



**GOD, GLOBALIZATION and the  
PASTORAL CARE of  
IMMIGRANTS and REFUGEES**

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# GOD and GLOBALIZATION

- God and globalization now at world centre stage
- Specific countries targetted for religiously-inspired terrorism
- Religious resurgence:
  1. Enduring stability of religion during 20<sup>th</sup> century
  2. Mainstream religion seen as part of the solution, not problem
  3. The demand for quality spiritual and religious leadership
  4. The link between religion and social

## CHANGING PROFILE of RELIGION

- Christianity's base from rich North countries to poor countries of the South; focus on Americas and Africa, & focus on global cities
- Catholicism's problematic future: decline in European (inc. LA) component; rise in Asian and African component; death of clericalism but dramatic shortage of clergy
- Eastern Orthodoxy emerging from its tragic Communist past but declining birth rate
- Decline of mainstream Protestantism unless revitalized by immigrant presence
- Assertive rise of evangelical and pentecostal Christianity

# CHANGING PROFILE of RELIGION

- Rise of New Age spiritualities and perhaps hyper religions
- Atheism and agnosticism probably in their twilight years (1789 – 1989)
- Expanding diasporas of Buddhism, Hinduism, Islam and Sikhism
- Muslim world emerging from its long and sad history
- Rise of religious fundamentalisms in the Battle for God, including violent forms of religious extremism
- Rise of international (WCRP, PWR) and local interfaith networks
- The enigma of China



**Cardinal Stephen Hamao**

**THE SEVEN CHALLENGES**

# CHALLENGE ONE

The right to remain in one's homeland

vs.

The right to emigrate and to immigrate

# CHALLENGE TWO

Finding an equilibrium between  
the right of nation states to protect their borders

and

the right to emigrate

# CHALLENGE THREE

IRREGULAR MIGRATION = the exploitation  
and vulnerability of irregular migration



# CHALLENGE FOUR

The mobility of women and families: the right to  
migrate as a family

# CHALLENGE FIVE

Welcome and solidarity, especially for migrant  
workers

# CHALLENGE SIX

Migration and its resulting mix of traditions,  
cultures and religions:

Monocultural to multicultural societies

# CHALLENGE SEVEN

Extending pastoral care to the members of the household of faith and beyond, inc. Eastern Churches

The need for ecumenical and interfaith dialogue

# PASTORAL CARE in the AUSTRALIAN CHURCH: Some Lessons

- Bishop's total rejection of 'national churches' and 'personal parish' – in fact, most things happened
- Australian pastoral strategy built around migrant chaplains, inc. orders with migration charism
- The centrality of the Italian pastorate, now in twilight
- The cultural and linguistic competence of chaplains and incoming religious personnel

# PASTORAL CARE in the AUSTRALIAN CHURCH: Some Lessons (ctd)

- The important role of chaplains in uniting their communities and defusing past and present hatreds
- Total focus on geographical parish = chaplains seen as appendages to parish and problematical relationship with PPs
- The importance of communion and systematic dialogue
- Bishop's most important task is to educate his clergy in welcoming and ministering to multicultural and multifaith communities

# PASTORAL CARE in the AUSTRALIAN CHURCH: Some Lessons

- Danger of the migrant chaplain as a prisoner of a closed culture
- Different rates of adpatation – “the wise person does not hurry history”
- THE IMPORTANCE OF THE LINK BETWEEN FAITH AND CULTURE
- Migrants and popular religion

# **PASTORAL CARE in the AUSTRALIAN CHURCH: Some Lessons**

- Catholic schools and immigrant/refugee children: developing a strategy



# PASTORAL MODELS

1. Territorial parish with a sizeable ethnic community with a priest(PP or assistant priest) able to speak the language
2. An immigrant parish with a regional focus with a concentration of one immigrant community but with mainstream and other migrant Catholics, headed by a parish priest from the particular community
3. Team ministry, living separately and privately and serving a whole region or a series of adjacent parishes
4. A migrant chaplain attached to a parish but serving a region or a State or all of Australia

# PASTORAL MODELS

5. An immigrant community centre with a chapel or a Church located nearby
6. A shrine serving a particular immigrant community
7. Flying missions or triduums
8. Pluri-ethnic or multicultural parish

**NEW MODELS??**

# GRACED BY MIGRATION

- Use of church and social science discourse
- A broader perspective of migration beyond permanent immigrants and refugees
- Immigrants/refugees as assets, resources
- A document that educates and is inclusive

# GRACED BY MIGRATION: Scriptural and Theological Basis

- Migration as risk; Theology of risk
- Migration as grieving: the grieving Mary
- The Holy Family as a refugee returnee family
- View of Christ: the ethnic Jesus, the transcultural Christ, the multicultural Church
- Peter and Paul as different types of migrants
- Church as unity-in-diversity nested in Trinity
- Theology of a Multicultural Church: Church as cultural, counter-cultural and cross-cultural

# THE CURRENT CONTEXT

1. The diversification of Australia's immigrant and refugee intake over recent decades and Australia's changing religious profile
2. The diversification in and aging of the demographic profile of the Australian Church and the consequent pastoral challenges
3. The decline in the numbers of Italian-born with a consequent shift away from the demands of the Italian pastorate
4. The growing dispersal of Australia's immigrant families across urban and rural Australia, making pastoral care delivery more problematic
5. Growth in temporary visaed migrants such as international students and professional and trades people and the emergence of the Australian people overseas
6. Decline in no. of Australian clergy and religious (except Vietnamese) and introduction of overseas religious personnel, creating induction problems

# PERSONNEL STRATEGIES

- **Strategy A1:** The Australian episcopacy continue to be broadened in its cultural and linguistic profile to better reflect the changing demographic profile of the Australian Church.
- **Strategy A2:** The role of migrant chaplain be broadened and redefined in terms of the changing demographic context in Australia and across the world as international pastors.
- **Strategy A3:** Migrant chaplains, redefined as international pastors, be assigned formally to one or several parishes where there are concentrations of their immigrant communities and, where appropriate, they be given a personal parish where migrants have the right to choose between the territorial parish or the personal parish.
- **Strategy A4:** To counteract the shortage of priests, the Australian episcopal conference through the Australian Catholic Migrant and Refugee Office and the labour agreement with the Australian Government continue to liaise with the appropriate episcopal conferences to provide religious personnel to meet the pastoral needs of permanent and temporary migrants.

# PERSONNEL STRATEGIES

- **Strategy A5:** To counteract the shortage of priests, the Australian episcopal conference establish a diaconate system to ordain deacons from the Church's various immigrant and linguistic communities
- **Strategy A6:** Individual dioceses, especially in high migrant density areas, train and form a network of skilled volunteers as cross-cultural pastoral workers to assist migrants, including asylum seekers, in the practical details of adapting and acculturating to Australian society and of utilizing their skills.
- **Strategy A7:** The dioceses collaboratively and in association with the Department of Immigration and Citizenship prepare and deliver as appropriate a series of gradated orientation courses for imported priests and other religious emigrating permanently or temporarily to Australia to do pastoral work

# STRATEGIES in PASTORAL CARE

- **Strategy B1: Parish communities and immigrant communities initiate ‘welcoming’ and ‘outreach’ programs to give newly arrived permanent immigrants and also temporary migrants a sense of belonging and acceptance of their faith tradition and culture.**
- **Strategy B2: Parish communities make available to immigrant communities their parish and school facilities for their activities.**
- **Strategy B3: All worshipping communities, whether parish-based or language-based, develop an envelope system to collect finances for the support of the Church.**
- **Strategy B4: Dioceses put in place a valid complaints system to resolve any disputes or address any grievances with regard to immigrant communities and to the provision of liturgical and social functions.**



# STRATEGIES in PASTORAL CARE

- **Strategy B5:** The Australian episcopal conference revamp and extend Immigration Sunday into Immigration Week in order for the Australian Church to educate itself about its cultural and linguistic diversity in parish, office and school, based on professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.
- **Strategy B6:** The Australian episcopal conference, in order to reinforce and expand the multifaceted Australian Catholic identity, establish a Catholic Heritage Sunday to allow Catholics, both long established and recently arrived, to reflect on their history, based on professionally produced materials prepared by suitably qualified experts with an accompanying interactive website.
- **Strategy B7:** The Australian episcopal conference, in order to encourage religious art and music and drawing on funds from private foundations, establish two biannual prizes for immigrant artists and composers on cultural themes or works based on selected themes such as Christ the asylum seeker or Mary the refugee mother or the Holy Family in flight.

# LITURGICAL and DEVOTIONAL STRATEGIES

- **Strategy C1: Diocesan authorities ensure that the sacramental celebrations are delivered in the languages understood by immigrant and refugee Catholics.**
- **Strategy C2: An Australian liturgical calendar be produced based on the religious traditions of the Church's established and emerging communities.**
- **Strategy C3: Diocesan liturgical commissions develop principles and suggestions for Eucharistic celebrations for Sunday parish liturgies, incorporating the languages and religious customs of the various religious heritages represented in Australia**

# LITURGICAL and DEVOTIONAL STRATEGIES

- **Strategy C4: Dioceses establish an official Marian shrine or a series of Marian shrines for popular devotion as part of a 'Journey with Mary'.**
- **Strategy C5: Dioceses establish a series of shrines devoted to the major saints of the local English-speaking and non-English-speaking communities as part of a 'Journey with God's Heroes' with emphasis on more contemporary saints for attracting young people.**
- **Strategy C6: The Australian episcopal conference develop a list of places sacred in the history of the Australian Church and, where possible, develop appropriate facilities for popular devotions or appropriate memorial plaques.**

# GIFT and RESOURCE STRATEGIES

- **Strategy D1: Diocesan and parish bodies appoint immigrants and their immediate descendents to their membership after an audit of the membership of such bodies.**
- **Strategy D2: The Australian Catholic Bishops' Conference conduct an audit of its various committees concerning immigrant representation and to take action where appropriate.**
- **Strategy D3: Dioceses in collaboration with each other conduct leadership courses for immigrant community members.**
- **Strategy D4: Diocesan and local churches utilize immigrant choirs and their other artistic groups for parish and cathedral liturgical services and other church functions.**

# STRATEGIES – YOUNG PEOPLE

- **Strategy E1: Catholic youth agencies make as one of their priorities immigrant and refugee youth, especially unaccompanied minors, in their pastoral commitments.**
- **Strategy E2: Catholic youth agencies conduct youth leadership courses targeted at immigrant and refugee communities.**
- **Strategy E3: The Australian Catholic Bishops' Conference in association with the National Catholic Education Commission conduct a major conference with a pre-conference consultative process to address the immigrant and multicultural presence in Australian Catholic schools.**
- **Strategy E4: Catholic schools and youth groups sponsor sporting activities more conducive to recently-arrived immigrant communities.**

# STRATEGIES – OLDER PEOPLE

- **Strategy E5: The Australian Catholic Bishops' Conference convene a special seminar for mainstream Catholic and ethnic providers in association with the appropriate government bodies to examine the needs of the Catholic immigrant aged and the response of Catholic and other service providers.**
- **Strategy E6: The Australian Bishops' Committee for Immigrants and Refugees prepare, develop and implement a program for family carers and potential carers with regard to life-support issues based on material written in plain English and translated into the Church's six key languages.**

# STRATEGIES - WOMEN

- **Strategy E7: Female religious orders and Catholic women's organizations in association with the Australian Catholic Bishops' Conference continue their lobbying efforts and their practical programs on behalf of refugee women at risk and women in sexual exploitative positions, including those in prison and those suffering from psychiatric illness.**
- **Strategy E8: Female religious orders sponsor leadership courses for immigrant and refugee women.**
- **Strategy E9: All Catholic organizations and agencies appoint Catholic migrant women to their boards of management and executive committees.**



# STRATEGIES – ASYLUM SEEKERS

- **Strategy E10: The Australian Catholic Bishops' Conference continue its dialogue with the Australian government and other political leaders on the issues affecting refugees seeking asylum in Australia and develop its own asylum policy**
- **Strategy E11: Catholic agencies, including parishes, continue their work in supporting asylum seekers in seeking a just and compassionate response to their asylum request and in providing appropriate living conditions in Australia**
- **Strategy E12: The Catholic Church through its various agencies continue to present and uphold Christ's moral vision in the treatment and protection of asylum seekers, including the proper treatment of children and other vulnerable persons.**



# STRATEGIES – EASTERN CATHOLICS

- **Strategy E13: Scholars adequately trained in Eastern theological and pastoral studies be introduced into Australia to teach in seminaries and houses of formation and in Catholic universities.**
- **Strategy E14: Attendance at Eastern liturgies by Latin-rite Catholics be facilitated in areas of high propinquity in order to facilitate understanding.**
- **Strategy E15: All principals and teachers in Catholic schools be alerted to the existence of the eastern Churches, especially concerning Eastern sacramental practices.**
- **Strategy E16: Curriculum materials on the Eastern Churches be prepared and widely disseminated for use in both primary and secondary schools and at parish level.**

# **STRATEGIES – PRESENTING the MIND of the CHURCH**

- **Strategy F1: The Australian Catholic Bishops' Conference form a high-level advisory board to advise it on relevant public issues concerning international population movements, their impact upon Australia and the establishment of a culturally and religiously harmonious society.**
- **Strategy F2: A research and resource institute with a chair in immigration, intercultural and interreligious affairs be established at an Australian Catholic University to provide informed advice, research emerging issues and develop relevant materials.**
- **Strategy F3: During Immigration Week and at other appropriate times, the mind of the Church on immigrant and interfaith issues, informed by its social justice teaching and by up-to-date research, be disseminated for the benefit of church and nation.**
- **Strategy F4: The research and resource university centre establish and maintain a website for disseminating policy and resource material.**

# NATIONAL-LEVEL STRATEGIES

- **Strategy G1: All seminary programs and all programs in houses of formation contain a series of courses on pastoral care in and for a multicultural Church.**
- **Strategy G2: All trainee priests towards the end of their training do and complete a pastoral internship in a country outside Australia.**
- **Strategy G3: All dioceses in collaboration implement an inservice program in multicultural pastoral strategies for the benefit of priests in the parish and all other religious personnel.**

# NATIONAL-LEVEL STRATEGIES

- **Strategy G4: Each diocese develop its own pastoral plan with strategies to address the needs of immigrants and refugees as well as temporary migrants.**
- **Strategy G5: The Australian Bishops' Conference appoint a national co-ordinator for international pastors**
- **Strategy G6: The Bishops' Committee for Immigrants and Refugees develop a special strategy of evangelization to meet the spiritual needs of Chinese-speaking Australians.**
- **Strategy G7: The Bishops' Committee for Immigrants and Refugees sponsor and stage a national pastoral conference for a multicultural Australian Church in 2008.**
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**Poem by Sudanese Mary Alueel Garang composed  
in 1985 who converted to Christianity in 1984.**

Death has come to reveal the faith:  
It has begun with us and it will end with us,  
O person who fears death, do not fear death.  
It only means that one will disappear from the earth.  
Who is there who can save his life and deny death?  
We who live in the world, we are mere sojourners upon the earth.  
As the Lord has said: let us serve the truth.  
Upon the earth there is no man we can call father.  
We abide together equally in unity as brothers.  
God did not create us to be slaves of mere mortals like ourselves:  
This cannot happen upon the earth!

Verse One of a hymn