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 ◆ نحن جسد واحد ◆ Mi egy test vagyunk ◆ Mi smo jedno tijelo ◆ 우리는 한몸이다
 ◆ Neve jemi nji trupě ◆ Nous sommes un seul corps ◆ Noi siamo un solo corpo
 ◆ Nos somos um so corpo ◆ Somos un solo cuerpo ◆ Tayo ay isang katawan
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We are one body



MULTICULTURAL PASTORAL CARE
 IN THE
ARCHDIOCESE OF BRISBANE



GLOSSARY OF TERMS

Archdiocese of Brisbane: The Catholics living in the south east corner of Queensland are entrusted to the pastoral care of the Archbishop. The Archdiocese includes the cities of Brisbane, Ipswich, Gold Coast, Logan, Redcliffe and Maryborough, as well as more than twenty shires. It extends from Coolangatta in the south to Childers in the north and Gatton in the west. There are more than 550,000 Catholics (1996 ABS Census) in 112 parishes.

The **Archbishop** is the pastor of the Catholic people entrusted to his care. As the visible source of unity, his role is to sanctify, to teach and to govern (Constitution. on the Church n.20). In pastoring the people, the Archbishop is assisted by the **Auxiliary Bishops** to whom he has given full executive authority. The Archbishop entrusts to the Auxiliary Bishops different responsibilities according to the needs of the people of the Archdiocese. Oversight of **multicultural pastoral care** is one of those responsibilities. Another responsibility is the pastoral care of the people within a particular region.

Aboriginal	Indigenous and original inhabitants of Australia.	Linguistic Diversity	A term which describes the different languages which are spoken in Australian society.
Asylum Seeker	Asylum seekers are people from another country who are already here in Australia who apply for refugee status because they consider themselves refugees.	Local Ordinary	The Archbishop, but also includes the Vicars General and the Episcopal Vicars.
CMPC	Centre for Multicultural Pastoral Care the official Church agency responsible for co-ordinating pastoral care for migrants and refugees in the Archdiocese of Brisbane.	Migrant	A person who willingly chooses to leave his/her country in the hope of making a new life in another country of choice.
Cross-Cultural	Term used to describe activities that seek to build relationships between people with different cultural backgrounds. It reflects an attitude of respect and acceptance of cultural diversity.	Migrant Chaplains	Priests appointed to minister to Migrants and Ethnic Communities.
Cross-Cultural Minister	A person who works as a Pastoral Associate - or Pastoral Ministry Co-ordinator with a Migrant Chaplain or a Parish to facilitate the participation of migrants and ethnic communities within the life of the local Church.	Multicultural	A term used to describe the ethnic and culturally diverse composition of Australian society.
CRSS	Community Refugee Settlement Scheme is a government project that provides initial funds to community groups who assist new refugees to settle into Australian life.	Non-English Speaking Background	Culturally and linguistically diverse background which often refers to persons who have come from non-English speaking countries and also from a non-European background.
Cultural Diversity	A term used to indicate the multiplicity of cultural backgrounds that are present in Australian culture.	Parish Support	A term used to describe the people in parishes who are involved in assisting migrants and refugees with their needs and encourages them to share their talents within their local context.
Ethnic	A person who identifies with a particular race, culture and customs.	Refugee	A person who is forced out of his/her country or, because of intolerable situations has no option but to leave his/her country of origin.
Integration	A process by which immigrants are able to participate with equity and effectiveness within Australian society, and which respects cultural and linguistic diversity.	Resettlement	A period in which migrants and refugees learn about the way of life in Australia and the process by which they gradually participate in the life of the society.

TABLE OF CONTENTS

Glossary of Terms	2
Preface	4
From the Archbishop	5

CHAPTERS

I	Vision for Today's Culturally Diverse Church	7
II	Multicultural Reality of Australia	8
III	Archdiocesan Mission, Directions and Priorities	11
IV	Pastoral Planning and Strategies for Multicultural Pastoral Care	15
V	Migrant Chaplains and Cross-Cultural Pastoral Ministers	19
VI	Formation for Cross-Cultural Ministry	25
VII	Centre for Multicultural Pastoral Care	26

APPENDICES

A.	Birthplace of Catholics in our Multicultural Archdiocese	28
B.	Extracts from <i>Interim Statement on Pastoral Care of Migrants</i> - Australian Catholic Bishops' Conference	29



PREFACE

We Are One Body provides a framework for pastoral action for all Catholics in the Archdiocese of Brisbane in light of the growing cultural diversity of our local Church.

We Are One Body provides policy for, and will be particularly helpful to, those who are formally involved in the pastoral care of migrants and ethnic communities.



The document arose for several reasons:

- The growing cultural diversity of our Archdiocese;
- A need to articulate clearly the Archdiocese's ongoing commitment to the pastoral care of migrants, refugees and ethnic communities as a core part of its mission here in South-East Queensland;
- A desire to communicate the major ways in which the Archdiocese carries out its commitment to such pastoral care.
- A need to clarify the important role of Migrant Chaplains and Cross-Cultural Pastoral Ministers in the spiritual and pastoral care of migrants, refugees and ethnic communities.
- A need to clarify the terms and conditions of appointment of Migrant Chaplains and Cross-Cultural Pastoral Ministers;
- The need to highlight the importance of collaboration between Pastors/Parishes, Migrant Chaplains/Cross-Cultural Pastoral Ministers, and Archdiocesan leadership and services in the pastoral care of migrants and ethnic communities.

We Are One Body has been a joint project of several groups, namely:

- The Pastoral Planning Committee, through the work of Mr Geoff Gowdie, Mr Chris Ehler, and in an earlier stage of the project, Mrs Ellen Mallon and Fr. John Nee;
- Migrant Chaplains in the Archdiocese of Brisbane, through the work of Fr Joseph Oudeman OFM Cap, Fr Dom Flores SVD, Fr Albert Chan MSC;
- The Centre for Multicultural Pastoral Care, through the work of Mr José Zepeda and Ms Mary Gavin.

The document has been completed through the efforts of a Task Group of people from the above list. The Task Group's operation was preceded by the work of the Migrant Chaplains who, in collaboration with the Centre for Multicultural Care, produced a draft document on the status of the Migrant Chaplain. The Task Group incorporated into *We Are One Body* the foundational work of this earlier project.

In addition, the wisdom and experience of a wide group of people - priests, pastoral ministers and Archdiocesan church agency personnel - was sought and received through the normal consultation processes. The Task Group expresses its heartfelt thanks to the many people who contributed to the final document through these processes.

It is significant that the Australian Catholic Bishops' Conference is currently in the process of finalising its own *Statement on the Pastoral Care of Migrants*. This statement will be of immense value in fostering a common approach to the pastoral care of migrants and ethnic communities across the Catholic Church in Australia. The *We Are One Body* Task Group had access to the interim ACBC Statement and permission to quote from it. The Task Group is also pleased with the extent to which *We Are One Body* seems to reflect the concerns and aspirations of the Australian Catholic Bishops in this area.

The Task Group hopes that *We Are One Body* will serve the Archdiocese of Brisbane well.



from the archbishop

I welcome the release of *We Are One Body*. While the document is primarily directed towards those who have official roles in the area of multicultural pastoral care, it will also assist all Catholics in the Archdiocese to appreciate the importance of the pastoral care of migrants, refugees and ethnic communities in this Archdiocese. We all have a part to play in pastoring such people in times of growing cultural diversity within our society.

We Are One Body underscores the importance of those who, in the Church's name, are appointed to minister to migrants, refugees and ethnic communities. This includes Migrant Chaplains and Pastoral Workers, as well as Parish Pastors and their Assistants. I hope this document will help them carry out their ministry more effectively.

I am deeply grateful also to all who assist the co-ordination of pastoral care for migrants, refugees and ethnic communities throughout this Archdiocese, particularly the Bishop with responsibility for Multicultural Pastoral Care, the Co-ordinator of Multicultural Pastoral Care, as well as the Centre for Multicultural Care. Collaboration is more important than ever in establishing links between migrant groups, ethnic communities, local Parishes and Archdiocesan structures.

I commend and thank all who were involved in the preparation of *We Are One Body*. It will certainly promote the work of God's Kingdom in this Archdiocese.

Sincerely in Christ

Most Rev. John Bathersby, D.D.
ARCHBISHOP OF BRISBANE



Mr. José Zepeda
Coordinator
Multicultural Pastoral Care



Most Rev. M. Putney, D.D.
Bishop with responsibility
for Multicultural Pastoral Care

I

a vision for today's culturally diverse church



We Are One Body (I Corinthians 12: 12-27)

The universality, diversity and unity of the Body of Christ is at the heart of our commitment to building a multicultural local Church. In Jesus, we are one body. We are more one than we are diverse. Being one in the Body of Christ is our deepest identity. Our task is to make that oneness visible, tangible and lifegiving within our rich diversity.

When we, as a Church, embrace cultural diversity, we are on a journey of discovering our own wholeness. In fact, there are many journeys. Migrants, refugees and newcomers make the uncertain journey towards full societal and church participation in an environment that may not empathise with their pain and vulnerability. Those who are already the Church here are called to take the journey of welcome and understanding towards and with the outsider. The whole Church is called to make the journey of greater awareness, inclusiveness and respect for all who make up the Body of Christ.

The journey towards wholeness in the Body of Christ is full of challenges:

- ▶ It is a challenge for those of us who are already here to be welcoming and self-giving to newcomers who bring new demands to our already busy lives.
- ▶ It is a challenge to those of us who are the newly arrived outsiders to move beyond the pain of our own dislocation and sense of aloneness.
- ▶ It is a challenge to those of us who are already established here to move beyond the role of simply doing good things for outsiders who are in need. We are called to nurture newcomers into full, active participation with us as equals in the local Church, the Body of Christ.
- ▶ It is a challenge for those of us who arrive here as strangers to move beyond the initial role of receiving outreach from the local Church, to move beyond our own cultural familiarities, and to take a full, active part in the life and mission of the local Church.
- ▶ It is a challenge to all of us to build bonds of real relationship, breaking through walls that we erect to protect ourselves from what is different, not understood and beyond our own concerns.

Beyond challenge there is promise, hope and joy. To discover our oneness in the Body of Christ is to come home, to discover who we really are, to find our true place in the human family within the loving embrace of God. To find a friend where previously there was suspicion, distrust or ignorance is one of life's greatest joys. To experience a faith community that welcomes diverse cultural expressions of faith is a wonderful sign of hope. To be a Church that embraces cultural diversity and brings diverse cultures together in mutual appreciation and respect is a sign of promise in a divided world.

To settle for anything less is to diminish the Body of Christ.



II

the multicultural reality that is australia

“Even if migration stops tomorrow we are still a very culturally diverse nation.”

Our culturally diverse nation

Australia is a multicultural nation. The reality is that multiculturalism is a unique way of living in Australia where there is a rich interaction and sharing of customs, values, faiths and languages. The vast majority of its native-born population is descended from immigrants who arrived here in the last two hundred years and who are still learning to share the land with the original inhabitants.

Aboriginal Australians

Before the arrival of the first white settlers Australia was already a country of many cultures. Aboriginal Australians, with their multitude of languages and cultures, flourished here for over 40,000 years. Each of the many hundreds of tribes developed their distinctive language and customs. There is a slow but gradual process of recognition of the complexity of the Aboriginal cultures that existed before the arrival of other ethnic groups from all parts of the world. Today Aboriginals and Torres Strait Islanders account for just under 2% of Australia's population.



Communities with designated chaplains:

Chinese, Croatian, Dutch, Filipino, Italian, Korean, Latin American, Maronite, Melkite, Polish, Ukrainian, Vietnamese.

Waves of Migration

Significant levels of immigration have occurred over the past 200 years. Different parts of Australia have attracted immigrants at different times. Queensland attracted more immigrants in the 1880s than in any other period.

From the middle of the nineteenth century appreciable numbers of Chinese, Pacific Islanders, Lebanese, Afghans, Indians and Europeans arrived. By the early twentieth century the proportion of Anglo-Celts had risen to around

87%, and stayed at around that level until the Second World War due to a combination of increased British immigration, policies which discriminated against the entry of non-Europeans, and the decline of the Aboriginal population. Since the middle of the twentieth century, with a progressive liberalisation of our immigration program, there has been a dramatic shift in the ethnic composition of Australian society.

“Since the end of the Second World War, Australia has provided a home to 4.5 million people from over 130 countries - among them 1.8 million from the United Kingdom, 400,000 from Italy, 238,000 from Greece, 200,000 people from Eastern Europe, 193,000 from Yugoslavia, 174,000 from the Netherlands, 148,000 from Germany and 90,000 from Indochina.” (*Australia Today*, Dept. of Immigration and Multicultural Affairs, April 1997.)

“A strong pattern of intermarriage between Australians of different backgrounds is evident. Less than half the population is of unmixed Anglo-Celtic descent. Over 60% of Australians have at least two different ethnic origins and 20% have four or more.” (*Australia Today*, Dept. of Immigration and Multicultural Affairs, April 1997.)

Our culturally diverse people

In general there has been a successful integration of successive waves of immigrants into the Australian society. The reality of everyday life in a multicultural Australia is that most people have family members, friends, colleagues and neighbours who come from extraordinarily diverse origins. Most Australians - including immigrants - want to be accepted as Australians and have a firm commitment to the institutional framework of our political and legal system. However, this does not preclude Australians from maintaining the cultural heritage of their origins, a heritage that is often so much a part of their identity and essential to the fabric of their lives.

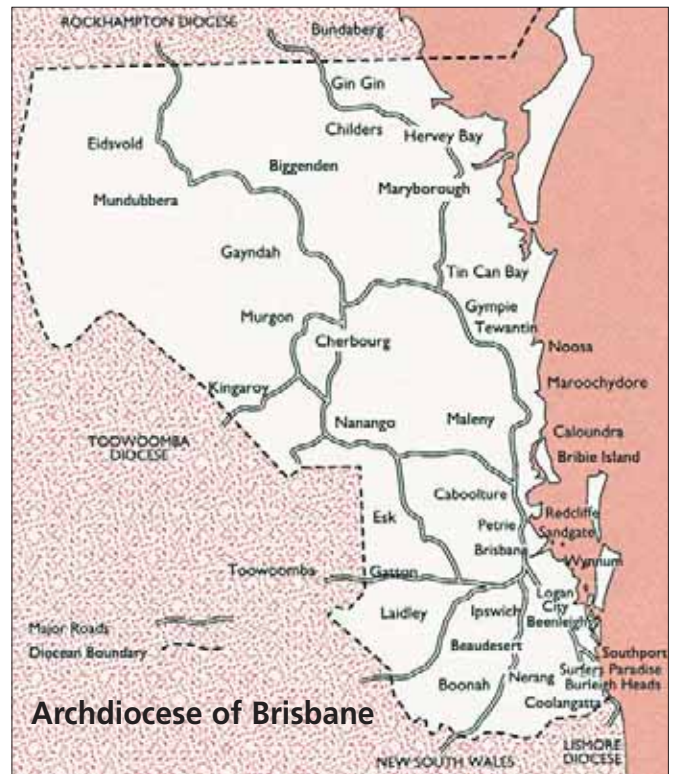


The diversity and the degree of interaction between different cultures contributes so much to the uniqueness of the Australian identity today. Some elements of this diversity can be easily demonstrated. Over two million Australians, or about 14% of those aged five years and over, speak a language other than English at home. Italian, Greek, and to a lesser extent Chinese, German and Arabic, are spoken in Australia as community languages.

The Archdiocese of Brisbane

The Archdiocese of Brisbane has a culturally diverse population. The most recent statistics (ABS 1996 Census) indicate that in August 1996 there were 550,422 Catholics within its boundaries (cf Glossary, p2). The 1996 Census records over 50 birthplaces outside Australia of Catholics in the Archdiocese. The most common of these are: United Kingdom, New Zealand, Italy, Philippines, Netherlands, Germany and former Yugoslavia. Just over 12% were born in non-English speaking countries.

Migrant Chaplains are currently working with many ethnic communities, with assistance from a small group of Cross-Cultural Pastoral Ministers. A number of ethnic groups do not have a designated chaplain. Understandably immigrants gravitate to the familiarity of their own ethnic community prior to readiness to be involved in the wider local Church. At the same time, many immigrants are actively involved in parishes.



Subsequent-generation Catholic Immigrants

An important feature of ethnic groups in the Archdiocese is the high proportion of subsequent-generation immigrants.

Many Catholics who are second generation members of ethnic communities are caught between two cultures: that of their parents' homeland and that of the dominant culture where they were born and are now living. There are many Catholics in the Archdiocese whose parents were born outside Australia in a non-English speaking country. Such second generation Catholics need to feel confident in maintaining and sharing the culture of their upbringing and should be given the opportunity to enrich the cultural diversity of the parish faith community.

Third and subsequent generations will generally feel more at home in living and relating within the diversity of Australian cultures. At the same time all cultural groups need and have the right to claim, display and be proud of their cultural origins.

Of particular importance in ethnic communities are the young people. The large number of young people from culturally diverse backgrounds is a sign of life and hope for our Church. Their participation in the life of the Archdiocese needs to be encouraged.

Even though there is cultural diversity in the Catholic population, especially in some regions of the archdiocese, pastoral and administrative structures at parish and diocesan levels may not reflect such diversity. This is one of the areas for development within the local Church as it works towards being more responsive to its culturally diverse communities.



A changing and dynamic society with a rich mix of cultures will continue to be the context in which the Archdiocese of Brisbane lives out its mission. A challenge for the local Church is to support and develop the harmonious living together of all people regardless of ethnic origin.

archdiocesan mission, directions and priorities

The Archdiocese of Brisbane has been working for many years to produce clear statements of mission and priority within the broad baptismal call that applies to all its members. Currently, the Archdiocese is looking beyond the Year of Great Jubilee (2000) to the third millennium of Christianity. The main call is seen as one of outreach, mission and a vibrant living of the Gospel within society and culture - it is the call to evangelisation as heralded by both Popes Paul VI and John Paul II. The Archdiocesan statements referred to below reflect this outward thrust in a variety of ways.

These statements contain much that calls us as Catholics to continue assisting migrants, refugees and ethnic communities. They continue the inclusive approach to migrants, refugees and ethnic communities that has been encouraged here in the Archdiocese. It is important that as migrants and refugees continue to become part of the Archdiocese, they understand its mission, directions and priorities and contribute to its development.

A Statement of Mission and Directions was released by Archbishop John Bathersby in 1993.

The document restated the Archdiocesan Mission Statement formulated some four years earlier:

*We the church of the Archdiocese of Brisbane
exist in order to
build and sustain a Catholic Christian Community
for the purpose of promoting the reign of God in our world.*

The document goes on to say that all of us as Catholics in the Archdiocese received a call through our baptism:

*In baptism God calls us all to be active in the life and mission of the church,
promoting the reign of God in our world as people who
celebrate, care, collaborate, learn and evangelise.*

The document expands each key word into a set of active goals:

CELEBRATE

We are a sacramental community centred on Eucharist, and committed to communion with God, one another and all creation. *(See Archbishop's priority for Spirituality, p13)*

Therefore we:

- develop liturgies which nurture us through the Word of God, Community and Sacrament and send us out to continue the mission of Jesus in our daily lives.
- recognise and celebrate relationships and everyday experiences as places where God is present.
- assist each other to grow in the understanding, practice and love of prayer.

CARE

We are a caring people who affirm the sacredness of life and the dignity of all creation. *(See Archbishop's priority for Social Justice, p14)*

Therefore we:

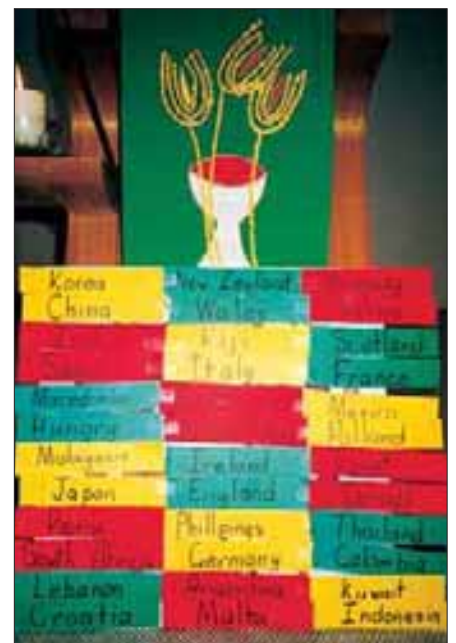
- value and support the nurturing of full human growth and dignity, especially in family and personal relationships.
- stand with and help those in need especially the most vulnerable.
- challenge policies and practices which deny people their basic human dignity and rights.
- work with all in our Churches and society who are committed to human dignity, justice and peace.

COLLABORATE

We are called to use our gifts in partnership with one another to carry out the mission of Jesus in our world. *(See Archbishop's priority for Ecumenism, p14)*

Therefore we:

- promote hospitality, inclusion and belonging.
- invite all members of the church to contribute their gifts and talents to furthering Jesus' mission.
- organise our communities in a way that promotes effective collaborative ministry.
- use collaborative processes in leadership, planning and decision-making.



LEARN

We are on a life-long journey learning to carry out the mission of Jesus in our world.

Therefore we:

- search for the leading of the Spirit in the 'signs of the times' and in the wisdom of our Catholic tradition.
- help each other to see key moments in life as times of personal and spiritual growth, use opportunities for faith education available in the Archdiocese.
- encourage the formation of small groups for the sharing of faith and life experiences.
- develop the knowledge and skills necessary for us to celebrate, collaborate, evangelise and care effectively.

EVANGELISE

We are called by Jesus to tell the Good News and be a light for the world.

(See Archbishop's priority for Ecumenism p14)

Therefore we:

- witness to the Gospel in personal and family relationships, in community and workplace.
- affirm and support all who witness to the Gospel through their life and work.
- build life-giving communities both within our churches and beyond them.
- work with others in society, especially other Christians, to promote values that are central to the Gospel.



In 1998 Archbishop Bathersby highlighted three priorities within the general Mission and Directions above to which he wants special attention given. His priorities reflect particular characteristics of a missionary Church called for by the Second Vatican Council:

SPIRITUALITY

Spirituality is our way of relating to God. It means seeing the world from a faith perspective - seeing God in all things. Within the Roman Catholic tradition, it means relating to God sacramentally, specifically through the sacraments of the Church, and generally through all of creation - people, places, happenings.

If a Parish or Church agency is serious about *Spirituality*, it will provide well-planned and attractive eucharistic and sacramental celebrations that facilitate contact with God.

It will also provide devotional opportunities that enable people to have more intimate contact with God and with the saints of the Church. It will also help people to gather, and to reflect on their lives in the light of God's Word.

When *Spirituality* is taken seriously, opportunity is provided for prayer and education in prayer, especially among the young.



ECUMENISM

Ecumenism recognises the presence of God's Spirit in Churches and ecclesial communities apart from one's own. It recognises the real but imperfect union with all other Christians that flows from our common faith and baptism.

It involves bringing all Christians into closer union with one another as Christ desired.

It means doing with other Christians all those things that can appropriately be done together.

It means following the leadership given by Pope John Paul II who has consistently made Ecumenism a high priority of his pontificate.

SOCIAL JUSTICE

Social Justice is an integral part of the gospel. It means working for that Kingdom of justice, peace and freedom that Christ desired.

It means not only helping the poor but asking those larger, uncomfortable questions about why some people are poor.

Within an Australian context, *Social Justice* means recognising and working for the place of indigenous people within our society.

Social Justice also means examining our local situation to discover structures or influences that prevent people living as children of God.

It means following the leadership given by Pope John Paul II who has consistently displayed a passion for *Social Justice* in all his teachings and apostolic activities.

Migrant and Ethnic Communities

It is clear that the Archdiocese of Brisbane is strongly called to a vital living of the Gospel in today's world. This is good news for migrants and ethnic communities because the local Church undertakes to help them and provide ongoing pastoral and spiritual support for them when they are most in need.

At the same time, there is also a call to migrants and ethnic communities. The Archdiocesan Church not only assists migrants and ethnic communities at key times but also calls them into a way of living and relating to the rest of the Church and the wider world. They are called to bring their own culturally diverse contribution to the active living out of the mission, directions and priorities of the Church here. It is the call to journey from the initial position of the stranger or outsider to being an active participant in and builder of the local Church community which has welcomed them.



IV

pastoral planning: strategies for multicultural pastoral care

“The spiritual care of all the faithful, and thus of the immigrant people, falls especially on the shoulders of the pastors of the parishes within which they live ... Let them bear this heavy burden in association and union with the chaplain or missionary if there is one present.” (Pastoralis Migratorum, n30, par 3)



It is important that migrants and ethnic communities be included in pastoral planning processes within the Archdiocese generally and in parishes.

Pastoral planning in a Church context means planning how the Church (be it an entire Archdiocese or particular parishes and communities) can carry out the mission of Jesus given the circumstances of today and where the Holy Spirit seems to be leading. Pastoral planning combines a focus on the mission of Jesus, a listening to the Spirit, an alertness to the signs of the times, and the development of practical actions. Pastoral planning is a systematic way of putting the church's human and material resources at the service of its mission in the realities of today's environment.

The term pastoral planning has been formally used in the Archdiocese since the mid-eighties. While planning had been a part of the life of many different diocesan organisations and communities, it was in the eighties that formal recognition was given to the need for more cohesive planning across this fast changing local Church.

A vision and broad goals were developed for the Archdiocese. Contributing to that process were the Priests' Mini Assembly in 1987 and the Archdiocesan Assembly in 1989. In response to identified needs specific Archdiocesan projects were put into place.

The better known projects are those under the umbrella of Shaping Our Future. These include the development of the Archdiocesan Mission and Directions Statement (cf Ch 3) and the Shaping and Staffing Our Parishes (SSP) project.

SSP has been a comprehensive attempt to assist parishes to look at their mission in the light of the Archdiocesan Mission and Directions Statement and make pastoral plans for their future. For many parishes this has meant planning for change - working with the other parishes of the pastoral area, an expanding Catholic population within changing cultural norms, an increasingly multicultural Catholic population, fewer and ageing clergy or, in some cases, more clergy.

As the Archdiocese moves into the latter part of SSP attention is shifting to the Year of Great Jubilee in 2000 and beyond to the new millennium of Christianity. The major goal of pastoral planning as we move into the new millennium has been identified by Archbishop Bathersby as shaping the local Church into a vital missionary force in Australian society. Attention is to be more fully focussed on the Church's role in the world - on evangelisation.

Parishes and the Archdiocese as a whole need to ensure that the pastoral care and inclusion of migrants, refugees and ethnic communities is given full consideration in these times of challenging change.





Pastoral Approaches to Migrants and Refugees in the Past

The Archdiocese of Brisbane has been described as a church where “a thousand flowers have bloomed”. This description refers to the many creative responses in pastoral ministry that have arisen in the last few decades. One of those “flowers” has been the response to migrants, refugees and ethnic communities.

The Catholic Immigration Office was established in 1947 to welcome and assist new immigrants from war-torn Europe. In the subsequent fifty years, migrants and refugees from most countries of the world have been welcomed to Australia through the Archdiocese of Brisbane.

This was possible only because of the great work done by the Catholic Immigration Office and its directors, and the contribution of many people and organisations working in conjunction with the office. There were many parishes which provided substantial assistance in resettling immigrant families. There were many clergy who took a particular interest in the pastoral care of migrants and refugees. Religious Orders played an enormous role in the resettlement and pastoral care process, particularly through the provision of Migrant Chaplains and through their work in Catholic schools. The St Vincent de Paul Society, both at parish and diocesan level, was a constant source of practical support for migrants and refugees.

In the time of the Catholic Immigration Office, the major pastoral responses to migrants and refugees could be summarised as:

- outreach and pastoral care by the local Church
- collaboration by religious orders, Church groups and individuals in providing ongoing support
- provision of Migrant Chaplains
- co-ordination of and support for local initiatives provided by the Catholic Immigration Office

Pastoral Strategies for Today's Cultural Diversity

As the Archdiocese moves into new times, it is important to keep reviewing the major ways in which it responds to the pastoral care and inclusion of migrants and refugees. Today's circumstances are different. In 1994 the Archdiocesan Catholic Immigration Office became the Centre for Multicultural Pastoral Care (CMPC). The focus of CMPC's work has shifted to take account of the needs of the present time. There is a much greater emphasis on education, awareness raising and work within Church structures and communities. Parishes are involved in resettling migrants and refugees in new ways. The number of priests and religious available for Cross-Cultural ministry is decreasing. There is a heightened awareness of the need for consistent pastoral and administrative approaches to ensure effective ministry. It is important that our multicultural reality is recognised and included in the ongoing life and mission of the local Church.



The following six strategies are the major ways in which the Archdiocese of Brisbane, working through parish communities, church agencies and individuals, responds to the pastoral care of migrants and refugees and the cultural diversity of the Archdiocese today.

1. Commitment to Assisted Resettlement of Migrants and Refugees

The Archdiocese will continue assisting with the resettlement of migrants and refugees within the parameters set by immigration laws. This has been a rich inheritance from our past under the management and guidance of the former Catholic Immigration Office. Now, the Centre for Multicultural Pastoral Care continues the management of this strategy in conjunction with church, government and community bodies at the international, national and local levels.

A key feature of this strategy continues to be the collaborative working of parish communities with CMPC in establishing parish support groups. Parish support groups attend to the tasks involved in settling new migrant families and refugees within the parish.

2. Commitment to Migrant Chaplains and Cross-Cultural Pastoral Ministers

The appointment of Migrant Chaplains and other Cross-Cultural Pastoral Ministers to migrants and ethnic communities will continue to be a key pastoral strategy.

Migrant Chaplains and Cross-Cultural Pastoral Ministers play a vital bridging role between migrants/ethnic communities and the local church. Through Migrant Chaplains and Cross-Cultural Pastoral Ministers, new arrivals are welcomed and ministered to within their own cultural context. Migrant Chaplains and Cross-Cultural Pastoral Ministers work in cooperation, not in competition, with parish clergy, pastoral ministers and communities. Over time, Migrant Chaplains and Cross-Cultural Pastoral Ministers assist immigrants in the journey towards full, equal and active participation in the local Church.

(Refer to Chapter VI for further detail on the role of Migrant Chaplains and Cross-Cultural Pastoral Ministers.)

3. Commitment to Networking, Partnership and Collaboration

The Archdiocese continues to encourage the collaboration of different groups within the Church working with and for migrants and ethnic communities. Throughout our history, groups such as Religious Orders and the St Vincent de Paul Society have played a vital role in the welcoming and support of migrants and refugees. It is hoped that these collaborative networks of support will continue and expand. Parish support groups continue to be an effective response to the needs of newly arrived migrants and refugees. Good working relationships are fostered with relevant groups and authorities beyond the Church. The Archdiocese, through the work of CMPC, will do all it can to foster and support a collaborative approach in this area of ministry.

4. Commitment to Cross-Cultural Education, Formation and Training

Education, formation and training are an essential part of the journey towards a more inclusive, multicultural Church.

General cross-cultural education is important for all if we are to grow in sensitivity, understanding and appreciation of the rich cultural diversity that is within our Church. All of us as members of the Church will be empowered to build a stronger multicultural church if we have the basic knowledge, welcoming attitudes, skills and confidence to do so.

Formation and training are priority needs for Migrant Chaplains and Cross-Cultural Pastoral Ministers if they are to be effective in building a multicultural Church through their leadership roles. *Chapter VI provides more detail on formation for cross-cultural ministry.*

There is much that Church groups, faith communities, Migrant Chaplains and Cross-Cultural Pastoral Ministers can do for themselves to access basic education and more specialised training. In addition, CMPC provides resources, personnel and consultancy services to assist in this area. CMPC also has a responsibility to ensure that essential education and training opportunities are in place in the Archdiocese and are being utilised.

5. Commitment to Inclusion of Cultural Diversity in the Life and Mission of the Church.

Parishes and Archdiocesan bodies are encouraged to be aware of the cultural diversity within the faith community and to reflect such diversity in pastoral and administrative structures and in pastoral planning processes. Migrant Chaplains and Cross-Cultural Pastoral Ministers, mindful of their bridge-building role, collaborate with local parishes to work out tangible ways in which the migrant community can make meaningful links with the local parish.

As immigrants begin to relate to the local Church community, it is important that they be assisted to know its history and understand its priorities. It is equally important that the local Church community comes to know, understand and respect the stories of its new arrivals. Such mutual enrichment expresses the diversity and universality of the Church, especially when it finds expression in the liturgical and pastoral life of parish communities and the wider Archdiocese. Liturgy, being the most visible and frequent expression of ourselves as Church, has a special role in reflecting and relating to the diverse expressions of faith of those who gather.

6. Commitment to Archdiocesan Co-ordination and Resourcing of Multicultural Pastoral Care Strategies.

The Archbishop has entrusted to one of the Auxiliary Bishops the oversight of pastoral care for migrants, refugees and ethnic communities in the Archdiocese. The Archbishop has also appointed a Co-ordinator of Multicultural Pastoral Care within the Archdiocesan structures to carry much of the day to day workload involved in the co-ordination of multicultural care across the Archdiocese. Further, the Co-ordinator directs the work of the Centre for Multicultural Pastoral Care (CMPC), the Archdiocesan agency which assists in the implementation of the Archdiocesan multicultural pastoral care strategies identified here. CMPC does this work in collaboration with other key bodies and personnel such as Migrant Chaplains and Cross-Cultural Pastoral Ministers to migrant and ethnic communities, Parish Priests and parish communities, ethnic and migrant communities within the Archdiocese and other Church agencies. The position of Co-ordinator, Multicultural Pastoral Care and the work of CMPC with its professional and committed staff is a key Archdiocesan pastoral strategy for building up a vibrant multicultural Church, and represents ongoing Archdiocesan financial commitment to achieving this goal.

A more detailed outline of the role of the Centre for Multicultural Pastoral Care is provided in Chapter VII.



The six major pastoral strategies outlined above provide a framework for pastoral care in today's culturally diverse Archdiocese. Within this broad framework there is much scope and a great need to develop specific approaches to particular issues which arise from time to time. Effective pastoral approaches are generated when people from such key groups as Priests and parishes, Migrant Chaplains, ethnic communities and CMPC staff collaborate with a sense of common mission. It is hoped and intended that this document will support such collaboration.

migrant chaplains and cross-cultural pastoral ministers



The work of welcoming, settling and assisting immigrants within the multicultural realities of Australian society and local church is a sensitive and complex one. Within this work the ministry of Migrant Chaplains and Cross-Cultural Pastoral Ministers is vital.

Initially such ministry provides immigrants with the familiar cultural expressions of faith. As time passes, the focus shifts to assisting immigrants, especially the younger generation, to a more active participation in the life of wider society and local Church.

Due acknowledgment needs to be given to the great contribution made by Migrant Chaplains to the Church in the Archdiocese through ministry to thousands of new arrivals over many years. Without Migrant Chaplains, many Catholic immigrants would have drifted from the Church or stopped practising their faith altogether.

It is important to ensure that Migrant Chaplains and Cross-Cultural Pastoral Ministers are seen as part of, and actively included in, the spiritual and pastoral mission of the Archdiocese. In a spirit of collaboration with all concerned, the Archdiocese has formulated its position on the role and status of Migrant Chaplains and Cross-Cultural Pastoral Ministers as follows:

Statement of the Role and Status of the Migrant Chaplain and Cross-Cultural Pastoral Minister in the Archdiocese of Brisbane

"Every local Ordinary shall try to grant ... chaplains to migrants the authority to undertake the spiritual care of immigrant Catholics of their own language or nationality." (Exsul Familia #34)

"A Migrant Chaplain, supplied with such authority in exercising the care of souls, is to be considered equal to a pastor. He therefore possesses, making due allowances, the same faculties for spiritual care as a pastor and is bound by the same obligations and held to the requirements of the common law." (Exsul Familia #35a)



"The Priests who are appointed by the diocesan bishop to minister as Migrant Chaplains and other persons designated (variously) as Migrant Pastoral Workers are entrusted to carry out a special diocesan ministry and they are always accountable to the bishop for the way they carry out their ministry, without prejudice to the religious ... in their religious obligations and privileges." (Pastoralis Migratorum #37.2)

"As people to whom is entrusted a specialised ministry, Migrant Chaplains and Migrant Pastoral Workers should see themselves as builders of bridges between the migrants and the local community. Therefore they should keep in contact with the local clergy, particularly with those of the parishes where they most frequently carry out their ministry ..." (Interim Statement on the Pastoral Care of Migrants #6.3, Australian Catholic Bishops' Conference)

"Parish Priests should be particularly open and hospitable to Migrant Chaplains ... The local clergy should endeavour their utmost to make them feel part of the local presbyterate and to feel much appreciated for their ministry." (Interim Statement on the Pastoral Care of Migrants #5.3, Australian Catholic Bishops Conference)

1. The Migrant Chaplain

1.1 Definition

A Migrant Chaplain is a priest appointed by the Archbishop and entrusted in a stable manner with the pastoral care of people of a particular language or ethnicity. (*Cf Pastoralis Migratorum* #35; *Can. 564*)

1.2 Appointment

A Migrant Chaplain is appointed by the Archbishop in consultation with the Clergy Appointment and Transfer Advisory Committee (CATAC) which makes recommendations to the Archbishop on appointments of clergy to pastoral ministry positions. In recommending appointments for the position of Migrant Chaplain CATAC would consult with the Bishop with responsibility for Multicultural Pastoral Care and the Coordinator, Multicultural Pastoral Care. This applies to priests presented by a religious superior or a bishop of another diocese (*Cf Can 565*). The terms of the appointment will be formalised in an appointment agreement provided by the Archdiocese and satisfactory to all parties.

1.3 Faculties and Functions

In the Archdiocese of Brisbane, the Migrant Chaplain, with respect to those entrusted to his care, is able to:

- (a) administer Baptism;
- (b) hear Reconciliation;
- (c) administer Confirmation to those in danger of death, in accordance with *Can. 883, n3*;
- (d) administer Confirmation to adults being prepared by them for marriage;
- (e) preach the word of God;
- (f) administer Viaticum and the Anointing of the sick and impart the apostolic blessing;
- (g) assist at Marriages and impart the Nuptial Blessing;
- (h) conduct funerals;
- (i) celebrate Mass in a cemetery and, on occasion, in a private home;
- (j) conduct processions in a place apart from the church and likewise give solemn blessings and consecrations.

If the Migrant Chaplain is a Parish Priest, he is to fulfil all the obligations of that office as well as those flowing from the office of Migrant Chaplain.

If the Migrant Chaplain is an Associate Pastor, or allowed the use of a church, he is to preside at the more solemn celebration of the Eucharist on Sundays and Holy Days of obligation.



1.4 References

References by the Migrant Chaplain for school enrolment or for any position with the archdiocese will have the same authority as those given by the Parish Priest.

1.5 Records

A Migrant Chaplain working with migrants must record baptisms, confirmations, marriages and funerals in the registers of the parishes where they are celebrated.

1.6 Relations with Parish Priests

As builders of bridges between migrant communities and the local community, Migrant Chaplains should keep in contact with local clergy especially in those parishes where they most frequently carry out their ministry. In this respect, Migrant Chaplains have an important role and responsibility to link with and educate the local pastor in matters relating to migrant groups in the parish. Migrant Chaplains are in this way integral to healthy parish life. At the same time, the local pastors need to be open to and welcoming of the Migrant Chaplains.

The Migrant Chaplain is to keep in regular contact with the Parish Priests of those parishes that have agreed to allow the particular ethnic community to use the church for the celebration of mass, sacraments and other ceremonies. Agreements on the use of parish resources between Parish Priests and Migrant chaplains should be formalised in writing and a copy provided for the Bishop with responsibility for Multicultural Pastoral Care.

1.7 Authority

Throughout his appointment the Migrant Chaplain is subject to the jurisdiction of the local Ordinary, both in the exercise of the sacred ministry and in discipline, without prejudice to religious priests in their religious obligations and privileges (*Pastoralis Migratorum* #37.2). The Migrant Chaplain will participate in a regular review of his ministry coordinated through the office of the Bishop with responsibility for Multicultural Pastoral Care.

1.8 Administrative Matters

In general, it is the responsibility of each ethnic community to ensure that their chaplain is supported, financially and otherwise, by that community. The Archdiocese takes responsibility for ensuring that there are appropriate financial arrangements and administrative guidelines in place for every Migrant Chaplain. This responsibility is carried out through the collaboration of the Moderator, and the Co-ordinator, Multicultural Pastoral Care, with reference to the relevant Bishop, if necessary. Such arrangements will clarify the respective contributions of the Archdiocese, the ethnic community involved and, where applicable, the Religious Order.



*In Christ
We are One Body*

- 1.8.1** Ordinarily, Migrant Chaplains are to be remunerated according to standard Archdiocesan procedures. Priests, who are members of a religious congregation and not part of the remuneration scheme of the Archdiocese of Brisbane, shall receive remuneration in accordance with an agreement entered into between their Provincial Superior and the Archbishop of Brisbane.
- 1.8.2** A Migrant Chaplain working with migrants, who is also a Parish Priest or an Administrator, is subject to all the administrative and financial obligations (special collections included) prescribed in the Archdiocese.
- 1.8.3** When a Migrant Chaplain working with migrants uses a Parish property for his ministry to migrants, financial matters will normally be resolved, unless special circumstances suggest otherwise, as follows:
- (a) The Migrant Chaplain working with migrants, and who is part of the remuneration scheme of the Archdiocese of Brisbane, should retain the first collection and will account for it to the Archdiocesan Office - in this case, he will pay the archdiocesan tax (cathedraticum) and contribute to the Sustentation Fund on the same basis as parishes.
 - (b) In particular cases, by written agreement with the Parish Priest, instead of retaining the first collection, the Migrant Chaplain working with migrants may receive the supply stipend from the Parish Priest.
 - (c) The Migrant Chaplain working with migrants and the Parish Priest will formalise, in writing, an agreement as to the division of the second collection which, apart from the Archdiocesan taxation component, would normally remain with the ethnic community. Some consideration should be given to a quarterly donation by the community to the on-going expenses involved in the upkeep of the church. Such a donation becomes part of the parish income for assessments.
 - (d) If the Migrant Chaplain working with migrants and the Parish Priest cannot agree on a given matter, there will be a process of arbitration as nominated and established by the Bishop with responsibility for Multicultural Pastoral Care.
 - (e) A copy of the agreement referred to in (1.8.3 (a)-(c) above) will be forwarded to the Bishop with responsibility for Multicultural Pastoral Care and a copy will be filed at the Chancery Office.
 - (f) Existing agreements, if there are no expressions of objection, shall remain in force.



1.9 Cessation

The appointment of a Migrant Chaplain is brought to an end by death, removal, transfer to another diocese, appointment to another office incompatible with that of Migrant Chaplain or at his own request, due to extraordinary circumstances. It will be the duty of the Migrant Chaplain, or his religious superior, to notify the Archbishop of a change of office within the Archdiocese or of a transfer out of the Archdiocese.

2. The Cross-Cultural Pastoral Minister

2.1 Cross-Cultural Pastoral Associates

2.1.1 Definition

A Cross-Cultural Pastoral Associate is a person who assists a Migrant Chaplain and shares responsibility for the pastoral care of the people entrusted to the Chaplain. This person can be a deacon, religious sister or brother, or a lay man or woman.

2.1.2 Appointment

A Cross-Cultural Pastoral Associate is appointed in accordance with archdiocesan policy for the appointment of Parish Pastoral Ministers. A Migrant Chaplain who conducts the appointment process shall fulfil the policy requirements as they apply to Pastors in the appointment of Parish Pastoral Ministers. An appointment of a Cross-Cultural Pastoral Associate is to be confirmed by the Bishop with responsibility for Multicultural Pastoral Care or his delegate, prior to official appointment.

2.1.3 Deacons

Where a Deacon is appointed as a Cross-Cultural Pastoral Associate he has the normal faculties of a deacon in respect of the migrant community for whom he shares pastoral responsibility. He may:

- (a) administer baptism;
- (b) preach the Word of God;
- (c) preside at marriages and impart the Nuptial Blessing;
- (d) conduct funerals.

2.1.4 Remuneration and Conditions of Employment

Remuneration and conditions of employment for a Cross-Cultural Pastoral Associate shall be negotiated between the Migrant Chaplain and the Appointee in consultation with the Co-ordinator Multicultural Pastoral Care. A Cross-Cultural Pastoral Associate may also be engaged on a voluntary basis.

2.1.5 Cessation

The appointment of a Cross-Cultural Pastoral Associate is brought to an end by death, removal, resignation or upon expiry of the term of appointment.



2.2 Cross-Cultural Pastoral Ministry Co-ordinators

2.2.1 Definition

A Cross-Cultural Pastoral Ministry Co-ordinator is a person who assists a Migrant Chaplain or Parish Priest by co-ordinating an aspect of the pastoral care of migrants or ethnic communities eg. liturgy, youth ministry. This person can be a religious sister or brother, or a lay person.

2.2.2 Appointment

A Cross-Cultural Pastoral Ministry Co-ordinator is appointed in accordance with archdiocesan guidelines for the appointment of Parish Pastoral Ministers. A Migrant Chaplain who conducts the appointment process shall fulfil the policy requirements as they apply to pastors in the appointments of Parish Pastoral Ministers. An appointment of a Cross-Cultural Pastoral Ministry Co-ordinator is normally communicated to Co-ordinator, Multicultural Pastoral Care.

2.2.3 Remuneration and Conditions of Employment

Remuneration and conditions of employment for a Cross-Cultural Pastoral Ministry Co-ordinator shall be negotiated between the Migrant Chaplain or the Parish Priest and the Appointee. A Cross-cultural Pastoral Ministry Co-ordinator may also be engaged on a voluntary basis.

2.2.4 Cessation

The appointment of a Cross-Cultural Pastoral Ministry Co-ordinator is brought to an end by death, removal, resignation or upon expiry of the term of appointment.



formation for cross-cultural ministry

An on-going need for the Church beyond 2000 is to expand and improve its pastoral care ministry in our multicultural society. This is particularly important for our people from diverse cultural and linguistic backgrounds. Addressing the above need requires commitment to formation for cross-cultural ministry, cross-cultural education, training and skills. Such formation is essential for staffing and pastoral planning in the Church of the future. The aim is for Catholics from diverse cultural backgrounds to actively contribute to a truly universal Church in its local context. Formation and training will help people respond appropriately and effectively to the various cultural needs within the local Church.

A faith perspective and a willingness to remain committed to the dignity and value of each unique person are fundamental requirements for Cross-Cultural Ministers. Without this faith perspective and fundamental attitude, the evangelisation goals of cross-cultural ministry will not be accomplished.

The following four groups play a significant part in the cross-cultural ministry of the Archdiocese. For this reason, guidelines for formation in such ministry are proposed:

Migrant Chaplains need to possess full understanding of and sensitivity, not only to their own culture, but also to the particular needs of their own ethnic community. Their key roles are spiritual leader and guide, and bridge builder between ethnic communities and the local Church. A Migrant Chaplain needs to have a basic understanding of Australian culture and Australian Church history, as well as an understanding of the planning, structures and working of the Archdiocese.

Opportunities for on-going education, in-service training and updating are essential. The Introduction to Cultural Studies Course, offered through the Brisbane College of Theology at Banyo Seminary, is the first of several proposed subjects to develop knowledge, attitudes and skills for cross-cultural ministry. The Director for Continuing Education of Clergy works in conjunction with CMPC to offer an on-going education programme for Migrant Chaplains.



New Migrant Chaplains and New Cross-Cultural Pastoral Ministers are expected to follow an orientation and induction programme. Aspects of such a programme are proficiency in English, an overview of Australian history and culture, the history of the Archdiocese, pastoral planning, structures and agencies of the Archdiocese. It is important that an immersion process in an Australian parish be included as well. Such an orientation process is vital in bringing about a sense of belonging. The orientation programme is coordinated by CMPC. The programme assists the new Chaplain to be a bridge builder between the ethnic community and the local Church. CMPC also co-ordinates opportunities for ongoing formation of other cross-cultural pastoral ministers.

Priests in Parishes, Deacons, and Pastoral Associates are encouraged to take advantage of education opportunities for cross-cultural ministry so they can more effectively minister to their increasingly diverse parish communities. This is particularly important for Pastors and Pastoral Ministers in parishes which have large migrant populations.

Men and Women in formation for ministry in the multicultural reality of the Archdiocese need skills necessary to minister effectively, adequately and sensitively to cultural diversity in the Australian context. Students for the priesthood gain exposure to other cultures, particularly through the Introduction to Cultural Studies course referred to above. Students would also benefit from opportunities for cross-cultural ministry and developing cross-cultural communication skills during the Internship.

the centre for multicultural pastoral care



In 1994, in recognition of developing needs in the area of pastoral care for migrants, refugees, asylum seekers and all people on the move, the Catholic Immigration Office became the Centre for Multicultural Pastoral Care (CMPC). With a change of name and new directions to be taken, different structures were put into place to more effectively serve an Archdiocese growing in cultural and linguistic diversity.

The general role of CMPC has been stated in Chapter IV, page 18 within strategy 6. CMPC is the key Archdiocesan agency supporting the implementation of Archdiocesan strategies for the pastoral care of migrants, refugees and ethnic communities. CMPC resources the Co-ordinator, Multicultural Pastoral Care in the carrying out of the co-ordination role across the Archdiocese. Outlined below are the tasks which CMPC undertakes in order to carry out its role.

The Centre for Multicultural Pastoral Care:

- co-ordinates and works with Chaplains and Cross-Cultural Pastoral Ministers in formation, training and orientation.
- actively promotes and encourages awareness and inclusiveness of the cultural and linguistic diversity of the local Church within all Archdiocesan structures - parishes, ethnic communities, Church agencies and schools.
- provides formation and training for cross-cultural ministry through the Introduction to Cultural Studies Unit available through Banyo Seminary, a member school of the Brisbane College of Theology.
- supports and encourages the work of the Migrant Chaplains and Cross-Cultural Pastoral Ministers. As well, it keeps them informed of Archdiocesan activities and provides them with articles and material relating to changes in both Church and Government policies.
- works across all faiths and cultures, responding to needs of migrants, refugees and asylum seekers.
- co-ordinates the resettlement of migrants and refugees within the Archdiocese. CMPC works with parish groups, communities and other diocesan agencies and in conjunction with government and community services.
- works closely with parishes in the settlement process of migrants and refugees. It makes itself available to address any needs and offers the opportunity to draw on the collective experience of its team members in many areas of cross-cultural work.
- provides pastoral care to both newly arrived and longer term immigrants in collaboration with Migrant Chaplains, Cross-Cultural Pastoral Ministers and Parish Priests.
- visits schools to conduct seminars, workshops and talks on issues relevant to managing cultural diversity in the school community eg. racism, discrimination, cross-cultural awareness, bullying, multiculturalism.
- provides cross-cultural counselling services as well as referrals for migrants, refugees and asylum seekers.
- networks and collaborates with the various Religious engaged in cross-cultural ministry, offering support and encouragement.
- conducts workshops and seminars on multicultural pastoral care issues, and networks with professionals to provide other workshops on matters relevant to cross-cultural work eg. domestic violence, mental health, cross-cultural studies.
- provides a Drop-In Centre where people of all backgrounds feel welcome and are able to contribute in some way to the work. It welcomes volunteers, placement students, people looking for practical work experience and others looking for a welcoming and supportive environment.
- offers a venue free of charge for smaller Communities to gather and as a meeting place for organisations and cross-cultural workers.
- lobbies Government on relevant issues in the Cross-Cultural area. The Co-ordinator is the recognised-spokesperson for the Archdiocese on these matters.
- supervises workers funded by the Department of Immigration and Multicultural Affairs.
- liaises at a local, national and international level in respect of pastoral care for migrants and refugees.

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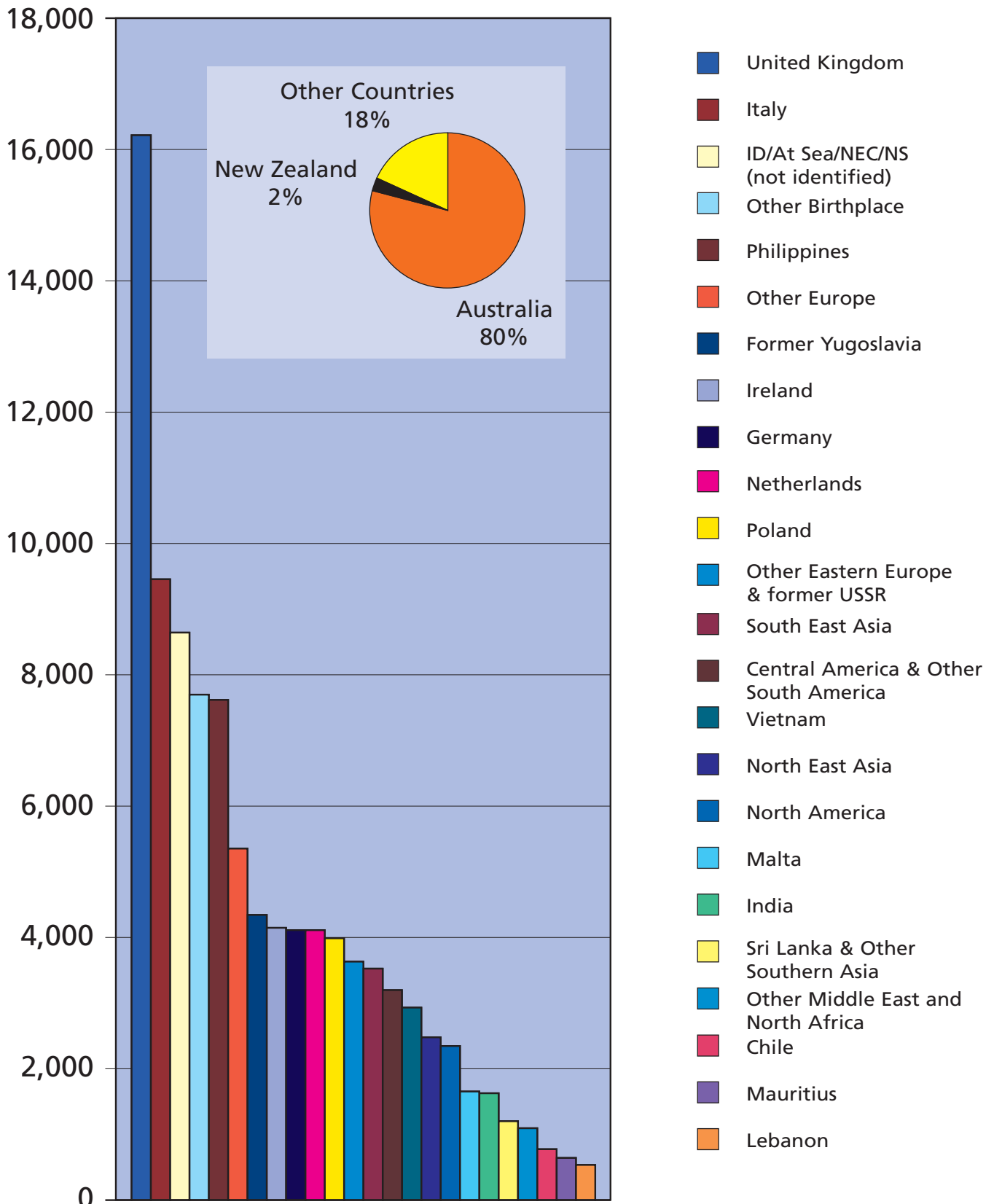
CMPC is supported by the generous assistance of many volunteers



APPENDIX A

Birthplace of Catholics in our Multicultural Archdiocese of Brisbane

Bar graph excludes Australia & New Zealand



Number of Catholics by Country
Source: Australian Bureau of Statistics -
1996 Census of Population

APPENDIX B

Extracts from the *Interim Statement on the Pastoral Care of Migrants* from the Australian Catholic Bishops' Conference

Challenge:

The migration of people from all corners of the world has become the most pressing issue of modern times. (1.1)

The Australian Immigration Programme:

The Catholic Church has always maintained that the world's resources are for the welfare of all human beings ... and that people have the right to move from where resources are scarce to where they are more plentiful. The Church has also recognised that the movement of people, particularly when it involves large numbers, has to occur in an orderly and regulated manner, without detriment to the political, social and economic order of countries towards which migration is directed. (2.1)

Difficulties and Dangers:

The process of migration is a process of uprooting. People moving from one culture to another experience a period, which for many may last the rest of their life, of:- loss of sense of identity ... economic hardship ... religious disorientation ... marginalisation ... discrimination. All these difficulties become much greater when compounded with no or inadequate knowledge of the English language. These and other difficulties ... often place Catholic migrants among those people whose faith and religious life is in danger, particularly during the initial stage of their migration experience. (2.4)

Renewal of the Church:

The presence of many and diverse migrant groups challenges the Church in Australia not in a superficial way. It challenges deeply and demands that the whole approach to ministering to the people of God take a new approach. We must be mindful of Jesus' words: 'No one sews a piece of new cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made.' (Matt 9:16) (3.2)

Formation for Cross-Cultural Ministry:

The complexity of issues brought about by each new wave of migrants suggests that personal good will is not an adequate way to care properly for their spiritual needs and for the changes and challenges that their presence introduce at the national, diocesan and local levels. It is the duty of Bishops and Religious Leaders, therefore, to prepare the diocesan clergy and religious during their formation years, so that they are properly instructed and equipped to minister in an ever-changing multicultural environment. It is proper that candidates to the priesthood and religious life be given courses on the social and pastoral issues connected to the presence of migrants and refugees, including the history of the ethnic communities, their culture and their religious traditions. (4.4)

Care for Migrants and Refugees:

Bishops should encourage diocesan priests to acquire a deep knowledge of the language and culture of one or more migrant groups present in their dioceses. (4.8)

... It is therefore the parish priest's responsibility to make sure that migrants have access to all the spiritual and other resources in the parish, in harmony with other parishioners. It is his responsibility and duty to avail himself, as far as possible, of the Migrant Chaplains' ministry in order to provide migrants with the pastoral care they (parish priests) cannot give themselves. (5.2)

... Parish Priests should not only allow but should encourage migrants within their parish to organise themselves in groups and associations and to have religious and social functions of their own. (5.4) It is equally important that ... there be in the parish occasions where diversity is brought together in manifestation of unity. (5.5)

Preparing and caring for Migrant Chaplains:

It is the duty of the Bishop or Religious Superior to make sure that newly-arrived diocesan and religious priests from overseas are given the opportunity to learn English so that they will be properly equipped for their ministry and will not remain isolated from the local presbyterate. (4.11)

...The local clergy should endeavour their utmost to make (migrant chaplains) feel part of the local presbyterate and to feel much appreciated for their ministry. (5.3)

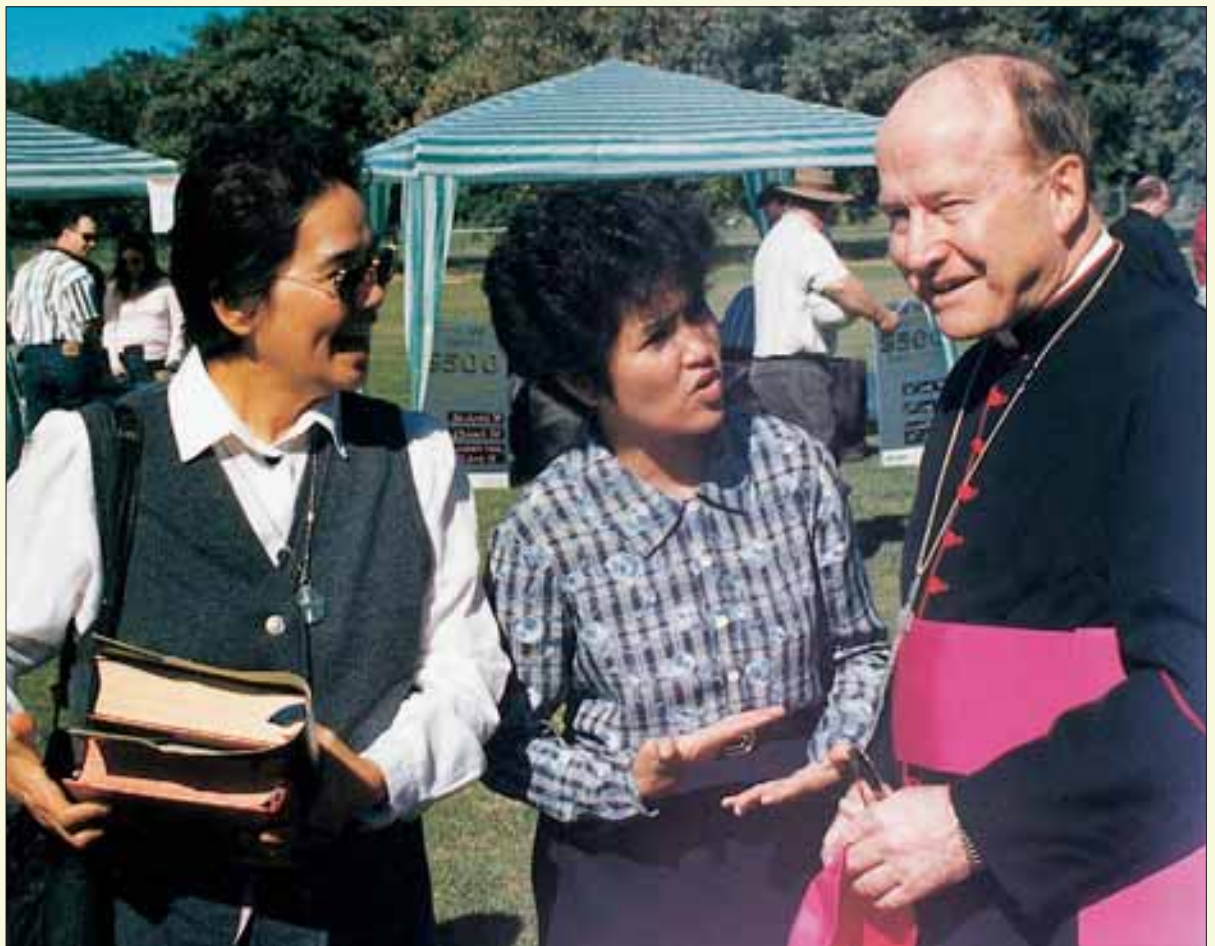
...Bishops should have a proper and clear policy of financial contribution to Migrant Chaplains for their ministry. (4.13)

Involvement of Migrant Chaplains:

Migrant Chaplains should take part in the various meetings of the diocesan clergy, and so demonstrate that (such a) ministry is an integral part of the ministry of the local Church. They should bring migrant issues to the attention of the other clergy. (6.5) Migrant Chaplains and Migrant Pastoral Workers, particularly where their number warrants it, should have regular meetings of their own, under the responsibility of a Diocesan director or an Episcopal Vicar for Migration, to find mutual support and to deal with issues of concern to them. (6.6)

Building Bridges:

Although retaining their language, culture and traditions, migrants and refugees should gradually become acquainted with the culture and traditions of their new country and of the local church. (7.4) They should make every effort to be involved in the various programmes and pastoral initiatives of the local Church, although adapting them to their own particular circumstances. (7.5)





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A selection of organisations involved in Catholic immigration and the pastoral care of ethnic communities.

- | | |
|----------------|---|
| ACMRO | Australian Catholic Migrant and Refugee Office - the Canberra based national office with a co-ordinating role. |
| BCMR | Bishops' Committee for Migrants and Refugees - responsible for pastoral care of migrants and refugees on behalf of the Australian Bishops' Conference. |
| PCPCMIP | Pontifical Council for the Pastoral Care of Migrants and Itinerant People - the Papal Vatican-based body with global oversight of pastoral care of migrants, refugees and asylum seekers. |
| ICMC | International Catholic Migration Commission - the Geneva based organisation that deals with migrants and refugees at a world level. |