimony and articulate its self-identity. Often in Australia, their presence is ignored. Some migrant chaplains are composers of liturgical music, often known better beyond Australian shores than in Australia. Encouraging the immigrant artist to express himself or herself or encouraging all artists to express their visions in art or music or literature the many facets of the immigration experience is part of inculturation.

As a beginning, it is suggested that the Australian Catholic Bishops' Conference, in association with selected philanthropic foundations, fund every alternate years competitive awards in sacred art and music, one prize for an immigrant artist or composer and a second prize for an artistic work based around a migration theme (**Strategy B7**).

Strategy B5: The Australian episcopal conference revamp and extend Immigration Sunday into Immigration Week in order for the Australian Church to educate itself about its cultural and linguistic diversity in parish, office and school, based on professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.

Strategy B6: The Australian episcopal conference, in order to reinforce and expand the multifaceted Australian Catholic identity, establish a Catholic Heritage Sunday to allow Catholics, both long established and recently arrived, to reflect on their history, based on professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.

Strategy B7: The Australian episcopal conference, in order to encourage religious art and music and drawing on funds from private foundations, establish two biannual prizes for immigrant artists and composers on cultural themes or works based on selected themes such as Christ the asylum seeker or Mary the refugee mother or the Holy Family in flight.

(C) STRATEGIES AT PARISH AND DIOCESAN LEVEL IN LITURGICAL AND DEVOTIONAL PRACTICE

The liturgy is central to the life of the Church, and hence it is necessary to examine the link between immigration and liturgical expression. Erga Migrantes addresses the issue in the following way, "The ecclesiological foundation of the pastoral care of migrants will also help us give shape to a liturgy that is more sensitive to the historical and anthropological aspects of migration, so that liturgical celebrations become a living expression of communities of believers who walk hic et nunc on the ways of salvation. This raises the question of the relation of liturgy with the character, tradition and genius of different cultural groups and how to respond to the particular social and cultural situation of such groups by pastoral care that should consider their specific liturgical formation and ways of making liturgy more lively and also promote the wider participation in the particular Church" (Erga Migrantes, para. 44).

The first strategy in accomplishing this, as successive Vatican documents have reiterated, is to ensure through the presence of migrant chaplains that sacramental celebrations, especially the Eucharist, are conducted in the language of the immigrant (**Strategy C1**). However, according to the principle of inculturation, more steps need to be taken. During the consultation process, it was often suggested that the Australian liturgical calendar be developed as a variant of the universal calendar, celebrating those feast days sacred to Catholic immigrants and venerating those saints, especially the more recent ones canonized by Pope John Paul II, and revered by Catholic immigrant groups (**Strategy C2**).

Immigrants are themselves resources or reservoirs of religious traditions and spiritualities which are Pentecostal gifts needing to be accommodated, probably not without some change, into their new local context, enriching the Australian Church. The Sunday parish Mass ought to reflect the multicultural character of its flock. In some cases, for the bigger groups, it will be possible to have one or several Masses celebrated in particular languages. For English language Masses celebrated in a multilingual parish context, opportunities exist to introduce variations such as parts of the Eucharistic prayer or the readings being said in another language or even Latin, the petitions of the Prayer of the Faithful being said in different languages, religious customs from other traditions being introduced etc.. It is suggested that liturgical commissions draw up guidelines and suggestions, incorporating the languages and various religious customs into the Sunday parish Eucharist (**Strategy C3**).

Strategy C1: Diocesan authorities ensure that the sacramental celebrations are delivered in the languages understood by immigrant and refugee Catholics.

Strategy C2: An Australian liturgical calendar be produced based on the religious traditions of the Church's established and emerging communities.

Strategy C3: Diocesan liturgical commissions develop principles and suggestions for Eucharistic celebrations for Sunday parish liturgies, incorporating the languages and religious customs of the various religious heritages represented in Australia

Devotional practice emerged as a significant issue during the consultative process, particularly their decline in the aftermath of the Second Vatican Council. Priests and religious have not always been sympathetic to expressions of popular religion, seeing them as manifestations of the superstitious, the exotic or the pagan. However, some priests have realised their importance, particularly for immigrant communities with street processions, special novenas and special devotional celebrations such as the 'Five Last Words of Jesus' on Good Friday. Erga Migrantes speaks positively of this popular religion when appropriately free of inappropriate elements; it is rich in values and informed by a pedagogy of evangelization. "We must also bear in mind that for many migrants it is a fundamental link with their Church of origin and with their ways of understanding and living the faith. Here it is a question of putting into action an indepth work of evangelization and of enabling the local Catholic community to know and appreciate certain forms of devotion by migrants and thus to understand them. From this union of spirit, a more participated liturgy can also develop, one that is better integrated and spiritually richer" (Erga Migrantes para. 46).

The Australian Church must find a bigger space for popular religion. The untranslated book, *Se La Processione Va bene.....Religiosita Populare Italiana nel Sud Australia (If the Procession Goes Well.....Popular Italian Religiosity in South Australia)*[13] has highlighted the public nature of the religious procession and the accompanying festa and why Italians in a country such as Australia lament the privatized nature of religion and its lack of emotion. The religious festa reinforces group identity in a society where the Italian felt dominated and

[13] Paganoni, A. & O'Connor, D. (1999) **Se La Processione Va Bene.....Religiosita Populare Italiana nel Sud Australia (If the Procession Goes Well.....Popular Italian Religiosity in South Australia** (Centro Studi Emigrazione, Roma)

becomes collective therapy to escape from their isolation and their anonymity; it is a blessing of the streets, the streets of their daily lives in big cities or small hamlets just as in the *paese* (village) long ago the Madonna and the local saints blessed the piazza, the street and their land. It also reflects the desire for a more public manifestation of a people who are more openly expressive of their deeper feelings and faith than most.

Immigrants upon disembarking in Australia are not *tabulae rasae*; essentially they are gifts to the Australian Church. For most immigrant spiritualities, Mary, the Mother of God and Mother of the Church, is central. It is suggested that dioceses have a special Marian shrine or a series of Marian shrines could be visited on rotation in a Marian pilgrimage. Immigrant aged groups on their frequent bus trips could visit them in pilgrimage, praying for peace in the world, harmony in Australia and contentment in their families (**Strategy C4**). A similar idea could be applied to major saints, especially more contemporary heroes of God, which young Catholics might find more attractive than the saints of old (**Strategy C5**). As well, many of the younger, emerging communities come from former mission territories in Asia and Africa where the first seeds of evangelization were sown by martyrs and heroic witnessing to the faith – these traditions and rememberings ought not be lost.

Linked to this is another suggestion for a country which has few sacred places aside from Aboriginal sacred sites and where the history of Christianity is relatively brief in comparison to European and Middle Eastern countries is to compile a register of places sacred to the Australian Catholic tradition. There may be scope for developing shrines as sites for popular devotions or placing memorial plaques (**Strategy C6**).

Strategy C4: Dioceses establish an official Marian shrine or a series of Marian shrines for popular devotion as part of a 'Journey with Mary'.

Strategy C5: Dioceses establish a series of shrines devoted to the major saints of the local English-speaking and non-English-speaking communities as part of a 'Journey with God's Heroes' with emphasis on more contemporary saints for attracting young people.

Strategy C6: The Australian episcopal conference develop a list of places sacred in the history of the Australian Church and, where possible, develop appropriate facilities for popular devotions or appropriate memorial plaques.

(D) STRATEGIES IN UTILIZING THE GIFTS OF CATHOLIC IMMIGRANTS AND REFUGEES

A central theme of this statement is that immigrants are a gift and a resource for the Australian Catholic Church. The Church has not always utilized these gifts as well as it might have, and the multicultural ministry has remained on the margins. This insight requires a re-orientation of thinking, especially as the Church moves to more and more pluri-ethnic and intercultural parishes where the traditional parish becomes the space for intercultural experiences while the individual groups retain a certain autonomy.

A primary way to utilize these gifts and draw on their resources is ensuring that those from overseas are made members of diocesan and parish bodies but not in a token way. An audit needs to be done by the bishop and the parish priest of the diocese and parish respectively of membership of diocesan and parish organizations, and action taken as appropriate (**Strategy D1**). This also needs to happen at national level (**Strategy D2**). At the same time, the immigrants themselves may be reticent in stepping forward, and this is why leadership courses, prepared and offered by dioceses in collaboration with each other, ought be offered to immigrants (**Strategy D3**). Catholics from monolingual English-speaking backgrounds

need to be versed in the dynamics of cross-cultural communication in order to understand why someone struggling with English is usually reluctant to step forward.

One easy way to utilise the talents of immigrants is to invite their choirs to herald the divine presence in song and hymn during church and cathedral liturgies and at Catholic functions (**Strategy D4**).

Strategy D1: Diocesan and parish bodies appoint immigrants and their immediate descendents to their membership after an audit of the membership of such bodies.

Strategy D2: The Australian Catholic Bishops' Conference conduct an audit of its various committees concerning immigrant representation and to take action where appropriate.

Strategy D3: Dioceses in collaboration with each other conduct leadership courses for immigrant community members.

Strategy D4: Diocesan and local churches utilize immigrant choirs and their other artistic groups for parish and cathedral liturgical services and other church functions.

(E) STRATEGIES FOR ADDRESSING THE NEEDS OF SPECIAL GROUPS IN THE CHURCH

YOUNG PEOPLE:

Youth is characteristically described in terms of development and transition from the protected family environment into the adult world of personal relationships, independent decision-making and financial independence though more and more young people come less and less from the traditional family structure. There are many types of ethnic youth. There are immigrant young people who have recently arrived in Australia, including refugee youth who may have experienced with their parents the traumas of war, hazardous escape and refugee camps. Some of these are unaccompanied minors who came without their parents. The Vietnamese experience has shown how many of these have ended up in prison after becoming involved with the drug trade.

Second-generation ethnic youth are those who, usually born in Australia, are the sons and daughters of parents who emigrated as adults. More and more, there is the third-generation ethnic youth who are more likely to be assimilated into mainstream Australia or to be products of inter-ethnic and inter-religious marriages.

But whatever their background and origins, ethnic youth are not clones of their parents. Their life experience is different and so their attitudes, values and behaviours will not be the same though this may cause anguish to their parents. They are the products of a different generation and a different personal history. They are bicultural and generally bilingual, and hence they have a hyphenated identity; they may even have a triple ethnic identity as in the case of Vietnamese Filipinos who have migrated to Australia. They tend to be more imbued with traditional values than their Anglo-Australian peers and they are symbols of Australia's future directions.

The Church through its youth organizations and its schools needs to be very aware of the different types of its ethnic minority young people and make them their priority in their pastoral planning. (**Strategy E1**). Particular solicitude ought be extended to those who came to Australia as unaccompanied minors, especially if they have not been able to be reunited

with their parents and family. Catholic youth leadership ought make them a target (**Strategy E2**).

Schooling was not a focus of this exercise in pastoral planning. Yet schooling and immigration must remain a focus, and accordingly it is suggested that the National Catholic Education Commission be charged with conducting a consultative process together with a national conference to examine the topic of Catholic education and migration for the new millennium. It would need to be supported by a steering committee, chaired by the chair of the Bishops' Committee on education supported by immigrant and educational experts and schooling representatives (**Strategy E3**). One immediate initiative would be to rethink the sports and other recreational and physical education activities offered by Catholic schools given that the more physical sports are not part of the cultural heritage of many newer groups and nor is their body weight appropriate (**Strategy E4**).

Strategy E1: Catholic youth agencies make as one of their priorities immigrant and refugee youth, especially unaccompanied minors, in their pastoral commitments.

Strategy E2: Catholic youth agencies conduct youth leadership courses targeted at immigrant and refugee communities.

Strategy E3: The Australian Catholic Bishops' Conference in association with the National Catholic Education Commission conduct a major conference with a pre-conference consultative process to address the immigrant and multicultural presence in Australian Catholic schools.

Strategy E4: Catholic schools and youth groups sponsor sporting activities more conducive to recently-arrived immigrant communities.

OLDER PEOPLE:

The discussion sessions that focussed on the immigrant aged concluded that the demand for care of aged immigrants is of tremendous significance nationally and one that the Church has not sufficiently focussed upon in any systematic way though the formation of the Scalabrini Villages Ltd beginning in Sydney where it now has five aged hostels provides an excellent model for Catholic immigrant hostel and nursing home care. Unfortunately other Catholic immigrant aged are not so well placed and in their twilight years they are being placed in facilities where in the final years of their lives there is no Catholic atmosphere or even contact with a priest. They are also being placed in hostels or homes where there is no one to speak their language. The immigrant aged tend to revert to their first language as their cognitive skills decline and they lose their English.

The birthplace groups with the numbers of those aged over 65 with, in brackets, the percentage figure of the 65+ in comparison with the total group is as follows: Italy (91,886, 42.0%), Germany (29,344, 27.1%), Netherlands (26,608, 31.9%), Poland (22,300, 38.4%), China (21,295, 14.9%), Malta (11,573, 24.6%), Croatia (10,982, 21.2%) and Viet Nam (10,101, 6.5%). These figures include both Catholics and non-Catholics. Also note that the Polish group has the highest percentage of those aged over 75. The number of Catholic immigrant aged is high and growing, and the spiritual care of the aged is placing intolerable demands on immigrant chaplains. Religious sisters are doing some of this pastoral work but their numbers are limited. Moreover, there is little cooperation between mainstream Catholic providers of aged services and ethnic providers. A national seminar needs to be convoked to address the issue (**Strategy E5**).

An emerging problem identified during the Randwick conference is the issue of immigrant families making life-support decisions for their dying relatives. In a community climate where

the pressure for euthanasia is increasing, immigrant families lack understanding of the health and ethical issues from a Catholic issues **(Strategy E6).**

Strategy E5: The Australian Catholic Bishops' Conference convene a special seminar for mainstream Catholic and ethnic providers in association with the appropriate government bodies to examine the needs of the Catholic immigrant aged and the response of Catholic and other service providers.

Strategy E6: The Australian Bishops' Committee for Immigrants and Refuges prepare, develop and implement a program for family carers and potential carers with regard to life-support issues based on material written in plain English and translated into the Church's six key languages.

WOMEN:

Welcoming and providing human security for the female stranger, single or partnered, with or without children, is intrinsic to the hospitality message of the Gospel as well as to the nature of the Church itself. It gives witness to the faithfulness to the nature of the Gospel message. Greeting and welcoming the female other in the name of Mary the Immigrant and Refugee Mother is part of the mystery of communion.

In his first message as Pope for the 92nd World Day for Migrants and Refugees, Pope Benedict XVI has drawn attention to the feminization of migration and how women are migrating alone. "Women cross the border of their homeland alone in search of work in another country. Indeed, it often happens that the migrant woman becomes the principal source of income for her family. It is a fact that the presence of women is especially prevalent in sectors that offer low salaries. If, then, migrant workers are particularly vulnerable, this is even more so in the case of women. The most common employment opportunities, other than domestic work, consist in helping the elderly, caring for the sick and work in the hotel sector."[14]

The pontiff draws attention to the sexual trafficking of women. Women's religious orders and Catholic women's organizations in Australia have a long history of assisting women at risk or in trouble, not least for trafficked women. This needs to be continued working in coordination with the Australian bishops (**Strategy E7**). The voice of immigrant and refugee women needs to be heard though often they are hampered by a lack of leadership skills. Female religious, including those working in universities, schools and health care institutions, have a long history of sponsoring leadership courses, and these skills could be targeted at women from overseas (**Strategy E8**). As well, such women need to be better represented on the governing and advisory bodies of Catholic organizations at all levels (**Strategy E9).**

Strategy E7: Female religious orders and Catholic women's organizations in association with the Australian Catholic Bishops' Conference continue their lobbying efforts and their practical programs on behalf of refugee women at risk and women in sexual exploitative positions, including those in prison and those suffering from psychiatric illness.

Strategy E8: Female religious orders sponsor leadership courses for immigrant and refugee women.

Strategy E9: All Catholic organizations and agencies appoint Catholic migrant women to their boards of management and executive committees.

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[14] Benedict XVI (2006) **Message for the 92nd World Day of Migrants and Refugees.** www.vatican.va/holy_father/benedictxvi/messages/migration. Downloaded on 31st. July, 2006.

ASYLUM SEEKERS:

The act of fleeing under threat and of seeking asylum has always been a sad fact of history. Australia historically has had an admirable record in the settlement of refugees. In 2004, 83,000 refugees were resettled across the world, including about 16,000 in Australia. But its reputation in the past decade has been damaged through its actions against asylum seekers. The work of the Australian Church on behalf of refugees and asylum seekers is also longstanding and represents an important part of the Catholic tradition in Australia. Over the past decade, the Australian Catholic Bishops' Conference has issued many statements including a position paper in 1999 on *The Plight of Asylum Seekers* and the 2004 *Message on Asylum Seekers and Refugees*. Catholic immigration offices, religious institutes and Catholic organizations together with many dioceses and parishes have been and remain involved in many support initiatives, which are challenging because of the changing nature of the refugee intake from the Middle East, the Horn of Africa and sub-Saharan Africa.

In its 2004 Statement, the bishops asked the Australian government to treat asylum seekers humanely, and on Australian soil rather than in detention centres in other countries or though a manipulation of the migration zone. This should be treated in accordance with the spirit of international law and international conventions to which Australian is a signatory. The Australian Catholic Bishops' Conference has a responsibility to continue this dialogue with the government (**Strategy E10**), that Catholic agencies, including local parishes, continue their work for refugees and asylum seekers (**Strategy E11**) and that the moral perspective in their appropriate care be regularly brought to bear in challenging government policy and practice, especially in regard to the detention of children and other vulnerable persons (**Strategy E12**). The detention of children contravenes the Convention on the Rights of Children to which Australia is a signatory.

Strategy E10: The Australian Catholic Bishops' Conference continue its dialogue with the Australian government and other political leaders on the issues affecting refugees seeking asylum in Australia and develop its own asylum policy

Strategy E11: Catholic agencies, including parishes, continue their work in supporting asylum seekers in seeking a just and compassionate response to their asylum request and in providing appropriate living conditions in Australia

Strategy E12: The Catholic Church through its various agencies continue to present and uphold Christ's moral vision in the treatment and protection of asylum seekers, including the proper treatment of children and other vulnerable persons.

EASTERN CATHOLICS:

The Eastern Catholic Churches make up an important and growing component of the Catholic Church in Australia, making it a richer ecclesial body with their own liturgies, spiritualities and practices. Their members are becoming more residentially dispersed, especially in Melbourne and Sydney. It is forbidden to change rites except with the permission of the Holy See. As was made clear during the consultation process, it is difficult for the Eastern Catholic Churches to faithfully maintain their ancient and individual religious spirit and tradition to believers who will never live outside Australia, especially when their children are educated in Latin-rite schools. There is a lack of understanding by most Catholics of the Eastern Churches. Yet increasingly there are opportunities for interaction.

However, it is necessary that in the Church's educational institutions, its trainee priests and religious as well as its university students in the appropriate courses be educated in the

history, theology and disciplinary practices of the Eastern Churches (**Strategy E13**). Increasingly there are now greater opportunities for initiatives facilitating interaction, especially attendance at Eastern liturgies by Latin-rite Catholics (**Strategy E14**). School personnel also need to be educated in order to ensure that their children are treated properly in Latin-rite schools (**Strategy E15**). In both of the major cities, the Maronite communities have established their own schools which add to the diversity of the Church. However, curriculum materials need to be prepared as happened in the late 1980s when a large poster was prepared on the eastern Catholic Churches for use in parish schools. This needs to be repeated with more detailed material (**Strategy E16**)

Strategy E13: Scholars adequately trained in Eastern theological and pastoral studies be introduced into Australia to teach in seminaries and houses of formation and in Catholic universities.

Strategy E14: Attendance at Eastern liturgies by Latin-rite Catholics be facilitated in areas of high propinquity in order to facilitate understanding.

Strategy E15: All principals and teachers in Catholic schools be alerted to the existence of the eastern Churches, especially concerning Eastern sacramental practices.

Strategy E16: Curriculum materials on the Eastern Churches be prepared and widely disseminated for use in both primary and secondary schools and at parish level.

(F) STRATEGIES TO REPRESENT TO THE WIDER SOCIETY THE MIND OF THE CHURCH ON IMMIGRANT, REFUGEE AND TRANSNATIONAL ISSUES

Migration and intercommunity relations policy and practice have always been a controversial issue in Australian public life, not least since the late 1990s. Border control policies relate to irregular migration which will not be resolved unless related to human rights and governance policies as well as to the socioeconomic factors that pressure people to migrate.

These are all complex issues needing to be reflected upon in an ethical framework. The Church possesses its own treasure trove of social justice principles to question harmful and undesirable policies and programs, and the Magisterium has consistently addressed migration and associated issues. Erga Migrantes (para. 31) attributes the original inspiration to special agencies to Blessed Giovanni Battista Scalabrini whose congregation has the world's most extensive network of migration research centres and publishes some of the world's leading academic journals such as *International Migration Review*.

Because migration, interethnic and multifaith issues constitute a core element of the national and church life of Australia and because of the complexity of the issues, the Australian Catholic Bishops' Conference needs to establish a high-level advisory board to provide well-informed and researched advice on the changes in world population movements, their impact on Australia and on strategies for the continuance of a harmonious democratic and pluralist society (**Strategy F1**). To support this, Church leaders need to have a research and resource centre led by a professor with expertise in immigration, intercultural and interreligious studies funded by an Australian Catholic university (**Strategy F2**). Reaction times to the onset of a public issue need to be quick, and there would be need to have an interactive website to disseminate information quickly and efficiently (**Strategy F4**). The Church's mind on the issues of the day can be disseminated especially during Immigration Week and other times (**Strategy F5**).

Strategy F1: The Australian Catholic Bishops' Conference form a high-level advisory board to advise it on relevant public issues concerning international population movements, their impact upon Australia and the establishment of a culturally and religiously harmonious society.

Strategy F2: A research and resource institute with a chair in immigration, intercultural and interreligious affairs be established at an Australian Catholic University to provide informed advice, research emerging issues and develop relevant materials.

Strategy F3: During Immigration Week and at other appropriate times, the mind of the Church on immigrant and interfaith issues, informed by its social justice teaching and by up-to-date research, be disseminated for the benefit of church and nation.

Strategy F4: The research and resource university centre establish and maintain a website for disseminating policy and resource material.

(G) STRATEGIES AT NATIONAL LEVEL TO UNDERPIN THE IMPLEMENTATION OF THE VISION OF A MULTICULTURAL AUSTRALIAN CHURCH

At the heart of a national pastoral plan is training both for trainee priests and priests already working in the Lord's vineyard. There was complete unanimity amongst participants in the consultation process and at the Randwick conference on this necessity. Programs in seminaries and houses of formation need to participate in a comprehensive program **(Strategy G1)** that covers the following points: globalization and different population movements; the history and pattern of Australian immigration; the changing nature of Australian immigration policy; the psychology and sociology of immigrant and refugee adaptation; refugees, the refugee journey and the grieving process; typologies of people on the move (immigrants, refugees and international students); the parameters of ethnic community formation; the notions of culture, enculturation, acculturation and inculturation; core values of ethnic traditions and their differences; bilingualism and second language learning in adults and children; communication patterns in bilingual families; cultural and religious identities; women and migration; dynamics of cross-cultural communication; interpreters, their use and the interpreting profession in Australia; the cultural and religious background of selected ethnic communities; public policy and practice ethnic minorities; the spiritual perspective on immigrant and refugee adaptation; demographic analysis of Australia's population at national and parish level; the spiritual and ecclesiological framework of different ethnic communities; popular religion and devotional practices; the liturgical and spiritual aspects of the Eastern traditions; the various models of multicultural pastoral care; sacramental education and immigrants; pastoral ministry to temporary migrants, especially international students; parish response to the immigrant and multicultural presence; the parish school and immigrant families; poverty and migration; intermarriage and pastoral care; and utilizing the assets and resources of migrants.

In a multicultural and internationalized world, religious trainees need to be taken out of their cultural context and learn the experience of living and working in another cultural context. Hence, it is recommended as a strategy that all such trainees complete towards the end of their pastoral training a pastoral internship in a country outside Australia (**Strategy G2**). Students from the SIMI Institute attached to the Pontifical Urban University in Rome have done their internships in Australia. As one of the world's most transnational organizations, the Church has the scope to provide meaningful internships in real situations such as overseas parishes or migrant organizations.

Priests already in service to the Church will need to meet and discuss this pastoral document under a skilled facilitator and educator. Government funding through its Living-in-Harmony program should be available for such an initiative **(Strategy G3)**.

Strategy G1: All seminary programs and all programs in houses of formation contain a series of courses on pastoral care in and for a multicultural Church.

Strategy G2: All trainee priests towards the end of their training do and complete a pastoral internship in a country outside Australia.

Strategy G3: All dioceses in collaboration implement an inservice program in multicultural pastoral strategies for the benefit of priests in the parish and all other religious personnel.

The point has already been made about the different immigrant profiles of Australia's 28 dioceses. The military vicariate has also reported that its profile is also changing. The dioceses have also taken a different attitude to the importation of overseas priests. This implies that each diocese is different in the ways it will have to respond to the multicultural pastoral agenda in its planning and implementation (**Strategy G4**). This plan ought be outward as well as inward, taking into account those immigrants and refugees who are not Catholic and, increasingly, are not Christian. This is particular so for rural and provincial dioceses given that the Commonwealth Government is focussing more and more in populating areas and towns whose population has shrunk in recent decades.

Erga Migrantes has spoken of the importance of a national co-ordinator for international pastors, even for the same language, which would be difficult for a multilingual and multi-ritual country like Australia. But it does seem appropriate to have an overall national co-ordinator to coordinate activities across Australia for the pastors (**Strategy G5**).

A point raised in some consultations referred to the Chinese-speaking communities, now that Chinese, in its several spoken forms, is more spoken and written than Italian as Australia's premier language after English. It has been noted that many Chinese are very open to the Gospel message, especially those who have come from the People's Republic of China where the official atheism policy has left many Chinese with a spiritual hunger and an openness to the work of the Spirit. Many are students in our universities. Hence, it is suggested that a strategy be developed in association with Chinese priests and Chinese who are already Catholic (**Strategy G6**).

Lastly, the process that has led to this statement, *Graced by Migration*, has been based on consultation, bishops, priests, religious brothers and sisters and lay men and women working together during the consultation process and at the conference in Sydney in November 2005. It is important that the momentum not be lost nor the enthusiasm dissipated. Accordingly, it is suggested that the next conference be held in 2008 to review the progress and address issues still emerging, still unknown (**Strategy G7**).

Strategy G4: Each diocese develop its own pastoral plan with strategies to address the needs of immigrants and refugees as well as temporary migrants.

Strategy G5: The Australian Bishops' Conference appoint a national co-ordinator for international pastors

Strategy G6: The Bishops' Committee for Immigrants and Refugees develop a special strategy of evangelization to meet the spiritual needs of Chinese-speaking Australians.

Strategy G7: The Bishops' Committee for Immigrants and Refugees sponsor and stage a national pastoral conference for a multicultural Australian Church in 2008.

APPENDIX ONE

CONSULTATION METHODOLOGY

CONSULTATION METHODOLOGY

The preparing of this statement with its background material, theological and scriptural framework and its set of pastoral strategies has been based on a process put in place by the Australian Catholic Bishops' Committee for Migrants and Refugees under the chairship of Bishop Joseph Grech, Bishop of Sandhurst, and assisted by Monsignor John Murphy, executive director of the Australian Catholic Migration and Refugee Office in Canberra.

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A steering committee was established consisting of the fulltime executive officers of the various archdiocesan offices with responsibility for immigrants and refugees together with several migration experts. Seven themes were chosen to give structure to the process; deliberate decisions were made, firstly, not to focus on Catholic schools as this would have enlarged the process beyond capacity and, secondly, to focus on the capacity of the Church's responses in a changing environment. Seven papers were then commissioned on each theme and these would act as the basis for the series of consultations.

The papers and their authors were:

1. John Murphy, **The Changing Role of Migrant Chaplains and their Pastoral Relationship with Parishes**.

2. Dominic Ceresoli, **Models of Pastoral Care for Immigrants, Refugees and Other People on the Move: The Immigrant as a Resource**

3. Laurence Foote, **Interaction of Catholic Eastern and Western Churches in Australia**

4. Joseph Grech, **Immigrants in Rural and Provincial Dioceses**

5. Anthony Paganoni, **Immigrants, the Liturgy and Popular Religion**

6. Patrizia Ravalico, **Refugees, Asylum Seekers and the Church**

7. Carl Melvey and Pat Pedulla, **Pastoral Care for the Immigrant Aged in the Catholic Environment**

An additional paper was later prepared by Dr. Mary Noseda on the basis of her doctoral analysis of the National Church Life Survey that related to Catholic immigrants.

Consultations were then conducted across Australia in inner-ring and outer-ring suburban areas as well as in selected provincial cities. The consultation seminars were customarily opened by a bishop, and then a facilitator introduced the process. Participants chose one of the seven focus groups based on each theme. The results were then brought back to a plenary session and collated by the diocesan centre. They were fed into the national conference held in November, 2005 at Randwick in Sydney. The results were then collated and have been fed into this document. The conference drew in participants from across Australia. As well, in a pre-conference session, migrant chaplains held their own discussions and the results of those discussions were also fed into the process.

On the basis of this data, this document was prepared. It drew on key Vatican documents, especially *Erga Migrantes*, published in 2004 and other decrees and statements which date back to the 1914 Decree *Ethnografica Studia* and the 1918 Decree *Magni Semper* as well as the results of the 1987 document, *Pastoral Care in a Multicultural Australia: Towards a National Agenda*, from a conference organized by the Scalabrinian Fathers, the May 2000 document of the Australian Bishops' Conference, *Statement on the Pastoral Care of Migrants and Refugees*, and the May 2004 *A Message from the Australian Catholic Bishops' Conference on Asylum Seekers and Refugees*.

APPENDIX TWO

GUIDELINES AND SUGGESTIONS FOR PARISH PRIESTS, PARISH COUNCILS AND PARISH WORKERS

APPENDIX THREE

TIMETABLE FOR IMPLEMENTATION OF PASTORAL STRATEGIES

Fifty-one recommended strategies have emerged from this study. It is suggested that each receive the following prioritization in terms of HP (high priority), MP (medium priority) and LP (low priority).

Strategy A1: The Australian episcopacy continue to be broadened in its cultural and linguistic profile to better reflect the changing demographic profile of the Australian Church.....HP

Strategy A2: The role of migrant chaplain be broadened and redefined in terms of the changing demographic context in Australia and across the world as international pastors.....HP

Strategy A3: Migrant chaplains, redefined as international pastors, be assigned formally to one or several parishes where there are concentrations of their immigrant communities and, where appropriate, they be given a personal parish where migrants have the right to choose between the territorial parish or the personal parish. ....HP

Strategy A4: To counteract the shortage of priests, the Australian episcopal conference through the Australian Catholic Migrant and Refugee Office and the labour agreement with the Australian Government continue to liaise with the appropriate episcopal conferences to provide religious personnel to meet the pastoral needs of permanent and temporary migrants.....HP

Strategy A5: To counteract the shortage of priests, the Australian episcopal conference establish a diaconate system to ordain deacons from the Church's various immigrant and linguistic communities.....MP

Strategy A6: Individual dioceses, especially in high migrant density areas, train and form a network of skilled volunteers as cross-cultural pastoral workers to assist migrants, including asylum seekers, in the practical details of adapting and acculturating to Australian society and of utilizing their skills.....MP

Strategy A7: The dioceses collaboratively and in association with the Department of Immigration and Multicultural Affairs prepare and deliver as appropriate a series of gradated orientation courses for imported priests and other religious emigrating permanently or temporarily to Australia to do pastoral work.....HP

Strategy B1: Parish communities and immigrant communities initiate 'welcoming' and 'outreach' programs to give newly arrived permanent immigrants and also temporary migrants a sense of belonging and acceptance of their faith tradition and culture.....HP

Strategy B2: Parish communities make available to immigrant communities their parish and school facilities for their activities.....MP

Strategy B3: All worshipping communities, whether parish-based or language-based, develop an envelope system to collect finances for the support of the Church.....MP

Strategy B4: Dioceses put in place a valid complaints system to resolve any disputes or address any grievances with regard to immigrant communities and to the provision of liturgical and social functions.....MP

Strategy B5: The Australian episcopal conference revamp and extend Immigration Sunday into Immigration Week in order for the Australian Church to educate itself about its cultural and linguistic diversity in parish, office and school, based on

professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.....HP

Strategy B6: The Australian episcopal conference, in order to reinforce and expand the multifaceted Australian Catholic identity, establish a Catholic Heritage Sunday to allow Catholics, both long established and recently arrived, to reflect on their history, based on professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.....MP

Strategy B7: The Australian episcopal conference, in order to encourage religious art and music and drawing on funds from private foundations, establish two biannual prizes for immigrant artists and composers on cultural themes or works based on selected themes such as Christ the asylum seeker or Mary the refugee mother or the Holy Family in flight.....LP

Strategy C1: Diocesan authorities ensure that the sacramental celebrations are delivered in the languages understood by immigrant and refugee Catholics.....HP

Strategy C2: An Australian liturgical calendar be produced based on the religious traditions of the Church's established and emerging communities.....MP

Strategy C3: Diocesan liturgical commissions develop principles and suggestions for Eucharistic celebrations for Sunday parish liturgies, incorporating the languages and religious customs of the various religious heritages represented in Australia.....MP

Strategy C4: Dioceses establish an official Marian shrine or a series of Marian shrines for popular devotion as part of a 'Journey with Mary'.....MP

Strategy C5: Dioceses establish a series of shrines devoted to the major saints of the local English-speaking and non-English-speaking communities as part of a 'Journey with God's Heroes' with emphasis on more contemporary saints for attracting young people.....LP

Strategy C6: The Australian episcopal conference develop a list of places sacred in the history of the Australian Church and, where possible, develop appropriate facilities for popular devotions or appropriate memorial plaques.....LP

Strategy D1: Diocesan and parish bodies appoint immigrants and their immediate descendents to their membership after an audit of the membership of such bodies.....MP

Strategy D2: The Australian Catholic Bishops' Conference conduct an audit of its various committees concerning immigrant representation and to take action where appropriate.....MP

Strategy D3: Dioceses in collaboration with each other conduct leadership courses for immigrant community members.....MP

Strategy D4: Diocesan and local churches utilize immigrant choirs and their other artistic groups for parish and cathedral liturgical services and other church functions.....LP

Strategy E1: Catholic youth agencies make as one of their priorities immigrant and refugee youth, especially unaccompanied minors, in their pastoral commitments.....LP

Strategy E2: Catholic youth agencies conduct youth leadership courses targeted at immigrant and refugee communities.....HP

Strategy E3: The Australian Catholic Bishops' Conference in association with the National Catholic Education Commission conduct a major conference with a pre-conference consultative process to address the immigrant and multicultural presence in Australian Catholic schools.....MP

Strategy E4: Catholic schools and youth groups sponsor sporting activities more conducive to recently-arrived immigrant communities.....MP

Strategy E5: The Australian Catholic Bishops' Conference convene a special seminar for mainstream Catholic and ethnic providers in association with the appropriate government bodies to examine the needs of the Catholic immigrant aged and the response of Catholic and other service providers.....HP

Strategy E6: The Australian Bishops' Committee for Immigrants and Refuges prepare, develop and implement a program for family carers and potential carers with regard to life-support issues based on material written in plain English and translated into the Church's six key languages.....MP

Strategy E7: Female religious orders and Catholic women's organizations in association with the Australian Catholic Bishops' Conference continue their lobbying efforts and their practical programs on behalf of refugee women at risk and women in sexual exploitative positions, including those in prison and those suffering from psychiatric illness.....MP

Strategy E8: Female religious orders sponsor leadership courses for immigrant and refugee women.....HP

Strategy E9: All Catholic organizations and agencies appoint Catholic migrant women to their boards of management and executive committees.....MP

Strategy E10: The Australian Catholic Bishops' Conference continue its dialogue with the Australian government and other political leaders on the issues affecting refugees seeking asylum in Australia and develop its own asylum policy.....HP

Strategy E11: Catholic agencies, including parishes, continue their work in supporting asylum seekers in seeking a just and compassionate response to their asylum request and in providing appropriate living conditions in Australia.....HP

Strategy E12: The Catholic Church through its various agencies continue to present and uphold Christ's moral vision in the treatment and protection of asylum seekers, including the proper treatment of children and other vulnerable persons.....HP

Strategy E13: Scholars adequately trained in Eastern theological and pastoral studies be introduced into Australia to teach in seminaries and houses of formation and in Catholic universities.....MP

Strategy E14: Attendance at Eastern liturgies by Latin-rite Catholics be facilitated in areas of high propinquity in order to facilitate understanding.....LP

Strategy E15: All principals and teachers in Catholic schools be alerted to the existence of the eastern Churches, especially concerning Eastern sacramental practices.....MP

Strategy E16: Curriculum materials on the Eastern Churches be prepared and widely disseminated for use in both primary and secondary schools and at parish level.....MP

Strategy F1: The Australian Catholic Bishops' Conference form a high-level advisory board to advise it on relevant public issues concerning international population movements, their impact upon Australia and the establishment of a culturally and religiously harmonious society.....HP

Strategy F2: A research and resource institute with a chair in immigration, intercultural and interreligious affairs be established at an Australian Catholic University to provide informed advice, research emerging issues and develop relevant materials.....MP

Strategy F3: During Immigration Week and at other appropriate times, the mind of the Church on immigrant and interfaith issues, informed by its social justice teaching and by up-to-date research, be disseminated for the benefit of church and nation.....MP

Strategy F4: The research and resource university centre establish and maintain a website for disseminating policy and resource material.....MP

Strategy G1: All seminary programs and all programs in houses of formation contain a series of courses on pastoral care in and for a multicultural Church.....HP

Strategy G2: All trainee priests towards the end of their training do and complete a pastoral internship in a country outside Australia.....MP

Strategy G3: All dioceses in collaboration implement an inservice program in multicultural pastoral strategies for the benefit of priests in the parish and all other religious personnel.....MP

Strategy G4: Each diocese develop its own pastoral plan with strategies to address the needs of immigrants and refugees as well as temporary migrants.....HP

Strategy G5: The Australian Bishops' Conference appoint a national co-ordinator for international pastors.....HP

Strategy G6: The Bishops' Committee for Immigrants and Refugees develop a special strategy of evangelization to meet the spiritual needs of Chinese-speaking Australians.....MP

Strategy G7: The Bishops' Committee for Immigrants and Refugees sponsor and stage a national pastoral conference for a multicultural Australian Church in 2008.....HP