

WORLD DAY OF MIGRANTS & REFUGEES

Towards a Better World



MIGRANT & REFUGEE WEEK 25-31 AUGUST 2014





Acknowledgements

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The front cover design is based on the theme Migrants and Refugees: Towards a better world. The design was primarily inspired by The Holy Families flight into Egypt. We wanted to reinforce the idea of The Holy Family in exile as an icon for all migrants and refugees.

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Harmony Day



Congolese & Burundian Choir



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MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF MIGRANTS AND REFUGEES (2014)

Migrants and Refugees: Towards a Better World

Dear Brothers and Sisters,

Our societies are experiencing, in an unprecedented way, processes of mutual interdependence and interaction on the global level. While not lacking problematic or negative elements, these processes are aimed at improving the living conditions of the human family, not only economically, but politically and culturally as well. Each individual is a part of humanity and, with the entire family of peoples, shares the hope of a better future. This consideration inspired the theme I have chosen for the World Day of Migrants and Refugees this year: Migrants and Refugees: Towards a Better World.

In our changing world, the growing phenomenon of human mobility emerges, to use the words of Pope Benedict XVI, as a “sign of the times” (cf. Message for the 2006 World Day of Migrants and Refugees). While it is true that migrations often reveal failures and shortcomings on the part of States and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world’s goods, and by the protection and the advancement of the dignity and centrality of each human being.

From the Christian standpoint, the reality of migration, like other human realities, points to the tension between the beauty of creation, marked by Grace and the Redemption, and the mystery of sin. Solidarity, acceptance, and signs of fraternity and understanding exist side by side with rejection, discrimination, trafficking and exploitation, suffering and death. Particularly disturbing are those situations where migration is not only

involuntary, but actually set in motion by various forms of human trafficking and enslavement. Nowadays, “slave labour” is common coin! Yet despite the problems, risks and difficulties to be faced, great numbers of migrants and refugees continue to be inspired by confidence and hope; in their hearts they long for a better future, not only for themselves but for their families and those closest to them.

What is involved in the creation of “a better world”? The expression does not allude naively to abstract notions or unattainable ideals; rather, it aims at an authentic and integral development, at efforts to provide dignified living conditions for everyone, at finding just responses to the needs of individuals and families, and at ensuring that God’s gift of creation is respected, safeguarded and cultivated. The Venerable Paul VI described the aspirations of people today in this way: “to secure a sure food supply, cures for diseases and steady employment... to exercise greater personal responsibility; to do more, to learn more, and have more, in order to be more” (Populorum Progressio, 6).

Our hearts do desire something “more”. Beyond greater knowledge or possessions, they want to “be” more. Development cannot be reduced to economic growth alone, often attained without a thought for the poor and the vulnerable. A better world will come about only if attention is first paid to individuals; if human promotion is integral, taking account of every dimension of the person, including the spiritual; if no one is neglected, including the poor, the sick, prisoners, the needy and the stranger (cf. Mt 25:31-46); if we can prove capable of leaving



behind a throwaway culture and embracing one of encounter and acceptance. Migrants and refugees are not pawns on the chessboard of humanity. They are children, women and men who leave or who are forced to leave their homes for various reasons, who share a legitimate desire for knowing and having, but above all for being more. The sheer number of people migrating from one continent to another, or shifting places within their own countries and geographical areas, is striking. Contemporary movements of migration represent the largest movement of individuals, if not of peoples, in history. As the Church accompanies migrants and refugees on their journey, she seeks to understand the causes of migration, but she also works to overcome its negative effects, and to maximize its positive influence on the communities of origin, transit and destination.



While encouraging the development of a better world, we cannot remain silent about the scandal of poverty in its various forms. Violence, exploitation, discrimination, marginalization, restrictive approaches to fundamental freedoms, whether of individuals or of groups: these are some of the chief elements of poverty which need to be overcome. Often these are precisely the elements which mark migratory movements, thus linking migration to poverty. Fleeing from situations of extreme poverty or persecution in the hope of a better future,

or simply to save their own lives, millions of persons choose to migrate. Despite their hopes and expectations, they often encounter mistrust, rejection and exclusion, to say nothing of tragedies and disasters which offend their human dignity.

The reality of migration, given its new dimensions in our age of globalization, needs to be approached and managed in a new, equitable and effective manner; more than anything, this calls for international cooperation and a spirit of profound solidarity and compassion. Cooperation at different levels is critical, including the broad adoption of policies and rules aimed at protecting and promoting the human person. Pope Benedict XVI sketched the parameters of such policies, stating that they “should set out from close collaboration between the migrants’ countries of origin and their countries of destination; they should be accompanied by adequate international norms able to coordinate different legislative systems with a view to safeguarding the needs and rights of individual migrants and their families, and at the same time, those of the host countries” (*Caritas in Veritate*, 62). Working together for a better world requires that countries help one another, in a spirit of willingness and trust, without raising insurmountable barriers. A good synergy can be a source of encouragement to government leaders as they confront socioeconomic imbalances and an unregulated globalization, which are among some of the causes of migration movements in which individuals are more victims than protagonists. No country can singlehandedly face the difficulties associated with this phenomenon, which is now so widespread that it affects every continent in the twofold movement of immigration and emigration.

It must also be emphasized that such cooperation begins with the efforts of each country to create better economic and social conditions at home, so that emigration will not be the only option left for those who seek peace, justice, security and full respect of their human dignity. The creation of opportunities for employment in the local



economies will also avoid the separation of families and ensure that individuals and groups enjoy conditions of stability and serenity.

Finally, in considering the situation of migrants and refugees, I would point to yet another element in building a better world, namely, the elimination of prejudices and presuppositions in the approach to migration. Not infrequently, the arrival of migrants, displaced persons, asylum-seekers and refugees gives rise to suspicion and hostility. There is a fear that society will become less secure, that identity and culture will be lost, that competition for jobs will become stiffer and even that criminal activity will increase. The communications media have a role of great responsibility in this regard: it is up to them, in fact, to break down stereotypes and to offer correct information in reporting the errors of a few as well as the honesty, rectitude and goodness of the majority. A change of attitude towards migrants and refugees is needed on the part of everyone, moving away from attitudes of defensiveness and fear, indifference and marginalization – all typical of a throwaway culture – towards attitudes based on a culture of encounter, the only culture capable of building a better, more just and fraternal world. The communications media are themselves called to embrace this “conversion of attitudes” and to promote this change in the way migrants and refugees are treated.

I think of how even the Holy Family of Nazareth experienced initial rejection: Mary “gave birth to her firstborn son, and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn” (Lk 2:7). Jesus, Mary and Joseph knew what it meant to leave their own country and become migrants: threatened by Herod’s lust for power, they were forced to take flight and seek refuge in Egypt (cf. Mt 2:13-14). But the maternal heart of Mary and the compassionate heart of Joseph, the Protector of the Holy Family, never doubted that God would always be with them. Through their intercession, may that same firm certainty dwell in the heart of every migrant and refugee.

The Church, responding to Christ’s command to “go and make disciples of all nations”, is called to be the People of God which embraces all peoples and brings to them the proclamation of the Gospel, for the face of each person bears the mark of the face of Christ! Here we find the deepest foundation of the dignity of the human person, which must always be respected and safeguarded. It is less the criteria of efficiency, productivity, social class, or ethnic or religious belonging which ground that personal dignity, so much as the fact of being created in God’s own image and likeness (cf. Gen 1:26-27) and, even more so, being children of God. Every human being is a child of God! He or she bears the image of Christ! We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. They are an occasion that Providence gives us to help build a more just society, a more perfect democracy, a more united country, a more fraternal world and a more open and evangelical Christian community. Migration can offer possibilities for a new evangelization, open vistas for the growth of a new humanity foreshadowed in the paschal mystery: a humanity for which every foreign country is a homeland and every homeland is a foreign country.

Dear migrants and refugees! Never lose the hope that you too are facing a more secure future, that on your journey you will encounter an outstretched hand, and that you can experience fraternal solidarity and the warmth of friendship! To all of you, and to those who have devoted their lives and their efforts to helping you, I give the assurance of my prayers and I cordially impart my Apostolic Blessing.

From the Vatican, 5 August 2013

FRANCIS



FOURTH NATIONAL CONFERENCE ON
THE PASTORAL CARE OF MIGRANTS AND REFUGEES

1–3 October 2014

Towards a Better World

Australian Catholic University, MacKillop Campus North Sydney

www.acmro.catholic.org.au



Australian Catholic
Bishops Conference



AUSTRALIAN CATHOLIC
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Pastoral Letter

Bishop Gerard Hanna

Dear Sisters and Brothers

Each individual is a part of humanity and, with the entire family of peoples, shares the hope of a better future. This consideration inspired the theme of the 100th World Day of Migrants and Refugees, 2014.

Each and every one of us must rise above indifference and have the courage to open our hearts to migrants, refugees and asylum seekers; the courage to listen to their hopes, to empathise with their despair and to welcome them into our community. As members of one human family, it is our duty to help those who arrive on our shores and to strive with all our resources to assist them no matter how inconvenient this may prove to be.

While it is true that issues of migration often reveal failures and shortcomings on the part of nations and the international community, they also point to the aspiration of humanity to enjoy a unity marked by respect for differences; by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection of the dignity of each human being.

In the parable of the “Good Samaritan” (Lk 10:25-37), Jesus expounds on what it means to be Christlike in the way we treat each other. The Samaritan took the risk of becoming personally involved. He gave his own time. He dressed the man's wounds with his own hands. He transported him on his own animal. He paid for his lodging and care with his own money. In summary, he did for that man what he would have wanted someone to do for him, if he lay wounded beside a road. A familiar teaching of Jesus comes to mind: “Do to others as you would have them do to you” (Mt 7:12).

For the Samaritan, love had real meaning. It meant risks taken, time given, personal resources used and service given. He might have given to charities. He might have sat on committees and planned relief efforts. All good – as we say. But he would not be remembered as “the Good Samaritan”. We call him by that name because he knew how to love in a practical and personal way. You don't have to be dying by a roadside to qualify as someone's neighbour. What we must do is open our eyes to those people whose wounds are less dramatic, but no less real.

People on the move deserve our special consideration. Some are wounded by loneliness, some by fear, some by guilt. Some have been beaten and robbed by civil conflict and persecution. Some reduced to poverty by adverse economic circumstances in their own country, brought on by warfare and oppression. They may live next door, in another town or in another country. We may see them across the road or they may come knocking at our door; they may even arrive on our shores in desperation – begging to be given a place of safety and relief. Wherever they live, whoever they are, and whatever their need might be, Jesus described them as our neighbours. He thereby placed upon every one of us the responsibility to love each one of them even as we love ourselves.

Pope Francis has made a dramatic visit to the Southern Italian island of Lampedusa to show his solidarity with refugees and to decry the world's indifference to their suffering and many deaths at sea. He spoke to the people (approximately 10,000) who had gathered for Mass. “We have fallen into the globalisation of indifference. We have grown used to others' sufferings – it has nothing to do with us. We're not interested, it's not our business.”



The Pope thanked the islanders for their solidarity and hospitality; he thanked the associations and authorities that work to assist migrants, recognising that at times the refugees and asylum-seekers double the local population of some 6,000. “We’ve lost the sense of fraternal responsibility; we have fallen into the hypocritical attitude of the priest and servant of the altar that Jesus talks about in the parable of the Good Samaritan – we see our half-dead brother at the side of the road – maybe we think “poor thing” – and we continue on our way, it’s not our responsibility, and with this we feel all right.”

The Pope prayed for forgiveness for our indifference to so many of our brothers and sisters. He launched a floral wreath into the water as a tribute to the estimated 20,000 migrants who have died at sea in the last two decades.

In July 2013 Pope Francis issued the encyclical “Lumen Fidei” – The Light of Faith. Commenting on the nature of faith, the encyclical referred to faith as the foundation of the pursuit of the common good based on a genuine universal brotherhood. This theme centred on the common good was picked up by the Australian Bishops. The Bishops’ statement draws on the Church’s rich tradition of social teaching: the good of the individual and the good of society as a whole must be brought together in harmony. When they are, we have the common good. This is not a time for religion to be pushed into some private corner even though there are strong pressures of that kind at work in our society. Issues relating to social justice often have the effect of polarising a community and generating intense debate.

Life is more relational than we realise. Seldom do we act entirely alone, nor are we as independent as we may like to believe. This truth is at the heart of social justice. Managing relationships takes up a large amount of our time and energy. Jesus’ teaching on relationships is practical and wise. Loving one’s neighbour as oneself is a growth experience and formative for an individual as it is for a nation.



The creation of a better world does not allude naively to abstract notions or unattainable ideals; it aims, rather, at an authentic and integral development and at efforts to provide dignified living conditions for everyone.

The debate about asylum seekers has a sharp edge to it because much of the language we use is unnecessarily provocative. Our political leaders speak ominously about “border control” and refer to boat people as “illegals” and “queue jumpers”; the language carries an implication that boat people are a risk to our community: that they have committed an offence by coming here and that they have behaved with some degree of moral perversity.

Asylum seekers do not commit any offense by coming here. Under the Universal Declaration of Human Rights every person has the right to seek asylum in any territory they can reach. It is a dismal reflection of the state of the politics around this issue that commentators frequently refer to asylum seekers arriving by boat as “illegals”. This is just not true. As for “queue-jumping”, leave aside that there is not queue where boat people come from, the etiquette of the checkout at the supermarket is not how it works when you are running for your life.



Working together for a better world requires that countries help one another in a spirit of willingness and trust without raising insurmountable barriers. To build a better world, it is necessary to work for the elimination of prejudices so that the arrival of migrants, asylum seekers and refugees does not give rise to suspicion and hostility. There is fear that society will become less secure, that identity and culture will be lost, that competition for jobs will be stiffer and even criminal activity will increase. The media have an important responsibility to breakdown stereotypes and to offer correct information about the very complex and difficult journeys people often have to make.



Migrants & Refugees Sunday Mass 2013

The Church broadly supports the Federal Government in every move that promotes a more humane alternative to detention centres. It is to be hoped that more appropriate ways of dealing with asylum seekers will open the way to a more positive appreciation of what migrants have to offer. For many years, we as a nation have endorsed multiculturalism. Assimilation has given way to integration. Migrants are urged to maintain their cultural identity and to contribute to the social enrichment of the nation. The challenge is to combine the welcome due to every human being especially those in need, with a reckoning of what is necessary for both the local inhabitants and new arrivals to live a dignified and promising life in peace.

To be prophetic in our world is not to be perfect or to predict the future. To be prophetic is never to give up hope that things can be changed so that everyone can live better through knowing the love of God. This is a love which by its very nature must be shared with others. To be prophetic is to refuse to give in to all the powers that keep people down.

Above all else, it is the fact of being created in God's own image and likeness (Gen.1:26-27) and, even more so, being children of God which grounds one's personal dignity. We ourselves need to see and then enable others to see that migrants and refugees do not represent a problem to be solved but are brothers and sisters to be welcomed, respected and loved.

Yours sincerely in Christ

Most Rev Gerard Hanna DD
Delegate for Migrants and Refugees
Bishops Commission for Pastoral Life

Sources

- "Welcoming Christ in Refugees and Forcibly Displaced People" - Pontifical Council for Pastoral Care of Migrants and Itinerant Peoples.
- "Thinking Migration No 2" edited by Australian Catholic Migrant and Refugee Office.
- "A New Way: New Politics. New Policies" Julian Burnside: Redfern Town Hall, July 2013.
- "Migrants and Refugees: Towards a Better World"
– Message of Pope Francis for the 100th World Day of Migrants and Refugees, 2014.

Bishop Joseph Grech **Colloquium on Ethics and Migration**

Towards a Better World

**28 August 2014
Melbourne**

www.acmro.catholic.org.au

"Perhaps the greatest cause of division is dwelling on one another's differences. On the cross, Jesus' outstretched arms embraced everyone. All human beings are equal in God's sight, making it wrong to discriminate against people on the basis of race, nationality, race or religion. We are all created in the images and likeness of God. The challenge for us as followers of Christ is to recognise the dignity of every person, and to welcome and to help all cultural and ethnic groups to feel at home in this great country of ours."

Most Reverend Joseph Grech, D.D.

Message for Refugee and Migrant Sunday 2005





Migration Statistics

Figure 1. Catholic clergy who have migrated to Australia in 2011 by continent and role.



Figure 2. Catholics born overseas by geographic region who arrived in Australia 1 Jan 2011 to 9 Aug 2011.

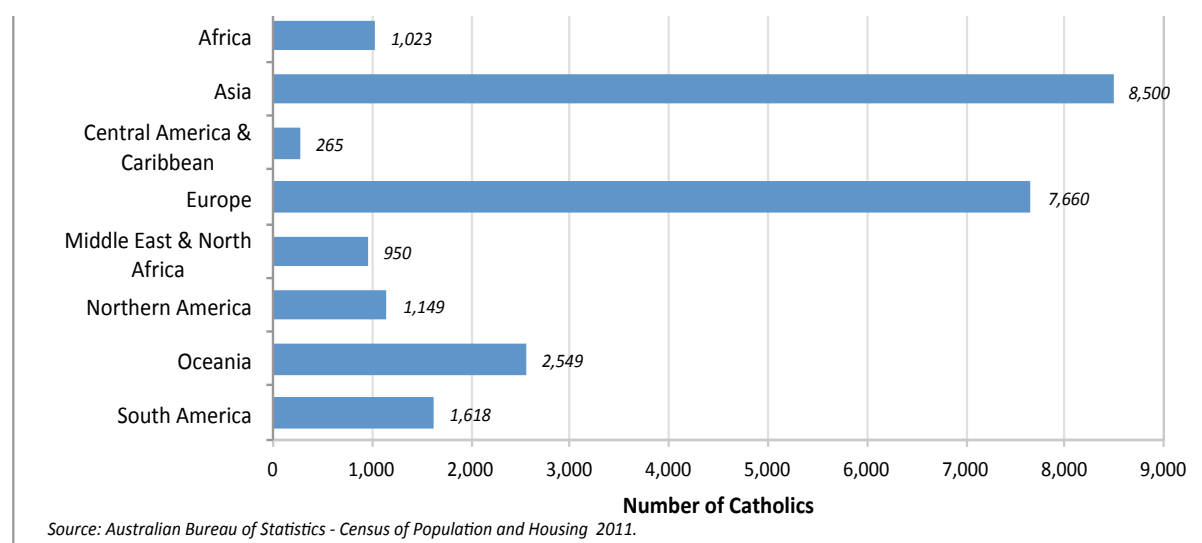


Table1 produced by:

Australian Catholic Migrant and Refugee Office
 Australian Catholic Bishops Conference
 GPO Box 2720
 Canberra ACT 2601
 Ph: (02) 6201 9848
 Email: info@acmro.catholic.org.au



Figure 3. Number of overseas-born persons as a percentage of total population, by Census Year.

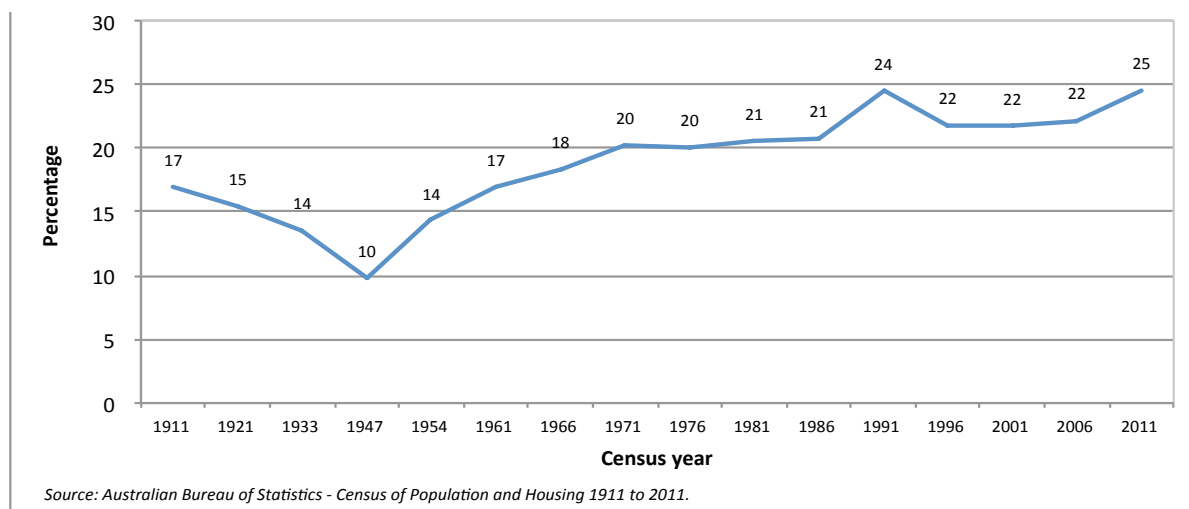
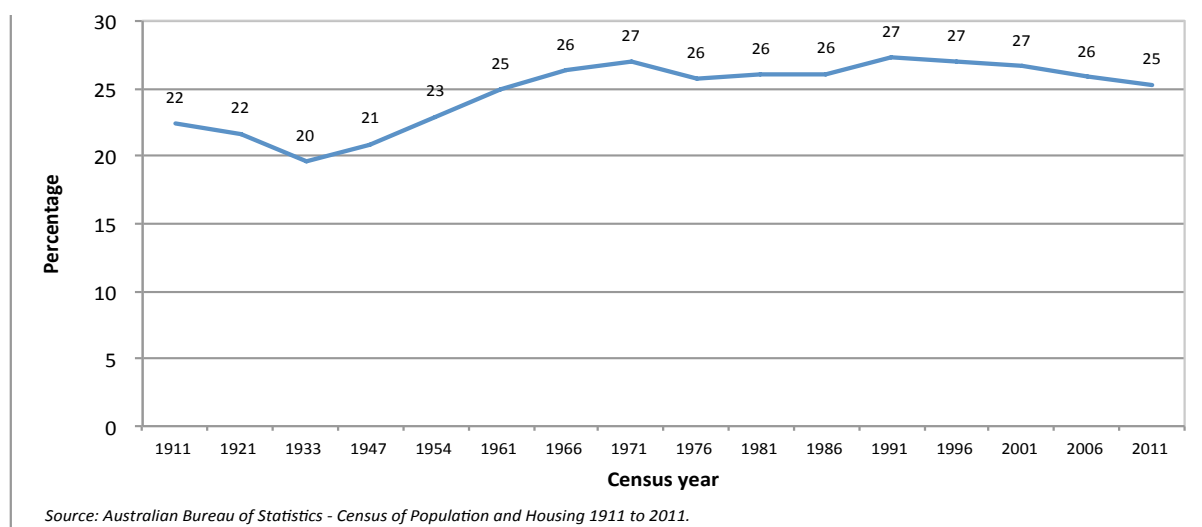


Figure 4. Catholics in Australia as a percentage of total population.



Tables 2-4 produced by:

Pastoral Research Office
 Australian Catholic Bishops Conference
 Australian Catholic University
 Locked Bag 4115
 Fitzroy MDC Victoria 3065
 Ph: (03) 9953 3457
 Email: s.reid@pro.catholic.org.au

TRACKS & LADDERS

Imagine that you are a prospective university student.

BONUS QUESTION CARDS

1. What year was the United Nations Refugee Convention implemented?
a) 1967 b) 1951
c) 1924 d) 1980 **\$80**

2. When did Australia become a signatory to the United Nations Refugee Convention?
a) 1954 b) 1974
c) 2000 d) 1910 **\$100**

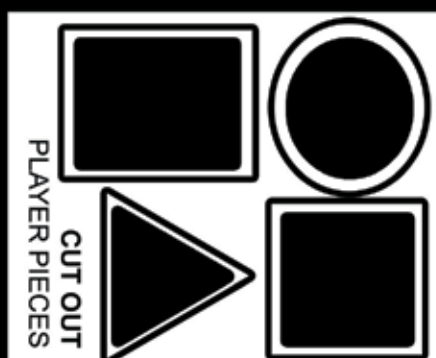
3. How many refugees and internally displaced people are there in the world?
a) 100 b) 45 million
c) 120 00 d) 5 million **\$50**

4. How many refugees does Australia take annually?
a) 13 750 b) 750
c) 500 000 d) 4 600 000 **\$50**

5. How many children does Australia currently have in immigration detention?
a) 1000 b) 50
c) 7000 d) 0 **\$50**

INSTRUCTIONS

There are four players in the game and an additional banker. The banker is responsible for keeping track of each player's money as well as asking the Bonus Card questions. All players begin the game with an imaginary \$100 (the banker will record all player's money on a separate sheet of paper). Each player has a turn to throw the dice and move. Along the way and in their daily lives they encounter problems that force them to spend the little savings they have. Players can however gain money by answering the correct question from the Bonus Cards.



START
\$100 TO BEGIN

**ELECTRICITY
DISCONNECTED
PAY \$20**

**CHECK POINT
ANSWER BONUS
QUESTION CARD
BEFORE
PROCEEDING**

**ROBBED &
BEATEN
LOSE ALL YOUR
MONEY**

**PAS
ST
PA**

**NOMINATED
FOR A
SCHOLARSHIP
ADVANCE
4 SPACES**

**CHECK POINT
ANSWER BONUS
QUESTION CARD
BEFORE
PROCEEDING**

**FOOD PRICES
RISE
PAY \$10**

**FREE H
FROM
ADV
3 SP**

**POLICE RAID
PAY \$40**

If a player lands on a square and doesn't have the required amount then they miss a turn. At the end of the game and based on the amount you have, you can choose from option a, b, c, or d.

GOOD LUCK!

Answers to the Bonus Cards can be found on page 27

Unfortunately there has been much unrest in your country Zimbabwe and things are increasingly difficult and unsafe by the day. In the game you encounter many challenges and decide it is best to flee to South Africa for a better life.



BONUS QUESTION CARDS

6. Why does the Gospel instruct us to take care of refugees?

- a) They look like us
- b) We may be in the same situation in future
- c) They are made in Christ's image
- d) They were born in a poor country **\$70**

7. Who in the Gospel fled into Egypt to escape a King?

- a) Martha
- b) Ruth
- c) Paul
- d) The Holy Family **\$30**

8. Who is an asylum seeker?

- a) A person who wants to go on holiday to another country
- b) A person who seeks new places to live in
- c) A person who is seeking protection
- d) A South American traveller **\$20**

9. Which one of the following cannot claim refugee status under the UN Refugee Convention?

- a) Someone fleeing from persecution because of their ethnicity
- b) Someone whose life is being threatened because of their political opinion
- c) Someone stuck in their own country
- d) Someone who is being tortured because of their religious beliefs **\$30**

10. What is the largest refugee resettling country?

- a) United States of America
- b) Canada
- c) Australia
- d) Nauru **\$60**

11. Which region (source) produces the largest number of refugees?

- a) Africa
- b) Europe
- c) Asia
- d) South America **\$40**

12. Which country hosts refugees in the largest and longest protracted situation?

- a) Pakistan
- b) Kenya
- c) Palestine
- d) India **\$50**

FINISH

OPTIONS (at the end of the game)

- a) You are offered a new job in Kenya. The flight costs \$200.
- b) You have been awarded a university scholarship but need to pay \$80 for administration fees.
- c) You can pay \$30 for a bus fare to take you to a relative's home in a safer part of the country.
- d) You can cross a nearby border into a safer South Africa for free, but will immediately become an illegal immigrant.

The Holy Family in Exile

If you were asked to paint an icon of refugees, asylum seekers, and migrants, how would you depict them in a symbol or image?

The dominant images in the media have been of boats rather than people. When we have glimpsed the people in the boats, we have largely seen men on their own, not whole families. Our faith sources suggest quite a different icon or symbol.

Writing in 1952, Pope Pius XII set out systematically for the first time a plan for how the Church around the world should exercise pastoral care for migrants and refugees. He held up the Holy Family as the icon of people on the move:

“The émigré Holy Family of Nazareth, fleeing into Egypt, is the archetype of every refugee family. Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave their native land, their beloved parents and relatives, their close friends, and to seek a foreign soil.” (Pius XII, *Exsul Familia Nazarethana*, 1952)

Women and children are not a large proportion of those currently trying to reach Australia by boat in order to seek asylum, but internationally they are the majority of asylum seekers, refugees, and forced migrants. Often families are split as women and children wait while their men take the most extreme risks to find a place of safety for the family. Families cannot always flee together. Modern day Josephs may need to go ahead and prepare the way.

While focusing on onshore asylum seekers makes vulnerable women and children less visible, the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples holds up Mary, the Mother of Jesus, as the icon of refugee women, saying that she can be:

“... contemplated as a living symbol of the woman emigrant. She gave birth to her Son away from home (cf. Lk 2:1-7) and was compelled to flee to Egypt (cf. Mt 2:13-14). Popular devotion is right to consider Mary as the Madonna of the Way.” (Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples, *Erga Migrantes Caritas Christi*, 2004 n 15)

Perhaps you, or your mother or grandmother, also gave birth far from home and the support of relatives? It is good for us to remember our own family stories that connect us to this experience. If we can place ourselves imaginatively in the shoes of today’s Mary’s our views on asylum and migration policies might become more welcoming.

Who are we rejecting by saying there is no room at the inn?

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Who are we rejecting by saying there is no room at the inn?

Let us remember that the asylum seeker men who we sometimes glimpse in the news also have mothers. Each one is someone’s son, someone’s father, someone’s husband, someone’s brother. Their stories are embedded in a network of relationships. They are the stories of whole families fractured by persecution and deprivation. They are stories of suffering and vulnerability, of flight from violence and want, stories of courage, hope and the search for safe haven. They are stories like that of the Holy Family.

Our sense of being one human family is a fragile thing. We don’t always seem to experience the suffering, vulnerability and hopes of people on the move as though they are in fact our sisters and brothers. The Holy Family is their family and ours too. It is not enough for us to say there is no room at the inn, or that Herod’s wrath is not our fault, and that comforting the weeping Rachel is not our responsibility.

In Jesus, God not only took the side of the poorest and most marginalized but actually became a refugee, a foreigner, an outsider among us:

“Born away from home and coming from another land (cf. Lk 2:4-7), “he came to dwell among us” (cf. Jn 1:11,14) and spent His public life on the move, going through towns and villages (cf. Lk 13:22; Mt 9:35). After His resurrection, still a foreigner and unknown, He appeared on the way to Emmaus to two of His disciples, who only recognized Him at the breaking of the bread (cf. Lk 24:35). So Christians are followers of a man on the move “who has nowhere to lay his head (Mt 8:20; Lk 9:58)”.” (Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples, *Erga Migrantes Caritas Christi*, 2004 n 15)

When we close our hearts and our borders to families fleeing violence, persecution and want, we prolong the exile of the Holy Family. When we give temporary rather than permanent visas we leave families living in fear while waiting for Herod to die. When we refuse the possibility of family reunification we separate Mary and Joseph and leave Jesus lackleading a guardian. The drama of the Holy Family in exile continues to be lived today prompting Pope Francis to ask at Lampedusa:

“Has any one of us grieved for the death of these brothers and sisters? Has any one of us wept for these persons who were on the boat? For the young mothers carrying their babies? For these men who were looking for a means of supporting their families? ... the globalization of indifference has taken from us the ability to weep! In the Gospel we have heard the crying, the wailing, the great lamentation: “Rachel weeps for her children... because they are no more”. Herod sowed death to protect his own comfort ... and so it continues... Let us ask the Lord to remove the part of Herod that lurks in our hearts; let us ask the Lord for the grace to weep over our indifference, to weep over the cruelty of our world, of our own hearts, and of all those who in anonymity make social and economic decisions which open the door to tragic situations like this.” (Pope Francis, *Homily*, 8 July 2103, Lampedusa)

Sandie Cornish
Province Director of Mission
Society of the Sacred Heart



One Hundred Years of the Day of Migrants and Refugees

This year's Message of Pope Francis for the World Day of Migrants and Refugees bears the title *Migrants and Refugees: Towards A Better World*. It was presented in the Press Room of the Holy See on September 24, 2013, ahead of the celebration of the entire Catholic Church, on 19 January 2014. It coincides with an important date, because 2014 marks the establishment of a special day of celebration, which took place exactly one hundred years ago.

It must be recognized that the phenomenon of human mobility has consistently been at the centre of the Holy See pastoral solicitude, which has defined it in biblical terms as a “sign of the times”. In this regard, the Holy See has fielded interventions targeted to both deepen the analysis and interpretation of this changing social reality and identify pastoral proposals updated and adjusted to the changes, with the aim of protecting Christian-human values of Catholic migrants, on the one hand, and to foster a respectful and genuine welcoming of the foreigner and its socio-cultural and religious heritage, on the other.

On December 6, 1914, a few months after the beginning of the pontificate of Benedict XV, who inherited from St. Pius X a fruitful and dynamic heritage of sensitivity and specific initiatives within the pastoral care of migrations, the Consistory Congregation sent the circular letter *Pain and Concerns* to the Italian Diocesan Ordinaries, containing for the first time a request to establish an annual day of awareness followed by the collection of money for pastoral works in favour of Italian migrants and the economic livelihood of the College, founded in Rome especially for the training of the missionaries of emigration.

For Italy, the date of the celebration set by the Congregation of the Consistory was the first Sunday of Lent and, therefore, the first Day took place on February 21, 1915. Then, in 1928, the Consistory moved it to the first Sunday of Advent.

In 1952, the Apostolic Constitution *Exsul Familia*, recommended an annual “pro migrants” celebration to be extended to migrants of other languages and nationalities (not just Italians), to be held around the world on the first Sunday of Advent.

On August 22, 1969, in response to the *Motu Proprio Pastoralis Migratorum Cura* by Paul VI, the Congregation of the Consistory issued the Instruction *Nemo est* (also called *De pastoralis migratorum cura*) which updated the *Exsul Familia*. It reaffirmed the importance of the “Day of Migrants” at the world level and for all migrants, requiring that it be “celebrated in the period and the manner suggested by local circumstances and the needs of the social environment”.

Subsequently, on May 4, 2004, the Pontifical Council for the Pastoral Care of Migrants and Itinerants issued the Instruction *Erga Migrantes Caritas Christi*, with papal approval. This document established the extension of the Day of Migrants also to refugees, stating that “in order to raise awareness among all the faithful to the duties of fraternity and charity towards migrants, and to collect the financial aid necessary to fulfil pastoral obligations towards the same migrants, Episcopal Conferences and the corresponding Hierarchical Structures of the Eastern Catholic Churches lay down a date for a “Day (or Week) for Migrants and Refugees”.



Finally, the Holy Father John Paul II set a date for the whole Church on the first Sunday after the Baptism of Jesus.

At first the Day was accompanied by a message sent to the Bishops, in the form of a circular letter, signed by the Superiors of the Congregation of the Consistory (until 1969). After the publication of the Instruction *De pastorali migratorum cura* that message was instead signed by the President of the Commission for Migration of the Italian Episcopal Conference (1970-1979). Starting from 1980 the message was prepared by the State Secretariat, signed by Cardinal Casaroli, Secretary of State, and sent to Cardinal Sebastiano Baggio, Prefect of the Bishop Congregation and President of the Pontifical Commission for the Pastoral of Migrations and Tourism, in the form of a letter on behalf of the Holy Father, to be sent to the entire Catholic World (1980-1985).

Finally, starting from 1986, the Holy Father personally delivers the annual message, prepared with the assistance of the State Secretariat and the Pontifical Council of the Pastoral care for Migrants and Itinerant People. Thus, John Paul II issued twenty Messages and Benedict XVI 8 Messages. That of Francis, for the year 2014, is his first.

Over time, the purpose of the collection of contributions to help in the care of migrants has given way to the debate over the issue of migration and a thorough analysis of topics that, in the public debate and in ecclesial communities, would increasingly attract the attention of those more susceptible to this phenomenon.

In summary, we note the following itinerary. At the beginning of the twentieth century, at the height of the Italian migration to different areas of the world, the Day of the emigrant entered the Catholic Church calendar of celebrations, especially in Italy, as one of many initiatives in favour of migrants. The Consistory Congregation was in charge of its implementation in Italy, with directives and advice. In fact, the letters

relating to the Day, signed by the Superiors of the Consistory, generally contained the recommendation to put in place adequate facilities to support migratory pastoral activity; also included was a call for solidarity, together with the financial report of the previous year's Day.

A significant change took place in the seventies, as these letters became real themed messages. In this way, the ecclesiological vision of the Vatican II Council is also reflected in the Migratory Pastoral letter, directing the reflection on issues of biblical-theological nature, relating to the specific Pastoral letter. Thus, the migrant has emerged as a person and as a citizen subjected to rights and duties. From being the recipient of the works of Christian charity, the migrant has become the subject of evangelization, the protagonist of God's providential plan of the enriching encounter between peoples and the spread of the Gospel.

Finally, it is now a tradition that the Holy Father delivers the annual Message, for a Day that is extended to the whole Catholic Church, in a single date, to include migrants and refugees. It is, therefore, an excellent opportunity to offer a biblical-theological approach to the pastoral care of human mobility, which has its apex in Jesus the Saviour, a stranger in the world of men, who continues his work of salvation through the migrants and refugees of today.

Fr. Gabriele F. Bentoglio, CS
Under-Secretary of the Pontifical Council
of the Pastoral Care for Migrants and Itinerant People



Sunday Gospel and Homily

Brothers and sisters in Christ,

This year, we celebrate the 100th World Day of Migrants and Refugees and Pope Francis has named its theme to be “Towards a Better World”. A better world, he maintains, will come about only if attention is first paid to individuals; if no one is neglected, including the poor, the sick, prisoners, the needy and the stranger; if we can prove capable of leaving behind a throwaway culture and embracing a culture of encounter and acceptance.

These words are particularly challenging to us Australian Catholics as we live in a time where contemporary attitudes towards asylum seekers are often marked by fear, suspicion and vilification. While Australia prides itself on being a diverse, multicultural, inclusive and generous nation, it has increasingly displayed symptoms of what Pope Francis calls a throwaway culture in respect of those who come to seek protection within its shores. These symptoms are attitudes of defensiveness and fear, indifference and marginalisation. They are also shown in punitive and harsh policies and conditions to which people seeking asylum are being subjected. As disciples of Jesus, we are committed to building a better society and a better world by fostering a culture of encounter and acceptance.

Scriptures for this 22nd Sunday of the year call upon us to embrace a discipleship of commitment and self-sacrifice as opposed to a self-serving and self-preserving mentality. In the first reading, Jeremiah known as ‘the weeping prophet’ because of his lamentations for the sins of Israel reflects on the costs of being God’s faithful mouthpiece. “The word of the Lord has meant for me insult, derision all day long”. Jeremiah had spoken against the movers and shakers who took advantage of the politically unstable and chaotic situation in Israel prior to the Babylonian captivity. He had condemned the

corruption, moral decay, idolatry, shifting alliances and opportunism in Israel. As a result, he was attacked by his own brothers, imprisoned by the king, put into the stocks by the temple priests and thrown into a cistern by the court officials. Jeremiah was caught between a compelling word of God and a recalcitrant people who rejected that word. In the end, though, he remained fully committed and faithful to his mission in the face of adversity. He shows us what it means to live by one’s principle, to have moral courage and to walk the long hard road of fidelity.

Such courage and commitment are also demanded of the disciples as evident by the Gospel reading. “If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.” These words of Jesus form the kernel of Christian discipleship. To be his follower is to walk the path of the cross. It is to lose oneself for the sake of the kingdom. It is to commit oneself not to self-preservation but to self-sacrifice for the sake of others. “For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it”. Jesus challenges us as he challenged the apostle Peter to abandon a self-centred way of thinking and living, and to embrace God’s way of self-emptying love.

A discipleship without the cross is a travesty of the Gospel. We cannot be truly the followers of Jesus without committing ourselves to walk the long and hard road to Calvary. Christian discipleship consists in imitating “the Son of Man who came not to be served but to serve and to give his life as a ransom for others”. St Paul in the second reading exhorts us to model ourselves not on the behaviour of the world around us but on Jesus Christ. Christians like Jeremiah are countercultural and prophetic and insofar as we



dare to name and to critique the anti-Gospel attitudes of the world around us. More importantly, we seek to reframe the harsh, unjust and inhumane realities that many experience into an alternative vision of hope and promote those values that will lead to the fulfilment of that vision. We show the way to a culture of encounter and acceptance by a radical discipleship of love and compassion, solidarity and service. We accompany the victims of injustice in the journey to freedom with a sense of total commitment and fidelity, even when the fight in favour of God's justice for them necessitates a witness of our suffering and death.

Dear friends,

Ever since Pope Francis unexpectedly came onto the scene, he has challenged us to reclaim the spirit of the Gospel. For him, it has little to do with security, comfort, complacency and mediocrity. A self-serving and self-preserving mentality goes against the very nature of what it means to be a Christian and Church. In his new apostolic exhortation *Evangelii Gaudium*, the Joy of the Gospel, he says for example: "I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security". Earlier in Lampedusa, he appealed to Christians for a sense of responsibility in the face of a globalised indifference towards the strangers in our midst. Just as the Samaritan goes out of his way to become a neighbour to the wounded, we are called to be a Church that moves outside of itself and towards those on the periphery.

Christianity is not a religion of fear, non-involvement, indifference, complacency and mediocrity. Rather, it is radically incarnational, which made possible a triumph of love over hatred, life over death and good over evil. It is Jesus Christ who accomplished that triumph by his life, death and resurrection. It is he who came that others might have life and have it to the full (John 10:10). It is he who showed us the ultimate example of a missionary journey towards the other, a self-emptying process that brought him close

to us through the form of a servant (Phil 2:10). Therefore, it is fundamental to Christian discipleship re-enact the missionary journey of Christ and to enable others to have the fullness of life and to share God's triumph of love.

As Christians, we cannot remain content with the status quo, especially when the status quo is less than what God wants for us as individuals and as a community. Australia is a wonderful country but where it is in terms of its treatment of asylum seekers should galvanise us into action. We cannot be his disciples if we ignore the plight of the marginalised and the vulnerable. We cannot be salt and leaven if we allow our Christian conscience to be desensitized by the inequality, injustice and inhumanity in our society and in the world.

As a former refugee, I remember with pride the Australia that rose to the challenge in the wake of the fall of Saigon: It accepted an unprecedented number of Asian refugees for the first time in its history –though not without controversies. And it has not done too badly since. On the contrary, Australia changed for the better as it always has with each successive wave of new arrivals. Australia is what it is today because of their love of freedom and fundamental human values. Australia is what it is today because of their determination and drive for a better future. We honour the legacy of this great nation not by excessive protectionism, isolation and defence of our privilege at all costs. Rather, we make it greater by our concern and care for asylum seekers in the spirit of compassion and solidarity that has marked the history of our country from its beginning.

With the men and women of goodwill, let us build a better Australia and a better world. May our endeavour to replace the culture of fear and indifference with that of encounter and acceptance be brought to fulfilment in accordance with God's vision of the fullness of life for all humanity.

Most Rev Vincent Long Van Nguyen OFMConv
Auxiliary Bishop of Melbourne



Prayer for Migrants and Refugees: Towards a Better World

Prayer written by Most Rev Christopher Prowse DD STD
Archbishop of Canberra and Goulburn.

Heavenly Father,
We recall that your son, Jesus was a refugee in his
infancy. We remember that the Holy Family was forced
to flee into Egypt.
Loving Father, you understand the pain and anguish of
those who are forced to leave their homeland for all
sorts of grave reason.
Help us, O Lord, to understand this experience more
fully and to respond with gospel fervour to this
enormous social issue of our times.
Grant us wisdom, prudence, and a real sense of loving
kindness to understand the heartaches of those who
find themselves as asylum seekers, migrants and
refugees in our wonderful land of Australia.
Mary, Mother of all migrants and refugees, lead us to
your Son Jesus, from whom all blessings flow.
We make this prayer through Christ our Lord.
Amen.

French

Père céleste,
Nous nous rappelons que ton fils, Jésus était un
réfugié durant une partie de son enfance. Nous
nous souvenons que la Sainte famille a été obligée
de fuir en Égypte. Père aimant, vous comprenez les
douleurs et les angoisses de ceux qui sont obligés
de quitter leur patrie pour toutes sortes de raisons
graves.
Aide nous, Seigneur, à mieux comprendre cette
expérience et de répondre avec la ferveur de l'Évan-
gile à cet énorme problème social de notre époque.
Donne nous la sagesse, la prudence et un réel senti-
ment d'aimable bonté de comprendre les douleurs
des demandeurs d'asile politique, les migrants et les
réfugiés dans notre pays merveilleux de l'Australie.
Marie, mère de tous les migrants et les réfugiés,
guide nous à ton fils Jésus par qui découlent toutes
les bénédictions. Nous t'en prions par le Christ notre
Seigneur. Amen



Multicultural Mass, August 2013



Vietnamese

Lạy Chúa Cha trên trời,
Chúng con nhớ lại cảnh Chúa Giêsu, người con duy
nhất của Cha, đã phải mang thân phận của một trẻ
tỵ nạn từ thửa sơ sinh. Chúng con còn nhớ cảnh gia
đình Thánh Gia phải trốn sang Ai-cập.

Lạy Chúa Cha đầy lòng yêu thương, Cha đã thấu
hiểu được những nỗi đau khổ và sự lo âu của những
người phải bắt buộc rời bỏ quê cha đất mẹ để ra đi vì
nhiều lý do cấp bách khác nhau.

Lạy Chúa, xin giúp chúng con thấu hiểu được hoàn
cảnh của những người tỵ nạn cách sâu xa hơn để
chúng con có thể đáp ứng theo đúng sự đòi hỏi của
Tin mừng Phúc âm, khi phải đối diện với vấn đề tỵ
nạn, một nan giải vĩ đại của xã hội trong thời điểm
hiện tại.

Xin ban cho chúng con sự khôn ngoan, cẩn trọng và
tấm lòng yêu thương quảng đại để chúng con có thể
thông cảm được nỗi đau khổ của những người đang
tìm nơi nương thân, những người di dân và tỵ nạn
trên đất Úc tốt hòa này.

Lạy mẹ Maria, mẹ của tất cả những người di dân và
tỵ nạn, xin mẹ dẫn chúng con đến với Chúa Giêsu con
mẹ, vì nhờ người mà mọi ân sủng của Thiên Chúa
được trao ban dư tràn.

Chúng con cầu xin vì danh Chúa Kitô, Chúa chúng
con.

Amen.



*Entrance Procession Multicultural Sunday 2011
Townsville*



*Offertory by Tongan and Filipino
Children*

Tagalog

Makalangit na Ama,
Ginugunita namin na ang iyong anak na si Hesus ay
isang refugee noong siya ay isang bata pa. Inaala-ala
namin na ang Banal na Pamilya ay napilitang tumakas
patungo sa Egipto para sa kaligtasan ng sanggol na si
Hesus.

Mapagmahal na Ama, nauunawaan mo ang mga di-
naranas na sakit at hirap ng kalooban ng mga napilitang
lisanin ang kanilang Tinubuang Bayan dahil sa iba't-
ibang mga matitinding kadahilanan.

Tulungan mo po kami, O Panginoon, na mas maun-
awaan pa naming lubusang ang pangyayaring ito at
makatugon kami ng naaayong sa Ebanghelyo sa isyung
sosyal na ito sa aming panahon.

Bigyan mo po kami ng karunungan, kahinahunan, at
isang tunay na mapagkandiling pagmamahal na maka-
uunawa sa mga kirot ng puso ng mga asylum seekers,
mga migrante at mga refugees na nandirito sa ating
pinagpalang bansa ng Australia.

Maria, Ina ng mga migrante at mga refugees, gabayan
mo po kami sa aming paglalakbay patungo sa iyong
anak na si Hesus na pinagmumulan ng lahat ng mga
biyaya at pagpapala.

Hinihiling namin ito sa pamamagitan ni Kristong anak
mo na Panginoon namin lahat.

Amen.

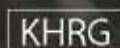


ACU THAI-BURMA
PROGRAM

ACU
AUSTRALIAN CATHOLIC UNIVERSITY

In 2009, research was carried out to ascertain how graduates had used their qualifications.

They have pursued degrees at international universities or they have worked at NGOs or CBOs such as:



MMR
YOUTH
CONNECT



RESTORING HOPE

UNIVERSITY EDUCATION FOR REFUGEES AND MIGRANTS

OVERVIEW

The situation of refugees, forced migrants and internally displaced people is one of the greatest humanitarian challenges facing humankind. This is the case with the nine Burmese camps on the Thai side of the Thai-Burmese border - the result of the world's longest running civil war and, despite reforms, the continued repression of the ethnic minorities in Burma.

In the camps, the primary and secondary education is provided by UNHCR and NGOs but there is little opportunity for young, bright refugees to have access to qualifications in higher education.

PROGRAM

ACU has been offering tertiary education to Burmese refugees and migrants for a decade. ACU set up a study centre with computers, internet, accommodation and food for camp-based refugees. The University has produced a Diploma in Liberal Studies with input from refugee and local leaders. The result is a good overall academic education which serves the refugee and migrant community, much of whose intellectual capital has been lost to resettlement.

SUPPORT

The qualification earned by Program graduates is recognised globally. Many of our students have gone to work for NGOs or have gained scholarships to study in universities worldwide. They all have a common goal - to "serve their own people".

By supporting the program financially, you will be helping these remarkable young people make their dreams become a reality.

ACU foundation

DONATE ONLINE: www.acu.edu.au/onedonate
FOR MORE INFORMATION: www.acu.edu.au/thai-burma



Prayer Petitions

The Church is God's family in the world where no one ought to go without the necessities of life and no one is a stranger. Motivated by the charity of Christ and His teaching, the Church offers the love of Christ to all forcibly displaced persons, upholding in each one the inalienable dignity of the human person, made in the image of God. The Church's response to the divine commandment and attention to the spiritual and pastoral needs of migrants and refugees can be attributed to the love and Compassion of Jesus, the Good Samaritan."

We Pray: Christ is our peace and through Him we implore peace for the entire world

P. We pray for Pope Francis, our bishops and all in the Church who give voice to the plight of migrants, asylum seekers and all people on the move. May all be sustained by the words of Jesus, "I was a stranger and you welcomed me".

R. Christ is our peace and through Him we implore peace for the entire world.

P. "Let us enable the power of God's love transform our lives so that we may become agents of God's mercy and channels through which God can water the earth, protect all creation and make justice and peace flourish"

R. Christ is our peace and through Him we implore peace for the entire world.

P. Let us pray that the power of God's love will transform our lives by changing any hatred into love, any vengeance into forgiveness, any war into peace and end every act of violence.

R. Christ is our peace and through Him we implore peace for the entire world.

P. May the power of God's love transform the lives of all those torn by conflict, all those who have been forced to leave their homes and all those who continue to live in fear.

R. Christ is our peace and through Him we implore peace for the entire world.

P. May the power of God's love help us to work for a renewed spirit of Peace in a world wounded by selfishness that threatens human life and family and a selfishness that enslaves many in forced labour and human trafficking.

R. Christ is our peace and through Him we implore peace for the entire world.

P. May the risen Christ bring comfort to the victims of natural disasters and make us responsible guardians of creation

R. Christ is our peace and through Him we implore peace for the entire world.

Christ is our peace, and through him may we help build "one family of brothers and sisters in our diverse societies "acting justly, loving tenderly and walking humbly with God".

We ask this through Christ our Lord. Amen.

Sr Ann Laidlaw dc.

Graduate Diploma in Pastoral Care of Human Mobility



Enrolments close 20th October 2014

“The graduate diploma in human mobility has given me a broader understanding of the driving forces shaping global migration and a much greater appreciation of the challenges faced by many of our clients. I highly recommend the course for anyone working with migrants and refugees.”

(Neil Harrigan, CEO Catholic Care Canberra, class of 2011)



Australian Catholic Migrant & Refugee Office
Tel: (02) 6201 9848
Website: www.acmro.catholic.org.au
E-mail: info@acmro.catholic.org.au



Contacts

Some of the Catholic Agencies which reach out to migrants, refugees and asylum seekers

National

Australian Catholic Migrant and Refugee Office

National Director: Fr Maurizio Pettenà CS

GPO Box 2720

Canberra ACT 2601

Tel: (02) 6201 9848

Fax: (02) 6247 7466

Email: info@acmro.catholic.org.au

Jesuit Refugee Service

Director: Fr Aloysius Mowe SJ

PO Box 522

Kings Cross NSW 1340

Tel: (02) 9356 3888

Fax: (02) 9356 3021

Email: info@jrs.org.au

Australian Catholic Social Justice Council

National Executive Officer: John Ferguson

PO Box 7246

Alexandria NSW 2015

Tel: (02) 8306 3499

Fax: (02) 8306 3498

Email: admin@acsjc.org.au

Local

Sydney

Catholic Immigration Office

Episcopal Vicar for Migration: Fr Dominic Ceresoli CS

Executive Officer: Hannah McLean

Polding Centre

Level 12, 133 Liverpool Street

Sydney NSW 2000

Tel: (02) 9390 5148

Fax: (02) 9264 5093

Email: immigration@sydneycatholic.org

Melbourne

Melbourne Catholic Migrant & Refugee Office

Episcopal Vicar for Migrants

& Refugees: Fr Delmar Silva CS

Executive Officer: Brenda Hubber

PO Box 146

East Melbourne VIC 8002

Tel: (03) 9926 5720 or (03) 9926 5677

Fax: (03) 9926 5617

Email: mcmro@cam.org.au

Brisbane

Centre for Multicultural Pastoral Care

Director: Margaret Naylor

GPO Box 282

Brisbane QLD 4001

Tel: (07) 3324 3451

Email: cmpc@bne.catholic.net.au

Website: www.multiculturalcare.org.au

Adelaide

Multicultural Office Archdiocese of Adelaide

Manager: Sr Nien Tran RSM

Catholic Diocesan Centre

39 Wakefield Street

Adelaide SA 5000

Tel: (08) 8210 9358

Fax: (08) 8223 3880

Email: ntran@adelaide.catholic.org.au

Perth

Vicar General: Fr Benedict Lee

Catholic Church Office

25 Victoria Ave

Perth WA 6000

PO Box 3311

East Perth WA 6892

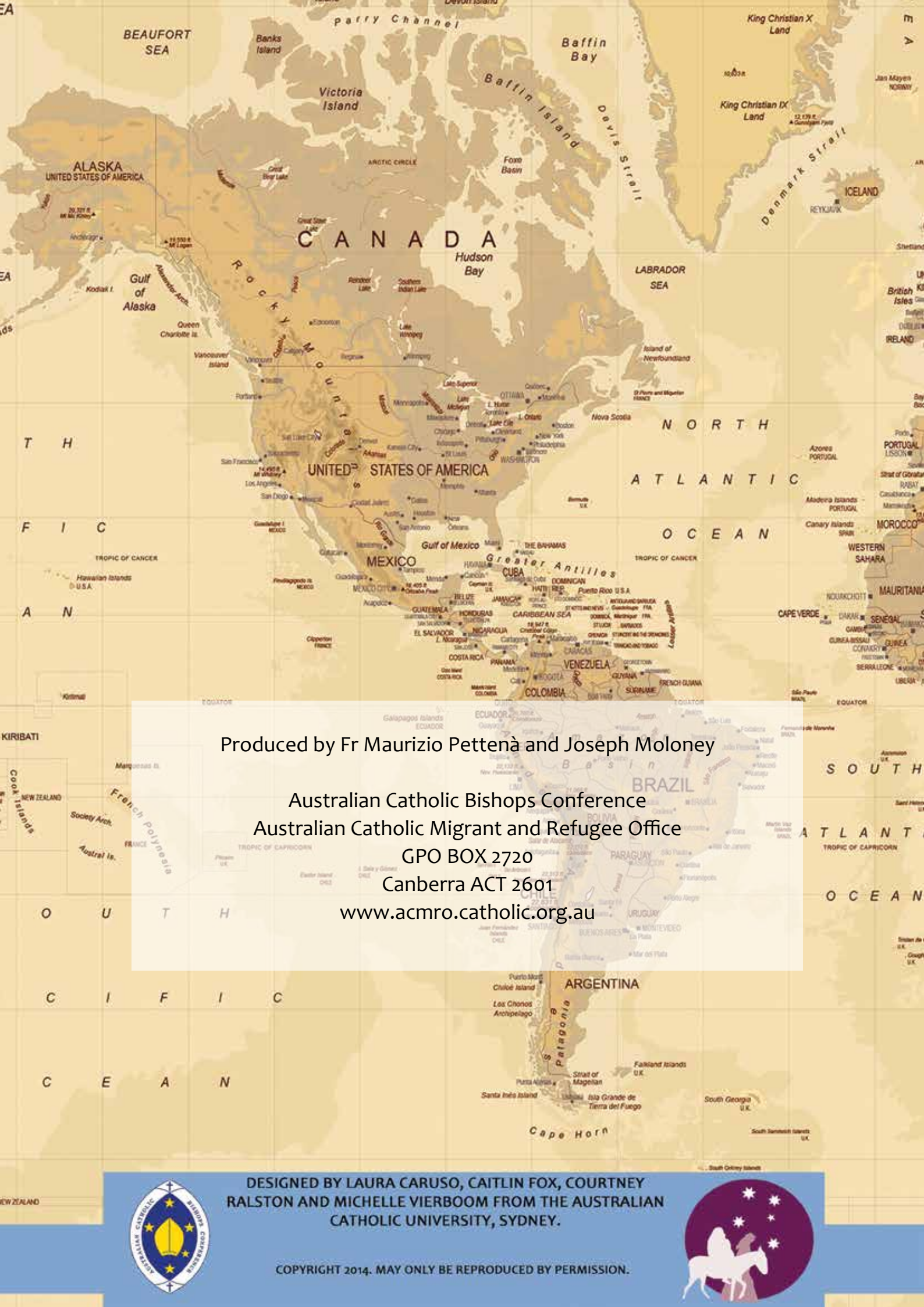
Tel: (08) 9223 1351

Fax: (08) 9221 1716

Email: enquiries@perthcatholic.org.au

Answers for Tracks and Ladders

- | | |
|---|---|
| 1. b)1951 | 9. c) Someone stuck in their own country? |
| 2. a)1954 | 10. a) United States of America? |
| 3. b)45 million | 11. c) Asia? |
| 4. a) 13 750 | 12. c) Palestine? |
| 5. a)1000 | |
| 6. c) They are made in Christ's image? | |
| 7. d) The Holy Family | |
| 8. c) A person who is seeking protection? | |



Produced by Fr Maurizio Pettenà and Joseph Moloney

Australian Catholic Bishops Conference
Australian Catholic Migrant and Refugee Office

GPO BOX 2720
Canberra ACT 2601
www.acmro.catholic.org.au



DESIGNED BY LAURA CARUSO, CAITLIN FOX, COURTNEY RALSTON AND MICHELLE VIERBOOM FROM THE AUSTRALIAN CATHOLIC UNIVERSITY, SYDNEY.

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