

# LIKE JESUS CHRIST, FORCED TO FLEE

WELCOMING, PROTECTING,  
PROMOTING AND INTEGRATING  
INTERNALLY DISPLACED PERSONS



**106TH**  
WORLD DAY OF  
MIGRANTS AND REFUGEES

SUNDAY, 27 SEPTEMBER 2020





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**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR THE 106th WORLD DAY OF MIGRANTS  
AND REFUGEES 2020**

***Like Jesus Christ, forced to flee.  
Welcoming, protecting, promoting and integrating  
internally displaced persons.***

At the beginning of this year, in my Address to the members of the Diplomatic Corps accredited to the Holy See, I pointed to the tragedy of internally displaced people as one of the challenges of our contemporary world: “Situations of conflict and humanitarian emergencies, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty. Many of the countries experiencing these situations lack adequate structures for meeting the needs of the displaced” (9 January 2020).

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has issued the document “*Pastoral Orientations on Internally Displaced People*” (Vatican City, 5 May 2020), which aims to inspire and encourage the pastoral work of the Church in this specific area.

For these reasons, I have decided to devote this Message to the drama of internally displaced persons, an often unseen tragedy that the global crisis caused by the COVID-19 pandemic has only exacerbated. In fact, due to its virulence, severity and geographical extent, this crisis has impacted on many other humanitarian emergencies that affect millions of people, which has relegated to the bottom of national political agendas those urgent international efforts essential to saving lives. But “this is not a time for forgetfulness. The crisis we are facing should not make us forget the many other crises that bring suffering to so many people” (*Urbi et Orbi* Message, 12 April 2020).

In the light of the tragic events that have marked 2020, I would like this Message, although concerned with internally displaced persons, to embrace all those who are experiencing situations of precariousness, abandonment, marginalisation and rejection as a result of COVID-19.

I would like to start with the image that inspired Pope Pius XII in his Apostolic Constitution *Exsul Familia* (1 August 1952). During the flight into Egypt, the child Jesus experienced with his parents the tragic fate of the displaced and refugees, “which is marked by fear, uncertainty and unease (cf. *Mt* 2:13-15, 19-23). Unfortunately, in our own times, millions of families can identify with this sad reality. Almost every day the television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families” (Angelus, 29 December 2013). In each of these people, forced to flee to safety, Jesus is present as he was at the time of Herod. In the faces of the hungry, the thirsty, the naked, the sick, strangers and prisoners, we are called to see the face of Christ who pleads with us to help (cf. *Mt* 25:31-46). If we can recognise him in those faces, we will be the ones to thank him for having been able to meet, love and serve him in them.

Displaced people offer us this opportunity to meet the Lord, “even though our eyes find it hard to recognise him: his clothing in tatters, his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language” (Homily, 15 February 2019). We are called to respond to this pastoral challenge with the four verbs I indicated in my Message for this Day in 2018: welcome, protect, promote and integrate. To these words, I would now like to add another six pairs of verbs that deal with very practical actions and are linked together in a relationship of cause and effect.

You have to *know* in order to *understand*. Knowledge is a necessary step towards understanding others. Jesus himself tells us this in the account of the disciples on the road to Emmaus: “While they were talking and discussing together, Jesus himself drew

near and went with them, but their eyes were kept from recognising him” (Lk 24:15-16). When we talk about migrants and displaced persons, all too often we stop at statistics. But it is not about statistics, it is about real people! If we encounter them, we will get to know more about them. And knowing their stories, we will be able to understand them. We will be able to understand, for example, that the precariousness that we have come to experience as a result of this pandemic is a constant in the lives of displaced people.

It is necessary *to be close* in order to serve. It may seem obvious, yet often it is the contrary. “But a Samaritan, as he journeyed, came to where the man was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him” (Lk 10:33-34). Fears and prejudices – all too many prejudices – keep us distant from others and often prevent us from “becoming neighbours” to them and serving them with love. Drawing close to others often means being willing to take risks, as so many doctors and nurses have taught us in recent months. This readiness to draw near and serve goes beyond a mere sense of duty. Jesus gave us the greatest example of this when he washed the feet of his disciples: he took off his cloak, knelt down and dirtied his hands (cf. Jn 13:1-15).

In order *to be reconciled*, we need *to listen*. God himself taught us this by sending his Son into the world. He wanted to listen to the plea of suffering humanity with human ears: “For God so loved the world that he gave his only-begotten Son... that the world might be saved through him” (Jn 3:16-17). A love that reconciles and saves begins with listening. In today’s world, messages multiply but the practice of listening is being lost. Yet it is only through humble and attentive listening that we can truly be reconciled. In 2020, silence has reigned for weeks in our streets. A dramatic and troubling silence, but one that has given us the opportunity to listen to the plea of the vulnerable, the displaced and our seriously ill planet. Listening gives us an opportunity to be reconciled with our neighbour, with all those who have been “discarded”, with ourselves and with God, who never tires of offering us his mercy.

In order *to grow*, it is necessary to share. Sharing was an essential element of the first Christian community: “Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common” (Acts 4:32). God did not want the resources of our planet to benefit only a few. This was not the Lord’s will! We have to learn to share in order to grow together, leaving no one behind. The pandemic has reminded us how we are all in the same boat. Realising that we have the same concerns and fears has shown us once more that no one can be saved alone. To grow truly, we must grow together, sharing what we have, like the boy who offered Jesus five barley loaves and two fish... yet they proved enough for five thousand people (cf. Jn 6:1-15)!

We need *to be involved* in order *to promote*. As Jesus was with the Samaritan woman (cf. Jn 4:1-30). The Lord approaches her, listens to her, speaks to her heart, and then leads her to the truth and makes her a herald of the Good News: “Come, see a man who told me all that I ever did! Can this be the Christ?” (v. 29). Sometimes the impulse to serve others prevents us from seeing their real riches. If we really want to promote those whom we assist, we must involve them and make them agents in their own redemption. The pandemic has reminded us of how essential co-responsibility is, and that only with the contribution of everyone – even of those groups so often underestimated – can we face this crisis. We must find “the courage to create spaces where everyone can recognise that they are called, and to allow new forms of hospitality, fraternity and solidarity” (Meditation in Saint Peter’s Square, 27 March 2020).

It is necessary to cooperate in order *to build*. That is what the Apostle Paul tells the community of Corinth: “I appeal to you, brethren, by the name of our Lord Jesus Christ,



that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgement” (1 Cor 1:10). Building the Kingdom of God is a duty common to all Christians, and for this reason it is necessary that we learn to cooperate, without yielding to the temptation to jealousy, discord and division. In the present context it should be reiterated: “This is not a time for self-centredness, because the challenge we are facing is shared by all, without distinguishing between persons” (*Urbi et Orbi* Message, 12 April 2020). To preserve our common home and make it conform more and more to God’s original plan, we must commit ourselves to ensuring international cooperation, global solidarity and local commitment, leaving no one excluded.

I would like to conclude with a prayer suggested by the example of Saint Joseph at the time he was forced to flee to Egypt to save the child Jesus.

*Father, you entrusted to Saint Joseph what you held most precious: the child Jesus and his Mother, in order to protect them from the dangers and threats of the wicked.*

*Grant that we may experience his protection and help. May he, who shared in the sufferings of those who flee from the hatred of the powerful, console and protect all our brothers and sisters driven by war, poverty and necessity to leave their homes and their lands to set out as refugees for safer places.*

*Help them, through the intercession of Saint Joseph, to find the strength to persevere, give them comfort in sorrows and courage amid their trials.*

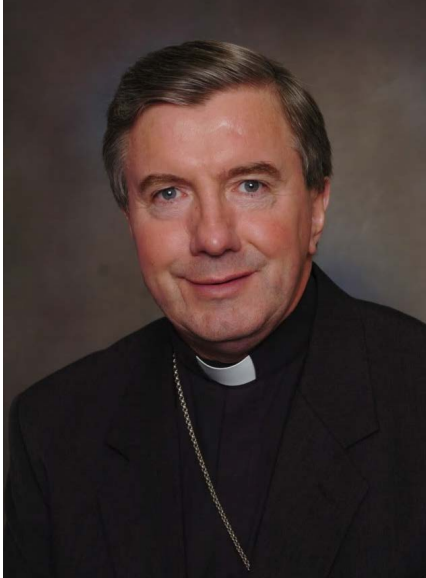
*Grant to those who welcome them some of the tender love of this just and wise father, who loved Jesus as a true son and sustained Mary at every step of the way.*

*May he, who earned his bread by the work of his hands, watch over those who have seen everything in life taken away and obtain for them the dignity of a job and the serenity of a home.*

*We ask this through Jesus Christ, your Son, whom Saint Joseph saved by fleeing to Egypt, and trusting in the intercession of the Virgin Mary, whom he loved as a faithful husband in accordance with your will. Amen.*

Rome, Saint John Lateran, 13 May 2020, Memorial of the Blessed Virgin Mary of Fatima.

**Franciscus**



## Message from Archbishop

### Christopher Prowse

Chair of the Bishops Commission for  
Evangelisation, Laity and Ministry and Archbishop  
Delegate for the Pastoral Care of Migrants and  
Refugees

*“Forced like Jesus Christ to flee”*

Dear Friends,

Let us spend some time during this COVID-19 pandemic to focus on another crisis in our current times – those displaced throughout the world. Global migration is a major challenge for much of

today’s world and a priority for the Catholic Church. In words and deeds, Pope Francis repeatedly shows his deep compassion for all who are displaced. Witness his encounters with migrants and refugees on the islands of Lampedusa and Lesbos. Witness his call for their full embrace: to welcome, to protect, to promote, and to integrate migrants, refugees and victims of human trafficking.

This year’s theme for the Holy Father’s Message for 2020 World Day of Migrant and Refugee is: “Forced like Jesus Christ to flee”.

Regarding the many statements of the Catholic Church on various aspects of migration, a recurring biblical image has often emerged: the Flight into Egypt of Jesus, Mary and Joseph. Like an icon of so many of the displaced, the Holy Family represents people “on the move”. The Church stands alongside the fragilities and dangers of the millions attempting to find a dignified home in the world.

This pastoral care of the Church towards Migrants and Refugees aims at emphasising and focussing on the following aspects as named by the Pope Francis.

**Welcoming:** Increasing Safe and Legal Routes for Migrants and Refugees

**Protecting:** Defending the Rights and Dignity of Migrants and Refugees.

**Promoting:** Fostering the Integral Human Development of Migrants and Refugees.

**Integrating:** Greater Participation of Migrants and Refugees to Enrich Local Communities.

May I offer a final word of sincere gratitude to all those who dedicate themselves to the pastoral care to Migrants and Refugees in Australia.

Perhaps an exhortation from St Paul stresses our Gospel imperative to welcome those seeking hospitality as displaced persons:

*May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God. (Rom 15:1-7)*





## Displaced Persons in the Heart of Pope Francis

By Fr Fabio Baggio CS Co Under-Secretary Migrants and Refugee Section of the  
Dicastery for Integral Human Development

Since the beginning of his pontificate, Pope Francis has always highlighted the need for the Church to accompany those who are forcibly displaced “[...] by conflict, natural disaster, persecution or extreme poverty; and those who fall victim to human trafficking.” In 2017, this task led to the establishment of the Migrant & Refugee Section (M&R) that is personally guided by the Holy Father. In its work, the Section supports the Catholic Church in its efforts to accompany these vulnerable groups at the local, regional and international level.

After producing the *Pastoral Orientations on Human Trafficking* (2018), and the *Twenty Pastoral Action Points* to support the Global Compacts on international migrants and refugees (2017), the M&R Section published the *Pastoral Orientations on Internally Displaced Persons* in 2020, which put the accent on millions of forgotten men, women and children forced to migrate from their countries. Data of the Internal Displacement Monitoring Center showed that in 2019 over 33 million people in the world were forced to leave their place of origin to seek refuge in other parts of their own country. These data show a massive forced migration, which is often overlooked by the international community. However, several countries have acknowledged the grave conditions that internally displaced persons have endured over the past few years, and have started processes to build an appropriate legislative both national and international framework.

The phenomenon of internal displacement exacerbated by the current COVID-19 pandemic and triggered by factors, such as armed conflicts, generalised violence, human rights violations and sudden natural disasters, as well as disasters that develop slowly over time, concerns today a growing number of people, who are forced to live far from their homes for years, and are often victims of desperate situations. In each of these persons, the Holy Father sees the face of Jesus, who in his escape to Egypt “[...] experienced with his parents the tragic fate of the displaced and refugee” as he was forced to flee to save his life.

Unlike those who are granted the status of refugees, the internally displaced do not fall within the protection system enshrined by international law; in fact, they remain citizens under the jurisdiction of their country of origin, with protection and humanitarian aid that are the responsibility of that country, also in cases in which it cannot assume that responsibility. As Pope Francis said in his traditional address to the members of the Diplomatic Corps accredited to the Holy See for the exchange of new-year greetings:

[...] sadly, there does not yet exist a consistent international response to help address the phenomenon of internal displacement. This is due in large part to the lack of an internationally agreed definition, since that phenomenon takes place within national borders. The result is that internally displaced persons do not always receive the protection they deserve, and depend on the policies and response capabilities of the nations in which they find themselves.

“The vulnerability, the frequent invisibility and lack of a consistent international response” that feature these forced migrations are a source of concern for Pope Francis and a specific interest for the M&R Section. In 2019, this concern and interest led the M&R Section to organise some consultation sessions with representatives of local Churches, religious men and women, academics and experts and workers of Catholic associations supporting displaced persons, with a view to exchanging opinions and experiences and defining common pastoral orientations. The latter were turned into a document entitled *Pastoral Orientations on Internally Displaced Persons*, that was published by the M&R Section upon approval of the Holy Father.

Among the main beneficiaries of the documents were Episcopal Conferences, dioceses, parishes, religious congregations, Catholic schools and universities and all other pastoral workers. The organisations of the civil society are all invited to consider the orientations of the document to lay out a common advocacy action, while sharing successful and positive experiences.

The definition of concrete action plans and projects, as well as pastoral programmes for all those involved, starting from the internally displaced persons to the communities who welcome them, is the goal that has shaped these *Orientations*. This goal was summarised by the four verbs that the Holy Father has used to structure his ministry for migrants: to welcome, to protect, to promote and to integrate. In each of these, we find the challenges and responses that the Church is urged to ponder in favour of “[...] all those living in the existential peripheries.”

The first verb – to welcome – introduced a major challenge connected to internally displaced persons. They are often not welcomed, because they are invisible to most people, either for the failure to recognise their status or the indifference of many societies. The Church is called to get to know the phenomenon more deeply, in an effort to promote a multi-disciplinary approach to the issue and a positive perception of internally displaced persons. It is necessary to adopt a “culture of encounter” favouring the welcome of displaced persons, because “[...] offering hospitality grows out of an effort to be faithful to God, to listen to His voice, in the Sacred Scriptures and recognise Him in the people around us.” It is also imperative to remind national governments the obligation to “[...] provide for the security and well-being of all those under their jurisdiction, in conformity with the dignity of the human person” through both emergency and long-term solutions.

The second verb – to protect – holds a second major challenge, represented by the lack of tools for the international protection of internally displaced persons. This gap in international law entails the lack of clear mandates and norms for their protection at the local, national and international level. The Church is called to engage to formulate appropriate laws and policies on internal displacement. In particular, the *Orientations* draw attention to the need to “[...] solve the ethnic conflicts which are at the basis of a lot of violence” and to the vulnerability of already vulnerable people, including those who fled from armed conflicts, unaccompanied minors or children separated from their families, child soldiers, women and girls victims of abuse, handicapped persons and persons belonging to discriminated ethnic groups; consequently, appropriate policies and educational and awareness-raising campaigns are fundamental. Vocational training programmes need to be organised for the internally displaced persons living in urban

areas and refugee camps, “[...] aimed at reinforcing the capacities for prevention, protection, persecution and partnership.” Finally, humanitarian operators should be granted full and effective protection.

The third verb – to promote – was associated with the challenge of social-economic integration, i.e. the participation of internally displaced persons in the social and economic life of the societies of destination, through access to education, the labour market and tools for their livelihood aiming at “[...] the progressive integration and self-sufficiency”, as well as at personal identification. To this end, the Church is called to produce any type of personal documentation (certificates of Baptism or school enrolment certificates) to Christian internally displaced persons who do not possess any. In addition, the Church is urged to engage to adopt policies imposing “[...] the compulsory registration of all births.” That is why, in the field of material goods, the *Pastoral Orientations* emphasise the need for a healthy and transparent administration of the funds intended for internally displaced persons and for more intense fundraising activities in local Churches, as well as more solidarity among them. At the same time, the relevance of “[...] the religious and spiritual dimension for IDPs’ resilience and empowerment” should never be overlooked, through the implementation of adequate programmes responding to their needs and involving them, thus granting them participation.

Finally, the fourth verb – to integrate – outlines firstly the need to promote long-lasting solutions with a far-reaching vision of the phenomenon, that turn refugee camps into exclusively temporary solutions in the IDPs’ places of origin, so as to allow for their safe and voluntary return when possible. However, internally displaced persons must be involved in planning their return. The Church is thus invited to help internally displaced persons integrate in the host society, avoiding cultural ghettoisation, granting them spiritual assistance, in the respect of their traditions, customs and rites and favouring mutual interactions.

In his Message for the World Day of Migrants and Refugees 2020, the Holy Father added six couples of verbs to the four mentioned above. These couples of verbs are featured by a cause-effect relationship explained by some concrete actions in favour of internally displaced persons. Pope Francis urges us to “know in order to understand”, going beyond the numbers and statistics connected to the phenomenon of internal displacement in order to discover the stories of these persons, to grasp their insecurity and vulnerability. The Holy Father encourages us to “be close in order to serve”, overcoming fears and prejudices, that often expand distances and prevent us from coming together, showing compassion and providing aid and assistance, following the example of the good Samaritan with the man who was beaten and robbed: “[...] who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him.” (Lk 10,33-34) Pope Francis invites us to “listen in order to reconcile”, in the awareness that only by listening humbly and carefully to the cry of the most vulnerable, shall we have the opportunity to reconcile with our neighbours, ourselves and God. We must “share in order to grow”, says the Holy Father; this need has been fully confirmed by the COVID-19 pandemic, which showed how “[...] no one can be saved alone.” We must therefore learn to share what we have, without any exclusion, in order to grow together with the contribution of all. This co-responsibility urges us to “be involved in order to promote”, making the people that are offered assistance protagonists, to “[...] allow new forms of hospitality, fraternity and solidarity”. It is therefore necessary to “cooperate in order to build [...] international cooperation, global solidarity, and local commitment” because “[...] this is not time for self-centredness, since the challenge we are facing is shared by all, without distinguishing between persons.”

The *Pastoral Orientations on Internally Displaced Persons* reassert the importance of

cooperation among the various actors in favour of a better service. The coordination among Catholic agents and the collaboration among charitable organisations and local Churches should always be promoted. At the same time, inter-faith and inter-religious collaboration should be strengthened, so that this will lead to “[...] new advances in the search for and the implementation of a deeper unity of the human family.” The Church must also promote a fruitful collaboration among other stakeholders, such as institutions, international organisations, groups of the civil society, the private sector and the mass media to grant the internally displaced persons better assistance.

In an effort to confirm the intrinsic vulnerability of the condition of internally displaced persons, exacerbated by the COVID-19 pandemic, and the need for international cooperation to respond to such phenomenon, during the press conference for the presentation of the *Orientations*, Dr. Amaya Valcárcel, International Coordinator of Advocacy of the Jesuit Refugee Service (JRS), illustrated some concrete cases: Syria, a country still affected by a 10-year war and with the highest number of internally displaced persons in the world, i.e. 6.5 million, and Colombia with about 5.5 million IDPs. Sadly, as for the internally displaced in Colombia, they saw their invisibility grow, due to two different factors: the wrong perception whereby the reason they were forced to migrate no longer exists and the massive migration of Venezuelan migrants, who received all the attention of the public opinion. The general situation is made more complex by the growing intra-urban displacement, especially caused by the climate of violence fuelled by the raids of criminal groups. Another case concerned displaced women and children from Kurdistan, who live in extreme vulnerability and need assistance and protection. Many of them suffer from major traumas, as some of their family members were kept prisoners by ISIS. In Iraq, internally displaced persons are over 1.5 million, and grow every day. Between March 18th and 22nd 2020, 975 people had to leave their homes in the district of Nineveh due to heavy floods. In Myanmar, in Kachin state, because of the pandemic, several international organisations have not had access to refugee camps and for this reason, internally displaced persons could not receive the necessary assistance. Also when they decide to return to their homes, the collaboration between displaced persons and the people who remained in their place of origin is fundamental. In Burundi, the JRS is promoting a reconciliation process among returning displaced people and those who remained during the conflict. In South Sudan, the JRS started community initiatives to support the rehabilitation and reintroduction of internally displaced persons in their communities of origin. In Afghanistan, the JRS is engaged in searching for long-term solutions with peace education projects and psycho-social support initiatives; moreover, literacy courses for adults, quality education for the youngest and training courses for teachers are held. In this case as well, the integration among the different ethnic groups proves essential.

# Graduate Diploma in the Pastoral Care of Human Mobility

An initiative of the Scalabrini International Migration Institute (SIMI), under the patronage of the Migrants & Refugees Section, and in cooperation with the Australian Catholic Migrant and Refugee Office, Fondazione Migrantes and Fundación Comisión Católica Argentina de Migraciones



## An On-Line Diploma

This program offers students a Graduate Diploma in Pastoral Care of Human Mobility. Students who successfully complete the graduate diploma will be eligible to progress to the Advanced Graduate Diploma program. All courses are offered in six languages: Italian, Spanish, English, Portuguese, German\* and French\*. The Graduate Diploma comprises of five courses that are distributed in one full academic year (November to June). All courses will be “reading courses” where face-to-face lessons are substituted by the individual reading of reference materials prepared by the professor every fortnight. This online reading course will be delivered through the SIMI e-learning platform. Students will be required to show the completion of the assignment by summarising readings or by providing written answers to questions prepared by the professor. The successful completion will be determined by the passing of exams of all the courses. At the end of each level a diploma will be given to successful students.

For each level students are requested to pay tuition fees, which include the academic taxes, access to the e-learning platform, Reading materials in PDF and the official diploma. Tuition Fees would vary depending on the country where the applicant is based. For developing counties there are scholarships available. Kindly send your inquiries to the SIMI secretariat or browse the following link: [www.acmro.catholic.org.au](http://www.acmro.catholic.org.au).

*\*In collaboration with Fribourg University - Switzerland*

### Graduate Diploma

- The Teaching of the Church and the Pastoral Care of Human Mobility (PCHM)
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# St Thomas Feast Celebration 2020

## Under COVID-19 Restrictions

By Sr Nien Tran RSM and Tracey Tessitore  
Catholic Multicultural Office, Archdiocese of Adelaide



On the 3rd July, 2020 at 7pm, the new Archbishop of Adelaide, Archbishop Patrick O'Regan and 16 concelebrating priests and deacons, celebrated the first Multicultural Mass for the Community since COVID-19 restrictions.

The Mass was live-streamed from St Francis Xavier Cathedral, with a limited number of people in the pews. However, this did not lessen the importance of this celebration, highlighting the significance of St Thomas, The Patron Saint of India, with more than 450 people viewing the Mass online.

The celebration started with a beautiful ceremony of "Maha Aarathi". Three girls, dressed in Indian traditional costume, performed a cultural liturgical dance in front of the altar. The inclusion of this special traditional ceremony reveals the delicate balance required to bring faith and culture together in our liturgical celebrations. The Tamil Choir lifted the celebration with hymns sung in English and Tamil. The Universal Prayer was read in English, and several Indian languages,

namely, Konkani, Marathi, Tamil, Malayalam and Kanada. The theme of the prayer was focussed on the poor, the oppressed and victims of COVID-19 in Australia, India and the world.

The Archbishop addressed the congregation with his inspiring homily on the missionary life and faith of St Thomas which captured the attention of the congregation. Archbishop's message was one of mercy and truth, as he described a possible scene of the risen Lord Jesus appearing to Thomas and letting him be touched by God's grace.

This year's celebration was different from other years, due to the COVID restrictions, with limited participation, no customary individual blessing of the children at the end of the Mass, and no gathering after Mass to share traditional Indian food. However, it was equally special for the people of the Archdiocese of Adelaide in general and for the Indian Catholic community in particular. Everyone enjoyed the amazing music, and valued the message at the altar being hope, compassion, love and faith.



# Rosary via Zoom

By Aruna Manuelrayan  
Tamil Catholic Community, Archdiocese of Adelaide



*When church doors shut due to COVID-19, daily prayers and worship entered Catholic homes via Zoom.*



*Under the leadership of Gerard Joseph and his Home Team - his daughter, Jean and wife, Aruna - 15 to 20 Tamil families in Adelaide gathered on Zoom every evening at 8pm to sing, pray and recite the Rosary in Tamil and English. Each evening a volunteer host family, on the monthly roster, led in the recitals and intentions. They invited their families and friends living in India, Singapore, Italy and America, who prayed along with them.*



*Without a break, from the 1st of May to the 30th of June, this small but pious community prayed for the world, the Church, the community and for each other. At times, they celebrated a birthday or an ordination anniversary or farewelled a departed family member overseas. At the end of each session, they received a blessing from one of the attending priests or religious sister.*



*What was heartening to witness was, in the duration of the last two months, children as young as three not just learnt to say the Rosary, but were also excitedly looking forward to 8pm to pray. This is a great testimony that calls for ingenuity in these unprecedented times, to not only keep our faith but strengthen our religious fervour.*

*National Migrant and Refugee Week - 21-27 September 2020*

In observance of the  
106th World Day of Migrants and Refugees  
Theme: *Forced like Jesus Christ to flee*

*Archdiocese of Brisbane* 

# MULTICULTURAL MASS



*2020*



**Sunday, 27 September**

**2:30 pm Cathedral of St Stephen**

**Live web cast: [archbne.org/bzw](http://archbne.org/bzw)**

**Main Celebrant:**

**Most Rev Mark Coleridge  
Archbishop of Brisbane**

**Concelebrants:**

**Priests ministering to  
multicultural communities**



## Archdiocese of Brisbane – Mass online in LOTE (Languages other than English)

There are at least 28 cultural communities in the archdiocese that gather for Mass celebrated in their own language. Those with Chaplains celebrate more regularly than those without Chaplains. The latter relies on the availability of priests who work in parishes, as well as the availability of a church venue.

At the beginning of COVID-19 lockdown in March, communities that did not have Chaplains were temporarily disconnected from their familiar non-English speaking faith-families. This loss of physical connection to their linguistic and cultural expressions of faith and spirituality made coping with the pandemic doubly difficult.

The Multicultural Pastoral Care website provides a list of the above-mentioned Mass online in various languages. The website also provides introductory background on each cultural community; <http://multiculturalcare.org.au/diversity/communities/>



In this difficult moment of COVID-19, the opportunity for the Church to reach out and be the hands and feet of Jesus has only increased. So many are in need, especially our sisters and brothers from overseas. Camilo, a 28-year-old international student, first arrived in Australia from Colombia roughly 18 months ago with his wife, to study English and start a new life. Camilo described Australia as an “amazing country full of opportunity for everybody”. Whilst studying, he and his wife were working as cleaners on the limited 20 hours a week, as stipulated by their student visas.

When COVID-19 restrictions hit however, their hours were cut back to just one hour per day and only three days a week. According to Camilo, he earns just \$180 a week now, from which he needs to pay for rent, school, petrol, food etc.

“There are many times that we are unable to pay our rent... every day we struggle”.

For students like Camilo, returning home is not an option. “There are barely any flights back and the tickets are thousands of dollars. We are not all rich or have good support, that is not everyone’s situation... this is we want people to understand”.

“We try to do our best and offer our service to the Australian society and I think we are important to the community here. We pay a lot and give back to the economy, and in this time, when we really need help, that has counted for nothing”. Camilo goes on to stress, “we are not asking for money for free, we will work and we will work hard. Please, we just need the opportunity...”.

According to Camilo, the Latin American Catholic Cultural Community has been a shining light to him and his wife, by providing them with food vouchers to afford meals. In particular, the Community Chaplain, Fr Ignacio Gutierrez Rodriguez, has been the driving force for supplying social assistance to struggling international students throughout COVID-19.

“I have many Colombian friends and Latin people who have lost their jobs and are unable to find new ones... Fr Ignacio has been supporting them a lot and an incredibly big help”.

At the beginning of COVID-19 restrictions, Fr Ignacio told *The Catholic Leader* that he had over 210 students to reach out for help and now, that number is only growing. The Latin American community had donated 130 food vouchers, handed out 100 hampers filled with goods and found emergency accommodation for students who would have otherwise been left homeless.

There are many other stories similar to that of the Latin American community, where Catholic cultural communities have stepped in to help those who have been heavily impacted by COVID-19. In many ways, Catholic cultural communities in the Archdiocese of Brisbane have been a shining light throughout this storm, and because of this we are able to witness the grace of God as Catholics reach out to those in need.

The struggle, however, continues for international students like Camilo. Despite all of this, Camilo still has hope for the future, ending on one final note: “We must keep united and supporting each other. Keep our hope. Everything should be fine if we keep supporting one another.” As was once famously said, “People don’t care how much you know until they know how much you care.” Now is the time for the Church to show how much it cares.

# Cultural Diversity Mass 2019: Pray with trusting faith, says Archbishop Costelloe



*The Cultural Diversity Mass held annually at St Marys Cathedral, is organised by the Western Australian Catholic Migrant and Refugee Office. This year's celebration was held on 26 October. Photo: Ron Tan.  
By Amanda Murthy*

might be tinged even a little bit at least with pride and arrogance and a sense of entitlement?”



*Perth Archbishop Timothy Costelloe SDB celebrated the Cultural Diversity Mass on 26 October at St Marys Cathedral. Photo: Ron Tan.*

Bringing our needs to God with humility, honesty and trusting faith is what Christian prayer is all about, said Perth Archbishop Timothy Costelloe SDB on the occasion of the 2019 Cultural Diversity Mass.

The annual celebration, was held at St Mary's Cathedral at the 6pm Vigil Mass on Saturday 26 October. The Cultural Diversity Mass was concelebrated by Cathedral Dean Rev Dr Sean Fernandez and assisted by Deacon John Kiely.

Archbishop Costelloe reflected on readings from the Gospel of St Luke, before speaking about the importance of prayer.

“The parable of the Pharisee and tax collector is indeed the second of three stories in chapter 18 of St Luke's Gospel. All of those three stories; in different ways, invite us to reflect on the really important question of prayer, and what place prayer really plays in our daily lives,” Archbishop Costelloe cited.

“Tonight's Gospel is really inviting us in a particular way to look to ourselves, and consider several confronting questions.

“How genuine and how honest is my prayer? And is there any chance that it

The Perth Archbishop went on to state the Pharisee in St Luke's Gospel had “no sense at all of his need of God”, adding that while the Pharisee's prayer may first seem like a prayer of gratitude, what he really is doing, is “congratulating himself on how good and generous he thinks he is”.

“The tax collector standing at the back of the temple; however, is the very opposite. He is very honest, full of shame and contrition, deeply aware of his failings and of his need for God's mercy.

“And of course at the end of the parable, Jesus insists that it is not the Pharisee the tax collector who went home with God. Because the tax collector understood who he really was and who God really was. This is the real purpose of our prayer,” he explained.

“Rather than being a way of getting what we want from God, prayer is a way of becoming who we are really meant to be.”



*The congregation dressed in their traditional wear at the Cultural Diversity Mass on 26 October at St Marys Cathedral. Photo: Ron Tan.*

Archbishop Costelloe concluded by urging the faithful to always be opened to grow in their understanding of God and need for Him.

“If we can grow in our understanding of God, and of our need for God, have a deep sense of our need for God, we will discover perhaps that the things that we thought we so desperately needed or wanted are not so important after all,” Archbishop Costelloe affirmed.

“We will learn to live lives of trust and peace, because our hope will be in God, rather than in ourselves. Then we will be at rights with God – and when you’re at rights with God, we will be at peace with ourselves and at peace with others.”



*WACMRO Director Deacon Gregory Lowe urged the Catholic community to embrace and dialogue on the topic of cultural differences, rather than fear it at the Cultural Diversity Mass on 26 October at St Marys Cathedral. Photo: Ron Tan.*

At the conclusion of Mass, West Australian Catholic Migrant and Refugee Office (WACMRO) Director Dcn Gregory Lowe read the WACMRO Church statement for the year. He began by explaining what cultural diversity means in the context of our Church today.

“Cultural diversity means difference but difference is something to be encountered and dialogued with rather than feared,” Dcn Lowe stated.

“As we move from a Euro-centric Church to a Church more like we have here at this celebration with many peoples and languages and celebrating the one faith, let us not make the mistake of thinking cultural diversity is a threat to Church unity but understand, in fact, that cultural diversity is essential to unity because for harmony to exist there must first be difference.

“Faith cannot be limited to the understandings of any one culture but must be given the freedom to express itself through, with and in those symbols and rich traditions most meaningful to the various cultures – this is how faith is transmitted and kept alive,” he added.

Dcn Lowe encouraged those present to not be afraid to encounter and dialogue with different cultures of the Church, but rather celebrate the cultural diversity that exists.

“Celebrate the cultural diversity before us knowing it is, in some way, a reflection of who God is and knowing also, as the Blessed Trinity has taught us, that in recognising, respecting, reconciling with and realising difference – we are, in fact, bringing harmony to life.

“At the end of the day, isn’t that what most people want – a moment of harmony; an experience of peace; an opportunity to be content midst the ups and downs of life,” Dcn Lowe concluded.



# When the Lord closes the door...

By Sr Kylie Cullen

Catholic Immigration Office Sydney, Archdiocese of Sydney



*L left to Right: Teddy Nakalembe, Father Anthony Musaala and Morris Kizito Mukasa at Marymount Centre*

I took one step out of the press conference at Biina Chaplaincy in Luzira and my cell phone rang. It was one of the reporters who had just listened to me passionately asking questions about the mysterious and unaccounted-for disappearance of my community facilitators who had been spreading a message of peace, unity, and tolerance.

*“Morris, don’t go back to your house tonight. Otherwise you may suffer the same fate as your facilitators!”*, said one of the reporters

I froze. As president of the International Prison Chaplain’s association in Uganda I had been carrying a heavy burden. The mounting disappearance of all my staff and the trauma being suffered by their families not knowing what had happened to them had reached a fever pitch.

I called my wife Teddy Nakalembe and whispered “Teddy, please bring my bag with my documents”

Within the hour, Teddy had organised for our five children to be cared for at home while she came to meet me alone at a city hotel.

Once she saw my face at the hotel she realised the gravity of the situation.

I explained to her that we could not remain in Uganda with an immediate and present threat to our lives.

Tears welled in her eyes, the milk in her breast began to leak through her shirt with pain – our youngest child was still breastfeeding.

“But we haven’t even had the opportunity to say goodbye to our children,” she said.

Together we made calls to my fellow chaplains who had agreed to shelter and care for our children as a reflection of the love of Jesus Christ.

Within days we found ourselves squashed together under the cover of darkness as we approached the border crossing out of Uganda and into Kenya. My heart was thumping in my chest as we lined up in front of the inspector carrying an automatic rifle. I felt the hand of God in my heart calm my nerves and fortunately we were passed through unharmed.

Next we found ourselves at Nairobi airport. Australia was the only country offering both Teddy and I an opportunity to stay together and build a new life.

My wife and I arrived in Australia in April 2017. The Australian Church community opened their arms to Teddy and myself, helping us find a place to stay and connect with the community.

We have since started a Ministry called “African Therapeutic Model” that builds on some of the healing practices and principles that we developed in Uganda working with prisoners.

We give regular talks at senior citizens homes about the love and hope of Jesus and have also run workshops in partnership with several leading NSW humanitarian agencies.

We use different approaches in our support work. We use participatory creative art, music, dance, and drama to influence and impact communities towards the change we all want to see. We offer programs that equip and facilitate caregivers with best tips in crisis responses and rehabilitation programs. We go beyond presenting and training by involving immigrants and refugees and asylum-seekers in meeting new people in order to connect and celebrate the success together as we also grieve the trauma we have experienced.

“Although Australia is home to us, the absence of our children in our lives feels like a fresh wound”

We have adopted ‘The Journey of Grief’ model in our healing work.

Village 1 is the crisis village, then Village 2 is no hope village and new beginnings is our 3rd Village. At the crisis moments, people are in denial, they confess and are very judgmental. It is at the second (no hope) village where churches and other agencies are needed more to make people connect with their inner persons and voluntarily gain a sense of direction as well as belonging in life. At this point of the journey we endeavour to maintain meaningful helping relationships.

My wife and I feel privileged that in some small ways we are already helping to alleviate the suffering of other refugees in Australia who are grieving.

We have had to accept the changes that God has given us. I have adjusted from being in a position of high responsibility and autonomy in Uganda to working for an event company Moreton Hire and more recently with Officeworks.

Teddy and I are taking one day at a time in Australia and would like to continue to shine Jesus’s face through the loving partnerships we are making.

# Suggested Notes for the Homily

(Twenty-Sixth Sunday in Ordinary Time Year A, 27 September 2020)

Due to a worldwide pandemic, movement between and even within nations has been severely restricted and in some cases prohibited. Our experience during this period of lockdown has starkly reminded that we are communal beings. We are made for relationship with others. We feel distressed and mentally anguished when we are cut off from our loved ones and fellow human beings. In this respect we have all got to experience something of what migrants and refugees experience when they are forced to leave loved ones behind. Not being able to have physical contact with the ones we love involves a particular type of suffering.

In this time when we are faced by such difficult circumstances, the first reading today reminds us that Yahweh, our God, is a just God. Ezekiel explains to his fellow Israelites that sin is a byproduct of man's own choice to abandon integrity, and his conscious decision to embrace a culture of death and fear.

It is because of sin that so many of us fail to see in the migrants and refugees, who come to our shores every year, the image of Christ. We must seek to be like our God, the God of justice, to those who come to our shores seeking help. As a nation we must seek justice for all, we need to ask the question that echoes in the book of Genesis: "Am I my brother's keeper?" (Gen. 4:9).

The iconic presentation of the exile of the Holy Family into Egypt due to the brutal tyrannical rule of Herod (Matt. 2:13-15) provides broad parallels for those modern tyrannies of a political and economic nature that seek to rule without God. Everyday throughout the world our fellow brothers and sisters suffer violence and death at the hand of tyrannical rulers.

Just as the Holy Family did, these men and women have been forced to flee their homeland. Later in his ministry, Jesus identifies himself with "migrants"; the landless, the homeless and the most marginalised by pointing to the itinerant nature of his ministry: "The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head." (Matt. 8:20). He then brings this insight to its fullness in reminding us of our accountability and responsibility to care for the "stranger" because by caring for him or her, one cares for God Himself: "Come, you whom my Father has blessed, inherit the kingdom prepared for you from the foundation of the world. ....for I was a stranger and you made me welcome...." (Matt. 25:34-36). In extending our hospitality and care for the vulnerable migrant brothers and sisters from all walks of life and from all distressing circumstances, "some people have entertained angels without knowing it." (Heb. 13:2).

The social profile of the Catholic Community in Australia based on the 2016 census revealed that of the Catholics who attend the Sunday Eucharist, 26.2 percent are born overseas. That is, one in four persons in our pews for the Sunday Eucharist is from a distant shore. We have certainly proven that "For those who've come across the seas, we've boundless plains to share." But have we done enough? "Remember your mercies, O Lord." (Ps 24:6) Is the cry today of the responsorial psalm. The mercy of Yahweh is indeed boundless. He doesn't measure His mercies when He lavishes them on humanity. That is who God is. He expects individuals and nations to emulate his same merciful love. Land is a recurring symbol of God's mercy to Israel. It points to the truth of a Promised Land, which refers to inseparable twofold nuances, namely, land as a physical

place of natural bounties, with plenty for food, water, and what we require for our physical needs; and land as a symbolic place of liberty and harmony, where we are free to worship the Lord. . It is interesting to note that land has a profound and equal importance as a place where justice prevails and any form of discrimination has no room. Having personally journeyed with the Syrian and Iraqi Christian brothers and sisters who have arrived in Australia since 2016, I can say they feel God's mercy in this "promised land" of Australia where there are plentiful material goods and human liberty, peace and harmony flourish.

This has been the experience for all people who have left their homes, loved ones and familiar surroundings for a better life, free from persecution and deprivation. We are not alone in this experience. Jesus himself, along with Our Lady and Joseph; had this experience. Pope Pius XII spoke beautifully about the flight of the Holy Family a few years after the Second World War when the world witnessed unprecedented human migration. "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 his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil." (*The Holy Family of Nazareth in Exile* by Pope Pius XII in 1952). This is the story of Jesus, Our Lord and brother who through His experience as a refugee offers humanity communion, hope and strength.

In the Gospel today, having narrated the parable of the two sons in Matthew 21:28-32, Jesus poses the question to the Jewish religious authorities, "Which of the two did the father's will?" He places the same question before the conscience of the entire Australian nation. Are our words mere talkfests? Like the second son, do we easily give way to complacency as a nation? We speak great words of committing to help others, but do we follow through with our actions? The first son despite his initial negative response actually does the will of the father. Despite his words he acts, with love, and goes into the vineyard. Are we fulfilling our responsibility of love and care? Do we really see in every human person the image of God (Gen 1: 27).

The second reading today from St Paul's Letter to the Philippian community demands us to conform our thinking to that of Jesus, "Let the same mind be in you that was in Christ Jesus" (Phil. 2:5). It is only through such a paradigm shift in thinking that one can recognise that each human person rightfully deserves to be treated according to their full human dignity. On a more challenging level, for a Christian, each human person, irrespective of his or her race, creed, colour, language, culture and social status, is a loved child of God. Pope Francis set the tone to his Petrine ministry by appealing to the universal Church to acknowledge the gravity of this responsibility, "Dear friends, let us not forget the flesh of Christ which is in the flesh of refugees: their flesh is the flesh of Christ. It is also your task to direct all the institutions working in the area of forced migration to new forms of co-responsibility." (Address of the Holy Father Pope Francis to participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People 13th May 2013).

As we celebrate the 106th World Day of Migrants and Refugees amidst a pandemic sweeping across the world with the theme chosen by our Holy Father Pope Francis, "Forced like Jesus Christ to flee," we must pray to the Holy Spirit, to enlighten our individual and national conscience. To renew our hearts with the love of God and through this a genuine love for all human beings. To assist in this I wish to place a few questions for your reflection: Are we pastorally sensitive to the needs of migrants in our community? Do we genuinely embody Christ's love for the migrant and refugee in our actions? Are we really doing enough for migrants and refugees in Australia at parish and organisational levels? Do we speak with a prophetic voice, on behalf of the

needs and the rights of migrants, especially for those refugees and persons seeking asylum on discriminatory grounds, which is an integral part of our Christian baptismal vocation? Have we properly engaged in an interfaith dialogue with migrants who come from different faith backgrounds so that they might more clearly see and understand the light of Christ, in both our words and deeds?

May we see the face of Christ in all our brothers and sisters who are “Forced like Jesus Christ to flee.”

**Rev.Fr. Shammi Perera VG Adm  
Archdiocese of Hobart**



## Suggested Prayers of the Faithful

**Celebrant:** **God our Father, we thank you for the assurance that no one is a stranger in the kingdom you willed for all of us your children. Hear these petitions of our willingness to participate in building your kingdom here on earth.**

**Reader:** For Francis, our Pope, in communion with the bishops shepherding our Church and for all those, lay and ordained, who minister to migrants and refugees, that accompanied by our prayers and support may tirelessly champion a culture that upholds the innate dignity of all migrants and refugees, Lord hear us.

For all our nation's leaders and policy makers, that God grant them compassion, wisdom and guidance in their discernment so they can enact laws that ensure the greater protection of all migrants and those who need to get a fair go, Lord hear us.

For the families who are currently separated from their loved ones because of violence and poverty, that they may be comforted in knowing God will accompany them in their journey towards reunion and in finding a better home, Lord hear us.

For our community, that we may truly live out the Gospels by accepting the blessings of migrants and refugees and in manifesting that we are citizens of God's kingdom that is borderless and welcoming, Lord hear us.

For all those who have lost their life crossing the borders of hope or drowning in the oceans of our indifference, that the memory of their tragedy may call us to personal and collective responsibility and their life welcomed into eternity.

**Celebrant:** **God of mercy and compassion, you call each and every one of us by name to accomplish a special purpose in your general plan of salvation. You invite us your children to work together for the good of all which can only happen if we truly accept and appreciate both the uniqueness and the gifts every one of us brings. Teach us to look and treat one another through the lens of mercy, compassion, love, and respect. We ask this through Christ our Lord. Amen.**





## Purpose

The English Language Studies for Pastoral Ministry (ELSPM) aims to train pastoral workers and theological students who speak a language other than English as their first language. Its objective is to develop skills in English in a Christian and theological environment and to improve communication to a level which will enable them to participate effectively in a pastoral ministry of the contemporary Church.

## Process

ELSPM offers an attractive program of learning led and supported by committed and experienced teachers. Participation in a variety of communal activities is encouraged. Small class sizes enable individual needs to be met. Integrated into the ELSPM program is a personalised experience in which students are immersed in an English speaking culture. This experience has been shown to accelerate learning and increase fluency in conversational English.

## Students

ELSPM caters for students from the Asia-Pacific church and beyond, particularly from Catholic Dioceses and Religious Orders. We are also open to all mainstream Christian Church groups.

ELSPM is intended for students who are seminarians, religious sisters, pastoral care workers, nurses or teachers in church institutions who have indicated their commitment to Church pastoral ministries.

## Certification

ELSPM's English courses are all accredited through the Australian government and are registered through the National ELICOS Accreditation Scheme (NEAS). ELSPM is also an approved provider for English preparation for Theological studies at the University of Divinity.

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# Catholic Organisations

## Local

### **Archdiocese of Adelaide Multicultural Office Archdiocese of Adelaide**

**Manager:** Sr Nien Tran RSM  
Catholic Diocesan Centre, 39 Wakefield  
Street, Adelaide SA 5000  
**Tel:** (08) 8210 8210  
**Fax:** (08) 8223 2307  
**Email:** cathcomm@adelaide.catholic.org.au

### **Archdiocese of Brisbane Evangelisation Brisbane**

**Executive Director:** Dcn Peter Pellicaan  
GPO Box 282, Brisbane Qld 4001  
**Tel:** (07) 3324 3440  
**Email:** eb@bne.catholic.net.au  
**Web:** evangelisationbrisbane.org.au

### **Archdiocese of Melbourne Melbourne Catholic Migrant & Refugee Office**

PO Box 146, East Melbourne Vic 8002  
**Tel:** (03) 9926 5720  
**Email:** mcmro@cam.org.au

### **Archdiocese of Perth West Australian Catholic Migrant and Refugee Office**

**Director:** Dcn Greg Lowe  
PO Box 3075, Perth WA 6832  
**Tel:** (08) 9220 5950  
**Email:** wacmro@perthcatholic.org.au

### **Archdiocese of Sydney Catholic Immigration Office Episcopal Vicar for Migration: Fr Isidore Anantharaj**

**Executive Director:** Sr Kylie Cullen  
Level 16, Polding Centre, 133 Liverpool Street,  
Sydney NSW 2000  
**Tel:** (02) 9390 5923  
**Email:** immigration@sydneycatholic.org

## **Diocese of Armidale**

### **Ministry to Migrants**

**Contact:** Fr Paul Aguilar  
PO Box 5002 South Tamworth NSW 2340  
**Tel:** (02) 6765 9543

## **National**

### **Australian Catholic Migrant and Refugee Office**

**Director:** Fr Maurizio Pettenà CS  
GPO Box 2720, Canberra ACT 2601  
**Tel:** (02) 6201 9848  
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### **Australian Catholic Social Justice Council**

**National Executive Officer:** Mr John  
Ferguson  
PO Box 7246, Alexandria NSW 2015  
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**Fax:** (02) 8306 3498  
**Email:** admin@acsjc.org.au

### **Jesuit Refugee Service**

**Director:** Ms Carolina Gottardo  
PO Box 522, Kings Cross NSW 1340  
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## Notes

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