

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.



We Are One Body

**Multicultural Pastoral Care
in the Archdiocese of Brisbane**



GLOSSARY

Archdiocese of Brisbane: Catholics living in the southeast corner of Queensland are entrusted to the pastoral care of the Archbishop. The Archdiocese of Brisbane stretches from the Queensland/New South Wales border, north to Gin Gin and west Eidsvold and Gatton. It extends from Coolangatta in the south to Childers in the north and Gatton in the west.

The Archbishop is the pastor of the Catholic people entrusted to his care.

Aboriginal	Traditional Custodians of this land.
CMPC	Centre for Multicultural Pastoral Care - the Church agency responsible for coordinating multicultural pastoral care in the Archdiocese of Brisbane.
Cross-Cultural	Term used to describe activities that seek to build relationships between people of different cultural backgrounds. It reflects an attitude of respect and acceptance of cultural diversity.
Ethnicity	Identifies with a particular race, culture and customs; relating to or characteristic of a human group having racial, religious, linguistic, and certain other traits in common.
Community Chaplains	Local term used to define Migrant Chaplains and Community Pastoral Ministers working in communities in the Archdiocese.
Integration	A process by which migrants are able to participate with equity and effectiveness within Australian society, and which respects cultural and linguistic diversity.
Local Ordinary	The Archbishop, Auxiliary Bishops, Vicar General and Episcopal Vicar.
Migrant	A person who leaves his/her country in the hope of making a new life in another country of choice.
Migrant Chaplains	Priests appointed to minister to Migrants and Ethnic Communities.
Multicultural	A term used to describe the ethnic and culturally diverse composition of Australian society.
Parish Support	A term used to describe people in parishes who are active in welcoming migrants and refugees into the wider community.
Refugee	A person who is recognised under the 1951 United Nations Refugees Convention as having a well-founded fear of persecution in their country of origin for a Convention based Reason.
Refugee Claimant	(Also known as Asylum Seeker) A Person in Australia or in an Australian immigration facility who is claiming refugee status.
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 Australian society.

TABLE OF CONTENTS

Glossary of Terms	2
Preface.....	4
From the Archbishop	5

CHAPTERS

I Vision for Today's Culturally Diverse Church	6
II The Multicultural Reality of Australia	8
III Archdiocesan Priorities	10
IV Avenues for Action	12
V Community Chaplains	14
VI Formation for Multicultural Ministry	18
VII Centre for Multicultural Pastoral Care	20

APPENDICES

A The Archdiocese of Brisbane	21
B Statistics: Greater Brisbane / Queensland and Australia.....	22

Supplementary readings are available for download on www.multiculturalcare.org.au

- Statement on the Pastoral Care of Migrants and Refugees (Australian Catholic Bishops' Conference)
- *Erga Migrantes Caritas Christi* (The Love of Christ Towards Migrants)
- *Evangelii Gaudium* (The Joy of the Gospel)



We Are One Body provides guidance for pastoral action for all Catholics in the Archdiocese of Brisbane in light of the multicultural reality of our local Church.

We Are One Body provides guidelines for, and will be particularly helpful to, those who are formally involved in the pastoral care of migrants, refugees and people on the move in our multicultural communities.



Just as St Paul wrote in his first letter to the Corinthians, we, in the Archdiocese of Brisbane, are one body in Christ.

The original document launched by Archbishop John Bathersby in 1999 invites members of the local Church community into positive pastoral action in response to the growing cultural diversity of the local Church.

The original 1999 *We Are One Body* document was the work of a special Task Group including representatives from the Centre for Multicultural Pastoral Care (CMPC), Migrant Chaplains, and the Pastoral Planning Committee. Another Task Group was commissioned in 2013 to review the original publication. More reviews were undertaken from 2017 onwards to reflect a changing Australian society. Future updates will be made as the need arises. Updated digital copies can be accessed from the CMPC website: www.multiculturalcare.org.au

The cultural diversity of our local Church continues to flourish, making for a very special home for the people of God.

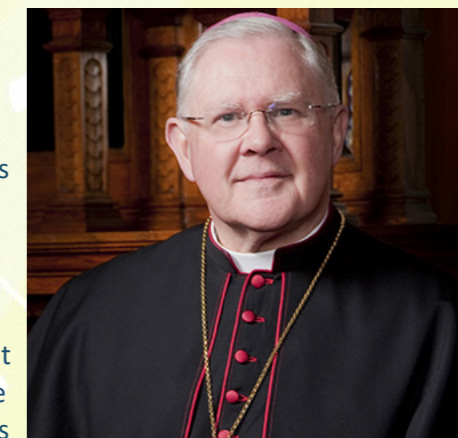
It is always a good sign when a book reaches a second edition, but especially so when it is *We Are One Body*. This second edition shows that it has served the Church well so far, and I can only hope that it will continue to do so into the future because of this new edition.

We Are One Body is intended to be used primarily by those working in the multicultural pastoral care in the Archdiocese of Brisbane. But it will also be useful to all Catholics as we appreciate more and more the importance of effective pastoral care of immigrants and refugees in this increasingly diverse Archdiocese.

The truth that we are one body in Jesus Christ is crucial: it takes us to the very heart of the Church. It means that we all have a role to play in welcoming the stranger and in fostering harmonious multicultural communities. We need to do more than offer mere gestures of welcome; we need to be creative and generous in developing “new forms of cultural synthesis” (Pope Francis, *Evangelii Gaudium*, 210).

I trust that *We Are One Body* will assist Community Chaplains (migrant chaplains and cross-cultural pastoral ministers) as well as Pastors and Associate Pastors in parishes in their service to immigrants, refugees and multicultural communities in the Archdiocese and beyond.

I thank the Centre for Multicultural Pastoral Care for all they have done to promote real collaboration among ethnic and multicultural communities, parishes and the Archdiocese as a whole; and I am also grateful to the many who took part in the review of *We Are One Body* which has led to this second edition. May their work yield the rich fruit of the communion which is in Christ and without which the Church cannot be truly catholic.



+Mark Coleridge
Archbishop of Brisbane
6 August 2018

*“For just as the body is one and has many members,
and all the members of the body, though many, are one body,
so it is with Christ.”*

I Corinthians 12: 12-13

CHAPTER I

A Vision for Today's Culturally Diverse Church

In Christ Jesus, there are no barriers.

The church of Australia has been gifted through the presence of people from many countries who have left the country of their birth to a new and foreign land. Australia has been a place of welcome for these pilgrim people. As the faith community of Australia opens its arms in a loving embrace, we welcome – and as St Paul says, “we jealously guard” those new to our communities. We, as a nation, have embraced and accepted the rich diversity of gifts that have been so generously shared by each new wave of migration. The faith of the Australian church is enlivened and enriched through the faith and commitment of the newly arrived cultures. As we appreciate the diverse nature of our communities, we encounter the universality of being a truly Catholic church.

Regardless of who we are, what language we speak and what our heritage is, in Jesus Christ, we are one body.

As pilgrims on earth, we must journey towards ensuring that the One Body we share in Christ is whole and complete. This is a special Christian journey for both those within our community who have lived here for many years and for our more recently arrived brothers and sisters in Christ from lands and communities with cultures and traditions often diverse from our own. Inspired by Jesus' example and following His commandment, we must go out to welcome the stranger and fulfill our mission to be a welcoming church community.

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



*“Regardless of who we are,
what language we speak and what our heritage is,
in Jesus Christ, we are one body.”*

CHAPTER II

The Multicultural Reality of Australia

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 migrants who arrive 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. Australian Bureau of Statistics (ABS) records in 2016 show that Aboriginal and Torres Strait Islanders account for 2.8% of Australia's population.

Australia: Our culturally diverse people

ABS figures show a preliminary estimated resident population (ERP) of Australia in 2017 as 24,702,900. 2017 figures also show that the proportion of Australians who were born overseas has hit its highest point in over 120 years, with over 28% of Australia's population born overseas. A 2017 ABS media release reports that more than 300 different languages are spoken in Australian households. Additionally, more than 21% spoke a language other than English at home. We are indeed a very multicultural society.

In general there has been a successful integration of successive waves of migrants 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 migrants – 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.

Subsequent-generation Catholic migrants

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

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 who 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.

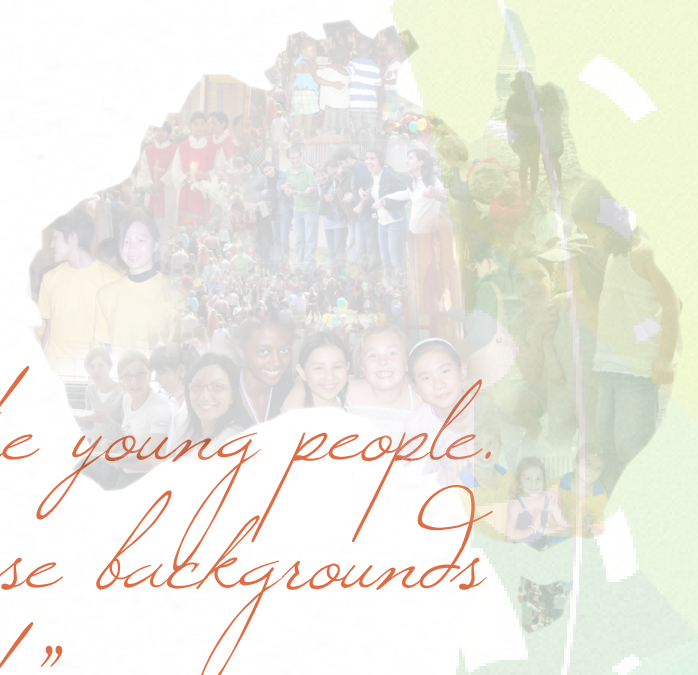
Third and subsequent generations will generally feel more at home in living and relating within the diversity of Australian cultures. At the same time all cultural groups need and have the right to claim, display and be proud of their cultural origins.

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.



“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.”

[Image above: Australian Catholic Migrant and Refugee Office]

Archdiocesan Priorities

Charter

Archbishop Coleridge has taken to heart the Papal Exhortation *Evangelii Gaudium* (The Joy of the Gospel) and wants it to be regarded as the charter for the Archdiocese.

Like the universal church around the world, the Archdiocese of Brisbane is in communion with the Bishop of Rome.

We are Catholics who:

- Embrace the person and vision of Jesus
- Build communion with God and others
- Engage in Christ's Mission in our world

These three dimensions are integral to our life as Church and remind us that our faith is anchored in Jesus Christ, who draws us into communion with God and one another and sends us forth in mission to live, share and proclaim the good news of the Gospel in our everyday lives.

Pope Francis on the Parish:

"The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelises, if the parish proves capable of self-renewal and constant adaptivity, it continues to be the Church

living in the midst of the homes of her sons and daughters. ... The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in Christian life, for dialogue, proclamation, charitable outreach, worship and celebration. In all its activities the parish encourages and trains its members to be evangelisers." (Evangelii Gaudium #28)

Archbishop Coleridge on Evangelii Gaudium:

"The Exhortation is challenging, even confronting at times But it is also encouraging, as the Pope writes like a man who knows and understands the difficulties we face. The whole thing is suffused with a sense of humanity and mercy. It is simple but profound, humble but strong... He is unafraid to speak the truth, not just as he sees it but as he hears it from the lips of Jesus... Pope Francis is calling the whole Church to a new missionary impulse for every aspect of the Church's life: everything must be seen in a missionary key and informed by a missionary spirituality." [Archdiocese of Brisbane Charter <https://brisbanecatholic.org.au/about/charter/>]

The Vision

Archbishop Coleridge presents a new vision statement which provides the direction for the Archdiocese in the future:

"ON A JOURNEY LED BY THE SPIRIT"

A synodal Church is a Church which listens, which realises that listening "is more than simply hearing". It is a mutual listening in which everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the "Spirit of truth" (Jn 14:17), in order to know what He "says to the Churches" (Rev 2:7).

Migrants 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.

"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."

Avenues for Action

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. The Centre for Multicultural Pastoral Care (CMPC) continues to work collaboratively 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 parishes and communities with CMPC in establishing parish support groups.

2. Commitment to Community Chaplains

The appointment of Community Chaplains (Migrant Chaplains and Community Pastoral Ministers) to migrants and ethnic communities will continue to be a key pastoral strategy.

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

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. Parish support groups continue to be an effective response to the needs of newly arrived migrants and refugees. 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 and more welcoming and inclusive church. If we have the basic knowledge, welcoming attitudes and confidence to do so.

Formation and training are priority needs for Community Chaplains 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 and Community Chaplains can do for themselves to access basic education and more specialized 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 utilized.

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. Community Chaplains, mindful of their bridge-building role, collaborate with local parishes to develop tangible ways in which the migrant community can make meaningful links with the local parish.

As migrants 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 Coordination and Resourcing of Multicultural Pastoral Care Strategies

The Archbishop has appointed a Director 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 Director directs the work of 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 Community Chaplains to migrant and ethnic communities, Parish Priests and parish communities, ethnic and migrant communities within the Archdiocese and other Church agencies.

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

CHAPTER V

Community Chaplains

(Migrant Chaplain | Community Pastoral Minister)

The work of welcoming, settling and assisting migrants 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 Community Pastoral Ministers, locally known as Community Chaplains, is vital.

Initially such ministry provides migrants with the familiar cultural expressions of faith. As time passes, the focus shifts to assisting migrants, 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 and Community Pastoral Ministers to the Church in the Archdiocese through ministry to thousands of new arrivals over many years. Without them, many Catholic migrants would have drifted from the Church or stopped practicing their faith altogether.

It is important to ensure that Community Chaplains 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 (including Community Pastoral Ministers) as follows:

“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.” (Statement on the Pastoral Care of Migrants #5.3, Australian Catholic Bishops Conference)

1. Migrant Chaplain (Community 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 Faculties and Functions

Upon being granted faculties 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, ns;
- 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
- k. give solemn blessings and consecrations.

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

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

1.3 Records

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

1.4 Relationship 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

“Without Migrant Chaplains, many Catholic migrants would have drifted from the Church or stopped practicing their faith altogether.”

CHAPTER V

Community Chaplains *(cont'd)*

(Migrant Chaplain | Community Pastoral Minister)

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 between the two parties and signed off by the Vicar General. The Director of CMPC has responsibility in the coordination of this process.

1.5 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 Archbishop or his episcopal delegate.

1.6 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 Vicar General and the Clergy Support Office. Such arrangements will clarify the respective contributions of the Archdiocese, the ethnic community involved and, where applicable, the Religious Order.

1.6.1 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.

1.6.2 A Migrant Chaplain who is also a Parish Priest or an Administrator is subject to all the administrative and financial obligations (special collections included) as prescribed in decrees and policies in the Archdiocese.

1.6.3 All Ethnic Communities and Migrant Chaplains are governed by the [Migrant Community Financial Management Policy](#).

1.7 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 Community Pastoral Minister *(Community Chaplain)*

2.1 Definition

A Community Pastoral Minister is a Community Chaplain who is not a Migrant Chaplain but shares responsibility for the pastoral care of a community or communities entrusted to her or him. This person can be a deacon, religious sister or brother, or a lay person.

2.2 Appointment

A Community Pastoral Minister is appointed by the Vicar General in accordance with archdiocesan policy for the appointment of Parish Pastoral Ministers. An appointment of a Community Pastoral Minister is to be confirmed by the Vicar General and communicated to the Director of Multicultural Pastoral Care.

2.3 Deacons

Where a Deacon is appointed as a Community Pastoral Minister 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.

2.4 Remuneration and Conditions of Employment

Remuneration and conditions of employment for a Community Pastoral Minister shall be negotiated with the Archdiocese of Brisbane. A Community Pastoral Minister may also be engaged on a voluntary basis.

2.5 Cessation

The appointment of a Community Pastoral Minister is brought to an end by death, removal, resignation or upon expiry of the term of appointment.

“Over time, Community Chaplains assist migrants in the journey towards full, equal and active participation in the local Church.”

CHAPTER VI

Formation for Multicultural Ministry

An on-going need for today's Church 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 Community Chaplains. Without this faith perspective and fundamental attitude, the evangelisation goals of multicultural ministry will not be accomplished.

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

Community Chaplains need to possess full understanding of, and sensitivity to, not only their own culture, but also 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 Community Chaplain needs to have a proficient English, basic understanding of Australian culture and Australian Church history, as well as an understanding of the structures and working of the Archdiocese.

Opportunities for on-going education, in-service training and updating are essential. The Archdiocese continues to look at ways to provide formation for Community Chaplains.

New Community Chaplains 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, introduction to the 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 an understanding of being Catholic in Australia and engages the Chaplain with the broader presbyterate. The programme assists the new Chaplain to be a bridge builder between the ethnic community and the local Church. CMPC may also assist in coordinating opportunities for ongoing formation of other Community Chaplains.

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

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



“Women and men in formation for ministry in the multicultural reality of the Archdiocese need the appropriate skills to minister effectively, adequately and sensitively to cultural diversity in the Australian context.”

CHAPTER VII

Centre for Multicultural Pastoral Care



The Centre for Multicultural Pastoral Care (CMPC), an ecclesial agency of the Catholic Archdiocese of Brisbane, responds to and advocates for the needs and concerns of migrants, refugees, refugee claimants and people on the move regardless of their race, creed or nationality. CMPC, when called upon, also helps to coordinate in the action of multicultural pastoral care within parishes and other Church organisations.

CMPC believes that all people have the right to live in peace and harmony; therefore, it promotes interaction and understanding of our culturally diverse communities.

CMPC's mission is to uphold the sacredness and dignity of each person and that all people are treated justly.

The Centre for Multicultural Pastoral Care:

- Assists parishes, schools and Church agencies to ensure culturally sensitive responses to migrants, refugees, refugee claimants and people on the move
- Provides education in cultural and cross-cultural studies
- Provides information and support for migrants, refugees, refugee claimants and people on the move
- Assists and supports Catholic Ethnic Communities, their chaplains and pastoral leaders
- Liaises with ethnic chaplains
- Liaises with state, national and international Catholic Immigration Offices
- Raises awareness of the realities of multiculturalism and the significance of an emerging multicultural Church
- Works ecumenically and interfaith
- Liaises with three levels of government on multicultural issues
- Works in partnership with government and non-government agencies to provide effective advice, consultancy and services to migrants, refugees, refugee claimants and people on the move

Website: www.multiculturalcare.org.au

Phone: (07) 3324 3451 | Email: cmpe@bne.catholic.net.au

APPENDIX A

The Archdiocese of Brisbane

The Archdiocese of Brisbane stretches from the Queensland / New South Wales border, north to Gin Gin and west to Eidsvold and Gatton.

The boundaries of the Archdiocese of Brisbane begin in the south at the Queensland/New South Wales border and run north for about 350 kilometres along the east coast of Queensland to Gin Gin, north of Maryborough, through a landscape that includes the sun-drenched beaches of the Gold and Sunshine Coasts.

Reaching from 100-300 kilometres west to Eidsvold and Gatton, the Archdiocese meets the Auburn Range and follows the Great Divide to the Blackbutt Range. From there it runs in a straight line to the junction of the Lockyer and Ma Ma Creeks, to the McPherson Range and to the Queensland/New South Wales Border – a land area of 77,000 square kilometres.



Source: Archdiocese of Brisbane website
<https://brisbanecatholic.org.au/about/where-we-are/>

Supplementary Readings:
Pastoral Planning Support, Archdiocese of Brisbane
<http://pps.brisbanecatholic.org.au/>

Pastoral Research Office
<http://pro.catholic.org.au/>

Through inculturation, the Church "introduces peoples, together with their cultures, into her own community", for "every culture offers positive values and forms which can enrich the way the Gospel is preached, understood and lived".

- Pope Francis, *Evangelii Gaudium* 116

APPENDIX B

Statistics Greater Brisbane / Queensland & Australia

Pastoral Research Office AUSTRALIAN CATHOLIC BISHOPS CONFERENCE 2016 Census - Countries of birth of Catholics, Queensland			
	Country	Catholics only	
		Greater Brisbane	Total Queensland
		488,563	1,022,518
1	Australia	371,537	813,439
2	Philippines	15,168	29,261
3	New Zealand	14,221	26,353
4	England	11,042	20,292
5	Italy	5,060	10,383
6	Ireland	4,999	8,026
7	India	3,941	6,073
8	Vietnam	3,784	4,372
9	Papua New Guinea	3,033	5,341
10	South Africa	2,792	4,716
11	Germany	2,389	5,124
12	Colombia	2,383	2,947
13	Poland	2,113	3,494
14	Scotland	1,817	3,203
15	Netherlands	1,780	3,844
16	Korea, Republic of (South)	1,724	2,610
17	Brazil	1,662	3,277
18	United States of America	1,575	2,894
19	Sri Lanka	1,485	1,999
20	Malaysia	1,410	2,081
21	Samoa	1,292	1,491
22	France	1,154	2,200
23	Croatia	1,150	2,301
24	El Salvador	1,121	1,295
25	Indonesia	1,001	1,527
26	Hong Kong (SAR of China)	976	1,283
27	Canada	947	1,904
28	Hungary	912	1,747
29	Singapore	840	1,247
30	Spain	806	1,391
31	Fiji	751	1,196
32	Chile	704	1,042
33	China (excludes SARs and Taiwan)	703	949

Data courtesy of Stephen Reid (Pastoral Research Office, Australian Catholic Bishops Conference)
<http://pro.catholic.org.au/>

A snapshot of Mass attendance in Australia 2016

Attendance at Mass in languages other than English:

- 44+ different languages (including Aboriginal languages)
- Average of 64,000 people each weekend
- Masses in LOTE estimated to account for 10-12% of national total
- Combined, more than 37,000 attend Mass each weekend in Vietnamese, Arabic and Italian
- Likely to be considerably higher due to the complexity of obtaining figures from non-parish centres.

[Source: ACBC 2016 National Count of Attendance]

A few observations

- Since 1996, the percentage of Mass attenders born in non-English speaking countries has risen from 18% to 37%.
- The arrival of large numbers of Catholics from particularly non-English speaking countries has up until now 'masked' the extent of decline of 'Census Catholics' and Mass attendance numbers.
- Anecdotally, identification and attendance patterns of second-generation Australians is more like that of third and later generations of Australians than that of their parents.
- Further research is needed

[As presented by ACBC Pastoral Research Office Acting Director Stephen Reid at the National Conference on Pastoral Care in a Multicultural Church and Society, 2017.]

Major countries of birth of Catholics, 2016 & 2011			
Birthplace	2016	2011	
1 Philippines	174,619	134,657	
2 Italy	149,900	168,804	
3 United Kingdom	126,595	137,221	
4 New Zealand	68,837	73,154	
5 India	59,702	48,216	
6 Ireland & Northern Ireland	59,425	56,317	
7 Vietnam	44,225	39,896	
8 Croatia & other Former Yugoslavia	39,209	49,188	
9 Malta	33,474	37,809	
10 Poland	31,979	36,118	

Major languages spoken at home by Catholics, 2016 (other than English)			
Language	2016	2011	
Italian	231,664	267,002	
Filipino languages	145,635	112,128	
Spanish	82,208	75,781	
Arabic	68,952	72,204	
Vietnamese	68,569	63,887	
Croatian	49,546	55,148	
Chinese languages	49,057	46,709	
Polish	36,561	41,025	
Portuguese	29,901	24,714	
Maltese	29,828	32,803	

Language: proficiency in spoken English, 2016				
Language	Catholics	Do not speak English well	% who do not speak English well	
Chaldean Neo-Aramaic	16,680	5,218	31.3	
Korean	19,590	5,904	30.1	
Vietnamese	68,564	18,897	27.6	
Assyrian Neo-Aramaic	8,771	2,250	25.7	
Mandarin	21,358	4,106	19.2	
Dinka (African)	4,799	752	15.7	
Portuguese	29,900	4,338	14.5	
Italian	231,671	31,860	13.8	
Arabic	68,948	9,308	13.5	
Croatian	49,556	6,540	13.2	

Source: ABS 2016 Census of Population and Housing.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot would say, “Because I am not a hand, it does not belong to the body,” that would not make it any less a part of the body. And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. If the

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Centre for Multicultural Pastoral Care
Archdiocese of Brisbane
(07) 3324 3451
cmpc@bne.catholic.net.au
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